

THE OCCULT REVIEW

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EDITORIAL

IT would be difficult to find a phrase which conjures up in the mind a more universal and alluring vision than that associated with the one word "freedom." Freedom, of course, implies escape; and every rational human being is seeking escape from something. Freedom from poverty, freedom from pain, freedom from care, freedom from ignorance, freedom from sin, freedom from evil in its myriad forms is the chief incentive of man's activities. At one end of the scale we find the masses toiling without remission in order to escape from poverty and sickness, while at the other extreme we find the man of wealth and leisure, surrounded on every hand with facilities for self-indulgence in varied forms, seeking escape from the inexorable laws of nature which demand that for every excess committed the price must be paid. Freedom from ignorance is the goal of the sage; freedom from sin the goal of the saint. In freedom of expression, freedom from the trammels of form, the creative artist finds his joy; and his genius is the greater as his chosen medium subserves the spirit of his inspiration.

THE SEARCH
FOR
FREEDOM

In this universal and instinctive search for freedom is to be found a witness to the birthright of the human spirit. Freedom indeed is the destiny of the human soul, liberation the goal of perfected man; yet not in the lure of the senses, nor in the lust for power is it to be found. Freedom to gratify every whim of passion, power to command the unlimited resources of science and civilisation in order that they may minister to the needs of the separated self are mere illusions, counterfeits of the real freedom which is the keynote of the message of the great spiritual teachers of humanity. Buddha pointed the path to liberation; Christ taught the way to freedom; and they spoke whereof they knew. Nietzsche tried to foist a spurious imitation of the real thing upon the world, and those there are who still succumb to the glamour of his anarchistic doctrine.

Rebellion is not freedom, least of all rebellion against the immutable laws of the cosmos. Rebels against the laws of nature and super-nature merely forge stronger fetters wherewith to bind themselves. The man who scorns the laws of health and drains the cup of sensuous pleasure to the very dregs not only becomes a more hopeless slave of his obsessing passion, but incurs the inevitable penalty of a shattered constitution and its accompanying misery. So, too, whether in ignorance or not, the spiritual laws of the universe may not be broken with impunity. Humanity stands in the curious position of being neither purely animal nor purely divine. More than the animal, less than the gods, man's sensuous excesses on the one hand exceed anything that the unspoiled animal can show; while on the other hand he is capable of rising to heights so noble that the gods who have never known the garb of flesh may well look on in admiration.

Splendid though his potentialities may be, however, man as a whole has progressed along the path towards divinity at an appallingly slow rate, judged by the ordinary standards of physical time. He still wanders, bewildered, in the realm of illusion, chasing shadows, and lamenting his inability to capture them. That there must exist a Reality which causes those shadows seldom occurs to him.

FREEDOM FOR
THE RACE

Freedom is a case in point. With continued perversity man chases the shadow of the Reality. From time to time he endeavours to secure it by the re-adjustment of social and political conditions, ignoring the lessons of the past, and discovering again that he has

merely substituted one form of bondage for another. He cannot or will not see the truth proclaimed by the spiritual leaders of his race that Life works from within outwards. He is content to work on the surface, ignoring the fact that it is impossible for long to maintain a mere appearance of freedom. There can be no truly free race until the members of that race themselves have won their freedom. The karma of the race is the karma of the individuals who compose it. For a nation to start with an entirely clean sheet is as impossible as it is for the individual to start without any previous karma.

The laws that govern the attainment of freedom by the individual govern equally the attainment of freedom by the race. In the first place, there can be no freedom for the individual until the karma of his past has been worked out. So it is with the nation or race. No better service can the individual render to his nation than to follow the highest and best that is within him. To the critic who would urge that it were better to devote oneself to doing good works, it may be pointed out that the good works would follow as a matter of course, as the natural expression of an awakening spiritual nature. One act of charity which springs from a sympathetic heart is spiritually worth a host of charitable actions which may be inspired by nothing more than a desire for public adulation.

So accustomed is normal physical consciousness to the limitations of the five senses, that the reality of the unseen "sphere of influence" which surrounds each living personality is forgotten. At every moment of existence, whether by intent or not, we influence one another for good or ill, by our own inner life. Any sensitive will tell you how easily susceptible the psychic is to the "conditions" of those with whom he or she comes in contact. The phenomena of spiritualism and of the borderland generally emphasise at every point the marvellous way in which thought and emotion are interchanged apart from the usual channels of communication.

Let the flower of the soul unfold in the sunlight of the Spirit, and its fragrance will permeate the aura and shed a silent blessing upon every creature. The first step towards "doing good" is to "be good." "Seek ye first the Kingdom of heaven"—the rest will follow as a matter of course.

Perhaps the material and mental environment of a particular soul acts as a prison-house to the free spirit within. So desperate becomes the need for freedom that every other consideration is swept

MISDIRECTED
ENERGY

aside in a fierce passion to be quit of everything that limits and hampers. Then we witness the spectacle of someone kicking over the traces, usually at the cost of no little suffering to others as well as himself, and after smashing his little cosmos like a petulant child, having the questionable satisfaction of clearing the fragments of a broken life out of his path. Whether or not the change is for the better—and frequently it is not—fresh karmic complications are introduced into the life-story of that soul, complications which must inevitably be reckoned with at some time or other. Karmic responsibilities may not be evaded, however successful one may appear to be in dodging them.

The above is merely an instance of going the wrong way to work. The strongest forces are spiritual forces; and these never work with violence and disorder. The best and indeed the only attitude to adopt towards karmic conditions which press with undue heaviness upon the soul is to recognise intellectually that, although it may be impossible to trace the causal links which bind us to these conditions, yet the very fact that we have been brought into contact with them is sufficient indication that they must be met and accepted without resentment; even if spiritual insight is not yet sufficiently developed within us to enable us actually to welcome the pain and discomfort, after the manner of the mystic who has learned to dwell more or less consistently on the heights. This, it will be noted in passing, is far removed from the apathy of despair. Put into Christian phraseology, "Thy will, not mine, be done" characterises the inner attitude of the soul which is beginning to glimpse the Light. Side by side with this "act of resignation" will be cherished in the heart the prayerful desire that the more harmonious and ideal conditions may duly become manifest in the environment. The thoroughbred mystic, however, would scorn even this, and find contentment in enjoying a deep-rooted sense of peace in submission to the will of the Beloved in every detail. For most of us, however, such an attitude is a counsel of perfection. We shall be content to walk before trying to run.

The only true freedom comes from within, and is attained by a process of gentle and orderly growth and expansion.

INNER FREEDOM Every fetter that falls away from the soul of the individual means so much more freedom for the whole body of humanity. There is some danger of pressing the simile too far. It might be better to regard the fetters as being dissolved away. They cannot be flung aside with violence, like some

extraneous and annoying obstacle ; unfortunately they are too intimately woven into the fabric of our being.

It is to the mystic that we must look if we would find the shortest and most direct road to freedom—to the life of the *jivan-mukta* or free soul. He opens his inner life to the influx of the rays of the Spiritual Sun, before whose solvent power everything dissolves, even to the very personality of the mystic himself.

Such ardent temperaments cannot tolerate details, and systems are anathema. They choose the way which suits them best. The more scientific or philosophical type will proceed more methodically. They will bend the powers of the mind to the cultivation of discernment, so that they may learn gradually to discriminate between the true and false, the changeless and the fleeting, the real and unreal. Even to have gone so far will have loosened the bonds which bind the soul to the separated life.

With the growth of discrimination comes indifference to the things that merely affect the personal self. The man is growing too big to be hurt by relative trivialities. More and more purely personal considerations yield place to principles in the guidance of his conduct. He is growing strong enough to throw down the walls in which formerly he immured himself for his own protection. He bares himself to the elements, and gradually becomes firm and steady as the tree which has weathered both the storms of winter and the scorching blaze of summer.

Proceeding gradually inwards, he trains the mind to obey his will. He learns control of thought and imagination. He practises meditation and contemplation ; learns to dwell naturally in the realm of abstract ideas ; begins to acquire knowledge of spiritual verities by direct intuition. Thus, in his growing freedom, he becomes steadily more tolerant and compassionate.

With the falling away of the coarser fetters and the refinement of the mind and personality, fleeting glimpses of the Vision Beautiful will begin to fire his heart, and he necessarily begins to range himself alongside the mystic in his yearning for union with the Supreme Beauty.

One day the consciousness will dawn upon the astonished lower self that its existence has become that of a servant ; that the motives and desires which actuate the spiritually unawakened no longer flow through it. A sense of dedication, of subserving some higher purpose, will point to the establishment, behind the scenes of the material plane, of some definite link with the spiritual

Helpers of the world. It may chance that no more definite outward sign may be vouchsafed. It depends upon the circumstances of the case. The test of the truly awakened soul, however, is the fact that the presence or absence of such intimation will make no difference.

The sense of oneness with his fellow men begins to show itself in the outwelling of that compassion which characterises the mystic who has attained to the Christ-life. Further than the portals which open on the life where the last fetters fall away from the man, the portals of Initiation, it is not possible to penetrate. We, "down here," may catch glimpses of the sort of work which is carried on, by a study of the lives of the mystics. Still more occasionally, the records of occultism permit a glance at the nature of the life beyond the Gates of Gold.

As is ever the case, spiritual truths may only be expressed in terms of paradox. True freedom is attained only by the voluntary surrender of the separated self in service —freedom is servitude. The further the steps of the seeker advance in the direction of freedom, the more truly does he become a servant. The freest spirits have been the Servants and Saviours of the race. Christ and Buddha, because they had attained to liberation, were all the better equipped for the Service which they rendered to their fellows. And the work which They inaugurated is still going on re-echoing through the world. These great leaders of humanity must not be thought of as merely dead memories. They are vital, living forces still. In Buddhism and Christianity alike a cloud of witnesses can testify to the reality of Their existence.

Although devotion to one of the great World Teachers is frequently a characteristic of the awakening soul, this is not necessarily always the case. Some temperaments are able to find their way along the lines of philosophical study, especially of such masters of idealistic philosophy as Plotinus, not to mention the classical Indian systems. The Vedanta alone has been a source of illumination for many a Western mind.

True liberation, however, implies contact with the hidden spiritual heart of the world, where the saints and sages and saviours of humanity are bound together in an indissoluble union of service. Desire to render service, therefore, is an essential pre-requisite for contact with what is known in occult circles as the Lodge. Some of the preliminary stages of the path to liberation may be trodden before the desire for service awakens in the

heart ; but as surely as the blossom of the Spirit puts forth its first buds, so surely will the desire to serve his fellows be born within the heart of the seeker.

Spiritual service, however, such as the awakening soul will desire to render, is not such as to bring fame or honour to the personality of the servant. More frequently is the truest service rendered in the secret places, unperceived by the busy crowd. Think you that the spiritual recluse, Christian or Buddhist, who spends his life in high contemplation, is wholly wasting his time ? To confess as much is to betray one's ignorance of the truth. Because the form of service rendered by the contemplative is so dissimilar to our own, it is none the less effective.

Although it may not be within the capacity of many of us to
 WHERE ALL work in the highly specialised manner of the con-
 MAY HELP templative, it is open to everyone to work with the
 mind, and to range oneself definitely on the side
 of the forces which make for spiritual progress and unity. It is open to everyone to work steadily at the task of bringing the mind and emotions under control, so that not even inadvertently may they become centres for the dissemination of the germs of strife and discord, nor channels for increasing the currents of hatred and suspicion with which the psychic atmosphere of the world at this critical juncture appears to be surcharged. The very effort of self-control, the effort to discipline thought and emotion, is an effort which will contribute towards the lightening of the heavy burden of collective karma under which humanity is at the present time struggling.

The desirability or, rather, necessity for conscious control and purification of the personal psychic atmosphere is the more vital to-day because there are definite indications, for those who are able to read the signs, that a subtle and intensive effort by the powers of darkness, whose interest it is to retard the spiritual development of humanity as long as possible, is being launched. The reason for such a state of affairs is to be found in the corresponding efforts being put forth by the spiritual forces to enable humanity to take a definite step forward towards more ideal conditions, physically, morally and spiritually.

One has only to regard the rising tide of popular interest in the deeper issues of life's problems ; the remarkable way in which the daily press is throwing open its columns to articles and correspondence on such subjects as philosophy, religion and morality ; and the equally wonderful response on the part of the public, who

evinced a serious and sustained interest in the topics presented for their consideration. Note also the increasing interest in psychical and occult matters—a phenomenon entailing its own peculiar dangers.

Side by side with this definitely upward tendency may be observed what looks like a systematic and organised attempt to foster and stimulate all that is worst in human nature—class hatred, disaffection, envy, self-indulgence, licence, vice of all kinds, mental and moral anarchy. Both the good and evil sides of human nature are being intensified, and what may be regarded as an invisible combat is in full swing. All the more reason that those who have gained some inkling of what is taking place behind the scenes should guard themselves lest by inadvertence they assist the accomplishment of the aims of the forces of disintegration and chaos. To the extent that one guards one's personal aura one is guarding others. It may seem that the effect of one insignificant unit in the whole body of humanity would be negligible. To a certain extent this is true. But it must not be forgotten that knowledge brings added power, and a corresponding increase in responsibility. There should be little need to remind students of occultism of the potency of definitely formulated thought, consciously projected by a trained will. The neglect to use such power on the side of the powers of righteousness at this juncture is a dereliction of duty; its misuse, and more especially its conscious misuse, cannot but entail grave karmic results.

THE EDITOR.

NOSTRADAMUS AND SEISMIC PROPHECIES

By FREDERIC THURSTAN

FOR the exposition and demonstration of the methods and possibilities of oracular historical prediction no human on earth has shown himself a better exponent than Nostradamus. His book of prophecies of the coming events of the world from his own time to the Millennium, set forth in a thousand quatrain verses, may rightly be claimed as the most remarkable Sibylline book our civilisation has ever known. Other prophets, like those of the Delphic shrine and Hebrew School, may have foreshadowed events in generalities and ambiguous hints; but Nostradamus foretold minute specific details of coming circumstances centuries before history unveiled their exact fulfilment—the only parallel instance of such a feat the old Hebrews can show is that of Isaiah in naming Cyrus and his success over Babylon. But even this instance is of doubtful authenticity. Modernists maintain it to be an insertion into the text after the event. There is no such dispute possible over Nostradamus. His statements he published himself in print—copies of the original edition in 1555-1557 are still extant. There one may read to-day the astounding revelations he made in the mid-sixteenth century of events of the history of each subsequent century, right up to the Great War. He predicted minute particulars about the execution of King Charles I, the battles of the Civil War, the rise of Cromwell, the Fire and Plague of London, the changes of dynasty in English history, and hundreds more in French and European history.

The ordinary English-reading public are little aware of this indisputable fact, with all its thought-compelling implications. Except for Garençière's small edition away back in the time of the Stuarts, there has been no complete translated edition of his predictions in our language.

In France he is well-known and largely studied. The perusal of his *Quatrains* has influenced the actions of politicians like the Great Napoleon and his nephew Louis. With us Nostradamus is generally looked upon as a charlatan astrologer who made one or two lucky successes. It is only the few who closely study the Seer's writings and have searched into historical records who

know with what extraordinary success he has proved the possibility of Prediction in minute particularity, and the triumph of his system of procedure.

His methods were peculiar and unique. They are well worthy of a minute examination by students of the occult. They combined those of the Hebrew and Delphic Schools, with a dash of the Arabic and Egyptian. Nostradamus was no charlatan or mere astrologer. He was an honoured celebrity of his day. When his book came out, just about the time when Tudor Queen Mary was ending her reign, the reading public then was small, but the book took it by storm. Kings, statesmen, nobles, ecclesiastics, students pored over it, talked about it in Court, castle, mart, hall and cell. He was summoned to Court and rewarded with special distinctions and money. The Universities honoured him—he was a distinguished University Professor himself. Of course, there were scoffers then, as now. There always are over matters of prediction. It means so much if it be anywhere proved. It does not fit in with the schemes of the worldly or narrow-minded.

Publicity does not necessarily prove honesty of claim. The whole career and character of the man must be looked into.

Luckily we have plenty of first-hand evidence of this in that Boswellian biography of him published soon after his death by his intimate friend Jean de Chavigny, and also in a republication of all the lifelong correspondence he kept up with royalties and the learned, wherein he expounded his beliefs and methods..

Both in family and personality Michel de Nostredame was singularly like Benjamin D'Israeli. His family used in public the pious orthodox surname of Our Lady, but in private they claimed to be Israelites of the Dispersion—not Jews—but of the tribe of Issachar—that tribe whose leading men, as we learn from the muster roll of David's supporters in 1 Chron. xii, 32, had a special reputation for all "understanding of the times"—*i.e.* for Astrology and Seership.

Converted to Christianity in the preceding century his ancestors had served mostly as physicians, mathematicians and astrologers in the suite of the Counts of Provence, and their cousins, the Dukes of Calabria—the titular "Kings of Jerusalem"—and, as such, had been reputed for their special proficiency in these lores of the Arabic East.

Let us now see how he acquired his methods and powers. His grandfather was an expert not only in Hebrew traditions of

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procedure, but in that of Arabic, Delphic and Knight-Templar Rosicrucian lore. As a youth he was instructed by this grand-sire, and found to have the special natural qualifications in it, but his studies in this branch were interrupted by his necessary instruction for the career of a physician at the Universities at Avignon and Montpellier.

While he held a professorship in Medicine at the latter, an outbreak of plague over all the South of France brought him reputation as a specialist in plague treatment, and the next fifteen years of his life saw him hard at work in self-denying and dangerous labours, saving the inhabitants of various districts from this scourge. His final post for three years was one to cleanse the rich Corporation of Aix from its ravages of plague, and he was so successful that he was voted on his retirement a large bonus and substantial pension. This gave him an opportunity to carry out the secret bent of his genius. He retired from the active physician work of his profession, and confined himself to the then allied part of that profession, the advice for consultations as to stellar influences, by casting horary horoscopes and nativities, regarding dispositions and decumbitures.

This was in the year 1546, when he was 42. He married and settled down for the work in the small town of Salon de Croix, half-way on the high road between Marseilles and Avignon. It was the half-way night-post town between these two places on the highway used by all the world-travellers, ambassadorial, ecclesiastical and mercantile, passing into and out from France through the great port.

There he was not only quiet and secluded, but in the way of receiving a constant stream of rich and influential clients who spread his reputation as an astrologer and seer all over the civilised European world. He added to this reputation by publishing annually an almanack with predictions and disquisitions for the coming year. Charlatans, to his disgust, pirated his name to foist off their rubbish; but Bishops and churchmen honoured and countenanced him.

But—and here is the secret of his life—all this astrological professional work was a mere blind to hide from the profane his real practices in the occult as a Seer after the School of his family, who, using the study of stellar influences merely as an adjunct, really attained their results by solitary vigils and séances in a specially prepared shrine, where, by using methods of invocation and ritual, half Hebrew and half Delphic, they believed

themselves to be in contact with and under the guidance of a band of Celestials, the same as visited and vouchsafed revelations to Daniel and the other Hebrew prophets.

It is well here to remember that the Hebrew school of prophets differed from all other schools of divination in postulating that the evolution of the human race was in the hands of a special organisation of Celestials known as Elohim, sent to carry out the plans and decrees of the Supreme El Adonai, to this earth of ours, just as Viceroys go for a term of years to carry out the arranged plans of some great Central Government. A succession of Celestial Viceroys came to us each for a term of seven Millenniums in which they started and developed some particular kind of Social evolution and development. The Viceroy by whom the human race was now being trained and bred they called by the name IAHWEH or IEHOVAH. To Hebrew adepts he was more than a mere tribal God—he was the planetary ruler and Celestial representative of the whole earth. The heathen glimpsed his name and sway in the Celestial they called Jove. But Nostradamus had a special belief in this respect, as a sincere convert to Christianity, that we are now at the end of Iahveh's sixth day of mission and that he will shortly retire for a Sabbath Millennium of rest, leaving the active organisation of the completion of his Civilisation or Kingdom—just as did the ancient Pharaohs of Egypt—to his son as an assessor, the Messiah foretold in Hebrew prophecy. Nostradamus differed from the Hebrews in believing Jesus or Issa to be this Son and Messiah. He differed also, in one point, from the usual run of occultists who work in secret societies and groups bound under oaths of secrecy. He worked by himself, and, being under no oath, when his book was published and there was no more need to conceal his practices from prying eyes, he disclosed to the King and general public in the prefaces to his books and in his subsequent correspondence the methods and rituals he had used to attain intercourse with these Celestials, and receive the revelations they consented, in answer to his prayers, to give for mankind—not to guide or enforce their actions, but to convince them through eventual fulfilment, that the great events of the world's history were in accordance with their pre-arranged scheme of development.

Briefly these methods were as follows. For the next ten years of his life, night after night, when his neighbours slept, he retired to his solitary shrine in an upper chamber with a glass skylight, through which he could observe the heavens outside.

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Beside him stood a bronze Delphic tripod holding a font of consecrated water. Beneath it was a brazier with live coals on which from time to time he sprinkled incense. Dipping then a laurel branch in the font he sprinkled his forehead and the floor and drew a magic circle round him. On the other side of him stood a cubic block acting as an altar. On it rested a sceptre-wand, and a candlestick with seven branches. In front of him stood a statue of the Delphic Apollo facing him and pointing to a large magic mirror, in which veridical visions appeared.

There, with his mind set in the mystic state of silence and prayer, he appealed to Gabriel or some other Celestial for enlightenment on certain definite points. These, in his Preface, he names, and this limitation of his attention accounts for the limitations of his predictions to certain groups of events only, such as battles, sieges, personalities, and pests and earthquakes.

The response, he tells us, came in two ways. Sometimes it was objective, and sometimes subjective. It depended on the conditions of weather and circumstance. Sometimes proceedings of manifestation commenced by the gradual formation of a Shekinah Cloud of luminous, misty flame rising from the incense clouds of the tripod, floating round the room, then hovering over and finally settling upon the Apollo figure, making a radiance thence of celestial, vibrating light, filling the whole room with a brilliance more like that of sheet lightning than that of ordinary flame. It was as Moses saw, when he gazed on the Burning Bush. Out of this radiant cloud of "Presence" then would come sounds of a still, quiet voice, full of accompanying harmony, directly enunciating revelations of things to come, or explaining them in visions and pictures appearing in the mirror. On other occasions the response was entirely subjective. A deep coma or trance accompanied with heightened illumination of intelligence stole over his attentive mind, concentrated calmly on the contemplations of the heavens in front of him and of the times and seasons of cycles of planetary revolution to come, until gradually he felt a divine direct intuitive conviction of the significance and interpretation of the future in the lap of the Eternal Now, and the reactions of the raining diffused influences setting into forms and groups like molten metal into crystallisation.

One thing regarding this inspiration he always proclaimed—it was not his earthly reason that cognized it—it was God's own consciousness and determination pouring into his emptied and silent self-consciousness—the undifferential ray of the Gnosis

pouring into the moulds of the human mind prepared by Celestial control to give it form and manifestation. "My prophecy," he writes to the King, "comes not *ab Fato* but *ab Natura et Deo*." He was in the state that St. John the Mystic called "in the Spirit on the Lord's Day."

Each night's séance was concluded by recording notes of what he had received, and during his leisure moments each morning time he elaborated from these records a series of Delphic oracular predictions couched in cleverly constructed and enigmatical verses of four lines each which he styled Quatrains. It was not wanted by him that his full meaning should be revealed before the event; he concealed it by using antique words—mostly Low Latin or Hellenic—inversion of words in his sentences—and using anagrams of transposed letters of names and nicknames of his own wit for certain personalities and parties. But the greatest literary merit of these verses is its extraordinary condensation: into each set of four lines he packs a crowd of statements of fact.

After a decade or more of this occult devotion he had accumulated in an album a thousand of these quatrains. He was sternly forbidden all this while to show them to anyone or even to tell his most intimate friends of their existence. It was not till 1555 that his inner Directors permitted the publication of them: but to prevent any humans using the predictions as an instigation to actions of their own will, he was ordered to make a haphazard jumble of them and avoid consecutive exposition.

Accordingly he wrote each quatrain on a separate leaf—though apparently occasionally, when a particular prediction required two quatrains for full exposition, he wrote the two on one leaf—then, shuffling them like cards, he drew them out and arranged them into parcels of one hundred each called Centuries. Seven of these centuries were published only in the first edition—the full ten appeared in the second edition two years after. Printing in those primitive days was a laborious, unskilled task. Misprints occur abundantly, even in modern days—doubtless these two editions have their original intention further obscured by printers' blunders. The next edition a dozen years later was made by his son. Nostradamus had in the interval been too afflicted by illness to revise the old faults. Many subsequent editions have since been issued in many countries, and many emendations of the original *Texte*, as it is called, have been suggested.

The book, even at its first appearance, received an extraordinary reception.

But the experiences of the rôle of any public prophet are not always of glory—obloquy and derision are also a concomitant, and Nostradamus got his full share of this in his last days from his more material-minded and vainglorious learned contemporaries. He made no public defence. He was content, he said, to be judged by posterity through the results in historical verification.

These results, we can now safely assert, do justify his claim to be a prophet and more—the greatest of recorded prophets. More than half his quatrain predictions have been verified by their fulfilment in subsequent history even to minutest details. It is this minuteness of detail that makes our seer's prophetic quality so conspicuous. Let us consider a few instances to show this. His predictions refer of course mostly to his own country, but there are several referring to our history. As these will appeal to us more, let us take as an example those referring to the Stuart times.

He begins by what would seem to an ordinary historian an insignificant event—the recognition of James as a royal son. The Celestials who arrange events see differently. If that recognition had not taken place the whole of Britain's future would have been altered—it was therefore a "cardinal" event. In Century X, Quatrain 40, we read the words published a century before: *The young prince of the Kingdom of Britain, whose dying father will have recommended him: this one being dead—Lonole will perorate and snatch the kingdom from his very son.* In these four lines are condensed the historical events of Bothwell's appeal to the Scottish Lords for the guardianship of his child James, and the formation of a United Kingdom of Britain by that child's accession. There was no Kingdom of Britain in 1555, only Kingdoms of England and Scotland. Also his succession by his son Charles; also that this son would lose that Kingdom through the parliamentary haranguing of Cromwell, and finally that Cromwell's nickname among his troopers was "Ole Nol" (anagram Lonole).

The execution as well as the deposition of Charles I was another crucial cardinal point in the history of our civilisation. It was the first disabusing of the popular mind from the tyranny of the dogma of Sacrosanct Divine Royalty. In the Quatrain IX. 49 we read *Ghent and Brussels will be marching against Antwerp, and the Senate of London will be putting to death their King. Salt and wine*

of life will all get upset through their getting their Kingdom all tumbled into disarray. Here in four lines we have the Spanish King's expedition in his Flanders territory to seize Antwerp—this gives the correct date and the cause of his non-interference with the deed of execution.

Then in a single second line there are three more distinct facts foretold. 1st, there would be a Parliament; 2nd, it would meet in London; 3rd, it would execute its King. The last lines give the result, social tribulation through revolution and civil strife. There the words stand incontrovertibly printed a century previous to the event. Can anyone after this deny the possibility of detailed historical prediction? But the wonder increases. In Cent. VIII. 37, the precise circumstances of this "putting to death" are foretold. History gives them thus. The King was kept under guard for long at Windsor Castle. By order of Parliament he was then brought for trial to Westminster and executed, in his shirt sleeves, at Whitehall (then in sight of Westminster Bridge). His remains were brought back to Windsor and buried in St. George's Chapel. Nostradamus predicts all this in four lines thus: *There stands a Castle near the Thames. A King imprisoned in it will meet his fall. Hard by a bridge he will be seen in his shirt-sleeves just before his death. After that he will be buried in the Castle.* Could any prediction be more truly detailed?

Our Seer was by breed and habit an aristocrat. He did not like the vision presented him of a Plebeian pretending to sovereign rights. Cromwell's face, with its heavy jowl and eyebrows and warts, appalled him. This is how he saw him in his mirror. Cent. VIII. 76, reads thus: *A butcher more than King rules England. A man of no birth will seize the government by violence. Of loose morals, without faith or law, he will bleed the earth. His hour approaches me so near it chokes me.*

Nostradamus indeed had a masterly genius for compressing whole pages of history into four lines of one quatrain. Another good example of this is his prediction of the battle of Dunbar, the first decisive turning-point in the struggle between Royalist and Parliamentarian. Carlyle's graphic account tells us these facts. "Leslie's army comes out and places itself in rather narrow ground. The battlefield was hampered by the narrow sloping sides of the glen. But the Highlanders began with a rush, raising their usual shouts and slogans. Cromwell and Leslie responded by making the troopers sing the 117th Psalm. Cromwell captured the papers of the Scotch war office and the Great Seal

of Scotland." Our prophet's words in Cent. VIII. 56, are *The band though weak will be left occupying the field. Those from the Highlands shall raise horrible shouts. The large force shall be hampered by being cramped in a corner and fall close to Dinebro (Anagram Edinbro'), their papers even falling into the Victor's hands.*

The battle of Worcester, fought on the same date, Sept. 3, a year after, clinched the eclipse of Royalty. It is equally minutely foretold in Cent. VIII. 58: *When a certain Kingdom in quarrel forces its sons to take up arms to decide who shall claim the Britannic title, the King (Charles II), too late advised, being surprised at night, is forced to seek the air of France.*

The Great Plague and Fire of London he looked upon as visitations for London's leading share in the crime of regicide, and he specified thus the calamities: (Cent. II. 53) *The great plague of the maritime City shall not leave off raging until the death be avenged of the blood of the Innocent who was condemned unjustly for money through the pretence of the Great Dame (London) having been outraged (by ship money); and (II. 51) The blood of the Just Man at London will necessitate expiation. Burnt by firebolts in three twenties and sixes (1666) the Old Dame (London) will lose her high place awhile.* Note the actual date, given wrapped up. Numerous other predictions of England have been verified in subsequent reigns. Let it suffice for our patriotism to note that the very last quatrain, X. 100, predicts a great empire will be gained by England—*England will maintain the Pan-tam (i.e. the universal mastery of the seas) for something short of four centuries, and that the sea power of Portugal (then supreme) would dwindle away, much to their disgust.*

French history naturally has more quatrains devoted to its critical events. For one we must find room. It not only illustrates the prophet's marvellous faculty for compression, but also the fact how the world's progression depends often on what appears a trifling episode. The flight of King Louis XVI was such. If he had not foolishly attempted to fly after he had renounced his Absolute Sovereignty and consented to rule as a parliamentary monarch the radical ideas of the Revolution would never have altered France. We know every detail of that historic escapade. The King started off in a post-chaise in the guise of a grey-robed priest pretending to be conducting the Queen as a white-robed Carmelite nun. When they reached Varennes at night, while the post-horses were being changed, the King alighted and went into a chandler's shop, chatted and was detected. This chandler named

Saulce informed his grandfather—an oil merchant, the mayor of the town. The King, still wearing his red travelling nightcap fashioned like a Persian cap called a Mitre, was arrested. The Marseillaise rabble, wearing similar red caps, happened to be marching by on their way to Paris. Five hundred derisively carried off the King as a comrade back to Paris and attacked the Tuileries War Office. The War Minister, the Comte of Narbonne, frightened, turned traitor and allowed the King to be prisoned, tried, and guillotined. All this history is specifically predicted in Cent. IX. 20 and IX. 34, thus: *By night there shall come through the forest of Reines two parties vis-à-vis, one the Queen like a statue in white, the other as a black monk in grey. Within the boundaries of Varennes these being picked out and captured cause a tempest, a fire, a bloodshed and a—slicing (guillotine).*

The husband alone afflicted will be mitred on his return. A conflict will take place in the Tuileries by 500 men. One traitor will be called Narbonne and the other Saulce whose grandfather an oilman will hand him over to armed men.

These instances will suffice to show the minuteness of the prophet's foresight and prediction through what he visioned or heard in the midnight vigils in his shrine.

Many of his quatrains referring to big earthquakes and famines are yet to come. There is not space to give a complete list of these, but there are a few whose occurrence is to be expected in the month of May.

There is one in particular of these which I should like here to call public attention to previous to the event. For it may happen this very May of 1929—if the purposed ambiguities of the punctuation can be taken to read in a certain way. I refer to the Quatrain Cent. X. 67. In the original "*Texte*" it is unpunctuated. But, if pointed off in the following natural way, it will read thus:

*" Le tremblement si fort au mois de May!
Saturne Caper—Jupiter, Mercure au Bœuf—
Venus Aries—Cancer Mars en Nonnay—
Tombera gresle lors plus gros qu'un Œuf."*

This may be translated thus: *Oh the trembling in the month of May so strong! Saturn in Capricorn—Jupiter and Mercury in Taurus—Venus in Aries—Mars in his fall in Cancer—Hailstones will fall then as big as an egg.*

[N.B. There is a variant reading in line 3. *Aussie* for *Aries* "Venus also," i.e., in Taurus.]

The Astrological Ephemeris for 1929 shows that this May these positions are exactly fulfilled, since during this month Saturn will be just retrograding out of Capricorn. Jupiter moving from Taurus 20° to 27°, Mercury in the beginning of Taurus, Venus just stationary in the end of Aries after having just temporarily retrograded from Taurus.

The likeliest days, if this event should happen this month, will be from May 9 to 11, for that includes not only a very ominous eclipse of the Sun close to Jupiter in the earthy fixed sign Taurus, concomitant with an adverse pull of Saturn on Mars, but also it is the time of Mars being in the exact degree of his fall in Cancer 28°.

There is no indication of the exact locality to frighten any particular district. It may be a general extraordinary seismic activity accompanied by meteoric showers or volcanic eruptions.

Perhaps we have further indications of this same disaster in a further Quatrain, Cent. IX. 83 also predicting an earthquake on May 10-11th some years to come. There he says: *When the sun is on the twentieth degree of Taurus (i.e. May 10-11 every year) so strongly will the earth tremble, a great theatre crowded will be ruined and the Air, Sky and Earth obscured and troubled. Saints and infidels alike will call upon God.*

Last spring seismic activity manifested round Corinth. It may manifest there again soon in some coming spring. For Cent. II. 52 prophesies an earthquake there which may sink the isthmus and cause a war. His words are: *For several nights the ground will tremble. About Springtime two shocks follow. Corinth and Ephesus (near Smyrna) will swim on the two seas—War will follow started by two Valiants in a wrestle.*

Time alone will show the verification of these and many more destinies to come, and then at last the world may endorse the encomium of his generation on this greatest of prophets, recorded on his monument in the old chapel at Salon. Anyone making a tour on the road between Avignon and Marseilles may read it to this day. Translated from its Latin it runs:

HERE LIE THE BONES OF THE ILLUSTRIOUS MICHAEL NOSTRADAMUS WHOSE ALMOST DIVINE PEN ALONE IN THE JUDGMENT OF ALL MORTALS WAS CHOSEN WORTHY UNDER THE INFLUX OF THE STARS TO RECORD THE FUTURE EVENTS OF THE WHOLE WORLD. POSTERITY, DISTURB NOT HIS MERITED SWEET REST.

THE PENETRATION OF THE ASTRAL PLANE

By DION FORTUNE

WHEN a man ventures upon the astral plane (or, in a more accurate and expressive terminology, acquires astral consciousness) he enters the highly organised kingdom of intelligent and very important entities. They are of a far higher grade of *development* than we are, for they finished their evolution before we started upon ours. They are perfected beings of their degree. But we are of a far higher grade of *Evolution* than they are, for we began where they left off. We are imperfect specimens of a higher race, still in the making. Compare a three-year-old child with a three-year-old dog, and a true concept of the relationships of the evolutions will be obtained. Just as we envy and marvel at the perfection of the astral beings, so they envy and marvel at our potentialities, at the same time that they dread and deplore our imperfections and crudenesses.

It is this which is the cause of the fundamental antagonism between the two evolutions. The elemental beings fear our clumsy crudities, and dislike what they fear; for we are terribly destructive to the delicately balanced perfections of their kingdom. On the other hand, they are fully alive to the tremendous possibilities of the human race, and if they meet with a human being in whom the warring forces have been brought to a balance, so that he is no longer a source of destruction to their delicate etheric structures, they regard him as we regard the Manus, the great initiators and culture gods of the ancient civilisations; for the human intelligence is indeed the god of the astral, using the word god in the significance in which it was understood in ancient Greece. What the Titans were to man, so is man to the elementals, a dangerous and destructive being in his lower aspect, but capable of becoming a miraculous saviour and liberator in his higher aspect.

There are two ways of approach to the astral plane; we can climb up from below by the method of psychic approach, or we can descend from above by the method of mental approach. In the former case, we enter the kingdom of the elementals as a diver enters the water, plunging in with violence, moving with varying degrees of skill in an unnatural element, and remaining therein as

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long as we are able to support the conditions, which is at best only for a brief period. We are there by violence, not by right, and to the denizens of that kingdom we resemble a wild elephant charging down a city street. The population first scatters, then fetches firearms, and finally, the jungle beast having fled back to its own place, ruefully surveys the damage its clumsy movements have done.

In the other method of approach, the astral explorer prepares consciousness by special processes for his undertaking. He no longer has to plunge violently into the astral plane, returning gasping to his native element after a brief immersion. He develops his astral faculties. Now these astral faculties are the powers of emotional feeling; for the instinctive passions belong to the lower astral, and the finer feelings and selfless emotions belong to the upper astral; and just as the astral explorer, who enters the astral plane from below, strikes first its densest and crudest sub-plane, so the astral explorer who enters from above meets first its most sublimated aspect.

For functioning upon the astral plane, emotional balance is essential. Emotional balance on the astral plane is comparable to the poised and upright body on the physical plane. The inexperienced astral explorer staggers like a baby, clinging to the hand of his guide, while the astral entities, kindly but amused, gather round to assist his first unsteady steps. This explains the nature of many early astral experiences, wherein the experimenter finds that the astral entities, while not in the least malevolent, are inclined to amuse themselves at his expense, the whole proceeding lacking dignity.

The improperly prepared astral explorer has the astral gait of a drunken man, staggering ungracefully from one insecure support to another, and just as such an unedifying spectacle invariably attracts small boys on the physical plane, so the younger souls of the astral plane are apt to amuse themselves by baiting the unwary visitor.

The properly initiated entrant, however, always takes his first uncertain steps under the care of a guide, and he is taught to enter the astral plane by the proper gates. The great occult Orders it is which have the keys to these gates between the planes, and the elementals are aware of it. An understanding exists between these Orders and the kingdoms of the elements, and properly-accredited initiates have the right of entrance upon the astral. This is what is meant by the freedom of the planes.

Trained initiates know how to comport themselves in the kingdom of the elements, and therefore do no damage. Consequently no objection is taken to their entrance. Each one is taught to construct for himself by visualisation a robe on which the badge of his Order is conspicuously displayed, and he wears this upon his astral body whenever he enters the astral plane.

It is also often the custom with occultists to use a material robe of the same pattern when engaged upon magical operations. This is done in order to assist the visualising powers of the imagination, which play such an important part in occult work. As we think of ourselves, so do we become upon the astral plane, and if we think of ourselves as wearing a robe of a particular form, we appear upon the astral as wearing it, for it is the imagination which shapes the astral matter.

It may well be asked, What benefit does the experimenter expect to derive from his astral adventures? For mere curiosity and love of excitement would not be considered sufficient to justify the deliberate seeking of such experiences, and neither is the true occultist prompted by such motives to seek them; if he were, the astral gates would be closed to him. No properly accredited guide could be found to take him by the hand, and he would perforce have to dive out on to the lower astral as best he might, and at his own risk.

The occultist seeks to tread the starry paths of the astral in order that he may complete his command of the powers of the planes, for all forms and all forces have to be translated down the planes, or sublimated up the planes by the proper stages of transmutation; it is not possible to miss out a plane in this process. As the old maxim has it, "Nature never makes a leap," and the steps must be taken in their proper order in any process which involves the transmutation of power between the planes. Therefore, unless the occultist understands astral functioning, he is incapable of bringing any occult operation to fruition on the plane of dense matter. Hence the many accounts we have of inner plane experiences which appear to be nothing more than pictures in the imagination, and the very few accredited reports of any effects being produced on the plane of dense matter. An astral experience is indeed an experience in picture-consciousness, and nothing more, and were it not for the terribly potent results produced on the emotional nature, we could dismiss it as "of such stuff as dreams are made of," which indeed it is. But dreams are potent things, especially in their own sphere. An adept has

mastered the method of functioning on the astral plane, and is therefore able to bring his work from that plane into manifestation on the physical plane, and is consequently able to perform the genuine operations of magic.

For these processes he has to have the co-operation of the astral entities, for although he knows enough to do no harm upon the astral, his powers of direct action are extremely limited, and he is obliged to work through the entities native to that plane, just as the white man in a tropical country has to employ native labour for the actual performance of the task while he supplies the directing intelligence. The adept, therefore, limits his personal efforts to the choice of the right means for the operation he has in hand, and the control of the physical conditions, but the actual astral operations which manipulate etheric matter have to be carried out by the astral beings themselves, for only they can manipulate it. This is a very important point in all operations which are designed to bring the powers of the mind to bear directly upon dense matter, and has an important bearing upon the processes of spiritual healing, especially where the actual repair of tissues is concerned, as distinguished from the control of functional derangement. It is the "fiery lives" as Mme. Blavatsky calls them that are the operatives in these cases.

It may further be asked, what inducement can the adept offer to the beings of the elements, princes in their own spheres, to persuade them to undertake these arduous tasks for his benefit? There are two methods by which the occultist obtains the help of the elemental beings, methods which correspond to the two means of entrance upon the astral plane. In the one method, he terrifies them into compliance by invoking the corresponding devils of the obverse universe, referred to in Genesis as "the waters under the earth." Obtaining the co-operation of these evil spirits—at a price, as always—he is able to terrorise the elementals into compliance with his behests. They, however, are unwilling slaves, only watching their opportunity to turn upon their master and end their bondage. The occultist who uses this method is therefore exposed to a constant risk from two sources; firstly, he is always in danger of a rebellion on the part of his enslaved familiars, against which nothing but sleepless vigilance can guard, and no vigilance can stand such a strain indefinitely; sooner or later his alertness flags, and then his bondslaves revenge the insult and injury that has been inflicted upon them. Secondly, the prince of the obverse sphere will inevitably come for his pound of

flesh when it suits his convenience, as Dr. Faustus found to his cost, and it is impossible to swindle him of his dues by any magical process within the scope of a being of the evolution of earth, for the Dark Princes, being wise in their generation, invariably make a proviso in their bond which effectually prevents this. In the case of Faust, he was made to sign the bond with the devil in his own blood, and the blood "being a very occult substance," this gave his dark ally a secure hold upon him.

The method of the adepts, however, is entirely different. It can best be understood by considering the process through which a human being goes when accepted as a pupil by the Masters. He serves the Masters selflessly and whole-heartedly in their work for God and man, and in return he gets his occult training. So it is with the Beings of the Elements. The initiated human being comes to them as an initiator, and they serve him whole-heartedly and with a devotion which we, being as yet imperfect, never equal upon the earth. The adept has none of the difficulties with his ministering spirits that the Master has with his human pupils.

The man is the initiator of the elemental, and they all, without exception, desire initiation according to their degree, for they know, as one of the fundamental laws of their nature, that not otherwise can they win to immortality, for they have no spark of Divine Spirit as the nucleus of their being, but are themselves only systems of magnetic stresses built up by the Lords of previous evolutions of Flame, Form, and Mind, the Evolution of Flame being concerned with the Element of Fire, the Evolution of Form with the Element of Earth, and the Evolution of Mind with the Element of Air. Water is under the Ægis of its own Astral Evolution, being the work of epigenesis upon that plane. The adept who seeks to manipulate the astral conditions obtains sanction from the Lords of the Evolutions so to do, and armed with that sanction is accepted by the elementals as a messenger of those Who, to them, are the gods.

Coming thus, understanding the astral conditions and able to move freely in them, and armed with the delegated authority of the Ancient Ones, the regularly initiated adept is indeed a Master in the true sense of the word to the Beings of the Elements, and is revered and adored by them as such; but he must be worthy of that adoration if he is to retain the trust and respect of those whose co-operation he seeks. They will unmask a Dark Initiator or an incompetent magician as readily as will human beings. He

must be worthy of the trust reposed in him by the Ancient Ones if he is to rule over their children.

The elementals are the "creations of the created," they are the "Sons of the gods" in very truth. For this reason they lack the Divine Spark, and therefore cannot survive a Pralaya, or Night of Manifestation, when the universe goes into a negative state. It is to mankind they look to induce in them the vibration characteristic of the Cosmic Plane, whence the Divine Sparks are derived, so that they will be able to maintain this mode of vibration during the Cosmic Night, when all other vibrations are stilled. Then at the dawn of the next Cosmic Day they will indeed be spiritual beings, endowed with immortality, for they will have lived during the Age of Silence upon the Seventh Plane of the Cosmos.

THE PATH

By OLIVE LINNELL

Eternal Spirit stirs the soul of Youth ;
 Inspires to tread the Path and follow Truth
 Where, as Christ promised, He will guide the way
 Of all who hear His prompting and obey.

The Aspirant will follow unafraid,
 But will not fetter others, nor upbraid ;
 He holds no thought of bitterness or fear
 Because some fond, but preconceived idea
 Must needs be modified where Truth is found,
 Exposing error on untrodden ground—
 For Truth is absolute, and only we
 Are limited by what we've scope to see
 As we progress. But every step brings change,
 And higher points command a wider range.
 So he who climbs will find his thoughts expand—
 And none so well can ever understand
 The toil involved before those heights are gained ;
 Or feel such sympathy, as he who has attained,
 With those who struggle still upon the way
 Beset with snares which hamper and delay
 Before they see a little farther yet,
 And let go prejudice without regret.

How great the need for more humility,
 More faith, more patience, more sincerity !
 For, while each year we view fresh heights to climb,
 Eternity is superseding Time.

THE HERMIT OF TRUTH

(Psychically Received)

By GERALDINE CUMMINS

I

THE pilgrim wandered along a dusty road that had adjoining to it green fields and flowers, beckoning waters that sparkled in the sun. But the pilgrim paid no heed to them. He was journeying in search of the cell wherein dwelled the sage who alone had looked on truth and had not quailed before it nor been blinded by its rays.

His whole mind was filled with this dream of a truth that was pure as a diamond and hard as that precious stone, a truth that could neither be broken into little pieces nor cracked by any implement of logic. It might be so short in its phrasing, one line written on a sheet of paper would express it. But that expression might not be altered, must be the only dogma that would rule over the intellects of all men. For there should be but one dogma if any are to be cherished. There could be indeed but one dogma, one answer to all the questionings, all the struggles and doubts of man.

When he had set forth on his journey the pilgrim had searched among his many books. He had fingered a thousand pages, toyed with learned treatises studied and loved by him: and all the while his mind searched and searched in its desire to gather the numberless questions he would ask of the Hermit of Truth. At last he wearied of the task. It was foolish to burden himself with many eager demands. For he would have to justify each question. It would be necessary to carry with him the whole of his considerable library if the text of his justification for each query was to be delivered to the Sage.

In a flash the knowledge came to him that one question would cover all other questions, one answer would solve every problem. All the religions, the clerical and secular disputes, all the cries of the poor, the morose grumblings of the rich, all the *weltschmerz* of the world would be summed up in two words; and perhaps a line of writing on a card would contain the answer.

Now he saw that question in letters of light in his mind. Almost he had a sensation of warmth from them. They gave him a feeling of exultation so that he uttered them aloud.

“ Whence ? Whither ? ”

He was travelling over many leagues of sea and land, suffering discomfort and hardship, that he might reach at last the one being in the world who possessed the truth of all things, the truth clear and hard as a diamond. The prize was worth years of privations and misery, years of journeying upon bare and bleeding feet. “ Whence ? Whither ? ” The answer to these two words contained the one truth that the living desired, yearned for, yet had never truly found.

No prophet, no great master, no God born within the flesh had succeeded in convincing all men that either they were but dust and there was no “ whence ” invisible, no “ whither ” beyond this earth, or that there was truly another life, an eternity of lives. The sages of the ancient days had failed to unlock the gate of birth, the gate of death. Neither god, prophet, king, master, nor simple trader nor peasant, had satisfied this doubt that lurked, in every age, within the soul of man.

The pilgrim passed through great cities, hastened down narrow ways, heeding neither the noisy tumult of the crowds, nor the gay flare of lights that reddened the skies. Each huge town was no more to him than some indecipherable figure in Euclid. So long as he could not answer the query “ Whence ? Whither ? ” this myriad, teeming life, these vast aggregations of population were a mystery to him, were a part and parcel of the question-mark that sprawled across the whole earth.

The pilgrim pressed onwards through rain and storm, fording swollen rivers, glancing neither to the right, nor to the left. For the leafless woods, the solitary, sodden fields, the songless silences of winter were a part and parcel of the enigma that distressed and tortured his soul. He went forward, sailing over turbulent seas, stumbling across parched wildernesses, bearing with equal fortitude the extremes of heat and cold. And neither the joy of beautiful surroundings, of the gaiety of youth, neither the hideousness of squalor, the foetid smell of ragged people and their bestial dens, occupied his mind or held place within it even for a brief while. Continually he imaged in his imagination those two words “ Whence ? Whither ? ”

If the Hermit of Truth would answer that one query, proving the truth of his “ yea ” or his “ nay ” for all time, then the pilgrim would return to the world of men, would come among his own kin and race once again as a prophet, nay more than a prophet. He would indeed have the attributes of God if he bore

an answer that was irrefutable, that no professor or scientist could ever doubt, could ever analyse, crack and take into little pieces.

"Hard and clear, unbreakable as a diamond," the pilgrim kept repeating these words to himself. And so he heeded neither his bleeding feet, nor his hunger, nor his rags.

The joy of anticipation was always burning in his heart. He asked little more than bread and water of men. He possessed his own sure and secret delight, that was as a fire that warmed his soul. He would find the truth that resolved all doubts, and behold, the courses of the world would be changed.

All men are born, all men die ; so all desire to know with certainty what cometh before, what cometh after. Perhaps the answer was "nothing." But even if the Materialists were right, even if the universe were merely a machine that created only to destroy, the Hermit would so frame his answer mankind would have his last doubt shattered, would know the secret that had not been revealed since the beginning of the chronicle of the years.

So seasons passed as the pilgrim passed numberless homes, made momentary contact—as a stranger—with many lives, yet was always in essentials alone.

He hugged to himself his secret joy, sharing it with no man ; though at times he longed to tell some friendly host, who had shown him small kindnesses, that he, the stranger would be greater than any who had lived upon the earth. For he would find the answer to the query that seemed unanswerable, that was the alpha and the omega of the life of man, of even the babe that but breathed and died.

The pilgrim was sufficient unto himself ; and though a score of years passed by and still he journeyed onwards, he was the happiest of men. The promise of the truth had been given him long ago. He could not, nor ever would doubt that promise, doubt its ultimate accomplishment.

His walk was feeble now. His gait betrayed the painful nature of such movement ; still there was joy in his heart, still he murmured the precious words : and neither hardship nor hunger distressed his dauntless spirit.

He was aware of the geographical signs that would betray the proximity of the Hermit's cell ; and when the last hill of all rose before him, trembled, because of the rush of joy and hope that surged up within him. Indeed, that last climb, though it told

upon his feeble limbs, caused him no real suffering. He was buoyed up by the dream that he soon would "know," and soon return to earth, perhaps as a second Messiah.

II

The Hermit was seated upon the ground outside his hut ; and at the approach of the stranger, lifted his face to him. There followed a silence that was awful in its searching quality, awful because of the gaze that was bent upon the eager seeker. It seemed to perceive all that was within and without, to grasp not alone the exterior but the whole content of the pilgrim's mind. Yet the Hermit was blind. . . .

Twilight gathered about these two. No human being ever ventured into those solitudes. Neither beasts nor birds would inhabit such a wilderness. All plant life—if there were ever any—had withered and died. Life, pulsating, stirring and trembling, may not, peradventure, live near absolute truth, truth hard, clear and unbreakable as a diamond.

For the first time for a score of years the pilgrim felt that he was alone. The joy that had always been his companion was blotted out by this grey, hueless presence. The sense of the need of numberless lives, the sense of their crowding personalities—even though these were strangers—vanished also, leaving a ragged, almost naked man, furtive and apprehensive, scarce able to frame with his tongue the two words that had borne him so much joy, that would yield him infinite triumph.

"Whence? Whither?"

The Hermit made answer, saying, "It is well, brother. Be without fear. I tell only truth. I reveal what is never discoloured nor blurred. I reveal the true light which no man may doubt. Question me once again."

Like the little cry of a bird in the night came the voice of the pilgrim.

"Whence? Whither?"

A silence. A stillness.

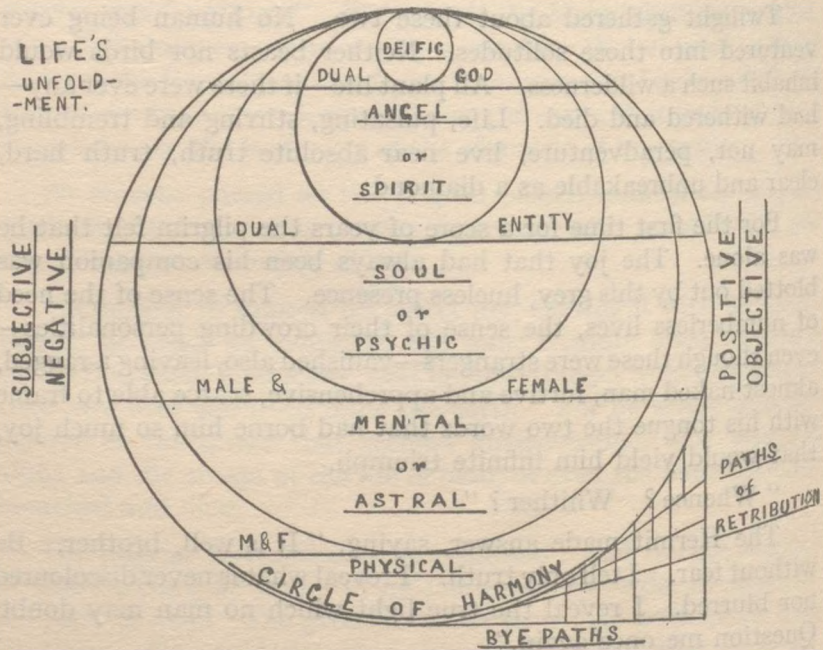
The Hermit touched the travel-worn seeker upon the shoulder. He was dead ; and thus was he answered.

Within the dead hand, clutched by its fingers, was the diamond, hard, clear and unbreakable. The absolute truth had not been denied to him.

PRE-EXISTENCE : A SPIRITISTIC VIEW

By J. HYDE TAYLOR

WHAT is the human soul? is a question so often asked as to call urgently for some explanation. Spiritualism has done much both to explain and demonstrate the continuity of life by its teaching, by its descriptions of friends beyond the veil of so-called death and by the messages of help and comfort which have been given to needy souls.



What Spiritualism has to show in the future, however, is not merely that the real man lives on, and retains all the characteristics of his being after disposing of his mortal body; but that man is an immortal being, is eternal; that is, that he not only lives on for ever, but that he came into this world from God, as the offspring of the Great Infinite and Eternal Creator, the Great Spirit who is Light and Life and Love.

In the innermost heavens the Great Incomprehensible conceived, to differentiate from His own Supreme-Being sparks of

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life, units of Himself. These we might term embryo gods, born in the innermost centre, and having in them all the potentialities of a God, but in an obviously lesser degree than possessed by the Great Father, or Infinite and Eternal Creator Him-Herself. These offspring, like their parent, possess a duality of being. Just as the creator in Divine completeness must be both male and female, so these His offspring must be both male and female in one complete being also. These would tarry for varying periods of time in this circle of the deific or God state.

After developing a satisfactory degree of maturity in the state just described, the differentiated divine duality of being would take on a form of manifestation, and being for the first time clothed upon with what we may term a spiritual body, it would go forth, still in its duality, manifesting as a spiritual being. This state of being may be regarded as the state of perfect angelhood. This is the sphere of the Christ, where all is in perfect harmony and accord with the innermost Divine Will; where, generally speaking, we for the first time become familiar with the plan and purpose of our divine existence. We have good reason to believe that the most conscious ones we know of right from the moment of conception, in this state, are those who afterwards are revealed to this world of ours in the person of great initiates, such as Jesus of Nazareth.

Next in order on the descending scale of life to that of the state of perfect angelhood is that spiritual state where, for the first time, the duality of being becomes divided and male and female take on separately another form coarser or denser than that of their prior state. It is of this outbirth that we have record: "Man was made a living soul," "Male and female created He them." The soul or psychic body is here taken on as a casket of the Spirit-being, for the purpose of manifestation in this lower state or sphere. In this state, the soul-encased being may remain for what we conceive of as ages or thousands of years, and will be gleaned, in this state of subjective consciousness, very necessary experiences which are bound to serve some useful purpose in the future states of the soul's unfoldment. On the development of, or experience gained by, the soul-being in this particular sphere depend very largely the power, usefulness and advancement of the life in all its future states.

From the time of the soul's maturity in, and departure from this state of spirit-life, the male and female entity, of the same dual life, part company for the purpose of gathering different

experiences on the further descending planes of life. These entities, too, regardless of sex, pass through strikingly different experiences, and very varying periods of time are spent in gaining those experiences, in subsequent states of life or being.

I have made reference to the fact that the soul-body is a coarser or denser form than the spiritual body, and I confidently assert that the astral and physical bodies are each successively coarser and denser, to suit the demands of the astral and physical planes, each plane carrying with it its own particular degree or quality of ether, and requiring its own distinctive rate of vibration, to which each body is peculiarly adapted, for the purpose of manifestation on the respective planes.

Leaving the plane of soul, the unitary or single entity assumes life on the inner earth planes. There are six of these, the outer or physical making seven earth-planes in all. These inner planes have come to be known as astral-planes, and it is in passing through these that the descending entity gains for the first time close contact with, and ardent desire for, the kind of life it may or would like to live in the physical body on this physical plane.

The Astral-being, deriving its name from the plane of its activities, never really loses consciousness of what it sees on these inner planes; and whilst for the most part the taking on of the physical body chokes the remembrances for the time being—that is, during the period of physical existence—yet, in some cases, the remembrance of these pre-existent experiences is so vivid that the fallacious idea of reincarnation has stepped in. This fallacy is due to the lack of knowledge of the truth regarding pre-existent experiences, as an explanation of the apparent inequality of spirit-fitness for the responsibilities and burdens of life upon this earth.

The Astral-being eventually arrives at a state of maturity when it has become fired with a craving for actual experience in the physical form, in those things of which it has had a foretaste in the course of its wanderings on the inner earth or astral planes. Thus, having arrived at this state of maturity as an astral-being, it now dies to, or passes out from, that state of being, and becomes clothed upon with a physical body and is born into life on this outer-plane. In this way the human soul, having derived its power of being from more interior states, comes down to earth to gain its most extreme or outside experiences, in what may be termed the nadir state, lower than which it can never descend, for this truly is the lowest hell the human soul can know.

As regards whether we can carry this hell with us into the life beyond, depends very certainly on the kind of life we have lived in the course of our earthly pilgrimage.

In the descent of the divine spark or entity through the planes of spirit and soul to the physical plane, the subjective or simple consciousness is developed by an entirely negative or receptive process. At the moment when the lowest or nadir point has been reached in physical life, the human entity commences to develop self-consciousness and immediately begins to exercise its right of free-will. It may choose to command life in a positive determination to rise in objective consciousness back to the highest or zenith of attainment, or it may choose to slide on along the negative bypath until it realises the illusion of the appearance of positive direction to which its self-conceit has led it. In a condition of extreme remorse, the human entity sets itself to the attainment of the objective consciousness by positively pursuing a path of retribution until it regains the circle of harmony, along the pathway of which it may proceed more peacefully to the loftier attainment.

Whatever may be our choice for the time, the positive side of our nature must express itself, ascending in the objective consciousness, drawing gradually nearer and nearer to the great eternal centre, only contacting the earth-plane again for the purpose of influencing, controlling, guiding and helping those who are dwellers in the physical body. Never again, having dropped the physical body, do we need, never again do we take on the physical form for the purpose of a life's experience on this or any other physical plane.

In the ascent of man in obtaining the positive direction of life for the attainment of objective consciousness, the human entity must pass through the condition of self-consciousness until a state of super or universal consciousness is arrived at. The extreme of self-consciousness may find its expression in selfishness, greed and avarice. This obtains when the entity slips off from the circle of harmony along a bypath, and by remorse and retribution only can the circle of harmony be regained. Along or inside the circle of harmony alone can a really peaceful journey be pursued in gaining the super-consciousness which is a natural and orderly sequence in the triumph of the spirit over the physical, in the direction of the soul in its accomplishment of that purification which enables it to lose itself in the unity of the male and female, to enjoy once more the duality or reunion of spirit. This

is the plane of attainment when the entity becomes the Christ or anointed of God by consciousness of the unity of spirit, the universality of love, and the brotherhood of life.

In dealing with our descent from the plane of angelhood to lower states I omitted to state that the subsequent courses followed do not all lead to one and the same physical plane, for I do not wish you to think that this is the only inhabited planet. No, different souls are attracted to different physical orbs for the purpose of their outer experiences, and so some travel here, some to Jupiter, Saturn, Mars, Venus and some to others, until they all have gained the desired and necessary satisfaction of the soul's appetite, and subsequently have learned the meaning of it all in the objective survey, after having ascended again to that state of angelhood or the Christ-sphere where from thenceforth the human entity understands and lives in the perfect will of God.

THE ORGANIC UNIVERSE

By The REV. E. G. DAVIES.

*Thoughts mainly, but not wholly, inspired by
Professor Whitehead's "Organic Theory."*

IT is always necessary, in attempting to set forth any theory, to accept at least one postulate. We must believe in human reason, otherwise everything collapses into chaos. Even the most convinced sceptic, as Edward Caird has pointed out, arrives at his scepticism purely by way of believing in something; namely, his own reasoning power. Complete scepticism is therefore impossible if the person who professes to have such a thing wishes to live at all.

Since we are committed to reason, it seems that we must apply it not only to our immediate environment, but to the whole scheme of things. If reason works within the limits of my environment, it follows that what lies outside, and beyond my environment, conditioning and maintaining it, must be susceptible to a reasonable interpretation. It is no use preparing for to-morrow in the light of my present experience if this is not so, since to-morrow belongs to the unknown, just as much as a million years hence.

Because we believe that reason does pervade the whole scheme of things, it is quite legitimate to suppose that the universe was created and is maintained by a reasonable Being. A reasonable universe could not create and maintain itself from nothing. Reason tells us that absolute nothingness is incapable of doing anything. Therefore something is responsible for what we see around us. That something we must call God. But I am not here concerned with trying to prove the existence of God. Rather I am concerned with the creation. If it is a creation at all, and not an accidental conglomeration of incomprehensibilities, it demands a creator.

The creation of a living, conscious being, if it is to be a good creation, must satisfy two needs:

1. It must satisfy God.
2. It must satisfy the creature.

The second need is the problem that I wish to attack in this

essay. The problem is this : How can that which has no being know what it would wish to become ? Quite plainly it cannot. The only way in which it can know is to learn what it wishes to become by exploring the whole realm of possibility. Hence the creature must start from zero and take advantage of the first possibility that presents itself. That first possibility of which it avails itself will form the " how " of its existence.

Science seems to point to the fact that the whole universe is organic. There is no such thing as dead matter. Everything is in some degree alive, or at least everything of which we have any experience is a manifestation of energy of some sort. It would be interesting to discover exactly where energy becomes what we call life, for that probably is what happens. There is no need to object to this theory, since life must have a beginning somewhere. Now if we assume that the whole universe as we know it is a vast process of becoming what it wants to be, many things become a little easier to understand.

The whole creation is thus a single creature ; not a multitude of independent beings warring against each other.

The creature, in order to explore the whole realm of possibilities, must split up into an almost infinite number of units, each unit exploring the possibilities within its reach and contributing its experience to the whole. Thus we are faced with the picture of something ; i.e., the creation, always in process of becoming what it was not.

Certain units forge ahead, while others apparently move more slowly. Some, after remaining stationary for a time, relinquish their particular forms altogether, and emerge as part of the process in different forms. The point is that no experience is valueless to the whole, and that no part of the process perishes. It explores certain forms and abandons them if experience tells it to do so. Thus we have the extinct forms of the mammoth, the saurian monsters and other possibilities of which we have only fossil remains as evidence of their unsatisfactoriness to the whole.

Those units which move at the highest rate use the labour of the more slowly moving for their own ends. Thus the higher preys upon the lower. The sheep eats the grass, and man eats the sheep. Wherever this is reversed and the lower preys upon the higher, we have what we call evil. Thus, when the tuberculosis microbe preys upon man we have something evil for man, but not for the whole process. The tuberculosis germ must ulti-

mately be deprived of its form by man, who is part of the process. But it had to be possible for the tuberculosis germ to exist, otherwise there would have been no complete exploration of all possibilities.

The process, although not self-conscious as a whole, has facets of self-consciousness. These facets we call individuals, each of whom contributes his quota of experience to the whole. The creative process absorbs the knowledge thus contributed and makes use of it. Thus the process learns how to produce finger-nails on the human hand, how to arrange the digestive organs, how to cover certain parts of the body with hair, how to camouflage certain insects and animals, and so on.

A parallel with this may be observed in the individual. The subconscious or unconscious part of a man possesses more general knowledge than the conscious part. Not only does the unconscious possess the knowledge necessary to the proper growth and functioning of the body, it possesses also the accumulated knowledge of the conscious mind which carries very little in it at a time, but is able to draw upon the sub- or unconscious for past experience. Memory is, of course, the term we apply to this arrangement, and to the more deep-seated experiences we apply the term "instinct," when those experiences are drawn upon unconsciously by the developing unit. How acquired experience is passed through protoplasm is beyond our comprehension. It is possible that experience does not pass purely through the medium of protoplasm, but partly through it and partly through the external, invisible process which environs the protoplasmic growth. The subconscious must be part of the universal process which stores and makes use of the experience of all its parts.

From the foregoing it would appear that every part of the creation depends upon every other part. The wasp and the snake, the tortoise and the antelope, the frog and the man are all necessary to each other. No single unit of existence exists for itself alone, but for the whole.

The forms which are expressed by the process through its units are eternal forms within the mind of God, and are thus within the realm of possibility.

Evil and suffering and pain are relative terms. They have no absolute existence. They are the result of the necessary interplay of the units, by means of which the whole gains its experience,

Suffering is the greatest service the individual can render to the whole, since it is only by suffering that certain possibilities can be proved undesirable and others explored.

Evil is the temporary triumph of the lower possibility over the higher. The duration of that triumph varies at different levels. The higher the possibility over which the lower triumphs the greater the evil; but evil must ultimately be extinguished.

When the conscious units refuse to take advantage of past experience; i.e., when they break the moral law, they commit what we call sin. The moral law is the product of past experience, which proves that certain possibilities are not desirable, but are injurious to higher possibilities.

The process of development is not limited to the visible world. Personalities, the most highly conscious units of which we know, probably continue their work of exploring and contributing to the whole in other spheres beyond the visible and tangible.

Thus St. Paul was right when he wrote that we are members one of another, and Dostoievsky was very near the truth when he made the dying monk say to Alyosha, in *The Brothers of Karamazoff*; "Never forget that you are responsible for the sins and suffering of the whole world."

The highest form expressed by the process is Jesus Christ, the first-fruits of the whole creation, which is groaning and travailing together to produce the sons of God. "Now are we the sons of God, but it doth not yet appear what we shall be."

A REAL BANSHEE WARNING

By L. F. LOUGHNAN

THE family of Mc— have for many generations possessed a small estate in the County of Kerry. They are descendants of a race once numerous and powerful in the south of Ireland.

Mrs. Mc—, an elderly lady who lived alone, was one of the few remaining members.

She was a widow, her only child, a daughter, being married to an officer in the Indian Army. They had two children—Letty, who was still at college in England, and Frank, a splendid lad of twenty-two. He had been through three years of the war, escaping with some wounds and a prolonged attack of jaundice.

I was very pleased when Mrs. Mc— engaged me, as a temporary secretary and companion, during the absence of the lady who usually acted in that capacity.

The Hall was situated amidst the wild romantic scenery of a county I had often wished to visit.

When I arrived, preparations were astir for the Christmas entertainment which its owner had always provided, not only for her own circle of friends, but also for tenants, dependents, and people of the village. Both her grandchildren were coming to spend Christmas at the old house, where their holidays had always been spent. Frank was now almost as well as ever, and would be leaving the hospital for good some days before Christmas.

Mrs. Mc— spared neither pains nor expense to make the "children's" visit a memorable one. Next year, she told me, they would probably both be in India, and it would be a lonely time for her. Sighing gently, she added, "But I am getting to be an old woman, and I, too, may be far away."

She was, however, too bright and unselfish to remain depressed for long, and years seemed to fall from her as she flitted here and there, now conferring with the housekeeper, now out to the gardens to see what Moloney would be able to contribute in the way of plants and evergreens.

As she entered the study, after one of these excursions, I noticed she was shivering. It had been a bright morning, although the afternoon turned very cold. By evening there was

a thick and penetrating fog, which lasted throughout the night and all next day.

In spite of advice, Mrs. Mc—— refused to remain indoors, and not only paid further visits to the gardens, but even walked to the village to see a bedridden woman who had once been in her service.

That evening she seemed tired and dispirited. Next morning, confessing to a restless night, she admitted she might have been overdoing it, and was prevailed upon to spend the day in bed.

But instead of feeling better, she tossed restlessly about, and in the afternoon consented to have the doctor sent for.

After seeing her, he told me he would send a trained nurse at once, as Mrs. Mc—— was very feverish and her temperature alarmingly high.

The nurse arrived later, and it was known in the household that the well-beloved mistress was very ill, and pneumonia threatened. The preparations were at a standstill, and a gloom hung over the place.

On the night following the arrival of the nurse I had gone to my room rather early. After some hours of reading, I rose, and went to the window. Eleven o'clock was chiming from the little church across the fields. The weather had changed again, and hard frost had set in, which powdered the grass and glistened brilliantly in the moonlight.

I had been standing there for some minutes when I became aware of a moaning sound, low at first, but gradually rising on a plaintive note, half-singing, half-wailing, sad, and thrilling from the start, but infinitely more so as it increased in volume.

For some moments I stood motionless—mystified beyond measure—for there was not a breath of wind to be discerned, not a rustle in the laurels outside the window. Every leaf and twig was visible in the bright moonlight.

More and more distinct the sound became, rising and falling, with a piercing, unearthly cadence, haunting and elusive, at times seeming quite near, again echoing from the distant trees.

Fascinated, I stood rooted to the spot, till it died away on a sobbing note.

While it lasted, I had been too filled with wonder to leave room for any nervous feelings. But in the ensuing silence an

unaccountable depression came over me. Shivering, I turned from the window and drew the curtains. Taking a seat by the fire, I pondered long over every conceivable explanation of the voice I had heard, but failed to arrive at any solution of the mystery.

Next morning I was down early, and passing through the hall, I met Hogan, the old butler, who said he would like to speak to me, if I could spare him a few minutes.

We went into the dining-room, where, in impressive tones, he began relating how he had heard the same voice to which I had been listening the previous night.

"'Tis the Banshee!" he declared. "Twice before have I heard her—long ago, when I was a young chap, and again in this very place, when the master died. A couple of nights before his death we heard her—the mistress and myself.

"'Tis grieved I am to-day, for there's no hope for the mistress now."

Just then the nurse came down to breakfast and, to my great relief, told us her patient had had a good night, and there was an improvement in her condition.

Much to her surprise, Hogan continued to shake his head sorrowfully, and soon left the room.

During the morning the doctor called, and confirmed the nurse's opinion, expressing his belief that Mrs. Mc—— would pull through.

There was the greatest delight expressed throughout the household, but old Hogan remained pessimistic, declaring he had never heard of anyone recovering after "She" had warned for them. The improvement continued, and in a few days Mrs. Mc—— was downstairs, and, from her chair by the fireside, again arranging and planning for the coming entertainment, though realising it would have to be a much quieter affair than that to which she had looked forward before her illness. The doctor had been firm upon that point.

But alas, for the uncertainty of human hopes and plans! That happy reunion was not to be. Before Christmas Eve dawned a wire was received, announcing the death of Frank. The taxi which was taking him to the station having come into collision with a 'bus, he was thrown out, and killed instantly.

THREE NORTHERN LEGENDS

By R. M. SIDGWICK

ENGLAND possesses a rich store of folklore and legend. Almost any English county will yield a harvest to the lover of ancient stories, the "old unhappy far off things" of tradition, and the fairy lore that even yet lingers in the remoter parts of our English countryside. The county of Durham is now largely industrial in its activities, but it has at least three legends which are little known in comparison with those of more romantic counties. These legends are: "The Ghostly Bridal of Featherstonhaugh," "The Cau'd lad of Hylton," and the curious legend of "The Lambton Worm."

Featherston Castle, at one time the seat of the Featherstonhaughs, was, according to tradition, the scene of one of those grim tragedies not uncommon in those lawless days. Abigail Featherstonhaugh, beautiful and wayward, had given her heart to a youth whose poverty made him obnoxious to the old Baron, who had chosen for his daughter a man of wealth and position. An old ballad tells how the youth was banished from the castle, and the unhappy Abigail wedded to the man of her father's choice. Gaily the wedding party set out on a circuit of the Featherston estates. But when the hour of the banquet arrived, neither the bride and bridegroom nor the guests had returned. The Baron, waiting uneasily in the great hall, sent messenger after messenger to search for the missing party. Midnight tolled on the great bell of the castle, and still the anxious Baron waited in vain. Then, as the morning dawned, the tramp of horses was heard, and the long-lost bridal party was seen approaching the castle. They passed through the gateway, and over all there fell a deathly silence, as slowly the wedding party took their seats at the great table. It was then that the horror-stricken Baron and his retainers saw that every guest bore some deadly wound. Nothing broke the ghastly silence, until the Baron fell swooning at the sight of that dreadful company. Then a great wind rushed through the hall, and the wraiths vanished like a fearful dream. In a lonely hollow called Penkyn Clengh were found the bodies of the bride, the bridegroom, and all the guests. Who led the murderers can be guessed, and one version of the story tells how the despairing lover killed himself and—

THREE NORTHERN LEGENDS

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Still from the rocks at Penkyn Clengh,
The blood of the murdered flows anew,
And that of the murderer drops alone
Into the pool 'neath the Raven's stone.

Those who can see the visions of the borderland say that every year on the anniversary of the crime, the ghostly bridal party can be seen riding through the moorland to the ancient castle of Featherston.

Hylton Castle on the River Wear has its legend of a quaint Brownie known as the cau'd lad o' Hylton. Few ever claimed to have seen him, but like all his race he delighted in tidying the kitchen after the servants had gone to bed. If, however, everything had been left in order, this eccentric sprite would throw the contents of the kitchen into wild confusion. His antics became wearisome and there was talk of banishing him, so at the dead of night his melancholy voice could be heard singing :

Wae's me, Wae's me,
The Acorn is not yet
Fallen from the tree,
That's to grow the wood,
That's to make the cradle,
That's to rock the bairn,
That's to grow a man,
That's to slay me.

There is a traditional method of dealing with an over-zealous Brownie. A green cloak and a hood were provided for him, and these were laid before the fire. At midnight the watchers saw the Brownie appear and try on his new garments, which delighted him so much that he danced with joy. Then, as the cock crew, he vanished for ever.

Tradition says that although the Brownie was seen no more he could be heard at midnight singing :

Here's a cloak and here's a hood,
The cau'd lad o' Hylton will do no more good.

The strangest of all the legends of county Durham is the extraordinary story of the Lambton Worm. This monster appeared as a judgment upon the impious conduct of John Lambton, the heir to the Lambton estates. This young reprobate was in the habit of fishing in the River Wear on Sundays. One Sunday he fished for some time, but all in vain, and, disgusted

at his ill-luck, he cursed and swore in a most violent and blasphemous manner. Presently he received his reward. There came a great tugging at his line, and after a severe struggle he landed not the fish he had hoped for, but a huge and hideous worm. In another outburst of rage, Lambton tore the worm from the hook and hurled it into a well, with the exclamation that this time he thought he must have caught the devil. As time went on the worm grew in size, until at last it left the well and returned to the river, where it lay during the daytime coiled round a great rock. At night it left the river and coiled itself round the foot of a hill. At last the worm became so huge that it encircled the hill no less than nine times, so that the monster must have been about two miles long. These reputed dimensions make the legend of the worm the most remarkable fishing story ever recorded. The appetite of the monster was in proportion to its size, and it soon devoured everything on the north side of the river, and then crossed the stream to Lambton Hall. Young Lambton had long since repented of his outrageous conduct, and had gone to the Crusades as a Knight of Rhodes.

The old Lord of Lambton and his household were horrified at the appearance of the family monster, but on the advice of the steward the great trough in the courtyard was filled with the milk of nine cows. This the monster drank and returned to his favourite hill. Every morning it drank the milk of nine cows, and if the milk was not full measure, the enraged worm would tear up trees by the roots, and otherwise wreck the landscape as a protest against short measure. Many brave knights attempted to slay the pest, but they were all killed or injured, for no sooner was the worm cut in two than the portions re-united. After several years the Knight of Rhodes returned to find the family estates devastated by the results of his unfortunate Sunday fishing. He was greatly shocked at the amazing consequences of his youthful error, which seem to our modern minds to be out of all proportion to the offence. John Lambton then attacked the worm, which foiled all his efforts by its power of re-uniting when cut in two. In desperation he consulted a witch, who told him to clothe himself in a coat of mail studded with sharp blades, and to take up his position on a rock in the river. The monster attacked, and, winding himself round the knight, was cut to pieces by the sharp blades. This time the severed portions fell into the river, which washed them away and so prevented them from re-uniting. So died the Lambton Worm.

The death of the monster did not free the unfortunate knight from his troubles. The witch promised Lambton success on condition that he should slay the first living thing he met after his victory. Lambton arranged to sound his horn after he had slain the worm, and at the signal his greyhound was to be released, and become the sacrifice. But the old chieftain forgot this arrangement, and rushed out to meet his son. Again Lambton consulted the witch, who told him that his failure to keep the agreement would result in seven generations of Lambtons dying otherwise than in their beds. According to one version of the legend this actually took place, the lords of Lambton dying anywhere but in their beds.

Lambton Castle still stands by the Wear, and the Lambtons dwell in it, and though the old traditions are vanishing before the scepticism of a scientific age, yet the story of the Worm still survives.

CORRESPONDENCE

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

THE RELATIVITY THEORY

To the Editor of THE OCCULT REVIEW.

SIR,—With reference to Mr. W. Kingsland's recent letter under the above heading, it seems desirable to point out that the concept of finite but unbounded space was well developed by mathematicians long before the days of Einstein and the Relativity theory. Riemann gave very clear expression to it in a work published in 1854 and translated by Clifford. "In the extension of space-construction to the infinitely great, we must distinguish between *unboundedness* and *infinite extent*: the former belongs to the descriptive category, the latter to the metrical. That space is an unbounded threefold manifoldness is an assumption that is developed by every conception of the outer world. . . . The unboundedness of space . . . possesses . . . a greater empirical certainty than any external experience. But its infinite extent by no means follows from this; on the contrary, if we assume bodies independent of position, and therefore ascribe to space constant curvature, it must necessarily be finite, provided this curvature has ever so small a value."

Riemann, it will be noted, had developed his system of geometry before the publication of the work by H.P.B. from which your correspondent quotes. At the time, however, it seemed impossible to determine which geometry was true of real space, that of Riemann, that of Euclid, or a third geometry, which had been independently developed by Lobachewski and Bolyai; and Euclid's geometry, in which space is infinite as well as unbounded, continued to hold the field, as it will always do for ordinary purposes of measurement, on account of its relative simplicity.

What the theory of Relativity has accomplished is to convince practically everyone who has studied the question that real space is actually Riemannesque, and that consequently the physical universe is finite, not infinite as postulated by the philosophy of materialism. It is, I would say, one thing to imagine that the universe of space may be finite; another to show, as Riemann did, how it may be conceived to be finite; and a third to demonstrate that it actually is finite. For the last, let us give full credit to the Relativity Theory.

Yours very sincerely,

H. S. REDGROVE. B.Sc., A.I.C.

CONSCIOUS PROJECTION

To the Editor of THE OCCULT REVIEW.

SIR,—May we not consider Mr. Muldoon's very explicit instructions from another point of view? It is generous of him to refuse to withhold this knowledge on the plea that he is not inclined to suspect others of acts which he would not do himself. It is one of the most impressive facts that men incapable of mean, base, tyrannical actions, are unwilling to recognise that there are "others"—and this constitutes a danger. Some of us know that these dangers, which Mr. Muldoon treats so lightly, are ignored at our peril.

Psychic science (like material science) has advanced at a more rapid rate than the moral and spiritual development of the race. We had evidence enough in the War, 1914-1918, of the use made of "scientific" discoveries, to warn us of this fact. Are we really justified in regarding the vast majority of persons as "saints," whose use of these supernormal powers would never violate the Divine Law—"Thou shalt do no murder?"

Now that the "Tom—Dick—and Harry" element is explicitly instructed in "projection of the astral body," by which means he can intrude upon his neighbours, will some kind soul instruct victims of these intrusions how to create the "sphere of influence, a kind of psychic bell-jar and keep out evil entities," to which reference is made in one of Dion Fortune's stories in *The Secrets of Dr. Taverner*? That might be some protection from undesired intrusions.

A question put by the late W. T. Stead first gave me the intimation of one particular form of "danger"—that "danger" is indicated by Mr. Muldoon's reply to a certain question, on which it is undesirable to enlarge here. Another point of view in this connection: Mr. Muldoon is assured of "immortality because he can 'project the astral body'!" Unstable ground, surely, upon which to base belief? How far is the existence of the 'astral body' drawn from the physical? When the physical body disintegrates, have we any assurance from Mr. Muldoon's experiments that the astral body will survive, for any length of time, the disintegration of the physical body?

Mr. Muldoon's conclusion that "Life is the curse" (a conclusion which "experiments" in "astral projection" do nothing to modify) seems rather a feeble recommendation for us to follow in his steps.

Some of us have made—and continue to make—"experiments" of another kind. So far from seeing "Life as a curse," we find it a most glorious opportunity for the God-like Power to develop—Love, which neither pain, nor fear, nor loss, nor rejection, nor all the "tragedy" of Life can quench.

We do not need to "project" our "astral bodies" into other people's homes to assure ourselves of "Immortality": we *know* we are "Immortal" because "many waters cannot quench Love."

When "all thy billows and thy waves have gone over us"—we still remain immovable. We *are* "Immortal," and "the billows and the waves" only the transient expression of Life's activities. "*Tout passe,*" but the Love of the Soul passes not.

What boots it to know we can "exist apart from the physical body," if we know not Love's Immortality? Life without Love is truly the "curse."

Mr. W. L. says truly that "selfish indulgence of the personality in any direction alienates the Higher Self and over-develops the astral self." Has he put his finger on another danger—of "projection of the astral body?"

F. C. Constable touches also on another danger—"interference" with Nature's Law—this occurs on planes of Being other than the physical.

Yours faithfully,
"A."

CONSCIOUS PROJECTION

To the Editor of THE OCCULT REVIEW.

SIR,—The recent article in THE OCCULT REVIEW entitled *The Habit of Sleep* is very interesting and suggestive.

From my own experience I should not entirely agree that sleep is caused by a withdrawing of the astral body, either partial or complete, but rather by a sinking down of the consciousness from the physical to the astral.

While it is undoubtedly true that the astral or etheric body can leave the physical during the hours of sleep, it by no means follows that it is necessary. I have proved the contrary many times.

As sleep approaches, the mind sinks down gradually into this other body. While there, it can remain quite unconscious, it can be partly conscious and dreaming, or it can be fully conscious, with all its critical faculties in good working order. I have proved it.

I have a habit when sleeping of resting with my arms folded. At intervals extending over a number of years, I have heard my christian name called loudly. On each occasion my mind was sunk in profound unconsciousness, but on being spoken to, it became alert at once. Turning round inside my physical body, I answered with my inner voice, and always found myself in total darkness, waking immediately afterwards into broad daylight. On one occasion I did not answer, but, remembering my past experiences, tried to discover to whom the voice belonged, critically going over in my mind the accents of my nearest relations now dead, finally deciding, rather dubiously, that it was my mother's voice. On each occasion the astral was lying completely inside the physical—of that I feel certain.

On one occasion I became distinctly aware of two bodies, one apparently interpenetrating the other. I analysed this feeling in a quiet, impersonal way, but as soon as I began to *think*, the perception gradually died away.

It might be asked how, if I did not in any way feel it physically, I became aware of it? I can only surmise that the transition of the mind from the astral to the physical was not complete, and that for a short time I was functioning in the two bodies at once.

Having grown older I no longer have these experiences so frequently, but long before I ever knew I had another body, I proved it by seeing it, and I also, from subsequent experiences, proved, apparently, the true meaning of sleep.

Yours faithfully,

E. S. R.

THE JESUITS AND H.P.B.

To the Editor of the OCCULT REVIEW

SIR,—As a very constant reader of the OCCULT REVIEW may I suggest that the persistent adulation of Mme. Blavatsky and her writings month after month in the Editorial columns is becoming rather tiresome, and that slavish acceptance of her body of dogma—as wholly arbitrary, by the way, as any other body of dogma, and without the immensely sound psychological and reasonable foundation of that of the Catholic Church, for instance—is singularly out of consonance with your very admirable motto “nullius addictus jurare in verba magistri”?

A few years ago I heard an address by Father Thurston, one of the most brilliant and gifted of the English section of that great body which contains the cream of Catholic intellect, the Society of Jesus, give an address on Mme. Blavatsky and her doctrines. For complete lack of animus, *parti-pris*, or bias, it was a model, temperate, reasoned and considered . . . no wonder Father Thurston is such a thorn in the side of the Rev. Montague Summers (vide the latter's *History of Demonology and Witchcraft* and his preface to *Malleus Malleficarum*), for whose brilliant scholarship and gifts, however, no one can refuse the highest admiration. Father Thurston invited his audience to consider the lives and personalities of various great religious teachers and leaders, and then those of Mme. Blavatsky—as described, *not by her enemies*, but by her most convinced and enthusiastic admirers, devoted friends and partisans, quoting from letters, articles, etc. The contrast was devastating.

The prima facie evidence—a personality so singularly unamiable and unestimable—would make it seem to most reasonable intelligences violently improbable that such a personality would be chosen as a vehicle for a new religious revelation.

In that remarkable book, *Le Grand Secret* of Maurice Maeterlinck, a book at once so profound, so sane and so balanced, the product of a

choice spirit and a very great and fine mind, Mme. Blavatsky and her theosophy are admirably dealt with. Maeterlinck shows, among other things, that she has nothing to offer that has not already been offered in a far finer form ages ago. *Le Grand Secret* is a book that all who dip either superficially or deeply into occultism should study with care—more especially those with minds unsettled by the grandiose rhodomontade, pretentious verbosity and mystery-mongering *fumisterie* of those self-styled mouthpieces of "Masters," who mistake mistiness for mysticism, and who think ultimate truth is synonymous or even compatible with flatulent nonsense.

Yours, etc.,
KAIKHOSRU SORABJI.

THE DISCOVERY OF WITCHES

To the Editor of THE OCCULT REVIEW.

SIR,—In a notice in the *Occult Review* recently of my little study on Matthew Hopkins, Mr. H. S. Redgrove writes: "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."

Since this old crusted error persists—as errors will—and is perhaps even injurious, it may not be impertinent to quote one or two passages from *Historical Trials* (Clarendon Press, 1927) by the late Sir John Macdonnell, K.C.B., sometime King's Remembrancer and Senior Master of the Supreme Court of Judicature. This severely impartial and critically judicial authority says in his chapter on "Trials for Witchcraft" (pp. 199-200), with reference to the prosecution of witches: "There can be little doubt that the epidemic caught on more readily in Protestant countries. There can too be little doubt—though the fact has been questioned by biographers—that Luther gave an impulse to the popular creed. That he believed in witchcraft is clear. That he thought women were particularly its agents is clear also. He was all for severity. He jeered at the *iurista* who wanted too much evidence *contemnentis illa manifesta*. As he grew older he was more and more hardened in this belief." Again (p. 210), "The cases of prosecution for witchcraft enormously increased when they became the subject of proceedings in secular courts," *i.e.*, under Protestantism; the Catholic courts were always ecclesiastical curias.

Riezler gives it as his opinion: "Apart from the writings on the casting-out of devils, the whole of the literature on the Devil, which springs up with such dismal luxuriance from the middle of the sixteenth century, is a product of the theological ardour of the Protestant party." It were easy, but surely superfluous, to amplify this point.

Yours truly,
MONTAGUE SUMMERS.

PERIODICAL LITERATURE

M. BRICAUD, who is President of the Martinist Order and some other occult associations which are making no history now, and would seem, therefore, to be of the past rather than the present, is himself very much to the front in respect of literary activities, as a contributor to current magazines, and by the issue of small books and pamphlets. It is probable also that his own ANNALES INITIATIQUES continues to appear, but unfortunately does not reach us, being reserved, perhaps, for the elect, as for example, the Martinists, Gnostics and Brothers Kabbalistic of the Rosy Cross. In LE VOILE D'ISIS he revisits Lyons and further unfolds its claims to be regarded as a mystic city. We consider him, on our own part, as *citoyen mystique* of that *royaume éternel* which has a visible centre there. When we remember its old associations with Martines de Pasqually, *les Élus Cohen*, the Provincial Grand Master of Auvergne who was Willermoz, the story of the *Loge de Bienfaisance*, the Masonic Congress of Lyons and the beginnings of the Knights Beneficent, we confess that the grand old city is for us a Kilwinning of France, and should M. Bricaud come forward with tidings of another Mount Herodem, thereunto adjacent, we should be disposed to believe him with or without evidence. Meanwhile he has more to tell us of Lyonese Jansenists, the Church of Lyons, inspired by the Gospel of St. John and described as *esoterico-mystique*, of Cagliostro's Egyptian Rite and its Mother Lodge, called *La Sagesse Triomphante*. But there are new things also, or new at least for us. We knew nothing of David Lazzaretti, the Italian Messiah, who wrote a book on the Seven Seals and "ascended to heaven" in 1878; but he had "fervent adepts" at Lyons, and their survivors or descendants still cherish his memory with pious affection. There are tidings otherwise of a Lucifer cultus in hiding at *La Croix-Rousse* and given over to "strange practices." LE VOILE D'ISIS is otherwise excellent, and we thank it for translating REVELATIO PURISSIMA, a presumed text of Spiritual Alchemy, about which it must be confessed that we have heard nothing previously. It is introduced by M. Fidel Amy-Sage, who proffers us enchanting allusions to *les Frères de la Rosée-Croissante* and begs us to distinguish them from the Brothers of the Rosy Cross, meaning modern and so-called groups with an eye on financial aspects. We remember on our part, *Les Chevaliers de la Rose-Croissante* in the Masonic Order of Memphis: the Ritual was published by Marconis, who was Grand Master, and presumably manufactured the Grade: it was in any case a pleasant pretence of its period, being the early nineteenth century.

As LE SYMBOLISME claims by its sub-title to be occupied with the Great Art of Universal Construction, it is obvious that it has a wide field, and might indeed take all subjects as its province. But in fact it is a Masonic review, and of such is the editorial preoccupation through all the issues. In the last, for example, there is good counsel

on the understanding of Ritual, on the spirit within the forms, and on that which gives life to the working, being those gifts in the heart of the Master, apart from which the Candidate may be "made a Mason" in the conventional terminology, but only on the surface side, and not in any real sense. The themes which are extrinsic to Masonry are left largely to the contributors of Mr. Oswald Wirth's magazine, and it comes about very often that their interest or appeal is slight. We profit but little on the present occasion by the generalities of an article which glances at modern Theosophy as a factor in religious renovation, or by the rather casual and miscellaneous remarks of another paper, which reminds us that Saturn has entered Capricorn and that this portends a recrudescence of Occultism and Mysticism. But when a third discusses the esotericism of Wieland's OBERON we are glad at least to hear once again of the German poet, and to learn that his chief creation has been translated recently into French. We may not be convinced by the discovery of an inner meaning, and it may be more than transparent that the case is non-proven; but the subject is talismanic throughout. The Horn of Oberon, his Ring, and the Cup of Welfare belong to folk-lore, and folk-lore is always suggestive, even when it is not profound; but Amélie André-Gedalge, who presents these views, would do well to read Wieland's DON SYLVIO DE ROSALBA, whose hero went crazed over Faërie, as Don Quixote on romances of chivalry. It was put into French long since, and will be found in that great collection of elder days entitled LE CABINET DES FÉES. OBERON was rendered into English verse by William Sotheby, a good work and well done; but the world has forgotten it. . . . L'ÈRE SPIRITUELLE has opened a series on the Comte de Sainte-Germain, and we trust that it will not prove a mere réchauffé of tales and speculations already familiar. At the moment its subject is carried only so far as 1750, when Saint-Germain is supposed to have appeared for the first time in Paris. The date is dubious, and we shall need evidence concerning it. The illustrious and intriguing occult adventurer was moving in French court-circles, A.D. 1760, but not earlier, so far as records go. It is known, however, and established, that he was residing in England as early as 1745. . . . The occult publications of Paris and Brussels seem almost like the sands of the sea, or are at least sufficiently numerous to give evidence of an extraordinary vogue in these "foremost files of time." Among titles which will be new to most readers we may mention L'AUBE NOUVELLE, LA DIANE, L'IDÉAL ET RÉALITÉ, and LA SCIENCE SPIRITUELLE. These are of Paris, and Brussels—among many others—has a REVUE DES SCIENCES PSYCHIQUES, SYNTHÈSE ECLECTIQUE and a BULLETIN DE L'INSTITUT ASTROLOGIQUE DE BELGIQUE. New competitors for public favour are appearing continually and find their place in the sun, for they do not cease to exist after a few issues. The most recent of all is L'ASTROSOPHIE, a large octavo of 48 pp. which promises well for the future, since it draws contributions from far and near,

and will thus keep its readers in touch with things that are said and done as regards astrology and its connections in several parts of the world. It will do well to avoid such articles as the Rosy Cross in England, if it wishes to be taken seriously.

There was a time when the *STAR IN THE EAST* was at once the most absorbing and most debatable of all publications produced under Theosophical auspices. We followed from month to month its dogmatic proclamations concerning a World Teacher, and the alleged fact that Mr. Krishnamurti had been chosen as his "vehicle." We heard more and more concerning the growth of union between the one and the other. We had also full opportunity to estimate the teaching in the utterances, inspired or not inspired, which poured forth from the "vehicle," as well as the value of his numerous metrical exercises from a literary point of view. The time came when a certain Californian settlement, and the expected foundation of a new race, began to fill all men's ears; and then at long last there was announced the advent of a World Mother. We were not unprepared, therefore, to hear that the emblematic Star was no longer in its figurative East but at or near the zenith, and that the official organ henceforward would be called *THE STAR*—now *THE STAR REVIEW*. The change took place accordingly, the cultus of Mr. Krishnamurti continuing much as before, especially on the part of ladies belonging to the holy congregation. But a change of another kind was already on the threshold, and we ceased subsequently to notice the monthly magazine, which had become suddenly dull and colourless. The last issue has contributions on eugenics, the progress of emancipation in womanhood, the sterilisation of the unfit, the problem of birth control and that of unemployment, a consideration of the latest view on patriotism and political realism—so forth and so onward. The "vehicle" is represented by verses of the usual sub-mediocre kind, and by a Vision of Life, prompted by looking from a window over "the green, smiling, sunlit field in the distance." As such it is vapid enough, and very feeble is the talk about happiness; yet it is notable also because it defines the position on the writer's part. He has grown weary of philosophies, of religions, of gods, of forms, panoplies and ceremonial, of temples and systems. It is in this manner that he has attained the "liberation" of which we have heard so much, being freedom in all simplicity from "creeds," "adorations" and "beliefs," all "the dark graven images." He says also that the Truth which can never be "conditioned" or "limited" is in him, forgetting that it is in fact limited and in fact conditioned by this metaphysical localisation. It is obvious in any case that Mr. Krishnamurti, thus liberated and thus in attainment, could not be invited to specify the kind of Truth which is his, because to do so would condition it after another and inconvenient manner: it must abide in the freedom of its own ineffable mode. If we turn from *THE STAR REVIEW* to the *THEOSOPHICAL MESSENGER* of Mount Morris, Ill., which is the official organ in America,

we can be enlightened further by the explication of much that has been implied only otherwise. It appears that Mr. Krishnamurti has done more than affirm merely that no forms are necessary, for he has illustrated his thesis by cutting adrift from the *soi-disant* Liberal Catholic Church, from the Besant-cum-Leadbeater version of *La Maçonnerie Mixte*, and from the Theosophical Society itself. One of his recent books is quoted on Theosophical "jargon" and Theosophical "explanations of life." Finally, the "vehicle" of the Great Maitreya has pronounced categorically that "there is no God." The American National President seeks to reduce the position by distinguishing between World Teacher and "vehicle"; but the plea fails, for unfortunately the Lord Maitreya recommended once upon a time, or "a few years ago"—according to NEWS AND NOTES—the addition of a Christian Church, with Ritual and Doctrine, and a "properly conducted Masonic Lodge" to Theosophical activities then in evidence. Later on, the plans concerning them were submitted to him for approval. Moreover, the same authority—which is that of Mr. Leadbeater, at its value—assures us that the World Teacher has been "pouring forth His blessing through the Liberal Catholic Church in the fullest and most wonderful manner." This is how it stands at the moment, and at such point we may leave Mr. Krishnamurti to square accounts with those who have enthroned him. It is difficult not to think that the "farce is played."

THE THEOSOPHIST has several points of interest within and without its own group of subjects. Mr. A. P. Warrington's contribution on Personal Reminiscences of Colonel Olcott belongs to the first category, and gives some delightful glimpses of our old friend, the President-Founder, in what may be called his undress moments. In the alternative class there is something to be gained from a summary account of the Zodiac in pre-Columbian Peru; but the chief attraction for many will be an all too brief article on the Truth about Tibet, by an English writer who became a Buddhist monk and speaks from first-hand experience on that "closed country," of which so little is seen, even on those rare occasions when a traveller is permitted to enter. He must keep to the trade routes and "is under observation all the time." We are told that the common people welcome strangers with open arms, the difficulties and exclusion being the work of high officials and lamas, who are jealous of their own power, and believe that it might be imperilled by free incursions of the outer world. The natives are dirty and superstitious, the lamas ignorant and often crafty; and although occult phenomena abound, as good or better may be seen at séances in London. The high lamas know nothing concerning Mahatmas, but speak of Arhats, who live in the mountains and are seen by few. There is a legend also concerning a King of the World, who lives in "a wind-swept desert," and of one who has reached Buddhahood during recent times, and will be reborn in the body of a woman.

TOPICAL BREVITIES

THE BEARING upon the Atlantean legend of the archæological discoveries of Mr. C. Leonard Woolley at Ur becomes vital in view of the fact that he claims, in a recent communication to *The Times* (London), that evidence has come to light in support of the actuality of the Flood of Genesis, a disaster which "buried the old settlement (of Ur) and created a breach in the continuity of civilisation." It must have been a disaster of unprecedented magnitude, he declares, to have overlaid the original town of Ur with a deposit of clay no less than 8 ft. thick.

A CASE was reported in the London *Evening Standard* recently, which affords a striking illustration of the manner in which somnambulism is liable to occur as a result of failure of the astral double to separate effectively from the physical during sleep. Edwin Johnson, aged eighty, who died in Northampton hospital from injuries sustained as the result of a fall, stated, when admitted to the hospital, that while dreaming that he was getting over a stile, he fell from his bedroom window. He only became aware of his peril when he found that he had actually put his leg over the window-sill.

A MOVEMENT to promote the investigation of psychical phenomena by followers of the Jewish religion has been inaugurated by Mrs. Dora E. Blumenthal, of 64 Springfield Rd., London, N.W.8. Any Jewish readers interested in development along the lines indicated are invited to communicate. A lively discussion in the columns of the *Jewish Chronicle* has already brought the matter prominently before members of the Faith.

IN HIS unified field theory, Professor Einstein, it will be remembered, attempts not only to prove mathematically the identity of electricity and magnetism—a fact suspected ever since the days when Faraday demonstrated that an electric current could be produced from a magnet—but he endeavours, further, to show that the new theory provides a satisfactory mathematical explanation of the force of gravitation, thus welding the whole into one great unity.

It is too soon yet to look for the considered criticisms of prominent mathematical physicists on Einstein's new theory. It is of interest, however, to note that Professor Eddington, in a communication to *Nature* recently, definitely expresses his preference for a field-theory already in existence, and developed by Professor Weyl, of Zurich. Any non-mathematical explanation of the new theory, Professor Eddington explains, is at present out of the question. The lay mind will therefore watch with keen interest for the results of the investigations of the mathematicians. The questioning of Einstein's latest work by Prof. Eddington is particularly significant in view of the fact

that the famous Cambridge physicist played no small part in sponsoring the earlier theory of Einstein.

A FRENCH magnetic healer who claims the peculiar power of being able to mummify the structure of small organic objects, will be paying a visit to London during the course of the month of May. The magnetist in question, who will be giving demonstrations of his healing powers at the National Laboratory of Psychical Research, is Monsieur Joanny Gaillard.

THE RT. REV. IRVING S. COOPER, in the March *Theosophist*, records a startling discovery which he claims to have made with regard to the relationship between the holy places of the Krishnamurti movement. If straight lines be drawn between Adyar and Ojai, and Ommen and Sydney respectively, he says, they intersect approximately at right angles, forming a cross, with the ruins of the mysterious Shamballa as the centre.

WILLIAM DUDLEY PELLEY, in the March issue of the *American Magazine*, recounts an amazing experience entitled "My seven months in Eternity." Snatched from the body during sleep, he was taken to a plane where he not only met departed friends, but returned to find himself a spiritually transformed man. "Neither the editor (of the magazine) nor any members of the staff knew of the transforming experience the author had been through, but it was evident that he had greatly changed both in appearance and in manner. The accompanying article is the intimate account of his 're-birth.'" Such are the words with which the record is introduced, in the premier position of an important American periodical boasting a circulation of over two million. Surely this is a sign of the times.

DR. V. V. KALCIK, a mathematician and physicist, advanced the interesting theory before a recent convention of the American Society for the Advancement of Science, that sex may be predetermined by numerology. Dr. Kalcik holds that the parents represent individually certain mathematical equations which, properly balanced, result in a male or female child respectively. "The inherent health of a prospective child," the doctor declares, "is proportional to the sum of the health of both parents, each parent contributing its share. Where the mother's share is greater, the result will be a male child, where the father's is greater, a female child."

WHILE regretting the unfortunate misunderstanding which has arisen through copying an item of news which appeared in the London daily Press in regard to the death of Professor Richet, we are happy to say that *the* Charles Richet, whose services have been and are so valuable to the cause of psychical research, is still with us. There was apparently another Professor Richet, with whom the identity of Professor Charles Richet was confused.

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REVIEWS

THE PHILOSOPHY OF PLOTINUS : The Gifford Lectures at St. Andrews, 1917-1918. By William Ralph Inge, C.V.O., D.D. Third Edition. 2 vols., 562 pp. London: Longmans, Green & Co., 21s. net.

IN preparing for the press this third edition of his Gifford Lectures on the philosophy of Plotinus, Dean Inge has re-read the whole of the ENNEADS, and has thoroughly revised his book in the light of all the work which has been done on Plotinus by other scholars during the last ten years. The book as it now stands may therefore be described not only as an intensely interesting and stimulating exposition of the philosophy of one of the greatest and most important thinkers of the ancient world, but also as the last word of authoritative modern scholarship on the subject with which it deals. It is indeed a monumental work of inestimable value to the serious student. As Dean Inge himself remarks (Vol. I, p. 120), if the concise but somewhat enigmatical writings of Plotinus had been studied by scholars with even half the care that has been bestowed by them on the work of Plato and Aristotle, the continuity of philosophical and religious thought in the early centuries of the Christian era would be far better understood. And it is because he has substantially repaired this deficiency, and has done so in an eminently readable treatise, that Dean Inge may be said to have made at once a notable contribution to scholastic criticism and a welcome addition to philosophical literature.

In his Preface to this third edition the author admirably sums up the importance and the character of Plotinus' teaching. Treating Neoplatonism as a living philosophy, and not as a dead one, Dean Inge states his conviction that the value of Plotinus as a religious philosopher can hardly be overestimated, and he declares that he knows no more powerful defence of the essentially religious view of life. Plotinus, he says, teaches us that "there can be no evolution except in relation to a timeless background which does not itself evolve." And this being the Christian view, Dean Inge believes that "it will vindicate itself against the rival view of a Deity who is vitally involved in the fortunes of His creatures."

It should be added that these volumes are profusely indexed: a convenience which readers will greatly appreciate, especially for the purposes of frequent future reference.

COLIN STILL.

LIGHTS AND SHADOWS. Translated from the French of Aimée Blech by Fred Rothwell. London: The Theosophical Publishing House, Ltd. Price 4s. 6d.

THE moral of these varying stories of Karma and Reincarnation is good, and we have every sympathy with the author, who is an ardent antivivisectionist. As stories, however, they singularly fail to convince. For one thing, the style of the writer is "bookish," and the plots are not easy to credit. None the less, the moral teaching they convey should be effective.

ETHEL ARCHER.

SHEPHERD OF ISRAEL. By Leonora Eyles. London: Constable & Co., Ltd. Price 7s. 6d.

IN reading this book we could not help contrasting it with *The Pillar of Fire*, that very excellent story written some fifty odd years ago by the Rev. J. H. Ingram, for the opening of the two books is curiously alike. In each case, Moses, who is heir apparent to the throne of Egypt, has just successfully passed through the Temple Initiation when he hears of the serious illness of his supposed mother, and learns from her on her deathbed the true facts of his birth. Here, however, the similarity between the two books ceases, for Mr. Ingram nowhere alters the Bible narrative. Leonora Eyles, on the contrary, frankly admits that she has not adhered to the Old Testament story. The miraculous side of the Ten Plagues she explains away on purely rationalistic grounds, and where events occur that cannot be explained away (as, for example, the Pillar of Fire and the Cloud), she conveniently omits them from her story. As it stands here, *Shepherd of Israel* would make a very excellent film plot, since the supernatural has been so entirely eliminated. There is graphic description galore—much both of horror and of beauty—but the Moses that has here been given to us is not the Moses of Exodus. He is essentially a twentieth century product, and he talks and acts like a modern Theosophist. He recognises no God but the God-within-himself, the God that is within all mankind, and in the burning bush he sees but the glorified image of his own face. The love story of Zipporah is charmingly told—we get here the very breath of the hills; so, too, the wandering through the desert, with the portraying of minor characters and events is powerful in the extreme; but in making Moses die a natural death on the mountain, and his partially decomposed body be buried by the Israelites, the authoress has not improved on the sublimity of the Bible narrative.

Interesting this rather over-sophisticated novel is, but the Hebraic story of Moses remains, and will ever remain for us, unapproached, both from the point of view of literature and of religion.

ETHEL ARCHER.

THE BOOK OF SPIRITUAL WISDOM. By "Cuno." Written by Frederick H. Haines, F.C.I.B. London: Simpkin Marshall, Ltd. Price 6s.

THIS is another extraordinary and valid volume from the Unseen by the early Italian spirit "Cuno." It is pitched on a noble and enlightening key, except in one or two places where one feels a terrible antithesis, as in the account of "John," which somehow does not ring true like most of the rest. One of the illuminations by "Cuno" which attracted me most is his statement that reincarnation is a myth, that we live but once on earth in the eternal Progression of Life, and that our sympathies with the past are due to psychometric harmonies in vibration, in which we feel *the life of another*. The accounts of older civilisations, the Atlanteans and the earlier eras of our hoary earth, are fascinating to a degree.

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ESSAYS OF PRENTICE MULFORD: "Your Forces and How to Use Them." Fourth Series. London: Rider & Co., Paternoster House, E.C.4. Price 3s. 6d.

IN response to a widespread and growing demand for a complete edition of the Works of Prentice Mulford, the present issue, of which this is the fourth and final series, is now being placed before the public, and there can be no doubt of its cordial reception. It is indeed refreshing to re-read the wise and helpful philosophy of a man who, not only wise in his own generation, but wise for generations yet to come, has, maybe half unconsciously, helped to put the thoughts of Emerson, and even of Plato, into the current form of everyday use.

"All things seen of physical sense have their correspondences in spiritual elements," wrote Prentice Mulford. . . . "The physical sun affects our physical body. But the spiritual sun, or the spirit of the sun, affects our spiritual being in proportion as that being is developed to receive of that peculiar power." Twentieth century science is re-discovering this and expressing it in its own particular way.

One of the most practical essays in the present volume is that entitled "Grace Before Meat," which lays great stress on the condition of mind in which we sit down to our meals. "To eat with a calm, serene, reposeful mind, dwelling in thought or conversation only on thoughts pleasant, healthful and strength-giving, is to bring that current of thought to you. Then you consume in a sense such thought with your food and build it permanently into you." This applies to the whole of physical life, its spiritual reactions, and *vice versa*. "Thought Currents" is another essay that should be printed in letters of gold—"Thought runs in currents as real as those of air and water. Of what we think and talk we attract to us a like current of thought. This acts on mind or body for good or ill."

In all, the book contains some seventeen Essays on the foregoing lines. Those who knew Prentice Mulford before will be glad to greet him again as an old friend, while readers to whom he is as yet a stranger will find delight and a helping hand in his stimulating pages.

EDITH K. HARPER.

OUTLAWED FOR LOVE. By Countess Hamon. London: The London Publishing Co., 42, Museum Street, W.C.1.; and U.S.A.: 5040, Whitsett Avenue, North Hollywood, California. Price 5s. net.

WITHIN the space of some ninety pages, Countess Hamon has contrived to pack a sufficiency of swiftly-moving episodes to have made a book twice or three times the size of this, her first novel. Moreover, the Publisher's Preface states that they possess a sworn affidavit which testifies that "the incidents related by Countess Hamon are true, and that only names have been altered in this thrilling romance of a real life drama that is now for the first time given to the public." This, of course, much enhances the interest of the story. It would be unfair to disclose the "plot" of the book, the title of which indicates that romance is its beginning and its end. But one may hint that a suspicion of foul play bears a hideous part, and the danger of purely circumstantial evidence, however incriminating it may be, is shown in all its terrible possibilities. Self-abnegation is the ultimate theme of this glowing tale, which ends on

a high note of spiritual enthusiasm. Countess Hamon does not, however, weary one with moralisings.

The descriptions are brief but graphic; the characters tell their own vivid story; the *mise-en-scène*, Mexico, and its picturesque banditti; its wild mountain temple full of terrible suggestions of ancient religious rites; all come up to the expectations suggested by the clever and spectacular cover, which is also the work of the gifted authoress, of whom a charming photograph forms the frontispiece to the book. While not dwelling on the psychic life, Countess Hamon clearly implies the workings of Unseen Powers through every phase of our mortal existence.

EDITH K. HARPER.

CRITICS OF THE CHRIST, ANSWERED BY SPIRITUALISM. By G. Toye Warner-Staples, Fellow of the Royal Astronomical Society, Société Astronomique de France, etc. London: Rider & Co. Price 4s. 6d. net.

THE Reverend G. Vale Owen contributes a Foreword to this comprehensive and much-needed book, in which he emphasises its special usefulness as "a book of reference to be kept at hand for constant use . . . to the Bible student, who will be able at a glance to see what has been said against any particular passage referred to, and what may be said again for it, from the viewpoint of psychic science, by one qualified in no mean measure so to present the case."

From this particular point of view the author, whose name is familiar in the pages of this magazine, ranges herself against the "Higher Critics," who cast such a blight over the spiritual outlook of the latter half of the nineteenth century, and uses many of their own arguments to confound them. The arguments they used with such telling effect against the orthodox teaching of the Churches are taken by her as the basis that "It is just those details which were regarded as the chief weakness of the evangelists' accounts of the resurrection, that have—thanks to psychic science—become its greatest support. The "discrepancies" and "contradictions" have actually become proofs of the inherent truth of the records, to all who have studied the same class of phenomena at first hand."

With reverence and devotion the writer touches on the chief points of our Lord's earthly Life and Ministry; and though all readers may not be able to follow her conclusions (perhaps in some cases from sheer ignorance of the ascertained *facts* of Psychical Research), yet there is not a word that should offend any of "the little ones," whose simple faith needs no buttress.

Personally, I have derived much pleasure in reading this book—in curious conjunction with Sir William Ramsey's eloquent work "St. Paul: Traveller and Roman Citizen," which came my way at about the same time.

EDITH K. HARPER.

THE WORLD WITHOUT AND THE WORLD WITHIN. By Theodore Thompson. Second series. London: John Lane. Price 6s.

As the author explains in a prefatory note: "This little book is the sequel to a companion volume already published under the same title, and also divided into two parts. . . ."

The first volume was noticed last year in the pages of the OCCULT

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REVIEW, and I have much pleasure in extending the same cordial welcome to its successor. In Part III, "The Symphony of Life," the author dwells on the *reality* behind appearance; not purely as in the Hindu belief that the outer life is merely "illusion," but rather that it is an outward expression of spiritual gifts; and that the bringing of our faculties into line, energised by the in-dwelling spirit, indeed would make "All the world full of music."

Not only our human faculties but various aspects of physical life are thus illuminated by the author's kindly pen. She even has a good word for that universal *bête noire*, a London fog, quoting George Gissing, in support of her artistic picture! Alas, I can only bethink of the dirt-sodden lungs, and of the cold and hungry outcasts.

In Part IV, "The Source of Life," the author rises to her highest point, and blends together a series of noble thoughts culled from many a great mind; concluding with a fine insistence on the *real* meaning of the Resurrection, the continuity of Life, and the "implications of a Beyond, in which our present realisation of life is but the "beginning of a beginning," the "earliest twilight of the dawn" of the life that is to be realised on earth." For "Love is the Meaning, the Fullness, the Symphony, and the Source of Life."

"And nothing is greater than Love."

EDITH K. HARPER.

THE CAUSAL ESSENCE PERSONIFIED. By Aleta B. Baker. Published at "Order of the Portal," 440 Stuart Street, Boston, Mass.

THIS excellently bound and nicely produced book comes from Boston, famous for the "Tea-Party" and, more recently, for the affair of Sacco and Vanzetti. The title arouses expectation, especially as the imprint is not that of an ordinary commercial publisher. It is not fulfilled, for the work is disappointing, the more so because one feels that some devotion and even knowledge has gone to its making.

Its 116 pages seem like the pages of a scattered notebook, set down by some studious person from lectures much more full; and too often in language which, because of this scrappy arrangement, seems to be jargon. The author takes a word or a phrase, and expounds a paragraph or two, long or short, as though to a class not entirely new to this study. Of any material which definitely carries out the promise of the title, however, we have little, and that has to be sought. This inexperience in writing causes much wasted time and no little irritation on the part of those who would learn. If the author would again make an attempt, giving a clear statement to a new student, and answering questions that are frequently met, she might be able to design her book for real use and genuine help to the many readers she could thus obtain.

W. G. R.

NRITANJALI: HINDU DANCING. By Sri Ragini. Published by Hari G. Govil Inc., Oriental Publishers, New York City., U.S.A. \$1.50.

HINDU dancing comprises a definite series of art-forms, created by the motion and poses of the human body, and possessing symbolical or ritual significance. In this very attractive little volume we are offered an

excellent general introduction into the purpose and practice of the *marga* and *desi* forms of the art, by a writer who is evidently not only a skilful artist in movement, but who also has a very full understanding of what those movements mean. Indian art has gradually won more and more acceptance in the West, for we have changed greatly since Ruskin could find agreement in his intense dislike of a symbolic figure merely because it was four-armed and no human figure was so made.

The photographic illustrations in Sri Ragini's book show her in various typical postures; and some of the hands alone give characteristic *mudras*. While no art can be taught by a book, much may usefully be described, so that readers of this volume will certainly find in it some useful and practical information.

W. G. RAFFÉ.

THE POSSIBILITY OF MIRACLES. By Anna Maria Roos. London: Rider & Co. Price 6s. net.

THE belief that the human hand possesses healing powers is extremely ancient, and is met with in a variety of forms, such as the old belief in the power of the king's touch to cure scrofula. The authoress of this interesting book, now made available to English readers by Mr. Fred Rothwell, B.A., whose name is well-known as that of the translator of a number of foreign works of occult interest, tells us how she discovered that she possessed healing hands. In explanation of the results obtained, she uses the terms "hypnotism" and "magnetism" indiscriminately, her theory being a blend of both hypotheses, that of suggestion and that of the actual transmission of an occult force.

She was thus led to study the phenomena of somnambulism and trance, her interest shifting from that merely in the therapeutic possibilities to larger issues, as in these phenomena she saw the means of gaining a real assurance of the infinite possibilities of the human spirit and its triumph over death.

The book takes its title from the final essay, in which the miracles—related in the *Gospels* are surveyed in the light of modern psychical research. Certainly, viewed in this light, some of them become completely credible, though in the case of others, the sceptic will be inclined to see the "will to believe" at work.

One of the most interesting essays in the book is that dealing with the ancient Greek and Egyptian Mysteries. The authoress has studied classical literature deeply, and has discovered a number of passages which, she considers, throw light on the so-closely guarded secret of their true nature. She concludes that the real aim of the Mysteries was to induce the trance state in the initiate, whereby an assurance might be gained of the supremacy of spirit over matter, which nothing happening afterwards in his life could shake. The many marvels seen, she considers, were not, as is usually supposed, merely a sort of theatrical show, whereby the initiate was symbolically instructed in current religious and philosophical beliefs, but things actually seen in trance. Whether she has demonstrated her point is, no doubt, matter for debate; but her contribution to this very vexed question will certainly be read with attention by all who are interested in it.

Of other essays included in the book, one deals with such curious

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The translation of Bergson's criticism of the Einstein theory of relativity has been very kindly undertaken by Professor Chevalier's friend, Thomas Greenwood, M.A., F.R.G.S., of the University of London.

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psycho-physical phenomena as psychometry and fire-walking; whilst in another the question of the composite nature of man is discussed, the Egyptian, Persian, Chinese and Hebrew views on this subject being surveyed.

H. S. REDGROVE.

WEIRD STORIES. Crown 8vo, pp. 192. London: Illustrated Papers Ltd. 2s. 6d. net.

THE collection is introduced by a foreword from the editor of the *Tatler*, in the columns of which the stories appeared originally. They are a few among many, all, as we are assured, having been "submitted by responsible people in good faith." Some of them are signed with full names and the rest with initials only. From the days of the *Night Side of Nature* to this present time and its annals of psychical research, I do not remember to have met with a better group. One of the most convincing items is about a telephone call from beyond, told by a plain person who makes no attempt to elucidate and does not "pretend to understand." One is disposed to back this story against all comers. Another follows on its heels and tells tersely, within the limits of a page, how a brother came over from France to give away his sister on the day of her wedding, and, after the quiet breakfast and seeing the pair off, he said that he was due to go. The narrator returned home, to find a telegram announcing that the brother had been killed by a stray bullet on his way out of the trenches. Louis Claude de Saint-Martin said, at the end of the eighteenth century, that the world is full of these things—meaning occult and unexplained happenings; it is yet more full of them now, on the faith of this collection and its analogues. Though expert psychology may say that there is no evidence, and in the legal sense of the term one may be forced to agree, it would seem that in another and better sense there is a cloud of witnesses, so the folly is with those who deny rather than with those who affirm. It is obvious, of course, that all the narratives stand at their own value, and perhaps "The House of the Evil Deed," which appears almost at the end, might have been spared a place. As, however, it is likely enough that none of them will be read critically by the mass, but rather for the "weird stories" that they are, they may be commended bodily to these, citing as best among them the "Phantom Actress," the "Unsolved Mystery of the Haunted Car" and the "Pre-enacted Tragedy," in addition to those which have been mentioned.

A. E. WAITE.

LA SCIENCE SECRÈTE DES INITIÉS, par Serge Marcotoune. Traduit du Russe par Eugène et Marc Semenoff. Royal 8vo, pp. 384. Paris: Delpeuch, 51, Rue de Babylone.

THE sub-title is "The Practice of Life" and Initiation is described as the path which leads to the conquest of human inertia; while the Secret Science itself is the symbolism of numbers, representing a synthesis of vital laws and giving the necessary orientation which insures the fruit of action. I am stating the thesis in its own terms and leave the precise meaning open. As to the symbols they are those of the 22 Tarot Trumps Major and the 32 Kabbalistic Paths of Wisdom. It is impossible to summarise and much less to offer judgment on an octavo of such dimensions within the limits of a brief notice; but one can note certain points and the conclusions which follow from these. The volume opens with reveries on the youth of the

world, the primitive nature of man, the Biblical Tree of Life and the Tree of Knowledge, picturing the origin of Initiation and of an Initiatory Confraternity. The value, if any, is therefore not of scholarship but revelation. On such basis we are introduced presently to the Rosicrucian Brotherhood, said to be flourishing in the middle ages, whereas it belongs historically to the beginning of the 17th century. Its mythical book, which contained all the sciences—the *Liber T.* of the *Fama*—is identified with the Tarot cards, following Eliphas Levi, who offered the same assurance a great many years ago. They are not, however, of Rosicrucian invention, being referable to the Alexandrian epoch. As regards the Kabbalistic part, *Ain Soph*, the Ten *Sephiroth*, the 32 Paths, etc., the influence of Levi can be traced throughout, though the dreams of the Russian occultist are otherwise his own dreams, and his *corpus dogmaticum* generally is devised rather than borrowed. I have found it very curious reading and believe that it may have a considerable vogue in France; the mentality is so peculiarly French and there is a French clarity of expression. The publishers have provided a separate analysis of contents, with a few prefatory words on the scope of the work; but, unfortunately, apart from information concerning the author. He is apparently a contemporary and passed recently from New York to Paris, as shewn by the colophon on his concluding words. The book is a dream-book and its spirit is earnest.

A. E. WAITE.

THE OPEN DOOR. By Sulhayhas. Published by Rider & Co.
Price 3s. 6d.

THE talks in this book were given to "Sulhayhas" from the other side through the mediumship of Mrs. Artimeza Hayner. The value of such talks as these largely depends on our knowing something of the *bona fides* of the writer, but in this book nothing is revealed of the personality either of the sitter or the "control." Presumably Sulhayhas is a foreigner, and a devout Christian, judging by the messages he received. They are very beautiful and comforting.

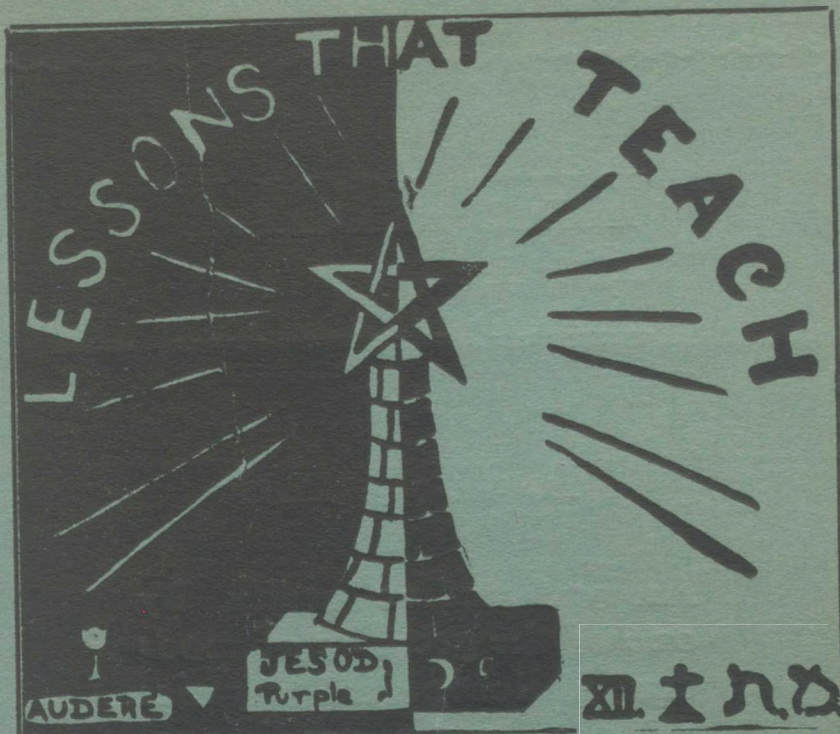
I am greatly struck by the remarkable similarity of the information given by those purporting to come back to earth at times, as to life on the other side, the condition of those who pass over, their gradual growth into higher possibilities. The similarity is seen in books published long ago and at the present time, in those published in England, in America or on the Continent by writers wholly ignorant of one another's works.

One such resemblance is seen in the constantly-repeated statement that many of those who pass over are quite ignorant often for a long time, that they are really "dead." Where they have been closely attached to earth, earth conditions continue for some time. Another point on which great emphasis is laid by all, is that we are each preparing on earth our home and life in heaven. "Therefore I say to all, do good, seek peace, be pure in thought and word and deed, sacrifice greatly for all who are in need. . . . Open the windows of your soul and let the Divine Light shine upon you." "By your actions and thoughts and deeds, you are building your home in the Spirit World." "Be strong in perfect Love, in the strength that never fails, that never falters, that will remain with you as long as time is."

These extracts give some idea of the teaching contained in this helpful book.

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