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Contents

- EDITORIAL**
Life More Abundant
- ETERNAL RECURRENCE (Part 1)**
By W. Loftus Hare
- THE ASTRAL CABLE**
By Sylvan J. Muldoon
- THE UNSOLVED PYRAMID MYSTERY**
By Ernest G. Palmer
- THE SONG OF THE BEE**
By Meredith Starr
- THE HAUNTED HOUSE OF MARONBRA**
By Clarissa May
- AMEN: A STUDY IN THE CHANGELESS**
By Percy Pigott
- THE WAY OF THE DREAMER**
By A. L. B. Hardcastle
- EMPTY HOUSE**
By G. M. Hort
- SOME INSTANCES OF A STRANGE ANTI-PATHY**
By M. Oldfield Howey
- A FALL ON THE STAIR**
By Vincent Jones
- ENTRANCES AND EXITS**
By Arthur Edward Waite
- CORRESPONDENCE**
- PERIODICAL LITERATURE**
- TOPICAL BREVITIES**
- REVIEWS**

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VOL. L

JULY 1929

No. I

EDITORIAL

IT was the Galilean Master who is recorded as having said: "I am come that they might have life, and that they might have it more abundantly" (John x. 10). As in the case of so many of the sayings of the great Teachers, their very familiarity serves to hide their deep significance. This is particularly true in the present instance. Everyone in the West, where Christianity is the religion of the race, is familiar with this "Sunday-school text," while its implications, in the vast majority of cases, pass without leaving any impression. How many of the millions of so-called Christian souls pay any intelligent heed to the words? How many have realised that they are a record of plain fact? How many of the multitudes who throng the Churches can honestly claim to have experienced through their religion the influx of a more abundant life? The minority must be small indeed. Yet that minority constitutes the very core of the Christian Church. These souls can bear witness to realities which they have experienced within themselves. They *know*

that the promise means exactly what it says, that Christ indeed brings life in more abundance.

Is it not significant that the saints and mystics have consistently testified to the fact that with the suffusion of the inner life of the soul with the radiance of the divine Sun, they have experienced also an overwhelming influx of vitality? Is it not significant that, despite weary vigils, prolonged fasting, and unremitting toil, they have been able in many cases to carry on over a period of many years activities which would have broken down any constitution which was not sustained by some interior and secret fountain of energy?

Is it through mere contagion of enthusiasm that the god-intoxicated teacher, saint or prophet imparts to the souls of those with whom he comes in contact some faint kindling of the fire that glows within him? That the nature of the influence radiated by the great spiritual Masters who appear from time to time in the history of mankind is merely an emotional one, is an idea that is scarcely tenable. Emotion is fleeting, evanescent. The influence of the Masters of the spiritual life exists for all time. The power of Christ to-day is as strong to save as it was at the time of his physical manifestation through Jesus. Is it emotion that has the power to change at a glance the whole course of life of the sinner, so that he is "for ever changed"? The most superficial investigation of the facts of religious experience as collated, for instance, by Professor William James, refute any such contention entirely. There obviously must be *something* other than emotion, something more potent, something more lasting in its effects, to account for the changed lives, for the devotees, saints and martyrs, of religious history. Was it mere emotion that converted and sustained St. Paul? Or to come to more recent times, was it emotion that drew a man of the calibre of Vivekananda to the feet of the saintly but far less intellectually dominant character of Ramakrishna? And was it mere emotional infatuation that kept him there to the end? The answer is to be found in an idea which the material mind is most reluctant to accept—that there is such a thing as divine Grace. Yet it is difficult to escape the conviction that some such power must be working through the great spiritual leaders of mankind. As Ramakrishna said: "Scriptures, books, sciences, what good will they do? Nothing can be acquired without the Grace of God. Yearn after that Grace, devote your energy to obtaining it."

We of the West know all too little of the sweet but irresistible power of divine Grace as manifested through those illuminated souls such as the guru of the late Swami Vivekananda. Even as these lines are written, a letter from a friend who has recently returned to England, fresh from the contact with such a soul, shows how potent may be the effects of a meeting of the kind. It is not permissible to quote the actual words, nor to reveal the identity of the writer—at any rate for the present—as the communication is not intended for publication. No breach of confidence, however, can be involved by saying that the writer is a life-long student of occultism and mysticism. He had heard of Eastern visitors to the “guru” being deeply affected spiritually by coming into the presence of this man. The opportunity of investigating for himself having arisen, the writer of the letter in question went personally on a visit. To say that he was “impressed” is to put it lightly. Certain facts in regard to his spiritual unfoldment were prophesied, and so far all has happened as foretold. Some kind of inner readjustment, he indicates, had the effect of causing him, like those others of whom he had heard, to go through a period of what looks like deep contrition, accompanied by fits of copious weeping. The bright light upon which Dr. Bucke in his *Cosmic Consciousness* laid no little stress, was also in evidence. And lastly, he avers that the personality, opinions, motives, etc., which characterised him of old, have vanished for ever. Briefly, he asserts that he is a changed man, changed in a way that others recently have been changed. Time alone, of course, will prove whether the interior readjustment is permanent. There is no apparent reason why it should not be so. The annals of religious psychology can furnish evidence in plenty that this spiritual change, known in the West as “conversion,” may be of an enduring nature. Still, even the temporary effects, if such they prove in the present case to be, are sufficiently striking to merit attention. The correspondent in question himself offers a theory of what takes place, and suggests that the equilibrium established in those with whom he comes in contact, by the physical aura of one in whom spiritual power is of an intense dynamic quality, is such that the elemental and subversive entities are rendered powerless and unable to interfere during the process of readjustment.

It is claimed that so abundant is the outflow of divine Grace for which such spiritual guides are the special channels, that the germ of spirituality is stimulated merely by their presence among

mankind. The conception of divine Grace is no mere poetical figure: it is a reality. Grace is a quickening spirit which so purifies and uplifts the personality, purging it of the dross of selfishness and sin, that the words of the Book of Wisdom, that she "sweetly and mightily ordereth all things" automatically recur to the mind.

The personification of the Grace of God as feminine is practically universal. Whether one calls it Wisdom, the Holy Spirit, Sophia, the Comforter, Shakti, the Speirema, Daivi-prakriti, the Shekina—to mention only those terms that arise spontaneously in the memory—divine Grace it is which operates to bring to birth the Christ in man. "By His Grace ye are saved," the evangelists never tire of telling us; and they are right, even though rather more is required of the soul than mere belief or acquiescence.

No more beautiful description of divine Grace could perhaps be found than that which is attributed to Solomon. Once again the quotations are from the Book of Wisdom:

"For she is the breath of the power of God, and a pure influence flowing from the glory of the Almighty: therefore can no defiled thing fall into her."

"For she is the brightness of the everlasting Light, the unspotted mirror of the power of God, and the image of his goodness."

"Give me Wisdom that sitteth by Thy throne . . . send Her out of the holy heavens, and from the throne of Thy glory, that being present She may labour with me, that I may know what is pleasing unto thee. For She knoweth and understandeth all things. . . ."

Grace is the divine Sophia of Jacob Boehme, writing of Whom he says: "A heavy sentence and judgment are gone forth against the mocker of this (doctrine). Be thou therefore warned, that thou mayest avoid the danger and obtain the benefit."

Grace, again, is the heavenly Sophia of Gichtel, "the corporeity of the Holy Spirit, a pure burning love, which changes everything, and which nothing can change. He who is clothed with Her in time can stand in the fire of eternity."

Divine Grace is the paraklete, the speirema, or "serpent

power," the agency by and through whom the soul attains to the "birth from above." The comments of Mr. John M. Pryse in his illuminating work, the *Apocalypse Unsealed*, are well worth noting in this connection :

"To the man who is gross and sensual, or whose mind is sullied by evil thoughts or constricted by bigotry, the holy paraklete does not come: the unpurified person who rashly attempts to invade the adytum of his inner God can arouse only the lower psychic forces of his animal nature, forces which are cruelly destructive and never regenerative."

Grace is the splendour of the Shekina, "the Spiritual Substance sent forth by the Infinite Light, the first THE SHEKINA. Sefhira," according to the Secret Doctrine of Theosophy. In the section of his recently published study of the *Holy Kabbalah** Mr. Waite says of the Shekina that "in characteristics and in mission, she is always typically female"; although it seems difficult to agree with the learned author in his contention that "she does not abide except with him who is united to a woman." The Shekina, surely, is the Divine Feminine, and there have been many souls who have lived celibate lives and who have yet attained to Divine Union through Her instrumentality. Nevertheless it may be admitted that the santification of sex and especially of the marital act, as Mr. Waite intimates, may be "a very secret path . . . which may bring completed man—male and female—into the spiritual city of joy, great city of praise, wherein is the joy of the Lord."

The Divine Feminine is related to the substance aspect of the dual Logos, and is concerned with the building of the mystic robe of glory, or body of the resurrection. One of the reasons why abstention from sexual indulgence is so widely advocated in the inner circles of the great religious communities in East and West alike is because of the supposition that the members of such bodies, whether monks or nuns, are undertaking the special task of preparing for one of the great initiations. In such cases the fine efflorescence of the physical life forces, with which the physiological function of sex is intimately bound up, must be conserved and made available for interaction with the speirema, or paraklete, in the gradual process of building up the immortal solar body—a reflection, on the physical plane, of a spiritual union wherein the soul is merged in God.

* *The Holy Kabbalah*, by Arthur Edward Waite. London: Williams & Norgate, Ltd. Price 30s. net.

To a certain type of mind which finds it difficult to discover in sex anything but a purely physiological function, "PURITY-MONGERS," the epithet of "purity monger" appears to make a particular appeal. It is as though all sexual abstinence or self-control were a matter either of pudency or physical incapacity, with no other alternative. The universal life force with which the human body is sustained becomes changed into varying forms of energy. The control of the direction of the flow of this energy, and the channels through which it shall function is one of the tasks with which the conqueror of the inner kingdom at one time or other is definitely confronted. The so-called "control" by material methods is no control at all, but merely an attempt to avoid the issue. The amount of energy which the individual appropriates tends to flow more and more in one direction, and escapes further and further from all possibility of conscious control. This is why it is considered so dangerous to invite without preparation an influx of Grace from above, which may be turned into sexual channels, pass beyond the limits of the individual's self-control, and be literally wasted. Purity is essential, not on any grounds of puerile sentiment, but as a matter of rational choice. Fortunately the higher-self frequently takes a hand in the matter when the soul is sufficiently advanced to consider the question at all, and may show its influence in the life as a relentless and undeviating pressure in the direction of a particular ideal. When the time is ripe, that ideal will not infrequently assume the form of conscious control of the sex force; for in the course of some life or other the astral serpent has to come under the heel of the Woman clothed with the Sun. The "pullulating masses" of Mr. Sorabji are not even ready to formulate the problem, let alone consider its practical solution. This problem becomes a vital one when the soul awakens and begins to find its periods of spiritual illumination followed by an equally intense reaction in the direction of sensual dalliance, to put it as mildly as possible. Before any lasting progress may be made the power to maintain the direction of the flow of the life forces in the predetermined direction is an absolute essential.

Physical creation is only one of the manifestations of the universal life force. In its more and more subtle forms, it may manifest as intellectual or artistic creativeness; or on a still higher plane as the intensely dynamic power to stir into life the dormant spirituality of others, by the direct radiation of Grace through the individual magnetic aura.

Before it is possible, however, to regard the work of the Christ-life, indicated in the last-mentioned possibility, as anything but a lofty ideal to inspire us in our moments of aspiration, the wide gulf which separates the spiritually living from the dead—or rather still unborn—must be bridged. It is the function of the Christ spirit, in manifestation as Grace, to effect this birth into the higher life; and Grace is not dependent on propinquity for the effectiveness of its activity. If it were so, the world would be badly off. Personal karma plays a large part in determining the availability of so-called “opportunities.” There is no need for discouragement, however. It is a fact that there is no true aspiration but has its echo from the higher planes, in the shape of greater intensity of the inner life, whether that intensification take the form of deeper insight, greater ardour, or reinforced strength of will.

The Grace of God, passed down from heaven to this world of human frailty by the Masters of the Spiritual life, is ever at work gently pressing, sweetly pleading, imperceptibly enticing the errant soul, astray among the things of sense, back to the path that leads ever upward. It is a long and difficult journey, and many are the stumbles and false steps inseparable from the efforts of immaturity. It may seem to the eyes still unopened that humanity is left to struggle on alone. The very constancy of divine Grace causes its presence to escape notice, just as the presence of the air we breathe remains unperceived and taken as a matter of course, until its place is taken by some poisonous fumes, or is lashed into the fury of a gale. Were it possible to imagine the relaxation, even for a short period, of the urge of that “power, not ourselves, which makes for righteousness,” some faint realisation of the hideousness of a universe given entirely into the hands of the forces of evil and darkness would be borne in upon the mind.

The Masters of the Spiritual life, the cosmic Chalice for divine Grace, are eternally patient and eternally strong. It is scarcely possible, unfortunately, to fall in with the request of a recent correspondent who writes “in sorrow,” protesting against the use of the capital M for the word “Masters,” and asking for a cessation of the practice. It is difficult to refrain from according them the honour and respect implied by the use of the capital letter. “Will you tell me,” the lady asks, “why you are now referring to the masters with capital letters, such as ‘They,’

'Masters,' etc., when not one single decent bit of information has come through from them that I know of? "

Apparently the conception of the questioner as to the meaning of the term "Master" differs entirely from that of the writer of this editorial. Surely it is not the function of the Masters to impart information, whether decent or otherwise, so much as to inspire and strengthen the endeavours of the separated self to break through its limitations and realise its oneness with its other selves. The term Masters as used here is not synonymous with the "controls" or "guides" of the séance room. The Masters are the whole body of "just men made perfect"; the saints and sages who have won the immortal vesture of the Holy Spirit, the robe of glory, or resurrection body. Whether any particular "Master," Theosophical, Spiritualistic or religious, is or is not worthy to rank with these Holy Ones must be left to the judgment of the individual. Frankly, it would seem that the limitations of name and form have long since been left behind by the truly Spiritual Beings who alone are really entitled to the term of veneration, Master.

Proceeding, the same correspondent, who writes from Scotland, wonders why so much space is devoted to the Masters, of whom she appears to have an entirely erroneous conception, while "we have such stuff (*sic!*) as the enclosed leaflet going around here in thousands, and what it says is FACT, for I have tested all the information and proved it true."

It may perhaps be claimed with a certain amount of justice that the OCCULT REVIEW at least endeavours; even if it is not always successful, in living up to its ideal of a fair field and no favour. It is in the spirit of impartiality that the enclosure to which reference is made above is herewith reproduced :

Did you know that the Great Pyramid of Gizeh, or Jeezeh, or Jesu, was designed, by the Son of God, to the great cosmic law of the universe? Herodotus records that the Egyptian priests stated that the Great Pyramid was erected for a shepherd named Philitio, and did you know that Philitio is simply Pi-Elhey-tau? Did you know that Pi-Elhey-tau left a rock-cutting east of the Great Pyramid that confirms the Great Law, and that we now know that Law which squares the circle and doubles the cube and many more wonderful things? Did you know that the pi-ratio is exactly 3.141600 and that this quantity is in the Hebrew script of The Bible? Did you know that no modern mathematician knows the exact value of the pi-ratio and cannot calculate it by any means? Did you know that the Great Pyramid gave the date of the Great War as the $6 + 6 = 6 =$ the 216th day of 1914, and the end as the 314.16th day + 11th November,

1918? Did you know that the Great Pyramid gives the date of Jesus' birth, baptism, and resurrection; and that the Bethlehem Inn is on $31^{\circ} 41.6'$ north? Did you know that the Pyramid's grand gallery length is 1883.25 British inches, and that this subtracted from 1914.666 A.D. (August is the 8th month or $8/12$ ths = .666) leaves 31.416 or ten times the pi-ratio, or THE NAME ELIJAH? Did you know that the length between rock-socket edges of the Great Pyramid is exactly 9131.416 British inches? This multiplied by 400 is 365,256.64 feet or 69.177 miles, and this is the length of one degree at the Equator? Did you know that if a huge circle be drawn over the London district of the diameter of 31.416 miles, with the centre on the Salt Tower in the Tower of London exactly 3.1416 miles west of Greenwich 0° , that it passes through the little village of Bushey, Herts, through the Red Lion Inn there? Did you know that in that Inn, exactly 5 times 3.1416 miles from the Tower, was born of a mother named CHARITY a son, on Sunday morning at 11 a.m., on 11th March, 1883 A.D.? Do you see that the Grand Gallery length of 1883.25 inches means 1883 A.D., while the decimal fraction of .25 means the first quarter of the year or the month of March? Did you know that Glasgow is exactly 11 times 31.416 miles from the Tower, and that the Tower is the old keep of the Lion kings? Do you wonder that the messenger of the Lion of the tribe of Juda should be born in a Red Lion Inn, that he should BE 31.416 OR ELIAS, that he should be born on a Sunday on the 70th day of the year, and just as every Church bell in England was ringing, and while the snow was falling? Do you wonder his mother was CHARITY, that he was born at the 11th hour, and that he would reveal THE GREAT LAW to all men? Did you know that the Great Pyramid indicates that the Great Tribulation commenced on 6/7th October, 1928, and that since then the great storm has been blowing up? Did you know it is a mathematical fact that 666 always opposes 31.416 the pi-ratio, and that 666 is of the devil devilish, while the pi-ratio is of God, godly?

It was at first thought that this leaflet emanated from the well-known pyramid-prophet, Davidson. Reflection, however, proved that this was not the case, for a reference to the official organ of the British Israel World Federation for October 6th last, gives the date of the commencement of the Great Tribulation as May 29-30 rather than October 6-7.

Between the rival claims of pyramid prophets the present writer is little qualified, and less disposed to adjudicate. Is it not clear, however, that if the issue as between the forces of evil and the forces of good has been finally joined, the paramount duty of all who cherish the Christ ideal of universal love is to centre the attention upon that Voice which speaks to the heart in the silence of prayer or meditation, rather than run the risk of being misled by the babel of voices constantly crying "Lo, here! Lo, there!"

THE EDITOR.

B

ETERNAL RECURRENCE

By W. LOFTUS HARE

PART I

IN a recently published scientific book, to which I shall shortly refer, there are passages about the age, development and probable destiny of the universe which stirred in me memories of what I had formerly read in various scriptures and philosophies on that subject. When modern science includes in its discussions topics that were formerly the monopoly of mythology and speculation, one's interest is promptly aroused.

1. Reincarnation and Recurrence

The familiar idea of reincarnation, restricted I believe to the human species, does not correspond to recurrence nor call for it as a logical necessity. Reincarnation is the method, so the pandits say, by which the accumulated achievements of culture and character are treasured and passed on from life to life, and consequently, from generation to generation and civilisation to civilisation. The process occurs within the space of the solar system, or perhaps of the earth alone, and through the stream of time, as ordinarily conceived. Until Bergson appeared, and began to tamper with time and to fascinate us with his lyrical philosophy, no reincarnationist of my acquaintance had found it necessary or even possible to travel outside the time and space of Newton. When a man died he enjoyed or endured a certain number of centuries (calculated by the Astronomer Royal's tables), reduced or extended according to his deeds and the rewards they had earned, in some other sphere or plane. These planes, though not too strictly located, were undoubtedly distributed through Newtonian space. Mr. A. P. Sinnett, if I remember aright, made the space available for this inter-life wandering a spherical form extending from the earth as far as the course of the moon. The lowest and most unpleasant part of this globular invisible world was well below the crust of the earth and was thus approximated to the Babylonian underworld, the Greek Hades, the Jewish Sheol and the Dantesque Hell. After all, then, these older authorities were not deserving of the scorn they received from the enlightened nineteenth century!

Thus, if I have made my meaning clear, reincarnation—though a kind of recurrence—was not eternal and was not given

a cosmic recurrence, eternal or otherwise, as its larger framework. On reflection, this was surprising : because in India the doctrine of cyclical changes in the cosmos was well established, amounting almost precisely to Eternal Recurrence. The explanation of the failure of early Theosophists to present a dual doctrine of Recurrence and Reincarnation is not difficult to discover. Early Theosophists were almost to a man (and to a woman) ignorant of general and oriental philosophy. Instructed by Anglo-French correspondence from the icy fastness of Tibet, what reason had they to study Indian philosophy as it lay wrapt in classical Sanskrit, or the speculations of Hellas ? As for Western philosophy, was it not, *a priori*, nonsense ?

2. Brahman Creates, Preserves and Destroys

Indian philosophy gathered its material out of the doubts and questions of centuries which followed the Aryan settlement in India ; it was formulated in a variety of ways in the Upanishads, but the strongest growth became the Vedānta system in which the polytheism of the primitive *rishis* gave way to a pantheism whose fundamental conception may be expressed in modern words : *the universe is God*.

In the earlier Upanishads there was but a single creation : " In the beginning was this Self alone " ; the Self created forms and entered into them as closely as a hand fits glove or a sword its sheath. Consequently, the Self was also life's preserver. But the familiar phenomenon of death required that the Self should also be considered as life's destroyer.

In later Upanishads these ideas are applied to the universe as well as to individual lives. As the souls are reabsorbed into Brahman, so likewise is the universe. The new doctrine, however, abandons the single creation and dissolution and substitutes eternal recurrence. Also it gives up the idea of " a beginning," and carries back the process of recurrence to the incomprehensible region of infinity : and necessarily. For if Time be real, it must be flanked in the past and in the future by more and more time, and thus by eternity. Within this eternal course Brahman creates, preserves and destroys successive worlds. The world period is called *kalpa* and the intervening period *pralaya*.

I will not enter more fully into the more particular logical reasonings which led to this remarkable theory, but will conclude this section of my study with a few authoritative quotations :

In me the universe had its origin,
 In me alone the whole subsists,
 In me it is lost—this Brahman,
 The Timeless, it is I myself.

(*Kaivalya Up.* 19)

That which he created he then takes back again,
 Becoming one with the being of being ;
 In order then . . .
 To begin afresh the work rich in the gunas
 Apportioning to each their attribute.

(*Svetasvatara Up.* 6. 3-4)

It is he who, when the universe is dissolved, alone remains on the watch,
 and it is he who then from the depths of space wakens to life the pure
 spirits.

(*Maitrayana Up.* 6. 17)

All living beings, O Kauntaya,
 Return back into my nature
 At the end of the world ; at the world's beginning
 I re-create them anew.

(*Gītā* 9. 7)

3. The Sāṅkhya View

Rationalism appeared in India during the formative period of philosophy. Many Brahmins could not rise to the heights of speculation demanded by the Vedānta, notably those responsible for the Sāṅkhya philosophy. This system dispensed with the theistic ideas of earlier ages and accounted for the world by rational conceptions. Curiously, however, the theory of *Kalpas* was retained by the Sāṅkhyans. Nature herself, *Prakṛiti*, without divine control, had the power to evolve and involve world after world in an endless series. Evolution and involution proceed in alternate order ; what is first put forth is last drawn in until *Prakṛiti* has reached her Undeveloped state, *Avyakta*.

Like the Vedānta, the Sāṅkhya declares the eternity of *Puruṣa* (the individual soul) and *Prakṛiti*, the world. " Know both *Prakṛiti* and *Puruṣa* as having no beginning," says the text of the *Tattva Samasa*, the oldest Sāṅkhya authority.

4. Jaina Kalpas

Jainism, which rose between the eighth and sixth centuries B.C., has a metaphysic not unlike the Sāṅkhya system. The universe falls into two everlasting, uncreated co-existing

categories : the Soul (*jiva-purusha*) the non-Soul (*ajiva-prakriti*). The non-soul is distinguished under five heads : matter, time, space, motion and immobility.

I might have said earlier, but may now say more conveniently, that in both the Vedānta and Sāṅkya systems of cosmic recurrence it is recognised that the *kalpas* occur in order to give opportunity to the souls of men to become enlightened : the ethical and cosmical processes are thus assimilated. Likewise in the Jain system the *kalpas* rise and fall with the good and evil deeds of man, and because of them. If this seems strange, it may be remarked that Jewish and Christian ethics and eschatology are similarly related ; the world comes to an end because of the evil deeds of men, and a new world begins for the good.

In Jainism space gives to souls and all other substances their places in the universe ; it includes our universe and beyond, but soul and matter are found in our universe only. Time is the circumstance in which occur the changes in souls or other substances. Moreover, it is known only in our universe yet it is declared to be infinite, like space.

Time is divided into *kalpas* or cycles, each having two eras ; the first *descending*, in which piety and truth decrease until each reaches its maximum intensity, the second witnesses the renaissance of piety till it reaches its zenith. These great waves on the ocean of Time are again subdivided into unequal parts in accordance with the character of the deeds of man. The Jains say that we are in the downward era and have left behind us (1) the age of great happiness, (2) the age of happiness, (3) the age of happiness and some misery, and have reached (4) the age of misery and some happiness.

It will be observed that the recurrent *kalpas* are primarily ethical. We hear nothing about the Brahman breathing in and out repeated universes or of *Prakriti* transforming herself from most gross to most subtle matter. The authority I am following states : "Every effect in the world, every phenomenon, is a natural and necessary consequence of some action or inaction of the soul." How this can be with respect to cosmical and natural phenomena it is difficult to understand.

5. *Buddhist World-Cycles*

When the atmosphere of Indian thought had been filled with *kalpas* by Upanishad, Sāṅkhya and Jaina speculation, it was

hardly likely that the Buddhists would fail to make use of the idea. The Buddha himself, it will be remembered, discouraged "unprofitable questions" about the past and the future, and directed his disciples to efforts of a practical character. His successors, however, were not so strict, and their books abound in references to and discussions upon "world-cycles" of immense duration and number. The conventional synonym for a long period is "one hundred thousand cycles." Cases are quoted of ascetics who could remember events in a chain of lives extending forty cycles and could in like manner look as far into the future. There must have been a well-thought system at the back of these numerous references.

The discourses of the Buddha abound in references to the myths and legends, the folklore and history of his time. We cannot be certain that these records are accurate in their general substance or their detail. It is nearly always possible, however, to discern the *purpose* of the discourse and to appreciate its validity; the fantastic elaboration of detail and the incorporation of myths sink into insignificance. Let me give an example from the *Samyutta Nikaya* (xv. 5).

It is as if there were a mountain consisting of a great rock, a league in length, a league in width, a league in height, and every hundred years a man were to come and rub it once with a silken garment; that mountain consisting of a great rock would more quickly wear away and come to an end than a world cycle.

Are we disposed to close the book and read no further when our credulity is so taxed? The Buddha continues:

And many such cycles have rolled away, many hundreds and thousands of cycles. . . . this round of existence is without known starting point, and of beings who course and roll along from birth to birth, blinded by ignorance and fettered by desire, there is no beginning discernible. Such is the length of time during which misery and calamity have endured and the cemeteries been replenished; in so much that there is every reason to feel disgust and aversion—and to free oneself from them.

Likewise in the *Visudhi-Magga* (xiii) the subject under discussion is the power of calling to mind one's former lives with a view to edification of oneself and others. Incidentally, however, an immense amount of information is given on the lore of "world cycles" and the reason for their destruction and renovation. It is wearisome reading, but in the end one realises the deep moral purpose of it all. I will conclude the Buddhist segment of

my study by a few particulars gleaned from Chapter 69 of Warren's *Buddhism in Translation*.

A world-cycle consists of four "immensities"; the first is the destruction of the world cycle; the second the continuance of destruction; the third its renovation; and the fourth its completion.

A world-cycle may perish by fire—as described in the *Discourse on the Seven Suns*—or by water or by wind.

Why does the world perish in these ways, we may ask. We learn that it is on account of the special wickedness that may preponderate in each cycle. Some say that when hatred preponderates the world perishes by fire, and when passion is rife it perishes by water; by wind when infatuation preponderates. I gather the next destruction is to be caused by the wind—which seems appropriate to the moral state of the world.

The Buddhists seem to answer the question to which the Jains could give us little satisfaction. Cosmic cataclysms befall the world because of moral evil; they come and will come, until men cease from craving. Thus the eternal recurrence of the life-process is for the salvation of mankind. So, too, say the teachings of the Jains, the Sāṅkhyans and the Vedāntins.

6. *Later Indian Science*

Dr. L. D. Barnett in his *Antiquities of India* considers that Indian Astronomy falls into three periods, of which the latest only has the character of science, showing evidence of Greek influence. The early Middle Ages saw the new ideas rise on the ashes of the old, and more or less authoritative statements are found in the books on the subject here considered.

We learn the length of the world periods with exactitude. Poetically described as the "Day of Brahman," the longest unit of time is 1,000 *maha-yugas*; it opens with a new creation and ends with a cosmic dissolution. The scheme of Time is as follows:

1 Kalpa = 14 manv-antaras + intervening periods amounting to 6 maha-yugas.

1 Manv-antara = 71 maha-yugas.

1 Maha-yuga = 4 yugas of different lengths, *i.e.*,

1 Kṛita-yuga = 1,728,000 years.

1 Trēta-yuga = 1,296,000 years.

1 Dvapara-yuga = 864,000 years.

1 Kāli-yuga = 432,000 years.

1 year = 365 days, 6 hours, etc.

We are in Kāli-yuga now, which began in the year 3102 B.C., and is the darkest and most evil of the four ages, but I cannot say what is our position in the many-antara—whether the evil age is the first or the last of the possible seventy-one. Here, however, is the doctrine of recurrence firmly established in Indian science, having been initiated in religions of various schools. Beside these immense cosmic periods here conceived, reincarnation is a microscopic detail.

Doctrines of cycles, long and short, are found in other religious and philosophical systems, but none are so fully expounded as those I have dealt with above. It is now time to leave the realms of antiquity and listen to modern voices.

(To be concluded)

THE ASTRAL CABLE

By SYLVAN J. MULDOON

THE astral cable is the connecting link between the physical body and the astral body during the projection of the latter. It has, in the occult and psychic literature of the past, been spoken of as the astral cord, the astral line-of-force, the silver cord, the psychic cord, the vital cord, the shiny cord, the fluidic cord, the connecting cord, the etheric intermediary, the vital intermediary, and so forth. In colour it is grey and it sustains a relation to the astral body at death similar to the relation of the umbilical cord to the physical body at birth.

The astral body is the condenser of cosmic neural energy, the "prana" of the Hindus, the "breath-of-life" of Genesis, and death is prevented during temporary projection of the energetic body because the astral cable, a veritable conductor of vital currents, transmits this neural energy to the unconscious physical counterpart. From all accounts this energy, so vital to life, greatly resembles or is identical with certain forms of electricity. Obviously, if the astral cable should become disconnected during the process of projection, death of the physical mechanism would be the inevitable result. This is apparently what has occurred during séances where the materialised form has been seized, causing the death of the medium inside the cabinet.

At the time of death it is quite evident that with some individuals the astral cable becomes detached more readily than with others. Resuscitation is only possible in cases where the astral cable is still intact, which may be so for several hours after apparent death has set in—even several days, according to some authorities.

The results of experiments conducted by different persons in the field of projection seem to indicate the fact that the astral cable may make its point of contact at divers centres of the body. For example, the experiments of Dr. Charles Lancelin, conducted with his subject under deep hypnotic trance, indicated that the astral cable made contact with the body at the solar plexus, which is the largest nervous centre of the human body, lying just behind the stomach.

Of the silver cord, Max Heindel said: "One end is fastened

in the heart by means of the seed-atom, and it is the rupture of this seed-atom which causes the heart to stop."

From my own experience and experiments, as well as from the testimony of others qualified to speak on the subject, I am convinced that the point of contact which the astral cable makes with the physical body is not confined to any particular spot, but can be at any of the vital centres, such as the cerebrum, cerebellum, solar plexus, etc. The other end of the cable fastens invariably, I have found, at the medulla oblongata of the projected phantom. It is a curious fact that so much disagreement exists as to the point of contact of the astral cable on the physical body, yet very little, if anything, is mentioned as to the point of contact on the double.

Nowhere have I been able to find any detailed information concerning the astral cable which in any way compares with the discoveries made by myself and published recently in *The Projection of the Astral Body*. The general idea is that the cable is always very fine, resembling a strand of ordinary sewing thread; but this is not true. The diameter of the cord is variable, and is only at its minimum or threadlike diameter when the projected phantom is some distance away from the physical counterpart, progressed beyond what is known as "cord-activity-range," this range being from coincidence to approximately twelve feet of separation in the average individual. Much depends on the state of the health.

"Cord-activity-range," as the name implies, is the range wherein the astral cord or cable is actuated by the subtle forces operating within it—the x force (unknown force) which actually governs the projection, the motivity, the sensibility, etc. When the double is slightly out of coincidence the astral cable is about one and a half inches in diameter, this being the maximum diameter, which diminishes proportionally as the phantom moves away, until it is reduced to its threadlike proportions, which are maintained, apparently, to infinity.

Within cord-activity-range the projected phantom, if conscious, can perceive a double action occurring in the astral cable; a regular pulsation and a slight expansion and contraction. These activities are merely outward manifestations of the cardiac and respiratory functions. The pulsations transmitted through the astral cable can be distinctly felt in the medulla oblongata of the projected entity. The x force working in the astral cable during the process of projection and within

cord-activity-range is super-powerful, and acts usually with a push-and-pull effect. This force is responsible for many peculiar phenomena; and could it be isolated and examined many psychic riddles, such as levitation and telekinesis, would at the same time be solved.

In speaking of the x force operating in the astral cable, it is interesting, in this connection, to note the fact that the experiments of M. Charles Lancelin and of M. Hector Durville, both French scientists of note, disclosed to them that the projected double, when not too far withdrawn from the physical member, swayed to and fro—"as if rocked upon the wind," M. Lancelin said. M. Durville even published a photograph made during the course of his experiments showing the sway, or instability, of the projected phantom.

The Frenchman did not, however, account for this peculiar instability of the exteriorised phantom, which is easily explained as the result of push and pull of the x force operating in the astral cable. It was also noted by the Frenchman that the double gradually became more stable as the projection progressed. This gradual acquisition of stability was brought about, as it is in the case of all projections, from the push and pull of the x force in the cable diminishing as the entity moves outwards, while the cord becomes finer and less active.

In one of the foregoing paragraphs I stated that the cord-activity-range was variable, depending upon the state of health of the subject at the time. It is obvious why this should be true. The more healthy the subject, the more neural energy will be stored in the astral counterpart, and the stronger will be the flow through the connecting link to the physical counterpart; consequently the greater will be the range of cord-activity. On the other hand, the more enervated the subject, the shorter will be the distance through which the phantom can pass before the activity of the cord ceases.

Each breath taken by the exteriorised double causes a simultaneous breath to be taken by the physical counterpart, the duplicate sensibility travelling by way of the astral cable. Likewise each throb of the heart in the phantom body produces an identical throb in the physical body. The pulsations of the heart can be felt very plainly in the medulla oblongata of the projector and are, in fact, the only true physical feelings one possesses during the process of projection, with the exception

of those sensations which can be transmitted through duplicate sensibility, which I shall next touch upon.

Duplicate sensibility is experienced when the sense currents of the projecting individual are present or circulating through the three organisms—the phantom double, the astral cable, and the physical body. When in this condition, anything touching the physical counterpart can be distinctly felt at that particular spot on the astral counterpart, the sense of touch being carried over to the astral from the physical through the medium of the cable; *e.g.*, a needle prick on the wrist of the sleeping body could be felt in the wrist of the projector.

The French experimenters seem to believe that the reverse is also true, and that a touch on the projected double is transmitted through the astral cable and felt in the physical counterpart; but just how this is possible I am at a loss to understand, considering the fact that to the astral body physical matter is intangible, and consequently could not be contacted by physical matter. On the other hand, if the projected body were materialised, with duplicate sensibility present, a touch on the materialised form would react on the physical form at the other end of the astral cable.

It is true, however, that touch on the physical body can be felt by the projected phantom through the medium of the astral cord, and in this way many at death have experienced in the astral body the pain which was in reality in the physical body. We have had Societies for the Prevention of Premature Burial, and now even need Societies for the Prevention of Premature Embalming, in order to avoid all possibility of the horrors which might be brought about through duplicate sensibility, in cases where the disengagement of the astral cable was prolonged.

When the force of motivity is present alike in the exteriorised subtle body, the astral cable, and the physical body, the condition is called "duplicate motivity." This state is most commonly existent during partially conscious projection; *i.e.*, while the projector dreams. Thus, movements of the dream body transmitted through the astral cable, produce similar, but usually (on account of diffusion of forces), modified movements of the physical body. Note how favourably this explanation dovetails with what Sir Oliver Lodge has said of the phenomena produced by Eusapia Palladino:

"The fact that the medium's body undergoes sympathetic or corresponding movements or twitches is very instructive and

interesting. Sometimes, when she (the medium) is about to push a distant object, she will make a little sudden push with her hand in this direction, and immediately afterwards the object moves.

" . . . When the accordion is being played, the fingers of the medium are moving in an appropriate manner, and the process reminds one of the twitching of a dog's leg when he is supposed to be dreaming that he is chasing a hare.

" It is as if Eusapia were dreaming that she was fingering the instrument, and dreaming it so vividly that the instrument was actually played . . . and fanciful as for the moment it may seem, and valueless as I suppose such speculations are, I am, I confess, at present more than half disposed to look in some such direction for a clue to these effects."

In the estimation of the present investigator, backed by extensive experience, Sir Oliver Lodge is right, for during projection of the astral body, usually during the dream state, the motivity of the individual, through the medium of the astral cord, is in some degree duplicated.

Strange as it may seem to the reader who is unacquainted with the schematic functions of the astral cable, a projector can at times see simultaneously from two different places, the sight-current flowing across the astral cord. It is the astral cable which produces repercussion. It is the astral cable which plays an important rôle in the production of many peculiar dreams. In fact, this wonderful intermediary between the physical and phantom bodies is responsible for countless perplexing phenomena, and offers a wide field for research on the part of all earnest psychic investigators—a field far too important to be neglected.

THE UNSOLVED PYRAMID MYSTERY

By ERNEST G. PALMER

Author of *The Secret of Ancient Egypt*, *The Origin of Man*,
etc.

THE marvel of the Egyptian Pyramids, rightly considered one of the seven wonders of the world, is as great to-day as it was in ancient times ; their interest and attraction are perennial. The most eminent visitors to Egypt, in all ages, have expressed their wonder at these stupendous monuments, which were synonymous with Egypt to them.

At first, as one approaches the Pyramids, the feeling is rather of disappointment. They do not seem so tremendous as beholders were led to expect. A nearer view, however, corrects this first impression, and when one arrives at the foot of the Great Pyramid and stares up, up towards the distant summit ; when one observes the enormous masses of rock piled one upon another to so great a height ; then a revulsion of feeling takes place, and the thought that this vast pile, this artificial hill of squared blocks, was erected by human labour, so baffles the understanding that one feels crushed to insignificance in comparison.

But how much more is this the case when one remembers what they were like before time and the wanton destruction of a whole people (who sought to quarry stone to build a city), left them maimed and marred, mere skeletons of what they had been.

If they were not destroyed, it is simply because they were too vast.

The knowledge that they were built to plan, that they epitomise some of the most occult principles of geometry, adds to the amazement ; but if one could picture them as they were in those old days—as they appeared to Herodotus, for instance—their value as works of artistic proportion and beauty is, if possible, considerably enhanced. In his day the sides of the Pyramid were smooth and covered with white, shining stone, which caught and reflected the rays of the sun to a great distance.

The first question which arises in the mind is, how was it accomplished? Herodotus was informed by the Egyptian priests that " the Pyramid was built in steps, battlement-wise, and that after laying the stones for the base, they raised the

remaining stones to their places by means of machines. The first machine raised them from the ground to the top of the first step. On this was another machine, which received the stone upon its arrival and conveyed it to the second step, whence a third machine advanced it still higher." This account seems to imply the use of a form of crane, familiar to our builders to-day, and gives the most reasonable account of the method of construction.

The next question which occurs to one is, why was it erected? The answer has been given at some length in *The Secret of Ancient Egypt*, and need only be stated here briefly: it was a tomb, but more than a tomb, a temple, but not an ordinary temple.

It was an epitome of the belief of Ancient Egypt; a religion symbolised in stone; but, more than this, it was a means of approach to an explanation of what that religion really inculcated. The evidence from the Book of the Dead of the use of the Pyramid for ritual purposes is very strong and needs to be carefully considered.

Many there are who believe that, by means of its internal measurements, some knowledge can be attained of the future; and Proctor, the eminent astronomer, declared that King Cheops must have been an astrologer and "used the Pyramid for the observation of the stars, when it was still open to the south, in order to compute the horoscope of his own life and that of his people."

If Proctor is right, it might afford some justification for the assertion of Professor Piazzzi Smyth and others, that a correct reading of its symbolism would reveal some of the more important historical facts which have occurred since it was erected, and others which may yet happen.

If the external form of the Great Pyramid arouses our admiration and wonder, its internal arrangement occasions no less surprise. It is not the purpose of this article to specify the various chambers and passages already known to us. If not familiar, they can readily be ascertained.

It may, however, be stated that there is no reasonable doubt that the "coffer" in the King's Chamber (q.v.), was a sarcophagus and contained a mummy, and that another was found in the Queen's Chamber (q.v.); which were both destroyed by the Arabs, when Ali Mamoun broke into the Pyramid.

The next question which arises is, do we know all of the internal chambers of the Great Pyramid?

This question really constitutes the mystery of the monument.

Apart from those romantic tales of various parties of explorers, who had by chance found, *and lost*, the secret way into an Aladdin's Cave, somewhere in the vast pyramid complex, there have been many others who have felt certain that the small chambers and passages we know are only a part of the whole, and that the more important ones have yet to be discovered.

Colonel Howard Vyse was so assured of this that he spent £10,000 in investigations, but found practically nothing, for he possessed no clue.

Professor Piazzzi Smyth says, "I was compelled to gaze up at the Pyramid, with its vast bulk, and believe that there is another chamber still undiscovered there, and one which will prove to be the very muniment room of the whole monument."

Sir Flinders Petrie states that there is evidence that the King's Chamber was visited after the passages known to us had been completely blocked, and before the forced entry of Ali Mamoun, and that, if so, "there must be another secret entrance available to those who knew."*

Nothing further has been done to solve the problem, but recently what may be a clue occurred to the writer.

In 1872 Mr. Dixon and Dr. Grant visited the Pyramid and examined the so-called Queen's Chamber. Dr. Grant noticed a crack in the south wall of the chamber and inserted a wire, which he was able to introduce "to a most unconscionable length," and Mr. Dixon set one of his men (from a bridge he was constructing over the Nile), to make a hole with hammer and steel chisel at the place.

It was soon broken through, and there was found to be "a rectangular, horizontal, tubular channel, about nine by eight inches in transverse breadth and height, going back seven feet into the wall, and then rising at an angle of about 32° to an unknown, dark distance."

Measuring a similar position on the north wall, Mr. Dixon disclosed a similar shaft. These passages have since come to be called "ventilation shafts," but that, of course, they never were,

* *The Pyramids and Temples of Gizeh.*

as they had no connection with the Queen's Chamber, until Mr. Dixon broke into them. When they were broken open, two or three objects were discovered, viz. : "a little bronze grapnel hook ; a portion of cedar-like wood, which might have been its handle ; and a grey-granite or green-stone ball, probably one of the Ancient Egyptian *mina* weight balls, which weighed 8,325 grains."

These objects could not have been introduced from below ; they must have fallen in from above.

But where did these shafts emerge ?

Fires were made inside the tubes or channels, but although at the southern one the smoke escaped, its exit was not discoverable on the outside of the Pyramid.

The clue was in their hands, but they did not recognise it as such ! The conclusion is irresistible. The shaft emerged into another chamber or passage !

The shaft is too small to get through, but if it were possible to enlarge it sufficiently it might well prove to be an entrance to the undiscovered portion of the pyramid complex.

It seemed an easy thing to repeat Mr. Dixon's smoke-test on a larger scale, and so put the matter to the proof, so the writer corresponded with the *Service des Antiquités* at Cairo, and the Director General replied that "the so-called air-channels were at present all blocked up, but they proposed to clear them again before long and would bear in mind the suggestion of applying the smoke-test."

And there the matter rests. Nothing has been done so far. But when the time comes to investigate, what shall we find ?

Can Professor Piazzzi Smyth be right ? Shall we find the muniment room which contains some of those rolls of papyri which seem to have disappeared so mysteriously and which may not all have been destroyed, or perchance the very regalia of the ancient rites celebrated therein ? We might then be able to reconstruct the history of Ancient Egypt in greater detail than at present is possible.

Or will it prove merely an *ignis fatuus* ?

Who knows ? Time alone can tell !

Another point which engages our attention is the assertion of Herodotus* that the underground vaults of the Pyramid

* Book II, p. 124.

were built on a sort of island, surrounded by Nile water. Engineers state that no trace of any such channels can be observed. Until quite recently such an idea would have been ridiculed, but since the excavation of the Osirion at Abydos, which followed this plan, it has led to a reconsideration of the statement.

These chambers may be hewn much deeper in the rock than was thought possible, and the water may be that of the underground Nile, as at Abydos. A hundred thousand men, working for ten years, as Herodotus states, could achieve almost any result of this description, but whether it was really so or not, we cannot say definitely at present.

The unknown passages within the Pyramid, should they be discovered, might give access to such chambers, but again further masonic concealment might be encountered, so that little more might even then become known.

The mystery, still inscrutable, might never be solved.

SONG OF THE BEE

By MEREDITH STARR

I have lain in the lotus all night,
 I am drunk with the dawn and the dew.
 My wings are unfurled as for flight :
 Yet where can I fly but to you ?
 You are with me now, as I lie
 In the lap of the lotus, and lo !
 When I wing through the fields and the sky,
 You are with me wherever I go.

Whether humming at home in the hive,
 Or flitting from flower to flower,
 Or packed with the pollen I strive
 To gather from hour to hour—
 Wherever I go, you are there.
 You are with me, whatever I do.
 In all the wide earth and the air
 O where can I fly but to you ?

THE HAUNTED HOUSE OF MARONBRA

By CLARISSA MAY

THE house of which I write, stands upon the isolated and rugged promontory called Maronbra on the coast of New South Wales. The sea beats eternally against the towering rocks in long, unbroken waves, and reverberates in the caves underneath like the wailing of banshees and the groaning of desolated, heaven forsaken souls.

The approach is a steep incline up the headland, and the house itself suddenly bursts into view. Of forbidding aspect—and exuding—even in the daylight—a weird, uncanny atmosphere of evil, it is singularly constructed. In appearance it suggests at first sight a Mahommedan house in Port Said—with the encompassing wall of strangely irregular dimensions, enclosing here and there outhouse and stables—a watch tower with steep ascending stone steps—all and sundry having windows staved with iron bars like those of a prison.

Walking round the wall's exterior, suddenly the sea lies at your feet to the right—a sheer drop of many yards. The wonder and surprise of the sudden vision of a vast blue expanse of water, is only equalled by the curious change in architecture of this eerie house—so forbidding, and so evil in aspect.

The front, exposed to the wild sea breezes, is merely of bungalow type, with a wide veranda and a pathway leading immediately from the rocky precipice to the entrance of what appears to be at that point an ordinary dwelling, but so acutely is the air impregnated with mystery of the most unholy type, that even the casual caller feels the insistent impulse to turn and flee, before the door opens in response to his sign.

I was first brought to the house in a strange manner. I was engaged in professional psychic work in Rawson Chambers, Sydney, when one afternoon last Spring, an unusual client called. She carried such a tense atmosphere that I gazed at her with more than the casual glance that I was accustomed to bestow upon a chance caller. She had come to see me with the specific purpose of defining my power to help her in a very personal matter, not touching upon my subsequent experience at all.

The amazing quality about her was the permeating, unclean and diabolical atmosphere, which seemed to cling to her like a diaphanous garment, exuding a subtle and displeasing odour.

As she was a gentle creature herself, with only sufficient personal tragedy to cause me slight interest, I was determined to solve the reason for the strange feeling which obsessed me. At the close of the "sitting" I expressed a desire to see her again, whereupon she invited me to call on the following Sunday afternoon, at her home, for which she apologised, informing me that she had rented it at a moderate charge, by reason of the house having an evil reputation. Thus I came one Sunday evening to Maronbra. A sense of chill struck cold to my soul as the door opened, and I was ushered into the bare hall, lighted only by a guttering candle, borne aloft by my quondam client.

The stillness was intensified by isolation and remoteness from the rest of humanity, and even more so by the dull roar of the Pacific breakers outside.

As I stood in the hall I noticed that there were three doors: one on each side and one directly facing me. Through this latter I entered what was once the dining-room, bare, save for a few broken chairs, an old table, chiffonier and a sofa. The huge room was lit by several candles, blowing in the draught, and showering grease upon the rude holders.

This room had also three doors: the one we had entered, one to the left, and one immediately facing, which led into a one time fernery, now open to the sky and weather.

I recognised the same indefinable sense of evil, which my hostess had brought with her to the chambers, and I knew then that the house was of such evil influence, that she was unconsciously saturated with its aura. The place had been "I. W. W." headquarters, and the men who had inhabited it were of the lowest criminal type.

I was so impressed, that I accepted with alacrity a further invitation, and shortly after held there a séance which revealed an alarming series of evil deeds on the part of the gang of desperadoes, who had left their psychic impress on the place.

The séance commenced with six of us—including two amusedly sceptical men—sitting round the heavy, and roughly-carpeted table in the dining-room. Scarcely had we settled down, when the most revolting of sounds began to "worry" the table-top.

The rough boards were scratched by strong finger-nails, a

hideous vibration quivered over our faces, the table legs shuddered and groaned as if two gigantic forces were striving to pull it asunder. A murmur of fear went round the sitters, and even the two male sceptics were shivering. So vile was the audible manifestation, and so strong the feeling of something awful about to manifest, that both for the sitters' sakes and my own I broke the circle and seizing my crucifix, suggested that we should adjourn to another room.

This we did, continuing the investigations in the bedroom leading from the hall.

As soon as we re-formed our circle, I saw immediately the figure of a young girl forming in the moonlit space by the window.

She was tearful and bowed, as if enduring great grief. Without either speech or look, she pointed, in an agitated manner, to the dining-room.

I said " You wish me to return and conduct my séance in the dining-room ? "

There was no response. Where she had stood was a single streak of moonlight, while the dull boom of the sea outside was my only answer.

Very seriously, we all returned to the original scene of our séance. There was no waiting, for the uncanny forces, seizing the favourable opportunity, took possession and literally made the table shriek. Being now accustomed to the " atmosphere," I was able to sense two opposing influences, and quite distinctly saw the figure of an elderly woman trying to get supremacy over a stronger force, a coarse, foreign-looking man, with dark, swarthy face, so evil in expression that I nearly lost my nerve.

I would like to say here, that I never yield to trance-like conditions, and although I often suffer physically in consequence, I am quite certain that I have fully and sanely explored my field of research without having been " used " by an evil influence simulating good.

So terrific was the force on this occasion that all the sitters were transfixed, and it was only by a tremendous effort that I was able to exorcise the evil spirit of the man. His anger and rage were audible to the others in the Satanical scratchings and leapings that the table underwent. But at the Holy Name, and the words I breathed, the evil thing withdrew, giving place to the gentler spirit of the woman. She told me the history of the house,

of the gang of coiners, murderers, and freebooters who previously inhabited it. Solemnly she recounted the diabolical assassinations—twelve, all told—which had occurred there.

She had at one time occupied the position of housekeeper. The modern portion of the building had been used for immoral purposes, and the poor girl, whose spirit appeared in the bedroom, was the victim of an outrage.

The tower in the outer wall was a "look-out" where confederates signalled to fellow ruffians out at sea.

Young men of means were enticed there by a beautiful decoy, and in the corner towers were incarcerated until they had parted with their money, and in some instances their lives.

Their bodies were simply thrown over the precipice, and given to the sea.

One victim, she said, lay buried under the dining-room floor, and later, on lifting a board, the rough coffin was seen, cemented into the foundations, exactly where my spectral informant indicated.

Perhaps the weirdest of all my experiences occurred when leaving, after the séance.

As I was in the large bedroom, ghostly in its candle-lit dimness, with my friend helping me into a coat, a fierce rustling sound, as if a host of newspapers were being crumpled up, came over the bare floor, and I felt the quintessence of hideous evil grip my legs, then slide across my feet. My friend and I stared in amazement at the area of uncarpeted floor, with its isolated bed—the only article of furniture, standing island-like, several feet away from us—but *there was nothing whatever to be seen!*

What had we done in that house where evil lingered? One fact remains—simple yet startling: from that night the house acquired a serenity and calmness of atmosphere quite contrary to its previous horror. It was as if some maddened beast had been stung beyond endurance, and had at last, exhausted, flung itself over the rocks into the boiling sea, to find, perhaps, some final peace.

Now for the sequel. One of the sitters, a woman, working in a large store in Sydney, in speaking of the phenomena the following day, to the shop watchman (an ex-policeman) was told by him, that in every instance the spirit-communications were correct. *He was one of the cordon of police who surrounded the house when the gang was rounded up thirteen years ago.*

AMEN : A STUDY IN THE CHANGELESS

By PERCY PIGOTT

AMEN is surely the oldest and, with the exception of the word Christ, the most sacred combination of letters in our language. To realise its age, and appreciate its sacredness, let us search for its origin and unveil, if we are able, its meaning.

Of all the nations of whose history we have any knowledge, who have enriched our world with their sacred traditions, there are two which stand out as pre-eminently renowned for having embodied religion in their national distinctiveness. Those two are India and Egypt. And both the sacred writings of India and the monuments of Egypt bear witness to their belief in the power and significance of Amen.

In India of old, under its form Aum, it was the holy breath. As in the prayer-book of ours it is written at the end of each prayer, so in the Puranas it is found at the beginning of each scripture. It was said to be the essence of the Vedas. Repeated a sufficient number of times, it had power, we are told, to unite its devotees with all things.

Egypt has lived her life and, like her own Pharaohs whose tombs are unearthed from beneath the desert sand, has ceased to be. Archæologists and Egyptologists marvel over the ruins of a few of her temples and notably those of the majestic temple of Amen at Karnak. But these are only an insignificant remnant of what once was, and for the most part Egypt's many temples are level with the sand which buries the bones of her children. But, though her temples are ruins and her priests have ceased their chantings, yet to-day, from California to India, from Spitzbergen to New Zealand, Egypt's greatest god still numbers his multitude of worshippers and his power is daily evoked by hundreds of thousands of devotees.

For in Egypt Amen was the greatest of all the gods. To him the greatest of all their temples was dedicated and the power of his priests even Pharaohs considered. When Moses led the Israelites across the divided waters of the Red Sea and into the desert beyond, the richest booty which they carried with them was not the jewels which they had borrowed from their Egyptian

neighbours, but the wisdom which Moses, and perhaps others also, had learned in Egyptian temples. Thus Israel stole Amen from Egypt and bequeathed it to Christendom.

And also to the Mahommedans. For it is intoned in their mosques as frequently as in Christian churches. Indeed, the more earnest among the followers of the prophet of Arabia piously inscribe it at the close of their personal letters. Having bestowed the blessings of this word on two other religions the reverence paid to it by the Jews increased with the passing centuries, for there are Jewish writers of a late period who exhaust their vocabulary of superlatives in their efforts to describe the bliss which is his who pronounces it correctly.

What then is the meaning of this word which for over fifty centuries has been rhythmically murmured by yogis in the jungles of India, which reverberated through the corridors of Egyptian temples, which Jewish theologians declare has power in itself to produce bliss, which pious Mahommedans write at the foot of their letters, and which is intoned wherever a Christian church raises its tower heavenward?

In one respect it is unique among words. It is no part of speech. It is neither verb, adverb, noun, pronoun or adjective. Therefore, and we can pardon the pride of one with so ancient and honourable a lineage, it can never associate with other words. It is generally assumed to mean "so be it," and the best dictionaries only ring the changes of this interpretation. This is, however, only a surface meaning. A word which was merely a more dignified form of the "hear-hear" with which an audience expresses its approval at a political meeting would never have received the honour which has been paid to Amen in five great religions. Max Müller tells us it originally meant That or Yes. Others have endeavoured to trace it through its root to the Hebrew Ama or Mother. Some occult students, in its Hindu form of Aum, find a meaning in each letter. But none of these meanings quite explain the veneration which both East and West, both ancients and moderns, have accorded this word.

Amen in Egypt was often spelt simply A-m-n. We then get Aum, Amen, Amn. The very sound reminds us of the two words "I am." And this is the seam which, if quarried, yields the richest ore. If we investigate along these lines we shall begin to understand why this word has survived unaltered while empires and civilisations have passed away, and while continents, undiscovered in its infancy, have become populated with

prosperous cities, and we shall justify the reverence paid to it by the hermits of ancient India and the ecclesiastics of to-day.

For "I am," is the great affirmation. It is the Aum which Max Müller tells us means "yes." It is the creative fiat, not of an imaginary beginning in a remote past, but, as we shall see later, of to-day and all future days. It is that which proudly raises the human above the animal and all lower kingdoms. Thus interpreted, the greatest of the gods of Egypt was Existence, and we are reminded that it was God who named Himself to Moses, probably educated by priests of the order of Amen, "I am that I am." Thus interpreted we can literally apply to Him the words of the poet and say: "Nearer is he than breathing, closer than hands and feet." The word is even more than this. It is our charter of immortality.

It is our charter of immortality because its negative, I am not, is unthinkable. It is as impossible to conceive as two straight lines enclosing space. Let anyone try to picture himself annihilated. What then becomes of the universe? He must think of it as continuing its appointed course without him. He has been left behind. He feels lonely without it. That means he pictures himself as in some degree conscious of it. Even if he does perform the miraculous task of conceiving himself as nothing, can he be utterly sure that at no future period, however remote, he would not wake up? No one can be sure of this. Then he has never really conceived of himself as having finally passed into nothingness. The self, Amen or I am, remained unmolested. Indeed the only way to think "I am not" is to mentally banish the limitless universe and conceive nothing in its place. This is impossible, for "I and My Father are one." Nothing cannot exist. The universe replies "I am." And Amen is realised as our charter of immortality.

Changes infinite are, of course, necessary; for change is as real as the changeless. But all change has its roots in stability. Imagine a jellyfish, fantastic as the idea is, which suddenly changes into a monkey. Why do we say the one has changed into the other? Why do we not think of the jellyfish as having disappeared into, and the monkey as having emerged from nothingness? Because there can be no such thing as nothingness, and intuitively we recognise the changeless behind the changing. I am a jelly-fish; I am a monkey. That which is changeless is the Self, I am. As a Hindu scripture says: "with

one fragment of myself I pervade the whole universe and I remain."

Continue the process. I imagine the observer coming to see the miraculously produced monkey on the following day, only to see a second miracle, the monkey similarly changing into a civilised man. This is simply accelerated evolution. It is that which actually would be seen from that plane where whole evolutionary epochs, of inconceivable duration, are but a day and night of Brahma. The more rapid process is no more miraculous than the slower. It only appears fantastic because we are accustomed to measuring changing phenomena by one measure of time, the only measure known to us. But whether the process is swift as magic or so slow that it can only be detected by comparing periods removed from one another by geological epochs, the changeless I am, that which has changed, remains. "I am Alpha and Omega, the first and the last." Or again: "before Abraham was I am."

Amen thus becomes the root of all things. It is the Tat Sat, that essence, of the Hindus. Hence Max Müller's alternative translation of Aum, as That. It is the support of the universe from which all proceeds and to which all returns. It is the Word which was in the beginning, by whom all things were made.

Why are we told so little of the disposition or of the activities of him who among the Egyptians was regarded as the greatest of all the gods? Anyone with only a general knowledge of Egyptian mythology can become as well acquainted with Osiris, or Isis, with Horus or Set, as with Abraham or Moses, David or Elijah. But we know practically nothing, either of the character or work, of him who was ranked above all other gods, the god Amen. But this is what we should expect if he is simply existence or "I am."

And translated thus Amen becomes truth. For truth is "that which is" or "I am." Truth again is "birthless and deathless and changeless." We have seen Amen to be deathless and changeless. If it is deathless it must also be birthless; that which has no end cannot have had a beginning.

And Amen is the infinite. For "I am" can neither be added to nor subtracted from, it can neither be multiplied nor divided. It is thus one. There cannot be two I am's. We should then have change. We should have to say I am here, I am there. This is the same as "I am a monkey," "I am a man." The one is change of position, the other change of form. But Amen is the

changeless behind the changing, the permanent behind the transitory. And, since he can neither be added to nor subtracted from, it necessarily follows that the whole of Him, infinite though He is, is everywhere. Amen is omnipresent.

And He is Life. For life, or livingness, is change of experience. I am well, I am ill ; I am rich, I am poor. Happiness is impossible without unhappiness with which to contrast it. The mysterious union and contrast of all the innumerable pairs of opposites is manifestation, is Life. He who comprehends it has united himself with Aum. He has reached liberation. The present time, which is eternal, for it always is, is produced by the mysterious and unfelt touch of the future with the past, and all living things are produced by the mysterious union of two opposites, the male and female. For what is this incomprehensible union ? It is love, oneness, I am it.

Amen is also wisdom or the power of knowing. The only real knowledge of anyone or anything is to be it. All other knowledge, that, for instance, derived from comparing differences, is partial and therefore unreliable. Those who claim to have experienced the cosmic consciousness explain—or try to explain—how, in this vision of the real, the walls which separate the self from the not-self disappear. They become actually one, so they say, with their environment. This is unimaginable to the uninitiated. But only because, while the higher always knows the lower, as the saint knows himself to be superior to the sensualist, to the lower the higher appears as something unreal. Those who know tell us that the method of acquiring knowledge by comparing differences is as inferior to direct realisation as the sense of touch is to the sense of sight. The only real knowledge is Amen, I am it.

And this is the secret of the success of that growing body, which seems to attract as many new adherents as the older religious organisations are losing, which is known by several names, such as auto-suggestion, new-thought, mental-science, whose followers endeavour to guide their lives and control their destiny by the regular and oft-repeated recitation of some affirmation such as "I am healthy," "I am successful." As the religious teachers of ancient India told their followers that he who repeated Aum a sufficient number of times could become all things, so the mental scientists of to-day assert that he who repeats "I am rich" until he actually realises richness, must become rich. For this is the all-begetting harmony which

conceives and brings forth. There is possibly more than a mere historical meaning in the phrase which we often meet in the stories of the patriarchs, and so-and-so *knew* his wife and she conceived and bare so-and-so.

Indeed, one of the clearest exponents of new-thought, the late Mr. T. Troward, whom Archdeacon Wilberforce considered to be one of the deepest thinkers of his age, has expounded its theory in a manner, not so much attractive to the lover of the new and strange, as philosophically acceptable to the reasoning mind. Put briefly, this theory is as follows. The universe was produced by the self-contemplation of the Deity. He had to contemplate his proposed universe, and, being all there was, there was nothing outside himself to contemplate. As above so below, or, as the Hebrew scriptures tell us, man is created in the image of God. By contemplation, therefore, man creates his own universe. His own thoughts materialise, becoming his destiny, his character, his prosperity or poverty, his health or sickness.

Thus our hitherto habitual and unchallenged, indeed unnoticed, conception of the foundations of our well-being is reversed. We have mistaken cause for effect. We have thought, for instance, I have a weak constitution, I am in danger of consumption. The thought of weakness was natural, it was produced by something outside our control, namely a weak body. Now we are asked to consider the possibility of the weak body itself being produced by our weak thought, not the reverse. And this applies to all our conditions, finance, home, love affairs, fame, friends, etc. For each individual's universe is produced by his own contemplation of himself, as God's is. And since thought can be controlled, though this is difficult, we are alone responsible for all our misfortunes, for we are endowed with power to produce a world to our own satisfaction. The individual thinks clearly what he would have his own world become, he realises it in imagination, he believes it, and then receives the reply, "So be it," "I am it." With one fragment of himself he also pervades his whole universe and he remains. This is the worship of Amen.

Truly were the Egyptians right in assigning to their god Amen the status of greatest among all the gods.

THE WAY OF THE DREAMER

By A. L. B. HARDCASTLE

"La beauté que concevait les Grecs était l'ordre rêvé par l'intelligence."

AUGUSTE RODIN.

TRUE dreaming is seeing out ; but not through the heavy curtain of a sense-organ which discolours, interrupts and defaces the Real ; rather is it a seeing with the whole soul by day as well as by night.

It is the prerogative of man alone to dream and to choose his Dream. It is the earnest of his immortality, the fore-gleam of the more perfect life to come, and it gives a glory and a purpose to all his work. He that would be saved let him use his imagination and cultivate it daily with care and earnestness.

A great love opens the door of the House of Dreams and great prayers keep it open, bringing down power to heal and to bless. When we say a man is a born priest we mean that he uses these two secret and sacred keys : a power of loving and a power of dreaming ; and that he lives only to open a sanctuary of rest and healing for the children of men.

The soul-sight reveals a synthesis. Our physical sense of sight cuts us off from Reality ; the eye conceals from the brain more light than it conveys ; for the optic nerve only responds to a small section of the vibrations in the entire spectrum. No man has ever yet seen the real star : our prison-house has grimy windows and we have no actual experience of genuine sunshine. And there is, as a matter of fact, no actual night in the whole solar system. Even our darkest nights are full of reflected light which affects photographic plates and can be caught by sensitive screens. And it is the same with the sense of hearing. The ear only responds to vibrations between the rates of about 16,000 to 40,000 per second. The rest of " all this mighty sum, of things for ever speaking," appears to us as silence ! Lord Rayleigh's sensitive flames tremble to aerial music which we have never heard.

We are as prisoners listening in a small half-darkened room, through an imperfect telephone, to a much disconnected message from the great beyond. The remainder of the message and the perfect Beauty of the whole Truth of things is lost, to the man in the body of this death, although it envelops continuously the subjective life of his soul.

Into this great and subconscious world he sinks by the power of prayer, bringing back as his ever-present and very great reward echoes, as from an infinitely distant land, of the Voice of his soul's Beloved.

These powers of inward living can, and must be developed sooner or later by every man. It is the only way of escape and of lasting freedom. It gives immortality. It brings an awakening in the permanent Light of a wonderful Cosmos.

Instead of clinging to a hope blinded by her own tears, the man of dreams realises a great certainty that surpasses Faith. He is enfolded in the joy that the world cannot give and which the world cannot take away.

EMPTY HOUSE

By G. M. HORT

“. . . There is another sort [of Spirit] which frequents forlorn houses.”
—*The Anatomie of Melancolie.*

The door resists.

And yet you know that it must know this key—
—Yes! Know it as a hateful memory
Of days, when here a human tide was flowing—
Dawn, noon, and dusk, outcoming and ingoing.
See how, to bar your entry, forward push
The long-armed creeper and stout garden-bush.
And, through the hall's chill void, you are aware
Of something hostile, watching, waiting, there. . . .
Though baffled and forced backward, it persists.

Oh, what a din

The silence makes in all these long-shut rooms!
And what a crowd infests the semi-glooms
Of that untrodden stair, that lonesome landing,
Shapeless invisible forms, your course withstanding!
Upon the dust-befouled decaying walls
The very sunlight, like a menace, falls.
You'd turn, hot-foot, the atrocious place to quit
Only that now, from the far depths of it
A drowning voice floats up, your ear to win.

And says: "Remain!

Leave me no longer in the grip of these
Mindless, absurd, distracting presences
Whose name is Legion, who so well possess me
That what I truly am you'd never guess me.
Lay on this frame what its vexed soul demands—
The humanising touch of human hands;
Restore to me who perish in this riot
A peopled peace, a strong creative quiet!
Clothe me and give me my right mind again."

THE OCCULT REVIEW 40

SOME INSTANCES OF A STRANGE ANTIPATHY

By M. OLDFIELD HOWEY

"I hate cattis. Horres aluros, sive feles, sive cattos."

Vulgaria, by WILLIAM HORMAN (1519).

HUMAN beings sometimes display strange, and apparently unaccountable antipathies to certain among the persons, animals, and even inanimate objects which surround them. The possible causes of this phenomenon are too varied for any one explanation to be offered as a satisfactory solution of all its different manifestations. Material, psychical, and spiritual, no single realm of being can contain them. I am not proposing here to deal with so vast a subject, which would require volumes for its proper elucidation, but merely to lay before readers some well-authenticated instances of deep-rooted, unexplained antipathy to our household friend, the kindly, affectionate cat. Perhaps this animal is the very last that would suggest itself to the man in the street as the subject of aversion. Beautiful in form, its every movement a poem, loving and gentle to man and to children of men, unobtrusive, inoffensive, useful, cleanly, intelligent; pages might be filled with the mere enumeration of its virtues. Yet the cat's simple proximity is sufficient to arouse, in some, the most uncontrollable emotions of horror and fear.

The popular idea that an occult sympathetic link gives the cat a special facility to gaze upon a monarch has by no means always been the case in fact. Henri III of France swooned if he caught sight of a cat. Napoleon displayed morbid horror of the presence of one of these harmless felines. So did Ferdinand, Emperor of Germany; whilst the Duke of Schoenberg felt faint if he saw a cat. Our own King William IV had a strong aversion to cats, and these animals were stringently barred from his residences. But on one occasion, whilst the Court was at Windsor, the king's bell suddenly rang in the middle of the night, and when the startled attendants appeared in response, His Majesty insisted that there was a cat in the castle. They all declared the thing was impossible, since every cat had been removed with the most scrupulous care. But the King was certain he had made no mistake, and finally was proved correct. The cat was discovered in a distant corner of the castle, far from the Royal suite, but

none the less was there, and not until its removal was effected could His Majesty's tranquillity be restored.

The late King Ferdinand of Bulgaria had every black cat which came before his notice destroyed; but in this case the monarch's motive seems to have been superstition rather than antipathy. Black cats were associated with misfortune to his royal house, and fear is very cruel. He evidently had no strong material aversion to cats, since his favourite winter waistcoat was made of catskins.

Among famous commoners who felt and chronicled their marked aversion to our feline friend, we must mention the well-known naturalist of the seventeenth century, Edward Topsell. In his "History of Four-Footed Beasts," he affirms that many have paid dearly for indulging in the "idle man's pass-time" of playing and sporting with cats. "It is most certain," he warningly says, "that the breath and savour of cats consume the radical humour and destroy the lungs, and therefore they which keep their cats with them in their beds have the air corrupted, and fall into fever hectics and consumptions." Nor has he yet revealed the worst; cats are apt "to poison a man with very looking on him; wherefore there is in some men a natural dislike and abhorring of cats, their nature being so composed that not only when they see them, but being near them and unseen and hid of purpose they fall into passions, fretting, sweating, pulling off their hats, and trembling fearfully, as I have known many in Germany—and therefore they have cried out to take away the cats."

Otway was perhaps thinking of Topsell's aversion to poor puss when he made his character Sylvia say: "I daresay he would smell out a rival if he were in the house only by natural instinct, as some that always sweat when a cat's in the room." (*Soldier's Fortune*).

A modern instance of a similar aversion has recently been confessed by its victim in a popular newspaper. Mark Hambourg wrote in the *Daily Express*: "I loathe cats. I can detect the presence of a cat in the room before seeing it, and am a most unhappy man until it has been removed firmly and kindly by someone else."

Another well-known case was that of the late Lord Roberts. He could instantly sense the presence of a cat in the apartment, even though it might be concealed, and was unable to be at ease until it had been banished.

INSTANCES OF A STRANGE ANTIPATHY 41

Cotton Mather, the Boston Nonconformist divine, whose work entitled "A Further Account of the Tryals of the New England Witches," brought him into so much prominence in the seventeenth century, speaking generally regarding such phenomena, remarked cautiously—"That some Persons at the Sight of Bruit Creatures, Cats, Spiders, etc., nay, at the Sight of Cheese, Milk, Apples, will fall into Fits, is too well-known to be denied." In confirmation of his words he adds that "Pensingius in his Learned Discourse *De Pulvere Sympathetica*, p. 828, saith, there was one in the City of Groning that could not bear the sight of a swine's head. And that he knew another who was not able to look on the Picture thereof."

In fact, as Shakespeare sagely observed,

"Some men there are love not a gaping pig :
Some that are mad if they behold a cat."

A FALL ON THE STAIR

By VINCENT JONES

Just a cry in the dark as I stood on the dock,
Like a dirge of despair from the lips of the lost.
How it stabbed at my heart with a sickening shock,
As it wailed on the wind : "One is paying the cost !"

When the sad, slapping waves had refused to reveal
What a poor, beaten soul had elected to hide,
Then I fell on my knees in a storm of appeal :
"Oh, thou Merciful God, to what end has he died ?"

"When the lambs of Thy fold, as the gloom wraps them round,
"Must go down in the sea through the harshness of men
"Who have heard Thy Son's word through the ages resound,
"But have scorned it to hell and then scorned it again !"

Then low through the morn and sweet through the mist,
To my soul that had wrestled alone all the night,
Came the voice of the One who for ever keeps tryst
With the soul of the lamb who but knoweth the rite.

And he spoke ! "If one life were the measure of all
"Of man's deeds and his growth, then were need for despair.
"I endow him with lives, both the great and the small,
"And a single one wrecked is a fall on the stair."

ENTRANCES AND EXITS

By ARTHUR EDWARD WAITE

FAR over elfin meadows and on to elfin town, to a land that is very far away and nearer than flower and leaf on a bush of roses. If the roads into Faërie are many, then the gate of its dream is one; but if the gates are many, then it is certain that the way is one. Should this savour of paradox to my worshippers, my daughters of delight, or to the High Queen of my Heart, I shall be more clear on another occasion, but the time is not yet. Who breathes the air of Faërie? Think of the perfumed zephyrs in orchard closes and how they may enter at windows. Truly there are hallowings everywhere; but these are incense of Faërie. There are also many natural scenes which contain unawares more open intimations and portents than are heard in the voices of poets or most books of the mysteries. I say to you that these are outposts and sometimes they are very thresholds. So it is surely within the reach of your hands. The world is not apart from Faërie. I have seen stately castles which are built on and across its borders, though the peasant knows it not, or the lords who dwell therein.

I will not speak of running away into Faërie, even though this is easy; because it is better in the end for each to receive his call and to carry some kind of warrant. I will not speak of running out, because this can be done very seldom, though some may slip away suddenly. Mine is a faithful visitation or itinerary, loyal and sure of voice, for I deal in topographical records, checked by chronicles and memorials. You should understand generally that the Land of Faërie is a bourne from which the traveller returns. Many indeed come back; but in the way that they think or plan, or by their own gate of entrance, it may happen that few issue from this country. So much therefore of entrances and exits, and briefly also concerning the grace therein.

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. Redgrove's letter commenting on the passage from *Isis Unveiled*, I. 7, cited by Mr. Kingsland, may one point out that the concept of finite and boundless *matter*. in varying conditions of density, temperature, etc., is an ancient doctrine of occultism? The well-known symbols of the serpent swallowing its tail and of Cronos devouring his children are alone an indication that the naïve and self-contradictory notion of an infinite (!) extension of space-matter could not have arisen from the scientific knowledge of the ancient initiates.

The relativists have never defined space: they use the terms "space" and "the physical universe" interchangeably. Mr. Redgrove speaks of Riemann's geometry as a description of "real space." In occult science *real* space is not the physical universe; it is *abstract* Space which is infinite, because of eternal duration, having no beginning or ending in time.

The spherical constitution of matter is described in many of the sacred books of earlier civilisations. The egg-shaped, akashie *body* of Brahma is, in the nature of things, finite, though boundless in human experience.

Modern physicists are in a philosophical dilemma, their *knowledge* of matter and its extent is limited to what their scientific instruments can record. Their *theory* of finite but unbounded space is a quasi-mathematical, quasi-physical conception, and they cannot explain it in non-mathematical language because of the limitation of their knowledge and experience of matter. Professor Eddington admits that "our knowledge of the external world cannot be divorced from the nature of the appliances with which we have obtained the knowledge" (*The Nature of the Physical World*, p. 154). Hence his attempt to describe finite and unbounded space (*loc. cit.* p. 81) as "the skin of a hypersphere without the inside" is ludicrous. The paradox of space-matter being within every point and atom of space as well as without, is apparently not appreciated by the exponents of relativity who try to expound it to the public.

It was startling to see a regular contributor to the *Occult Review* imply, in his final paragraph, that a statement by an occultist and oriental Kabbalist might be the product of the imagination, while

saying that the mathematical theory of relativity has been actually demonstrated. It is, indeed, one thing to try and imagine the finite and unbounded "space" deduced by mathematical reasoning from measurements of physical phenomena, and another to believe the world of physical matter to be finite because of philosophical deductions from Pythagorean principles; and still another actually to experience the finiteness of physical matter through contrasted experience of That which is not finite.

Relativists do not even postulate a state "beyond" the known physical world. And those who attempt to show that mathematical processes are the ultimate reality are merely reverting to the stultifying theories of the idealist philosophers. Occult science, on the other hand, is a record of actual experiences checked and confirmed by countless generations of observers and experimenters.

I am, sir,

Yours truly,

W. W. L.

THE JESUITS AND H.P.B.

To the Editor of the OCCULT REVIEW:

SIR,—Mr. Kaikhosru Sorabji's letter under the above heading in your last issue appears to call for some reply, if only to point out the curiously distorted idea of Mme. Blavatsky's personality and work which is therein exhibited.

It is, of course, hopeless to endeavour to reconcile her teachings with those of the Jesuits or the R.C. Church in general. We may pass over the claim which is made for Father Thurston and the Jesuits that they belong to "the cream of Catholic intellect." There would appear here to be as much "adulation," as much "slavish acceptance of a body of dogma" as is complained of in the case of H.P.B.

Again, whether the R.C. dogmas have an "immensely sound psychological and reasonable foundation" is at least open to question; and they are certainly "as wholly arbitrary as any other body of dogma."

The appeal of Roman Catholicism is, in the first instance—and in the last also—to authority, not to reason. No doubt "reasons" enough can always be found in support of authority for that class of mind which accepts authority *a priori*.

We have here, in fact, the first misrepresentation made by your correspondent with reference to the respective attitudes of Roman Catholicism and Theosophy. The actual position is precisely the reverse of that which he represents. It is Roman Catholicism which is a "body of dogma," whilst Theosophy rests on "a sound psychological and reasonable foundation." Roman Catholicism says that you *must* accept its dogmas in order to be "saved"; but we all know

that the sound rationality and science of the age is repudiating more and more these dogmas and the "facts" upon which they are supposed to rest.

The next mistake which your correspondent makes is the argument that because Mme. Blavatsky was not a *saint*, therefore she would not be "a vehicle for a new religious revelation."

Well, in the first place, no one has ever claimed that H.P.B. was a saint; and in the second place, she did not give us "a new religious revelation," though it was new to many of us, as also to the Western world at large. She never claimed to be giving such a revelation, nor has it ever been claimed for her. It is precisely because Theosophy is *not* new; because it is the oldest of the old; because it is not a religion, but the root and key to all religions, that it has such a "sound psychological and reasonable foundation." Your correspondent himself says that Maeterlinck shows in *Le Grand Secret* that "she had nothing to offer that had not already been offered in a far finer form ages ago." Precisely; therein lies the strength of her teachings, and she never claimed to do anything more than that. Reincarnation and Karma are among the oldest of the old teachings; but they are not *dogmas* which *must* be accepted for salvation. Their appeal is to both reason and psychology. Not to go any further back than Greek philosophy, it is well known that they were accepted and taught by some of the foremost intellects of that time. How, then, can they now be classed as "grandiose rhodomontade, pretentious verbosity and mystery-mongering *fumisterie*?" Origen himself taught pre-existence and karma, even if not reincarnation.*

H.P.B. reintroduced this old teaching to the Western world which had forgotten it. Its truth or otherwise is in no way dependent on her being a "saint." The R.C. Church made this teaching a heresy at the second Council of Constantinople, 553 A.D.†

Again, the teaching as to the divine nature of man in his inner real spiritual Self goes back, so far as literary records are concerned, to the *Vedas* and *Upanishads*. It has also been taught by mystics in all ages, including many R.C. mystics such as Eckhart. But this sublime teaching, again, was denounced as a heresy by a Papal Bull in 1225.

Now, Sir, your correspondent eulogises Maeterlinck's *Le Grand Secret*, because he thinks that it supports all his contentions. Well, he appeals to Cæsar: to Cæsar let us go.

* "The present inequalities of circumstances and character are thus not wholly explicable within the sphere of the present life. Every soul has existed from the beginning; it has therefore passed through some worlds already. . . . Its place in this world as a vessel appointed to honour or dishonour is determined by its previous merits or demerits." (Origen, *de princ.* 3.1.20.)

† "Whosoever shall support the mythical doctrine of the pre-existence of the soul, and the consequent wonderful opinion of its return, let him be anathema."

There is in this accumulation of materials (in *The Secret Doctrine*) a considerable amount of waste and fantastic assertions which one rejects a priori; but it must be admitted, if we intend to be impartial that we also find there speculations which must rank with the most impressive ever conceived. (p. 203.)

Sometimes there flashes from it an unexpected light whose far-spreading rays illuminate regions of thought which are rarely frequented to day. (p. 204.)

Many other things, too, we find in it, thrown together at random, but by no means deserving the contempt with which we have for some time professed to regard them. (p. 204.)

The intuition and intelligence of mankind have never again reached the height which they attained when they conceived the ideal of divinity of which we find the most authentic traces in the Vedic traditions. One might say that in those days man disclosed, at the topmost height of his stature, and there, once for all, that conception of the divine which he subsequently forgot and frequently degraded. (p. 135.)

Very many passages might be quoted showing how this Ancient Wisdom, or Theosophy, has been lost and corrupted. For example, he says that: "The fear of death does not manifest itself or develop in the great religions until the latter begin to be corrupted for the benefit of priests and kings." And verily, what teaching has been more responsible for putting that fear into the soul of man than the R.C. Church, with its Devil and all his angels, and its material Hell?

No, Sir, it will not do nowadays to hold up the R.C. Church as the acme of rationality. It becomes more and more discredited as our scientific and literary knowledge advances; whereas, with this advance, Theosophy becomes ever clearer and more demonstrable.

Yours, etc.,

W. KINGSLAND.

To the Editor of the OCCULT REVIEW

SIR,—As an unswerving opponent of Jesuits and Jesuitry—an attitude also shared by countless Catholics—I nevertheless believe in according those gentlemen, whether deserving of it or not, at least common justice. Hence my amazement at Mr. Kaikhosru Sorabji's letter in your last issue. Allow me to particularise.

At Mr. Sorabji's opening gambit—accusing the Editor of "adulation" of H.P.B. and "her body of dogma" (!)—one merely smiles. To refer to those broad principles of Knowledge universally recognised by the world of intellect and brought together in their modern synthesis as H.P.B.'s Theosophy, as *dogma*, makes one hesitate whether to stigmatise such an assertion as mere ignorance, rank disingenuousness, or just common impudence. Mr. Sorabji can choose to suit himself.

But to my point. First, why accuse the S.J. of monopolising the best intellect of the Catholic world? Surely it hasn't come to that!

The collapse and end of Catholicism, as of all exoteric religions, is of course inevitable ; but Mr. Sorabji would anticipate that catastrophe, it seems. At least, if we are to heed his assertion that Father Thurston as depicted by himself is "one of the most brilliant and gifted of the English section of that great body" (the S.J.) Well, well !

However, let us see what sort of figure Mr. Sorabji makes of this gentleman so brilliant and gifted. We must here clearly understand that H.P.B. had and has no more malignant enemies than the Jesuits, not excluding even Mrs. Annie Besant's bosom friends, the Brahmins. After all, in view of the way H.P.B. has exposed these brilliant and gifted friends of Mr. Sorabji in *Isis Unveiled*, and their systematic mendacity and utter want of scruple as a body, one can hardly feel surprised that they manifest a certain degree of peevishness. And, of course, there is the very human desire to hit back. Let's see how Father Thurston turns the other cheek, good man. We are told :

... "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."

Sound argument, this ! Theosophy, you note, left severely alone : there being no case, abuse the plaintiff's attorney. Father Thurston (we figure to ourselves) warming up to his subject, preparing to lay the butter thickly on all and sundry to create a golden background against which he may set the hideous, repulsive silhouette of that hated (and feared) H.P.B. The good father dilated, doubtless, on the moral courage of that Rock (Peter) on which his Church is (rather precariously) founded ; on that sweet and gentle personality, Saul of Tarsus, who had to be "knocked out" with a swingeing occult phenomenon—or miracle as the Church prefers to call it ; on Luther, that Prince of Protestantism, whose fitting canonisation by the Church has been allowed, by some regrettable oversight, to become sadly overdue—even Joan of Arc has only just been taken down off the shelf, as one may say. And finally the good Father doubtless spread himself on the admirable case of Pope Clement XIV, who very properly suppressed the Order of the Jesuits on July 23, 1773, they being duly re-established by an equally infallible Pope, Pius VII, on

August 7, 1814. Father Thurston cannot, however, have restricted himself to Christian worthies, or his argument would have fallen rather flat. Let us then picture him, in imagination (for Mr. Sorabji brutally leaves us in the dark) holding forth very correctly on the outstanding beauties of the personal character of the world's non-Christian teachers—Krishna, Zoroaster, Confucius, Lao-Tzu, Buddha, Mahomet, Mrs. Eddy (?)—an unusual point of view for a Christian advocate, but doubtless perfectly—Jesuitical? And so, by judicious contrast, he leads up to the 'orrid example of H. P. Blavatsky. Posing (no doubt with difficulty) as an exponent of the judicial frame of mind, he of course makes it clear that H.P.B. was born a sickly child not expected to live, that in her world-wide search for that knowledge which Christianity could not afford her she underwent stress and fatigue to a degree that undermined her none too vigorous health; that nearly all her life she was a martyr to heart and kidney trouble—with all that that implies in the inevitable reaction on the temper and disposition; that owing to the tide of genuine occult phenomena that ever seethed around her, she involuntarily invited the harsh criticism and false accusations of fools—and worse; all these factors as things to be taken into account he doubtless made clear in his kindly and sympathetic attack on H.P.B., in that most damnable form—benevolent insult. And so he reached his splendid and supremely idiotic climax, that “a personality so singularly *unamiabile* and *unestimable*” (my italics, K. Sorabji's words) gathers around her “*most convinced and enthusiastic admirers, devoted friends and partisans.*” . . . !!! Can you beat it? Can anyone?

Hatred and vituperation, my dear Mr. Sorabji, should keep a cool head and an eye to the fitness of things. And I here renew and make definite my original disagreement with you. You have—you must have—misrepresented Father Thurston. He cannot be the fool you make him out to have been. Detesting Jesuitry as I do, I yet cannot and do not accuse one of its—what was it?—“most brilliant and gifted” members, of being an unmitigated ass, such as you very plainly write him down. Try again, my friend!

Maeterlinck, of course, merely repeats H.P.B.'s assertion as to her own work. The foundations of Mysticism are ever the same, and H.P.B. came but to repiece together the fragments of the shattered Temple and to give a hint—a strong one—as to the nature of the *Lost Word*. And whilst Mr. Sorabji and his sort throw mud, others, *better informed*, earnestly and assiduously *work* to carry out the plans traced out by that master-hand, H. P. Blavatsky.

Mr. Sorabji's turn to assist in this great *Labour* will, I trust, come—if not in this life, yet—very shortly. And I beg to remain, dear Mr. Editor,

Very truly yours,

C. H. COLLINGS.

THE PSYCHOLOGY OF SEX

To the Editor of the OCCULT REVIEW.

SIR,—In connection with the remark of your correspondent W. W. L. in a recent letter in your columns on Inversion that “many cases are the result of personal karma,” the following from *The Laws of Manu*, translated by Sir Wm. Jones is interesting:—

Cp. XI on *Penance and Expiation*

§ 48. Some evil-minded persons, for sins committed in this life, and some for bad actions in a preceding state, suffer a morbid change in their bodies.

§ 49. A stealer of gold from a Brahmin has whitlows on his nails; a drinker, black teeth; the slayer of a Brahmin, a marasmus; the violator of his guru's bed, a deformity of the generative organs.

And under: *Transmigration and final Beatitude*

§ 81. With whatever disposition of mind a man shall perform in this life any act, religious or moral, in a future body endued with the same quality shall he receive his retribution.

I think your correspondent's letter is most sensible. Too much attention is given to the study of morbidity to-day. We should think more of Bodhisattvas than Bhuts, and of heroes than of criminals.

Yours etc.,

CHARLES E. BALL.

WARNING OF ILLNESS AND DEATH

To the Editor of the OCCULT REVIEW.

SIR,—Before illness comes to myself, or one of my family, warning is given in the form of a knock in the vicinity, either in the house or where I am working. In March last, whilst lying in bed unwell, I heard a commotion on the stairs just outside my room, seemingly as a more prolonged knock than at other times. A day or two later my mother became ill with influenza and died after nine days' illness. Just previous to this a picture of the *Last Supper* had fallen off the wall one night and startled me out of sleep. I took no notice of this at the time, but since being bereaved I have seen in this picture of the *Last Supper* an indication of the ensuing Masses on behalf of my mother.

I am always interested in Occult matters, but have never dabbled in spiritualism.

Now, who gives these warnings? Is it an artificial elemental, or a friendly nature-spirit, or, more unlikely, a deva? Perhaps some reader can enlighten me.

Yours faithfully,

CHARLES LUFF.

REINCARNATION AND SPIRITUALISM

To the Editor of the OCCULT REVIEW.

SIR,—In the last number the writer of the article "Pre-existence: A Spiritualistic View," regards reincarnation as a "fallacious idea." I would like to give a record, from the Spirit world, on the point.

The principal guardian spirit or guide attached to me—who for seventeen years has been with me every day—or, to use his quaint phraseology, "in daylight and evening sun," was in his earth-life a priest in Ancient Egypt, and is now an inhabitant of the Seventh Sphere.

He tells me that he was my father in Ancient Egypt, that since then I have had five incarnations—been three times murdered in earth-life. When a widower, he told me that I should marry a lady who had been my wife three times before—once, at least, being in Ancient Egypt—that we had been together in Atlantis—but not then married.

Three and a half years after, I met the lady and married her—neither of us remember any previous life or union—but he tells me it is the lady he referred to. He did not talk on re-incarnation lines, until I became convinced of the truth of it by independent study—so I did not get my belief from him.

Who is likely to be right? Your contributor, or my guide.

Yours faithfully,

J. M. MACDONALD.

PROJECTION OF THE DOUBLE

To the Editor of THE OCCULT REVIEW.

SIR,—The book that has just lately been published entitled *The Projection of the Astral Body* will answer the query of several of your readers in former correspondence, of having the experience of waking out of sleep and finding themselves in a state of paralysis. Different answers were given, but none so satisfactory as those in the book just published. It answers several of my own experiences, amongst them one of waking out of sleep and then trying very hard to rise, and then, after a length of time, seeming to disengage from my own body and look down upon same. I then had a fear of being certified as dead and being buried alive. Now, having purchased the book, I am looking forward to carrying on experiments in Astral projection.

Yours faithfully,

GERALD BRADBURY.

PERIODICAL LITERATURE

IT may be difficult to think that the quality of faith cherished by the Wizard of the North is a concern of many at the present day, unless in the North itself, far from the common ken; yet we have read Dr. W. S. Crockett's "Religion of Sir Walter Scott" in THE HIBBERT JOURNAL with lively interest. We may bring away only one sentence from all that is cited so well and said also so well in this luminous essay; but it is a thing to remain in the memory and do its work therein. Scott defined Religion as "the mother of peace." We wonder whether he knew what doors its key may open. Mrs. Olwen W. Campbell's study of "Faith and Poetry" is a good thing also and true. We have underscored mentally its points of special insight; yet we come away from the reading with a sense of something missed, and that Reality slips through in the definition of Poetry as "the kind of experience which leads us towards faith," the faith, namely, which accepts Beauty as Truth. Perhaps the mode of "Reality" which is "pressed upon our pulses" is not the Reality that we seek. There is another mode and another experience of Poetry which leads thereto. A third article is by Professor Moffatt, a consideration of April, 1829, entitled "One Hundred Years," corresponding a century back to the month of its appearance in the HIBBERT. It is delightful reading because of its intimate and overbrimming familiarity with all that was said and done and thought in the literary world at the moment. It was the moment, moreover, of the Catholic Emancipation Act. Here are the lighter pages, and Principal J. B. Baillie may lead in the others, with his talk on the "Mind of Bunyan." It commands an assent from the first dictum on "the disaster of the Reformation" to one on the penultimate page, which says that "no one knows the power of a positive good so well as he who has faced evil at its worst." But we dissent from the conclusion that "man cannot rise above himself by his own efforts." By what efforts should he rise therefore—if God, as we are told, is within, if Christ in realisation is a mystical state of being and if—as Principal Baillie tells us—there is "the presence of the Divine Spirit in human existence"? Dr. Claude Montefiore directs a searching eye upon the "Attempted Conversion of the Jews," and suggests that the Truth which will triumph at long last may be neither Christianity nor Judaism, as we know them now. Dr. Tollinton, the Canon of Chelmsford, looks at Reunion in its existing situation. But it is obvious that, after the Encyclical Letter of Pius XI in 1928, the only condition on which "members of the Christian family" can "dwell in a single home" and "under a common roof" is that of submission to Rome. It comes about, therefore, that Dr. Tollinton's last words are like those with which he begins, that "the value of our visions and ideals is not to be measured by the extent of their realisation." Miss Muriel Kent provides a study of Abbé Huvelin, the friend

of Baron Hügel and Charles de Foucauld, or of him about whom the former said that he "served souls with the supreme authority of self-oblivious love."

The latest issue of THE QUEST has several important papers. Dr. Vittorio Macchioro, who is Professor of History at the University of Naples and an expert on Orphic research, writes briefly on the Origin of Christian Theology, affirming that the new faith of Jesus made no claim on philosophy, and was an experience, "in other words, a life." It had, however, to philosophise quickly, and its content was formulated in terms of Greek thought. "The inexpressible experience of rebirth in Jesus, which was and is the foundation of Christianity, found in Orphism its own scheme of salvation," the fact notwithstanding that faith in Christ had a spirituality which was lacking in the Greek Mystery-Religion. "Plato became the intermediary between man and Christ"; Greek philosophy was "definitely grafted upon the Christian faith"; and Platonism with its root in Orphism held the field till the 13th century, when the Aristotelian system began to "dominate in theology." But Greek philosophy is realistic, and theology issued from its realistic reflection on faith. It is this which has diverted Christian religion from true spirituality, confusing theology with religion, form with content, and invoking Biblical myths to support it, as Plato appealed to those of Orphic faith. In Dr. Macchioro's view, "the Christian faith must free itself of its Pagan heritage, if it would indeed become the saviour of the world." It will be seen that this is an important study, and there is another of a diverse kind, in which it seems to us that Mr. Mead has sounded great deeps and brought back great intimations. His title is from the Call of the *Pistis Sophia*, the Call of "Come unto Us"—that is to say, from the state of egoity into true self-hood, from the "I" into the "We" state, into that of being "mingled" with the great ones and "made one with God." The practice of the love of man is for Mr. Mead that which will open the inward ears to hear the Call, and that also which will lead to the term, the "entering into the love of God." Mr. David Gow looks at those Messages from the Mighty Dead which come ever and continually through channels of Spiritism, and makes a brave attempt to distinguish their comparative values. Professor Vezzani considers the "Needs of Modern Mysticism," chief among which is a spirit of universality, recognising that its experience is not bound up with particular aspects of specific religions, or with religious life at all, as this is understood normally. The nature of Spiritual Experience is considered by Professor G. H. Langley and a criterion for its value sought.

The Amerian THEOSOPHICAL MESSENGER is of opinion that "storms are brewing," and presents a concise account of those which have occurred previously within the ranks of the Society. The Krishna-murti embroilment is meanwhile in plenary activity, and the kind of oil which is poured upon the waters by that gentleman is not calculated

to still tempests. In reply to a direct question he affirms that he is still a member of the Theosophical Society, volunteering, however, the following significant addendum: (1) That "there is nothing wrong about it"; (2) that "there is nothing particularly right about it"; and (3) that "it doesn't make a great deal of difference one way or the other." Whether this was the "World-Teacher" speaking or the uninspired "vehicle" was left to the judgment of those who heard at Chicago on March 11th, and remains equally for those who read now that the report is printed. They may differ from the MESSENGER, which thinks the judgment "inimitable"—or at least its "manner" of expression. They may decide that it does matter whether things are right or wrong, the false Christs notwithstanding and their supposed mediums; or they may conclude that there is one thing only which either way signifies little, and this is the vapouring of Mr. Krishnamurti on any subject whatever, even when he judges a Society which the sovereign reason of things has judged and condemned already in its developments of recent years. . . . THE STAR of Los Angeles exists "to proclaim the message of Krishnamurti the World-Teacher," not apparently of a Christ, Maitreya or whatnot, which overshadows or controls him. It depends for the "message" on what is given out by an "international editorial board," located in Holland. For the purposes of the last issue this board has delivered a poem in which Mr. Krishnamurti testifies that he has no name and no shelter, no sacred books, no tradition in which he can be "well-seasoned," no theories by which he can be bound, no beliefs by which he can be corrupted, and no religion by which he can be "held in bondage." In other words, he has taken a high grade in the liberation of those who find that there is no God. Holland has delivered further a second poem, which makes shipwreck of all the images. We are assured therein that its author has "shattered the very rock" on which he grew. How it was done is another question, and what becomes of a tree—if tree is meant—which thus uproots itself is also left for settlement. Finally, Ommen of Holland has delivered a prose theme on the River of Life, in which it is laid down (1) That life is complicated by the creation of beliefs "in order to live nobly"; (2) that faith in Nirvana is faith in something of which people know nothing; and (3) that happiness "in the true sense" owes nothing to gods or scriptures, "does not depend on authority," etc., etc. These are the lines on which THE STAR proposes "to create order out of the centuries of chaos." Star or not, it will prove out of all its reckoning. . . . The old-established THEOSOPHY IN INDIA, now in its 26th volume, has been reduced to mere News and Notes, a thin sheet of 8 pp. Of news, however, there is little; but the Notes dwell upon "Preparations for the Great Advent," the "Gospel of the Great Advent" and "the Lord's Teaching." It is proposed otherwise to form a fund for a statue of the President, and another fund for the Boys' School at Benares. Mr. C. F. Wright continues his study of Modern Theosophy in the columns of

THE CANADIAN THEOSOPHIST, and we welcome the reminiscences of Mr. J. W. Lovell, which have begun in serial form. He was numbered among founders of the Society in 1875, and we are carried back not only to familiar personalities and facts of the far past, but to names that are almost forgotten—Sotherans, Rankins, Doubledays, Felts and others. It is most interesting, and so is the editorial account of Mr. Lovell, whose portrait we are pleased to see. . . . The REVISTA TEOSOFICA CUBANA seems to have reached us for the first time, though now in its 13th year, a well-printed monthly publication, with a portrait of Cagliostro and an article concerning him, under the signature of Dr. Hartmann, translated from an early issue of THE OCCULT REVIEW. The independent Theosophies are represented by the THEOSOPHICAL QUARTERLY and THEOSOPHY of Los Angeles. In the former we note a careful study of Relativity, and would express agreement with its closing words, which direct the reader from the world of reflections and shadows to that of causal reality. The latter has a leading article on W. Q. Judge and an appeal to the "open-minded" on the variations of Mrs. Besant. This stands at its value, and is entertaining enough as an example of biography in the caustic mood. But there is another and later issue which opens a series of papers on the "Paganisation" of Theosophy. Awkward and *male sonans*, the title does not mean that the Society, once upon a time, stood for pure theism and went over later on to idols of the Gentiles, or some old or new pantheon. It is affirmed that Paganism connotes (1) an anthropomorphic god who must be appeased, and (2) a mediatorial class or person to serve as a channel "between him and ordinary men." The thesis is, otherwise, that Buddhism, Christianity and so forth have been altered beyond recognition from that which they were in the light of their original Messengers, and so has Theosophy departed from those truths of the "Wisdom Religion" propounded by H.P.B., "the most recent Messenger of its Custodians." After such manner is the old lady of Avenue Road placed among Divine Teachers in succession to "Krishna and the Buddha in India, Zoroaster in Persia, Confucius and Lao-Tze in China, Jesus in Palestine, and many others"—as the anonymous deponent testifies. Who is the Theosophical mediator, and which in particular is its anthropomorphic god, will be explained possibly in later articles.

Mr. A. Yusuf Ali, Indian Delegate to the League of Nations Assembly, contributes an article to THE SUFI QUARTERLY on the Fundamentals of Islam, and surveys more especially "the conditions in which it came as light to the world." It is good and informing, but it bears no comparison for us with that of Dr. Ariel Bension on the Sephardic Chassidim of Bethel, reprinted from THE MENORAH JOURNAL, a Jewish periodical published in the United States. Our warm thanks are due, not only for a contribution to our knowledge, but for being brought again into touch with the great records and memorials of Jewish Mysticism, the "Book of Splendour," its doctrine

of *Ain-Soph*, its scheme of the Tree of Life, its revelation of the Holy Shekinah or Glory of God, in transcendence and in exile. We hear also of Sabbatai Zevi, an enthusiast and Messiah of his period; of Baal Shem and his zealous followers; of Ha-Ari, the Master of Mysteries, of non-Spanish Chassidist Jews, occupied with the so-called practical Kaballah and distinguished as such from Sephardic Chassidists—otherwise, Jewish mystics of Spain—whose tradition “demanded of its followers the living of a pure, harmonious life,” attained in contemplation. It is a talismanic story, and he who tells it is one who knew the old Jerusalem Beth-el from his early years, and lived thereby and therein. The great synagogue is now little but a pious memory, a ruin and a “prey to the elements”; but Dr. Bension has given life to the memory in these most fragrant pages.

The passing of Baron von Shrenck-Notzing in the earlier part of the present year is the chief subject which occupies the BRITISH JOURNAL OF PSYCHICAL RESEARCH in its latest issue, and the memoir concerning him, which is that of the editor, Mr. Harry Price, is the fruit of personal acquaintance. The Baron's monumental work on the mediumship of Eva C. is too well known among us to call for more than an allusion in the present place. We learn that a volume on fraudulent mediumship was finished before his death, and its future publication may prove an event of importance. It is said also that he has left “two trunks filled with unpublished MSS.” His chair as Vice-President of the National Laboratory is taken by Dr. Hans Driesch, whose position towards spiritism is that “the theory of so-called personal survival becomes more probable from year to year.” On the other hand, his predecessor was an animist, not a spiritist, a distinction which terminated an old friendship with Carl Du Prel. Dr. Neville Whymant's account of psychic phenomena in China is very curious reading, and we have also to thank Mr. H. O. Evensett for printing Simon Ockley's letters to Dr. Keith on experiences with a *poltergeist* in Cambridge Castle, drawn from the Lansdowne MSS. in the British Museum. Lastly, we have read with satisfaction and would register our agreement with Mr. Stanley De Brath's remarks on a “Better Understanding” among Schools of Psychical Research, following the appeal of Mr. Price in the previous issue.

TOPICAL BREVITIES

THE DEATH recently of Monsieur Edouard Schuré, at the ripe old age of eighty-seven, and with his intellectual faculties retained unimpaired till the very end, removes from our midst one of the most prominent of modern esotericists. A master of elegant French, the beauty of which has been so well preserved in the able English translations of Mr. Fred Rothwell, the famous author of *The Great Initiates*, leaves behind him the record of a lifetime devoted to a disinterested search after Truth, and an uncompromising opposition to mystery-mongering and pretentiousness.

QUEENSLAND boasts of the retention on the staff of its Agricultural Department of an official water-diviner. As in other fields of psychical activity, the "profession" of dowsing has not been without its charlatans, but in this instance, according to *The Harbinger of Light*, the Government Dowser "has more than justified his appointment."

"DRAGOMAN," in commenting on the tragically sudden death of Lady Powis, in the columns of the London *Daily Express* on 1st May last, recounts the story of a ghost in connection with Powis Castle in Montgomeryshire. "Years ago," the story runs, "a needlewoman employed there was visited at night by a spectre attired in archaic costume. She was led to the end of a corridor, where her ghostly companion lifted a board, showed her a box beneath, remarked 'Inform the Earl of Powis,' and vanished. She obeyed. The earl disinterred the chest. It was found to contain title-deeds and jewels of considerable value."

THE ANNUAL CONGRESS of the International New Thought Alliance will be held in Mortimer Hall, London, during July next. A series of addresses by many well-known speakers connected with this worldwide and rapidly growing Movement are being arranged, and an attendance in excess of any previous year is looked forward to with confidence.

LEVITATION, or at all events neutralisation of the effects of gravity, is one of the yogi powers of which Professor Divekar claims to be the possessor. To prove it, he arranged to jump from the top of the Kutub Minar, a tower 238 ft. high, at Delhi. The police, however, not sharing his confidence, prohibited the exhibition of this yogic (or suicidal?) feat.

DISCLOSURES of an interesting and informative nature in connection with the A.A., the O.T.O. and M.M.M. are to be found in the issue of the *Patriot* (London), dated May 2nd. The pseudonym "Inquire Within" apparently veils the identity of a shrewd and well-informed investigator; although it is not possible to subscribe entirely to the views expressed by this anonymous writer, according to whom it would appear that "occultism" implies not only the "hidden" and perhaps obscure, but also the "shady."

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the only form of experiment of any value from the purely impartial and evidential point of view, and Mr. Harry Price is to be congratulated for his enterprise in connection with the National Laboratory of Psychical Research and for the publicity which his scientific methods have secured in the daily Press. The ingenious electrical control which he has devised seems especially efficient, and it proved no hindrance to the manifestation of Rudi Schneider's teleplastic phenomena.

THE POSITION of Hon. Vice-President of the National Laboratory, by the way, which became vacant by the passing of Baron Shrenck-Notzing, has been accepted by Dr. Hans Driesch, formerly a President of the London S.P.R., and one of the Gifford lecturers.

CLAIRVOYANCE takes varied forms, one of which, in the case of Stephen Ossowicki, is that of being able to read the contents of letters in sealed envelopes. According to the *London Evening Standard*, he is going from Warsaw to Paris to submit his claims to a committee of judges.

THE STRANGE CASE of a missing man giving directions at a private séance as to the whereabouts of his dead body was reported recently in the Lincolnshire *Echo*. Although a search at the place indicated failed to reveal the corpse at the time, this was washed up some days later in the vicinity of the spot mentioned.

ACCORDING to the *Occult Digest*, William Greenwood, of Olympia, Wash., an American Bible prophet, predicts the occurrence of a flood within the next twelve months, which will cover the entire Pacific coast. He has prepared for the inundation by building himself an ark, 80 ft. long and 20 ft. wide, in which to ride out the storm. Nor is this all! From Saltillo, Mexico, comes the pronouncement of a Mexican astrologer that a "black sun" is due to collide with the earth during the current year!

THE BIRTHDAY of Swami Vivekananda is regularly the occasion of an anniversary festival of remembrance in connection with the Ramakrishna Math, at Madras. On Feb. 3rd last, according to the *Vedanta Kesari*, the opportunity was taken to honour the Swami's memory "by the provision of free meals to about three thousand poor Narayanas, who were sumptuously fed." Many students of oriental philosophy cherish pleasant memories of Swami Vivekananda, whose death marked the passing of one of the most lucid and popular expositors of the Vedanta that the West has known.

THE THEOSOPHICAL SOCIETY bulletins announce a course of lectures on each Sunday during June by Annie Besant on the subject of Life after Death. These will be delivered at the Queens Hall, London. Mr. Krishnamurti, it is stated, will also be in London during the same month.

THE LATEST available statistics of the United States Dept. of Commerce, reveal the existence in America, in the year 1926, of 213 religious bodies, with 231,983 organisations.

REVIEWS

AN APOSTLE OF HEALING. Being Studies in the Life and Work of Pastor Richard Howton. By Hector Waylen. London: Arthur H. Stockwell, Ltd. 2s. 6d. net.

It seems strange that the "forceful and striking personality" of whom this book treats is not more widely known, and the author has rendered signal service to the cause of Healing, and all who are interested in it, by this judiciously written account of Richard Howton's life and work. As he says "it has a special value and significance for the Christian Churches at the present time and to . . . other religious movements external to the older organisations." It is interesting to note how essentially Howton was a man of his time, although he had no connections with any of the churches, movements and societies working on parallel lines to himself over the same period. His faith was equal to that of George Müller, and had the same amazing results; and certainly the instances attested by his healing power are second to none.

Like Bunyan, his early years were wild, but at twenty-three he experienced "conversion" at a little Methodist meeting. Thenceforward his face was steadfastly fixed on the higher life; and in the little town of Glossop among the Derbyshire hills he found his life's work, gradually building up an independent ministry in which all the features of the early Christian Church found expression. The writer is to be congratulated on the excellent use he has made of the material at hand. He has written the book "as a tribute to his memory by one of the many to whom the Pastor was a real help in the practical problems of life." But he has also written, with very admirable comment, on the various methods of Healing, Psychic and spiritual, also on psycho-analysis. His conclusion is as follows: "Divine Healing is getting one's whole being back into the Divine order, into the cosmic law, into vital unions with the one life, into right relationship with Jesus Christ, and He, the Lord, is the only Healer."

A. C.

THE STARTING-PLACE OF PRAYER. By N. C. Sherwood. Cambridge: Heffer & Sons, Ltd. Price 3s. 6d. net.

NOTHING rings so true, nor indeed is there anything so invaluable to the human mind as a personal acquaintance with fact. It matters not in which direction the interests lie—it is the person who can write or talk from first-hand experience who will gain our attention or win our confidence. Further, such a one renders a service to his fellows; and Mrs. Sherwood's confession of faith should prove a helpful influence for those who, taking religion seriously, nevertheless find the way dreary and not a little hard!

Humanity's unconscious and perhaps involuntary goal is Divine Union, but even those who ostensibly possess the requisite faith or the humble mien of true devotion oftentimes are unable to boast of the *awareness* or *reality* of Christ's abiding Presence.

This book, then, is the record of one who could find no sustenance in

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the parched bones of orthodoxy. We follow her through her days of despair and bitterness, of vain searchings, of illness, of interior warfare. It is "an unlovely story," declares Mrs. Sherwood. The restlessness grew apace; the soul craved nourishment and would brook of no denial. So we note the progress of the author along the tortuous path; and while she has, perhaps, only travelled an insignificant fraction of the long journey, she has yet immeasurably outstripped most of us. At all events, she has found a certain peace, and her religion is a thing of reality.

The circumstances of her life; the people and books which helped her; her conflicting points of view; her hopes and fears—and finally her last glad emergence from the forest of spiritual ineffectiveness: all these things and more are narrated in a manner which is at once frank and vitally interesting, and which should prove of enormous help to others. The book is full of veracious and inspiring passages:

"It is inconceivable that anyone who knows anything about it should need to be urged to pray . . . That folk don't pray isn't because they don't want to, but because they don't know how . . ." God is not discovered by hectic straining, nor by auto-suggestion . . . but by the faith which is content to stake all on One whom it does not see."

and:

"There was also quite a definite attempt to live in this idea of God, and let it colour all my daily life. I tried to see Him in the food I bought, and remember once wondering whether the day would dawn when grocers would realise their priesthood and we shoppers the sacrament of the bounty of God in which we were taking part."

Such a mentality offers undeniable proof of spiritual progress.

JOHN EARLE.

WITH AND WITHOUT CHRIST. By Sadhu Sundar Singh. Cassell : 3s. 6d. net.

PROBABLY one of the most picturesque conversions of modern times is that of Sadhu Sundar Singh who, after a tremendous spiritual experience became—and still remains—one of the most ardent Christian workers of our time. The record of the Sadhu's eventful life—ofttimes fraught with great danger—well repays reading—as indeed does any word from his able pen.

The present volume contains testimony of the things he has seen and heard "concerning the influence of Jesus to-day in all the countries of the world."

Broadly speaking the book is divided into five parts: *Non-Christians without Christ*; *Non-Christians with Christ*; *Christians without Christ* and *Christians with Christ*; whilst perhaps the most vivid portion is that which deals with "*My experience with and without Christ*."

With that love of graphic imagery so dear to the Oriental mind, the author relates succinct apologues with deadly effect. It cannot be disputed that this form of presentment is a powerful medium for getting your point of view over to your readers, and so the book becomes an earnest exhortation to make the Christian religion a real and vital influence in our lives. The author represents the best type of mystic: not only is he a dreamer of beautiful dreams to whom Christ is a vivid reality and an

ever-present source of strength and inspiration, but he is also a practical man of affairs who labours indefatigably to spread the Gospel's message. The Truth of Christianity is so deep and vivid an actuality that he cannot understand why we so-called Christians treat our religion with such diffidence. Indeed, he rather regards us Westerners as living in a land full of good things to eat and drink, yet dying of starvation! Is he not, in great measure, justified in his notions?

The introduction to this excellent little volume is contributed by the Bishop of Winchester, whose observations on the importance of such a work are of particular interest and value.

JOHN EARLE.

THE SECRET HISTORY OF GREAT CRIMES. By W. Harold Speer, London: Stockwell. Price 2s. net.

ALTHOUGH the name of Mr. W. Harold Speer is more closely associated with the Spiritualistic movement than with the investigation of crime, a long and intimate acquaintance with some of the most sensational tragedies of recent years is revealed within the pages of this unassuming little book. The practical use of mediumship in this connection is well illustrated in the case of the murder of Irene Munro at the Crumbles, by means of which Mr. Speer was enabled to obtain information which materially assisted the authorities in tracing the murderers.

Then there is the remarkable instance of revelation by a recurrent dream of the mystery surrounding the disappearance of Eric Tombe, and the subsequent tracing of the murderer, who, on being cornered by detectives on quite another charge than murder, shot himself through fear that his far more terrible crime had been brought to light!

The ten stories which comprise the text of this "secret history" are replete with interest, whether considered from the psychic standpoint, or from the point of view of the general reader.

LEON ELSON.

THE LIFE-STORY AND EXPERIENCES OF A PHRENOLOGIST. By J. Millott Severn. From the Author: 68, West Street, Brighton. Price 12s. 6d.

WRITTEN with charm and simplicity, this book is a veritable human document. It is long; but we should have been sorry to have missed a single page. The contents, as varied as they are informative, are extraordinarily stimulating.

The writer is a brave man, who has weathered in more senses than one, the storms of life: he has a sense of humour, and from beginning to end of the volume there is not a trace of "grousing." Starting work at home at the age of seven, and work in the coal mines at twelve years of age, he also went through a year of farming, and his descriptions of the old-fashioned hay-harvests and merry-makings are among the happiest in the book.

Mr. Severn has much to tell us of the uses of Phrenology, and gives many an interesting story of his various clients. The chapter which deals with asylums is particularly entertaining. The book is full of other amusing anecdotes, one of which we cannot resist quoting.

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the Inner Forces."

Readers of this paper can obtain a free Psycho-Analysis Chart, and a free copy of "The Key to the Development of the Inner Forces," upon request. No money need be sent, but those who wish to do so may enclose 4d. (stamps) to cover postage, etc. All requests should be addressed to "PSYCHOLOGY FOUNDATION" (Free Distribution Dept., No. 529-A), rue de Londres, No. 18, Brussels, Belgium. Print your name and address clearly. Be sure to put sufficient postage on your letter. Postage to Belgium is 2½d.

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It is told of Herr Cohen. Cohen's usual charge for a delineation was half a crown. "One day," he says, "a man came into my office in Manchester, a miner—with his hands thrust deeply into his trouser pockets—and said 'I want thee to read m'yed; but I sha' on'y pay thee a bob.' I placed him in the chair, put my hands on his head, and scrutinising him rather closely, remarked, 'and if I had a head like this I should only pay a bob.' The man looked quite staggered, and said, 'Get on with thee job, I'll pay thee t' half-crown!'"

A most interesting chapter deals with the characteristic heads of the different nations, as borne out by phrenology, and the writer thinks it a thousand pities that the English, who excel in the finest qualities, should be backward in recognising the uses of this science. We, at all events, shall waste no time in having a delineation.

All success to Mr. Severn and his work!

ETHEL ARCHER.

TRUST. By Mother Mary Loyola. Sheed and Ward. Price 5s. net.

SPAIN is famous for her theologians" says Mother Mary Loyola. She is also 'famous' for her Inquisition of the past and her present-day bull-fights! Mother Mary is one of those persons who disbelieve in the souls of animals. Descartes, unable to reconcile the awful suffering of the lower animals with a just and loving God, came to the conclusion that they must be automata. We prefer to take our stand with the Anglican clergyman who not only believes in a future life for animals but a special paradise also. If, after this, we say that Mother Mary's attitude to the ills of this life appears to be quietistic, the reader will not be surprised.

Mother Mary seems entirely to overlook the fact that man has been given free will, and to the *misuse* of this free will is due the greater part of suffering upon the earth. As its title would suggest, the writer's plea is for an unqualified trust in God. She is not always logical, however. Her picture of a man constantly sinning and constantly asking God's forgiveness with a child's simplicity, is one to which there can be no corresponding reality. A man deliberately sinning would by his very actions ostracise himself from God; he would not wish for forgiveness.

For non-Catholics the book will be almost entirely spoilt by the writer's unnecessary disparagement of Protestants.

What she has to say on the subject of prayer is, however, helpful. Prayer is not only a necessity but a privilege. She also reminds us that daily perseverance is the road to Final Perseverance, and that seasons of trial are the main tests of trust.

Barring her views on the subjects we have mentioned, the book has much to recommend it, but for such as are not already believers, we fear it would be of little use.

ETHEL ARCHER.

THE CHAIN OF HIS SINS. By E. Almaz Stout. London: G. P. Putnam's Sons. Price 7s. 6d. net.

MISS ALMAZ STOUT is to be congratulated upon a really interesting and convincing plot which holds the reader's attention throughout. Her style has no literary pretensions, her dialogue is often artificial and unnatural—but she has the great gift of being able to tell a story, and in

this novel she has a good story to tell. The passionate and faithful love of Alison Curtoys, the fulfilment of the old Indian's strange prophecy, the complications following the birth of Alison's son, and that son's own life-story and career, are all very cleverly interwoven. About halfway through the book a strain of occultism is introduced, and the scene in which Father Mason exorcises the evil spirit which has for so long possessed the body of Alison's lover is extremely effective, without being made as melodramatic as the picture on the "jacket" suggests. To anyone who likes a good story with a psychological interest, *The Chain of His Sins* can be warmly recommended.

EVA MARTIN.

A FIRST STUDY IN PRACTICAL COLOUR PSYCHOLOGY. By the Rev. William Heald. London: A. H. Stockwell, Price 2s.

THE Rev. Mr. Heath has studied the influence of colour on human life for some thirty years, and this is a brave attempt to reveal the result to each individual reader. Yet it is not lucid, and there are so many charts to fill up, numbers to study and similar difficulties to overcome, that the average busy man and woman of to-day will, it is to be feared, give it up in confusion. It is more like a crossword puzzle on colour psychology, and it is a great pity it has not been simplified, as there is no doubt that the author's theory is both sound and utilitarian.

REGINA MIRIAM BLOCH.

LISTENING IN: A RECORD OF A SINGULAR EXPERIENCE. By Olive C. B. Pixley. London: The Psychic Bookshop, Victoria Street, Westminster.

MR. G. R. S. MEAD, in the Foreword he contributes to this little volume, mentions the natural reluctance of Miss Olive Pixley to publish a narrative of so private and intimate a nature, and commends her courageous and unselfish decision to make "what she has found so helpful for herself and others, available for a wider circle." The bond between them was singularly intense, and it is impossible to read this simple, modestly written narrative without sharing something of the sister's joy at realising that the tie between herself and her beloved brother who gave up his earthly life in the Great War, had remained unbroken by the incident of death. It was through her own psychic gift that this knowledge came to her; and it is interesting to read the natural way in which the companionship between Seen and Unseen has continued and developed throughout the years. Heartily one echoes the message that; "Love and not ecclesiastical formulæ, is the link between this world and the next."

EDITH K. HARPER.

DARTMOOR HERMITS. By Beatrice Chase. 6d. net; 7d. post free (from the Author only), Venton House, Widecombe-in-the-Moor, Nr. Ashburton, Devon.

IN this little brochure Miss Beatrice Chase develops convincingly the fascinating theory she put forward in her novel *A Dartmoor Galahad*, namely, that the stone remains "were originally the habitations of peaceable and holy hermits, and that an ancient Order of Thanksgiving once existed on

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Dartmoor." She maintains that the "most conclusive fact is the Celtic crosses, which cannot be explained away as neolithic or the work of savages," despite the dull theory hugged by antiquarians that the huts, circles and stone kistvaens indicate a Bronze Age of 2,000 B.C. Miss Chase refers to a new theory concerning the Dartmoor stone remains, advanced by the Abbot of Buckfast, that the most ancient encampment was a *laura* occupied by 7th century monks.

Ardently one shares the author's vehement plea that it is "Better to hear in retrospect the monk's voices praising God than to shudder at the thought of unavailing shrieks of human suffering."

EDITH K. HARPER.

OUR MENTAL GARDEN AND HOW TO CULTIVATE IT. By E. Wilmot Lambert, Author of "The Modern Mystic." Printed by William Vile Ltd., Sutton, Surrey. Obtainable of all Booksellers. Price 2s. 6d., postage 4d.

THIS slender but helpful volume is number two of a Series entitled *Mystic Wisdom and Modern Thought*. It is described as an attempt "to present in the form of a Synthesis a short Compendium of our Spiritual and Mental faculties." In this Synthesis the author describes the dependence and inter-relation of these faculties of ours, taking as an analogy a flower garden, and tracing man's evolution from a primeval state to a condition of "Spiritual self-consciousness" . . . whereby, through practice and discipline, "the mind can be so trained and developed that it will bring practical results into his daily life, useful to himself and helpful to others."

The latter part of the book consists of "A Mystical Dialogue," representing what the author defines as, "The age-long struggle between Science and Religion, between the Materialists and Idealists, unceasingly waged with enduring insistence by the Philosophers of Ancient Greece."

EDITH K. HARPER.

THE PSYCHOLOGY OF YOUTH. By Jessica G. Cosgrave. London: Rider & Co. Price 3s. 6d. net.

CHILDREN are personalities, declares the authoress, and the one chance of real world-improvement is with the growing generation. The book is self-confessed as one for parents, and seeks to illustrate the means by which the modern father and mother may cultivate the minds of their offspring through the nursery, school, adolescence and young manhood.

The right-thinking parent, who has doubtless often wondered whether there were any better means than the usual haphazard ones of to-day for successfully raising a family, will turn with relief to this volume, for Mrs. Cosgrave, who for many years has been a well-known student of psychology and education, proves to be an able guide in such difficulties. Taking at random some of the chapter-headings, we find Mrs. Cosgrave dealing with such subjects as "How to Harness the Attention," "Memory—The Storehouse of Our Interests," "Living up to an Ideal," "Unhappiness—Its Cause and Cure," "Moods and Complexes in the Family Circle," "The Divine Right of Self-Expression," etc.

Much useful advice is given in the pages of the book, and especially

valuable are the explanations of the difficult situations liable to arise between parents and children, which are dealt with lucidly and with understanding. Certainly it is the wise book for which parents have waited.

GEORGE MORRIS.

SAVAGES AND SEX. By Ernest Crawley. Edited by Theodore Bestermann. London: Methuen & Co., Ltd. Price ros. 6d.

A COLLECTION of unpublished papers by the author of *The Mystic Rose*, this work is mainly concerned, as the title indicates, with the beliefs and customs of primitive peoples in regard to the mysteries of generation. There are, however, certain other papers, which are of more interest to the readers of the *Occult Review*, dealing with the practice and psychology of anointing; the oath, blessing, and cursing; and the primitive concepts of life and death. These are of considerable interest for those who can read between the lines, but serve as only one more illustration of the fact that without a knowledge of occultism there can be no understanding of the viewpoint of primitive peoples, who are so deeply imbued with its practice.

Whoever approaches the study of savage society without this knowledge lacks the key to its riddles, and the present author is no exception to this rule. These papers have the further disadvantage of having been written before the renaissance of modern psychology, which has thrown so much light upon the workings of the mind as to entirely change the viewpoint in several kindred sciences, of which anthropology is an outstanding example.

These two considerations detract from the value of the papers although they contain a wealth of useful data, and represent the work of a shrewd observer.

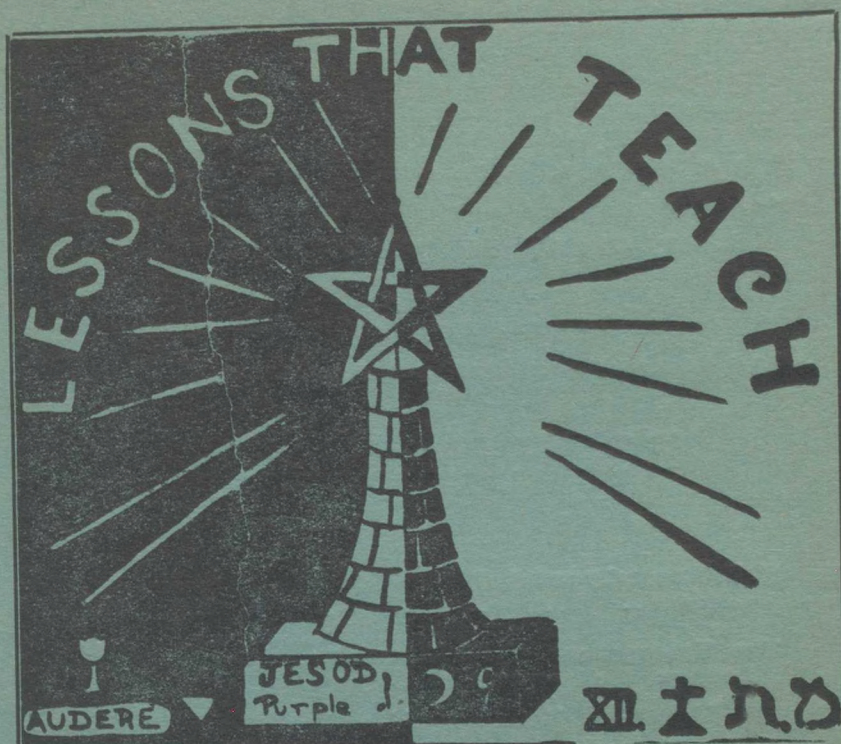
DION FORTUNE.

REGENERATION THROUGH FASTING. By Julia Seton, M.D. Chicago: The Occult Publishing Company. Price \$1.

IN thirteen thoughtful chapters Dr. Julia Seton (who is not unknown as a lecturer in London) gives us her views on fasting. But the fasting of which she treats is not only abstention from physical nutriment, for she outlines here a philosophy of balanced asceticism which is rational, thorough and commendable. She bids us fast from mental food and from emotional stress, as well as from the table, showing us the road not only to bodily health, but to the greater health of the balanced soul.

In this brief, yet well-filled book, we are told why and how to fast from food, and how to select a period to arouse vision and attain illumination by the help of the psychology of the breath, and finally how to obtain supra-consciousness. To burn brighter the fires of the body as a preliminary to the glowing union of the soul is an age-old task, but the average person who has learned enough to "eat less bread," as we were bidden a few years ago, will be surprised to know that this same discipline may be applied to mind and emotions. Many people nibble ideas and wallow in emotions as others nibble chocolates or wallow in drink. It is as necessary to "fletcherise" ideas as it is to chew food. That is the general lesson of this book, which is certain to be useful to a large circle of readers who are just learning that they must know and rule their bodies in completeness by the discipline of mind.

W. G. RAFFE.



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