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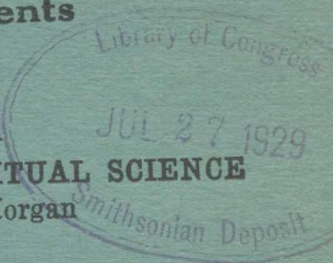
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No. 2

EDITORIAL

ALTHOUGH the first impression of a visitor from a loftier sphere to this material world might well be that it is a place of sorrow, over which to weep compassionate tears, a more intimate acquaintance with the inner life of the inhabitants of this planet would reveal a far more promising state of affairs than is apparent on a casual glance. The keynote of the day undoubtedly is turmoil and unrest, dissatisfaction, and sometimes despair ; sometimes a desperate clinging to beliefs and customs which have long outworn their usefulness ; sometimes an equally desperate rebellion against any form of belief in religious or spiritual realities. Yet at the same time the earnest questing of the human soul for some certitude with regard to the deeper issues of life, some realisation of the vital significance of human existence and its manifold vicissitudes, was surely never more active and insistent. It is all very well for the cynic to point with derision to the multitude of hypotheses and conjectures with which man has sought to solve the riddle of his own existence, only to abandon them as one after

another they have failed him and left him doubting still. These abortive attempts of the human intellect to set a boundary to infinitude, and to compass the eternal, while they may be regarded, from the lower point of view, as testimonies to man's failure, are nevertheless, from the higher standpoint, witnesses to the unquenchable Spirit which urges the race along the path of evolution to that "far-off, divine event to which the whole Creation moves."

Lord of creation man may fancy he is, though the eyes of his soul are yet like those of the new-born babe, unawakened to the glory which is awaiting him when once the latent powers of the Spirit become unfolded. Until that time the race in general will continue to grope and chafe within its darkness and limitations; the material mind will continue to puzzle over the mystery of its own being, and to be sceptical of the message of the enlightened ones who from time to time endeavour to tell him that the Truth, in comparison with his present state of awareness, is as the noon-day sun to darkness. Yet, in spite of the inadequacy of the words of the inspired Messengers, the sense of something too sublime for merely human speech to capture lives for ever in the sayings of the Teachers of humanity, and gives them a power which nothing may ultimately withstand, for the Spirit of the Highest breathes through them. The aphorisms of the sages and saviours of the world will live for ever, true for all time, and independent of the logic of the lower mind. Until mankind becomes one with the Truth of which the teachings are the outer shadow, the restless search amidst the mazes of illusion must continue. But the intensity of the seeking is less a matter for grief or derision than it is for thankfulness and rejoicing. It is a sign that the Spirit is stirring within the souls of men.

How deep and sincere is that striving of the inner life of humanity to-day for fullness of expression is evidenced most startlingly in a "guide to the modern Tower of Babel," which is a review of the modern "isms" of the Western world, penetratingly if somewhat satirically analysed and considered by an enterprising American author, Mr. Charles W. Ferguson, who has gathered them together in a volume which has just been published on both sides of the Atlantic, Messrs. Heinemann being responsible for the English edition. The title of the book is *The Confusion of Tongues*, and the price is 12s. 6d. Typical of the spirit of amused tolerance with which the author surveys his

chosen field is the following passage, a portion of his introductory paragraph in the section dealing with the strange sect of Mennonites—"by long odds the queerest of the lot."

"The Quakers are always commonplace," he says, "when one gets to know them, but the Mennonites never are. The Holy Rollers are theatrical, the Mennonites are a permanent exhibit. The Dukhobors withdraw from the haunts of men, the Mennonites live among us and are never known even by those outsiders who associate with them most frequently. Occultists are a worldly lot, followers of eerie and creepy things; the Mennonites are in the world but not of it, sojourned for a time upon this planet but only waiting for the summons to the world above. And whereas occultists take this planet as a matter of course, as a logical junction and stop-over on the endless route to higher things, the Mennonites regard it as a mere Siberia to be endured until they are gathered up into everlasting glory."

To the type of mind which is intolerant of criticism, much of the value of the author's study will be lost; for the intellect which is so inextricably woven with the personality as to make the impersonal judgment of values an impossibility, can scarcely hope to rise to the heights where the whole domain may be viewed in proper perspective as one vast unity. Each of these strange cults, occultism not excepted, is an expression of some phase of the deeper life which wells up unbidden and often irresistibly from the hidden places of the soul. Each in its own way is a witness to the fact that man is as yet imperfect, incomplete; half animal, half divine; whose slow and strenuous upward struggle must inevitably entail sorrow and suffering until the myriad rays and reflections isolated in the creeds and "isms" shall be merged in the one great Light which is behind them all.

As Mr. Ferguson justly points out, "the truth is that the whole world is simply teeming with faith—that marked credulity that accompanies periods of great religious awakening and seems to be with us (Americans—*Ed.*) a permanent state of mind. By no stretch of the vocabulary could our age be called an age of doubt; it is rather an age of incredible faith, and I believe even a casual study of the Liberal Catholics, the Russellites, the Theosophists, the New Thoughters, or any of the rest, will bring this fact into relief. The student of either society or religion could do no better than to junk his texts for a year and read sedulously the literature of odd religions; he will gain at first hand an experimental know-

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ledge of human behaviour that can never be acquired by the most painstaking research into the practices of primitive people. And in the cults, active, malignant, naïve, aggressive, and propagandistic enough to say frankly what they believe and practise—he will find more raw stuff than he could find in years of patient study in anthropology.”

So far it is possible heartily to concur. Religion has its roots in human nature. Yet the informing life, of which it is the efflorescence, must not be overlooked.

Our author continues :

“ It is in the babble of isms that religious life best expresses itself, for here the people have expressed their discontent with standard forms of religion and taken the reins in their own hands. In short, the isms represent democracy and its disintegrating influences at work in the orthodox religion of our day. Here we find the true temper of the people, for their allegiance has been given voluntarily. We find the genuinely religious type of mind, not in the orthodox churches, but rather in the cults ; the willingness to break with home and old alignments signalises the true faith in the spiritual mirage. The cults stand for creative religion in the hands of the people.”

Whether Mr. Ferguson intends to confine his allusion to “ the spiritual mirage,” merely to the contents of the various cults and isms, or to apply it to the aim and object of religion in general is not quite clear. In any case, an emphatic protest against the use of the phrase in this connection appears to be called for. The juxtaposition of the two words “ spiritual ” and “ mirage ” scarcely makes sense. In so far as anything is spiritual it partakes of reality, and in that degree is removed from the condition of being a mirage. If the intention is to apply it to the vagaries of the religious fantasy, then it may be a mirage ; but then it also ceases to be spiritual. All god-realised beings have given the same message in regard to spiritual questions. The only difference has been in the suiting of the outer form to the time and circumstances of the revelation.

Penetrating and frequently almost brilliant as are the author's essays on contemporary cults, it must be confessed that he shines least when he comes to hazard a guess as to the meaning of them all. True, his conclusions exhibit a keen insight into the workings of human nature ; but they make too little allowance for that factor which is beyond the scope of the purely human. It is

impossible to account for the great spiritual leaders of the race in terms of simple human nature. The divinity which makes them live in the hearts and minds of millions to this day is sufficient witness to the reality of that Something which is beyond the reach of the normal human consciousness.

What our author thinks of occultism and occultists in general has already been indicated. "Theosophy" in particular, he remarks, "is as old as sin"; and in a couple of dozen pages he lightly sketches the developments of the present-day movement, to its culmination in the advent of Krishnamurti and the foundation of the order of the Star in the East. Of the first visit of Krishnamurti to America, Mr. Ferguson records that it "was singularly unlike a god's," and that his Ommen talks were "much too inane to excite the populace or to bring down upon him the wrath of the Sanhedrin. . . . On the whole his advent had been a fizzle."

"He returned to us," he continues, "in the spring of 1928, still benignly confident of his mission among us. 'I am,' he said, 'the voice of the Great Teacher. I have the Spirit. You may not believe it. I don't care; it makes no difference to me.' After a brief stay in New York he left for his estate in California, where, as the centre of a theophany, he purposes to create order out of the present religious chaos. Yet the tantalising fact remains that, in that worthy enterprise, he comes into messianic competition with at least a score of others."

But over and beyond this, Mr. Ferguson laments the fact that Mr. Krishnamurti "wore his numbus far too jauntily."

So much for what may be termed the exoteric point of view. The idiosyncrasies of the personality of Mr. Krishnamurti are, after all, of less moment than the Message of the Great Teacher, for whom he claims to be the Voice. Attention should be focussed upon that. Up to the present there seem to be the most divergent views as to whether or not any inspiration is to be found in Krishnamurti's teachings. Again, in his messiahship he is "in competition with scores of others." Yet it may be ventured as an axiom that when the Great Teacher shall arrive with the authentic Message there will be little room for honest doubt. That he will speak with a voice which none may sincerely deny may also be taken for granted; while if there is one particular quality of the Christ-spirit for which it would seem that the heart will look, it is to that outpouring of divine Grace which changes sinners into saints, and to the normal good man gives the beatific

vision. In the case of Mr. Krishnamurti, we have still, apparently, to wait for that manifestation of spiritual force which characterised so strikingly the ministry of the Master Jesus—a compassion so strong and tender that it swept everything before it in its flood; a love that drew the whole of the world, and continues to do so to this day, no matter what the outward form of worship may be. It is for the Living Waters that the arid world is thirsting. Whether they come through Krishnamurti or any other matters less than that the hearts of men be satisfied.

In his appraisal of the yogis who have honoured the American continent with their attentions, the sympathies of Mr. Ferguson are preponderantly with the great Swami Vivekananda, whom the late Professor William James, the famous psychologist and author of *The Varieties of Religious Experience*, did not disdain to address as "Master." To read once more the account of the coming of this stranger from the East to the World's Fair at Chicago, where he arrived friendless and without a place to go to, and unaccredited as a delegate to the Parliament of Religions through lack of the requisite credentials; how he tried, in what is reputed to be the most evil city in the world, to beg his food after the fashion of the holy men of India; how he sat unmoved and absorbed in meditation amidst a crowd of exuberant cowboys who shot up the earth around him—these and similar episodes recounted in the book under consideration bring back memories of an epoch-making time for Western religious thought. For although, as our author reminds us, the Christians would have none of him, and the Theosophists fought him, "he left an impression on the continent not to be discounted by anyone." He was, indeed, the evangel of the Orient, a worthy chela of a wonderful Master, Shri Ramakrishna.

"He brought out of the East rich gifts, this one wise man. It will not be forgotten that the New Thought had begun to spread among the middle classes by this time, or that Christian Science was represented at the Parliament of Religions, or that Unitarianism had grown somewhat respectable. Swami Vivekananda gave a tremendous impetus to all these movements and to the humanistic emphasis in theology, for the one dogma which he brought was the one we were most ready to welcome, and that was the divinity of man. He was the spirit of the new theology, for if we simmer all the modernistic and New thought concoction down to its base, we find there nothing more than the

simple idea that man is not the worm that the old theology said he was."

After Vivekananda set the fashion, a horde of lesser figures overran the country, several having no claim to the Eastern title at all. In the days of Vivekananda, it appears, a notorious New York atheist, Madame Marie Louise, embraced Hinduism and styled herself thereafter "Swami Abhayandanda." Peter Falkner, a base-ball professional, became "Oom Omnipotent." A New York journalist became a member of Vivekananda's order and was named Swami Pripananda, and William Walker Atkinson has signed his works on Hatha Yoga with the name of Yogi Ramacharaka.

So far as America is concerned, the mantle of Vivekananda appears to have fallen on the shoulders of Swami YOGANANDA AND YOGODA Yogananda, who made his first appearance in the United States when he went to attend the International Congress of Religions at Boston in 1920. His following to-day is said to number some twenty thousand earnest students, with centres in eight of the leading American cities. Among the names of his patrons are those of Amelita Galli-Curci, the late Luther Burbank, and lesser lights who signify little outside their own country. The basis of his "Yogoda" system appears to be the awakening and control of the mystic serpent-power.

Despite the eagerness of the public, there is apparently little to satisfy the scandalmongers, the worst that can be urged against him being a dubious concession to American methods and practices in the teaching of Oriental mysteries. "I do not mean to speak disrespectfully of him," writes Mr. Ferguson, "I mean only to suggest that he is a grotesquery who deserves the admiration of the business man and the contempt of the liberal, because he has put Hinduism over in the land of Gary and Ford."

Strangely enough, however, the business acumen which sits so ungracefully on the shoulders of Swami Yogananda, appears to fit like a well-cut mantle on the form of Aimée Semples McPherson, the revivalist, for whom our author has nothing but praise. "The Maid of Angelus," he styles her, in the heading of the section devoted to a sketch of her work. "Aimée," he concludes, "may be a financier, but she is something more; she is a financier of spiritual ideas, custodian of sacred experiences, an oracle of health and happiness." Perhaps. "Perhaps she is not

without guile," Mr. Ferguson ventures, with some reluctance, "and possibly she has an eye to the material." The measure of that possibility must be a matter for individual judgment. In any case, commercialism in religion befits no more the Western than it does the Eastern apostle. They why convey what, at best, are invidious distinctions?

It behoves all earnest seekers after true spirituality to beware of confusing the manifestations of mass hypnotism with the outpouring of divine Grace. The effects of mass conversion are too frequently ephemeral. That the vast evangelical organisations serve a purpose in the religious world no one would deny; but there is a danger lest the fact be overlooked that the Founders of the great religions themselves were neither stage-managers, keen business men, nor organisers. Not for them the glare of the footlights, whatever their followers may do along such lines. Jesus led a life of comparative seclusion—a physical necessity if the delicate link between the highest plane and most dense material world is to be efficiently maintained.

In a very real sense the great spiritual Teachers work behind the scenes. By way of illustration, it is only necessary to recall the case alluded to above—that of Vivekananda and Shri Ramakrishna. It was Ramakrishna who was the inspiration of Swami Vivekananda—Ramakrishna, who spent the greater part of his life in contemplation—Ramakrishna, who imparted spirituality to his disciples as positively as an electrical charge may be imparted to a wire. Ramakrishna himself had no need to stand in the public gaze. Vivekananda was proud to claim him as his Master, even as others have been unashamed to acknowledge a similar relationship with Vivekananda himself. So it ever is. Vivekananda carried the message of Ramakrishna, much in the same way as Paul carried the message of Christ. That at the appointed time the world is destined to experience a further revelation of the Divine, many things indicate. When that day arrives, it is safe to say that it will be the intimate disciples rather than the Avatar Himself who will stand in the light of publicity. When such tremendous potencies are in question, it is difficult to realise that their very contact with the physical plane is sufficient to affect the whole incarnate race. Is it to be supposed that the average spiritually unawakened person could withstand for long the intense vibrations of the aura of such an exceptional being? The auras of far less spiritually

potent followers of the Great Ones have been known to react with queer discomfort upon others still less advanced, and out of tune.

Our author finds several reasons for the existence of this profusion of "oddity in religion," "For one thing," he says, "the cults offer to do something that the regular churches make no pretence of doing, and they offer to do what they do painlessly and quickly. They will solve any problem overnight, and the results are practically guaranteed. . . . They have addressed themselves to the actual and not to the imaginary problems and desires of the American public. The New Thought, with its constant thought of prosperity, its opulent-consciousness, its belief in the limitless possibilities of the individual, is simply American psychology on dress parade. No religion is big enough to hold the aspirations of the New Thought. Its hopes exceed those of any orthodox belief; the result is that it breaks with tradition and stands upon its own adequate bottom."

Other cults, which make claims to special healing power, have, of course, their own particular appeal to the sick and suffering.

Another potent factor making for success is the claim that the great enemies, Science and Religion, have, in any particular system, at last been reconciled.

CHRISTIAN SCIENCE "Christian Science has gained much of its reputation by sheer weight of its name. It merges in a single term two concepts which are generally held to be antithetical. The New Thought is on the best of terms with what it chooses to call science, and Theosophy is bedfellow to science 'rightly understood.' There may be as much temporising on the part of all these cults as there is among the evangelicals, but the position taken serves a better purpose. As long as any body can convince its believers in this day that its faith embraces both religion and science, that faith has a following."

The tendency of other sects, again, is definitely reactionary, especially the evangelical movements like Russellism, the Anabaptists, the Foursquare Gospel, the Mennonites, etc. Mr. Ferguson would even class spiritualism under this heading.

"Spiritualism," he says, "stands psychologically alone, though its progress springs largely from reaction. The voice of the Church on immortality has grown either thin and rasping with threats of hell, or soft, persuasive, and unauthoritative with its tender promises and its doubtful assurances that we live in a reasonable universe. But here is Spiritualism proclaiming,

and, to all practical appearances, demonstrating, the indestructability of personality. Is it any wonder that Spiritualism has spread like wildfire, leaping oceans and kindling faith in every land? "

The most fervent and evangelical cult in America to-day, however, if we are to believe Mr. Ferguson, is **THE RELIGION OF ATHEISM**. It rivals any other sect, he maintains, in the religiosity of its programme, parallels in detail the growth of other sects, "and has the advantage of being sufficiently exaggerated and egregious to offer materials for a rare case-study in pathology." In this apparent contradiction we see an outlet for emotional fervour which, for some, is as satisfactory a mode of self-expression as through orthodox channels. "When a man has learned to keep his religion to himself, he is much too civilised to join the chorus of a bunch of puerile 'damned souls,' who want to take 'In God we Trust' off the coins of the American Republic. The true Atheist, if he were worth his salt, would not give a tinker's damn about the liberation of humanity. Nor would it make the slightest difference to him whether the beast of religion were ever killed or not."

Precisely. Man does not know his own Self. He will remain a being of contradictions until he has come into his own. To tell him just now that he is asleep is to cause him to regard the assertion as that of a madman. Yet the very meaning of all this welter of weird beliefs is only so much fermentation of the lower mind under the stimulus of the indwelling and as yet unrealised Spirit. The crown of human consciousness is union with God. Every lesser thing subserves the one great purpose. To the short-sighted the world to-day presents a pitiable spectacle. But its very excesses betray the possibility of a great awakening, a recrudescence of true religion upon a higher level than has ever been known before. To those whose hearts are breaking with the strain of the apparent futility of things; to the soul which is bewildered by the din of our modern Babel, comes the faint whisper from the inner Sanctuary, that these things shall one day cease to be; for the veil shall be lifted from the eyes of the beholder, and he shall see the separated, struggling souls of his fellow men as so many shadows cast on the veil of maya by the Light of God, Who is all and in all, and without Whom true life is not.

THE EDITOR.

THE ETHER AND SPIRITUAL SCIENCE

By TUDOR A. MORGAN

SPIRITUAL Science is in its present undeveloped state largely because its exponents have feared to depart from the domains of physical science. The resultant compromise has had a stultifying effect which cannot be removed until it is realised that Ether is not Spirit.

On the one hand ether is called the vehicle of thought ; on the other it is regarded as the substance of the spirit body. As the vehicle of thought it must be an atmosphere ; as the stuff of the spirit body it is essentially substance. This is an absurdity ; it cannot be both. From what can be gathered from physical science, the ether serves in the capacity of an atmosphere. The earth derives heat from the sun, but the ether is cold ; mankind receives light, but the ether is dark ; sound is broadcast, but the ether is silent ; electrons move at terrific speeds in their orbits, but the ether is immobile. It seems that the ether is the perfect medium for all forms of motion because it has no motion of itself. This does not preclude the supposition that the motion which is matter derives its energy from, or via, the ether.

Sir Oliver Lodge believes that in the ether is to be found the key to all spiritual problems, while Sir Arthur Conan Doyle, in his *Vital Message*, suggests that "if all that is visible of that body were removed, there would still remain a complete and absolute mould of the body, formed in bound ether which would be different from the ether around it." (Page 83.) This, without doubt, is true, but the inference is not necessarily that this form would be the spiritual body.

The ether within the body is 'bound' by the motion of the electrons within the atoms, of the atoms within the molecules, of the molecules themselves. Without the ether such motion is not conceivably possible. During life the spirit may leave the body during sleep. The bound ether cannot. At death the spirit leaves the body, but the body remains intact. At first only the organs are stilled, and thus a portion of the tension on the bound ether is removed. With the dwindling of molecular and atomic motion more bound ether is released to the undifferen-

tiated mass until, finally, the body is reduced to its inorganic elements, but the atoms of these elements must still contain their portion of bound ether.

Ether, then, is within the domains of physical science, and should be recognised as the atmospheric medium of matter, and so far as spiritual science is concerned, represents the connecting-link between matter and whatever more refined substance may exist, and nothing more. Psychic research has discovered that a state of substance exists which is normally invisible but may enter into combination with matter and thus become visible. This substance has been called ectoplasm.

Substance is essentially motion, points of motion in orbital movement around centres of motion, and as the substance ectoplasm is able to combine with matter, their mutual modes of motion must be harmonious, the harmony arising from the similarity. What objection, therefore, can be raised to the working hypothesis that ectoplasm is a refined degree of the one universal substance, having its own protons, electrons and ether? Ectoplasm occupies the relationship to matter signified by 'astral' in occultism and theosophy, and by the substance of Swedenborg's 'limbus,' the substance of the 'thought-form' spoken of in spiritualism. Ectoplasm, then, is distinctly not what is recognised by occult and biblical students as the spiritual body. We may therefore complete the triad by the postulate of spirit substance, the finest, most rarefied degree of the universal substance.

The proposition is that there are three degrees of substance in descending grades of refinement, spirit, ectoplasm and matter. The atom of each degree of substance is formed by electrons in orbital movement around their protons and suspended in an etheric atmosphere. The sole difference between the atoms of each degree is the rate of orbital movement and the rotary speed of the particles themselves. The atmospheres may conveniently be termed spiritual ether, auric ether, and ether. Each atmosphere is of a density consonant with the rate of motion of the particles it suspends and binds together as atoms.

Psychic Research teaches us that the three degrees of substance are discrete, continuous, interacting and interpenetrable. The suggested hypothesis must meet these and all other tests. Geometrical knowledge tells us that, in imagination, all forms arise from a point. As the proposition laid down is modelled upon Swedenborg's system, I refer to his *Cosmogony*, in which he

bridges the step from infinite to finite by a point, not an entity, but a point of pure motion—the power of the Divine Love becoming kinetic. By a spiral motion of the points a field of motion, an atmosphere, is formed, out of which arise first passives, then actives, which run out into spatial relations. Interaction between the three results in the formation of atoms of substance.

Science has not been generous in its acknowledgment of Swedenborg's genius, yet we have but to substitute the modern terms of protons, electrons and ether for passives, actives and field of motion, to see what a clear insight the Swedish seer had. The first substance formed from the points of motion is spirit substance. The next step is the formation of ectoplasm. The electrons of spirit substance are the points of motion of ectoplasm. Being of less intensity than the original points of motion direct from the Divine Love, the electrons of spirit substance produce a field of motion, or ether of a lesser density. Hence, the protons and electrons of ectoplasm move at considerably less speed, and the resultant substance is grosser than the spirit substance which gave it birth. The process is repeated in the formation of matter, a still more gross form of substance owing its origin to the spiral motion of the electrons of ectoplasm.

The connecting link between these degrees of substance is that the proton of spirit substance, while exerting its power of attraction upon its own electrons, is actually exercising its influence upon the points of motion of ectoplasm, thus holding that degree firmly to it. Similarly ectoplasm maintains an attractive hold upon matter. Continuity is essentially included by virtue of the method of creation and, further, having originated in points, each degree is capable of resolution into points, even back to the original points direct from the Divine Love. Discreteness is provided by the ethers. The ether within the orbits of the electrons is bound, becomes compressed and of greater density. Thus the atoms move with perfect independence through the great mass of ether which bears the waves set up by electrons of the higher degree of substance which energises the atoms of the lower. Discreteness is also provided by the differing rates of motion of the particles of each degree.

All forms, whether organic or inorganic, are of this tripartite nature. Any disturbance which causes a flying off and reorganising of electrons of one degree of substance is immediately communicated to the other two, so that they, too, enter into the new combination caused by the disturbance to one degree. For

instance, any chemical action, a thought, and emotion; each of these manifestations occurs upon a different plane, in a different degree of substance, yet the chemical action produces a similar change in the atoms of ectoplasm and spirit substance as in the atom of matter. Similarly a thought, generated in ectoplasm, affects both spirit and matter; and emotion, the product of a spiritual disturbance, is felt in ectoplasm and matter, in mind and body.

The function of the limbus, or ectoplasmic body is, principally, to bridge the gap between spirit and matter, to reduce the rate of vibration of an efferent spiritual impulse so that it enters the mind and brain as an afferent impulse consonant in rate of vibration with that of the organ. Similarly, an aspiration from the physical towards the spiritual will be lifted, through the intellectual limbus, to the spiritual mind.

We owe a debt to mediums for the phenomenon of materialisation. They have shown us that within the body is sufficient ectoplasm to clothe an adult spirit. The mediumistic gift lies, of course, in the capability of extruding a portion of the limbus in combination with matter. The surgeon's knife and the scientist's microscope reveal no trace of this substance, so we conclude that it is invisible but capable of attaching to itself enough atoms of matter to render it visible and solid. Materialisation phenomena present remarkable instances of the interaction of spirit, ectoplasm and matter, and the principles involved would be of great use to science in its attempt to explain the workings of the process of evolution. A further illustration of the interaction and also the interpenetrability is provided by "apports," involving the dematerialisation and subsequent rematerialisation of a material object. This I described fully in the OCCULT REVIEW recently.

In a contemporary journal, I endeavoured to show that the possession of three bodies necessitates a simultaneous existence in three differing states of being, and three minds each concerned with the conditions of its own state. The physical mind attends to sensory matters only; the mind of the limbus is purely intellectual; the mind of the spirit-body receives intuitive knowledge, attends to emotional and character aspects, and oversees the working of the whole. Although a theoretical dissection of the activities of the mind of man is possible, in actual existence the minds act as one. For instance, only on rare occasions can the physical mind deal with the ever-widening

conditions affecting the body without drawing upon the intellect, which, in its turn, depends upon the physical mind for the basis of its thoughts. The spiritual mind can only control emotions, regulate character, make use of intuitive knowledge received, through the activities of its subordinate degrees.

Many of the intricacies produced by the postulate of a sub-conscious mind may be unravelled by this hypothesis. The field offered by dreams affords a fruitful quest. Dreams may be separated, roughly, into two categories—those provoked by the physical mind and those inspired by and through the spiritual mind. The mind of the limbus may be described as the common meeting-ground.

The lower order of dreams, excluding the type for which explanations can readily be found, may well be compared with pseudo automatic writing. The constraint of self-consciousness is removed and the creative aspirations of the individual are released, finding expression in writing or in a series of dramatic scenes actually created by the dreamer in the substance of the thought-world and seen through the eyes of the limbus.

Imagination may be placed in the same category. It is always overlooked that when a man pictures the scenes of his thoughts he actually sees them. Like the lower order of dreams, the scenes of imagination are created in the ectoplasmic substance of the thought world, only to disintegrate into their original undifferentiated state when the power of the will, directed by thought, has been removed. Again, much that passes as spiritual clairvoyance is nothing more than the discerning of thought-forms prepared by spiritual operators and seen by the ectoplasmic eyes of the medium.

As an illustration of the substantial nature of thought, the dogmatic utterance of a scientist of the rationalist school may be recalled, namely, "that the brain produces thought as the liver secretes bile." Let us accept the statement. The brain produces thought, therefore thought must be substantial. As it is also invisible, thought is an invisible substance, and the degree of substance next removed from matter is ectoplasm, which fulfills the conditions with but one dissension. The brain does not produce the substance, but creates, alters and modifies the forms of that substance.

The higher, or inspired types of dreams are akin to true clairvoyance, to true inspirational writing or speaking. The events

are seen or heard upon the spiritual plane, transmitted to the mind of the limbus and reproduced by the physical mind upon awakening. Alternatively, information may be implanted, often symbolically, in the mind of the limbus by denizens of the spirit-world, in much the same way that inspiration is received during the waking state.

It is noticeable that the higher the type of dream, the more beautiful, intense and vivid are the scenes and experiences we see and undergo. This in itself is an indication that, for the nonce, we are living amid surroundings of finer, more rarefied substance than that composing the visions of everyday life. In fact, when we recall a dream it is rarely that we recapture its intensity, its rapture, an indication that the dream has been reduced from the plane upon which it was seen to the level upon which it is remembered.

The process of reducing a spiritual vision to the level of the physical may be likened to the latest newspaper methods of transmitting photographs by telegraph. The spiritual vision is the grouping of a series of vibrating particles which set up waves in the etheric atmosphere surrounding the limbus. These waves are picked up by the ectoplasmic mind which, like our electrical instruments, including the televisor, reconstructs the vision. The transmission from ectoplasm to matter is similar.

Finally, there arises the problem of the separation of the bodies at death. Two years ago, Sir Oliver Lodge, in course of a lecture, stated that Raymond believed that we survive in our ether bodies. Sir Oliver observed that "we cannot take the whole of the ether out of our body because it would crumble. . . . Well, the idea would seem to be that we have some animated ether inside our bodies which goes away with ourselves, and the rest, the physical portion that we want for the mechanical part, stays behind." Circumstances have shown Sir Oliver that difficulties lie in the way of the ether theory, necessitating subdivision and the addition of animation. Were the ether substance, this might be effective, but I believe Sir Oliver to be postulating an animated atmosphere.

What happens to the body at death depends to a great degree upon the quality of life lived, whether, to take extremes, gross and material, or refined and spiritual. In the former the ego prepares for its future life an organisation for survival of death unfitted for the rarefied conditions of spiritual life, unable even

to harmonise with the environment of the intellectual, astral, or ectoplasmic world. At death the soul and limbus leave the body, the limbus heavily weighted with the finer particles of matter, which account for the state known as earth-bound. Cohesion of the body is maintained by the ether remaining in it, but as a certain portion of ether accompanies the material particles of the limbus, one would expect that in such instances the body would decay and crumble very rapidly.

On the other hand is the individual who has lived an extremely spiritual life, and has fitted himself for life in the higher spheres of the spiritual world. In all probability the limbus could be dispensed with entirely, and would remain with the physical body. In this event the dead body would be expected to preserve its form for a lengthy period.

Since coming to this conclusion my attention has been drawn to the fact that in the Russian Orthodox Church the non-decomposition of the body is taken as an evidence of the saintship of the departed person. In *The Eclipse of Russia*, E. J. Dillon says that the Tsar, Nicholas II, who had a propensity for canonising saints on his own account, was reproved by the orthodox bishop because the body of one of the candidates for canonisation was decomposed although only buried for seventy years. "The bishop protested, on this ground, against the beatification as contrary to Church traditions." This, of course, constitutes no proof, but many of the ancient traditions were founded on sound knowledge. The traditions remain long after the knowledge is lost.

Although I have only lightly touched a few of the ramifications of this hypothesis, it seems to me that it will take us further along the road of discovery in the realms of spiritual science than if we cling determinedly to the ether as the "open sesame" to spiritual truth. Further, it is capable of so cementing together science, philosophy and religion that they resemble a three-stringed instrument. The players can start a theme on one string and extract exactly the same sounds from each of the other strings. The theme leads the fingers from one string to another, back and forth, yet always harmoniously and ever carrying the theme forward. At present the three strings are each mounted on separate instruments each producing a limited theme discordant to the others.

Spiritual science alone can unite them, but it cannot do so while it limits itself to the postulate of ether as spirit substance.

BRITISH LORELEI

By ELLIOTT O'DONNELL

PERHAPS the nearest approach to the Lorelei in the British Isles is Peg Powler, the phantom that is still believed periodically to haunt the more remote banks of the river Tees. She is usually described by those who believe they have seen her as tall, slender and very young, and having finely moulded features and extremely beautiful eyes. It seems she is generally clad in a white dress, and were it not for her long, curly hair, which is of a vivid green, there would be nothing unnatural in her appearance. Seldom seen, saving on wild, stormy or very misty nights, she signals to young men who have lost their way to follow her. This they invariably do, and, as a rule, realise her treachery only when it is too late and they find themselves plunging over the steep banks of the river into the dark, swiftly flowing current beneath. Then, as they sink, she bends over them and laughs mockingly in their ears.

Like the Lorelei, Peg apparently hates men, and invariably selects young men as her victims. I have never heard of her harming women or girls.

In certain parts of Lancashire there is a species of water-spirit known locally as "Jenny Greentooth." Jenny is not reputed fair and fascinating, like Peg Powler, but, as her name suggests, she is said to be frightful and grotesque.

She is believed to haunt lonely and remote pools, and to harbour a special animus against children. Should they venture on a raft or too near the brink of the pool she haunts, she is credited with conniving at some accident, whereby they fall in and are drowned.

I have met people who have declared to me quite seriously that Jenny is answerable for scores of deaths.

Another Lancashire river ghost, inimical to men, is Peg O'Nell, who is said to have haunted a well in the grounds of old Waddow Hall, and who, it is believed, still periodically haunts the banks of the Ribble. However, unlike Peg Powler and Jenny Greentooth, who apparently belong to the species of spirits popularly styled Elementals (i.e., the species that, in all probabilities, has never inhabited a human body), Peg O'Nell is believed

to be the spirit of a young servant-girl, bearing the name of Peg O'Neill, who met with a very tragic end.

While employed at Waddow Hall, many years ago, she had a quarrel one day with her mistress, who told her she hoped next time she went to fetch water from the well she would trip over something and break her neck.

Not long after this, Nell, having occasion to go to the well to fetch water, put on her pattens, as it was mid-winter and the ground was covered with snow, and sallied forth. On reaching her destination, she slipped on some ice and, pitching head first into the well, broke her neck. The wish of her mistress was thus speedily fulfilled.

A night or so after this occurrence, two of the villagers passing through the grounds on their way to the Hall heard cries and groans proceeding from the direction of the well, and, thinking there had been another accident, hastened to the spot to see if they could render any assistance. To their unmitigated alarm and astonishment, however, on arriving at the well they saw a shadowy figure, the exact counterpart of Peg, standing there, and directly it caught sight of them, it threw back its head and burst into loud peals of wild, hilarious laughter. This so scared them that they took to their heels, and falling on the slippery path which was still dangerous, owing to the snow and ice, bruised themselves badly. Subsequently, Peg's ghost was constantly seen and heard in the immediate vicinity of the well, and whenever any accident occurred in that neighbourhood, Peg was held responsible. Later, for some non-apparent reason, she gave up haunting the well and, instead, took to haunting the banks of the neighbouring river Ribble, principally at a spot near Brungerley, where there were stepping-stones, styled locally kipping-stones. It now appears that Peg O'Neill, following in the footsteps of Peg Powler, conceived a particular antipathy against the male sex, and it was said that unless some living creature, either a cat or a dog or a bird, was sacrificed to her once every seven years, she would connive at the drowning of some man or boy, for which belief the following story would seem to furnish some basis.

One Autumn night, when the wind was raging with hurricane force, and the Ribble, swollen with rain to almost twice its natural dimensions, rushed roaring over its rocky bed to the distant sea, a young horseman stopped at the door of the old Inn at Brungerley and demanded a glass of ale.

"You surely are not thinking of crossing the river on a night like this, sir," the pretty barmaid remarked, as she served him.

"Oh, yes, I am," the young man ejaculated. "Why shouldn't I?"

"Don't you know it's Peg O'Neill's night?" the girl said solemnly.

"Peg O'Neill!" the young man cried, "Oh, I've often heard of Peg. She's very pretty, isn't she?"

"So they say, sir," the barmaid replied, looking at herself in the mirror, "but anyway, she's dreadfully wicked, and as this is the last night of the seven years and she hasn't yet had a life, she will claim one to-night. She always does."

"You mean that anyone who tries to ford the river to-night will be drowned?"

"I do, sir, and I beg you to change your mind and cross by the bridge lower down."

"Not I," the young man laughed, draining his tankard and replacing it empty on the counter, "and I'm surprised at you for believing in such rubbish. Good night."

"Good night, sir," the girl said sadly, for the young man's manners were very pleasant, and he was, moreover, good-looking. "May the saints protect you."

But her prayer was of no avail. The next day his dead body was found on the river bank, and as everyone was agreed that his death was due to Peg O'Neill, in order that she should be baulked of her prey in the future, a bridge was forthwith built over the river, within a few yards of the kipping-stones. After that no matter how wild and stormy the night, people were able to cross the river in safety, and no more sacrifices were offered to Peg.

If there is any truth in rumour, however, she still occasionally haunts the banks of the river, appearing exclusively to young men, whom she tries to lure into the water, using her great beauty as a bait.

A spirit that, perhaps, both in looks and ways bears a closer resemblance to the Lorelei than any I have hitherto mentioned, periodically haunts an island in the Shannon. Seated on a rock by the waterside, she signals to men on the opposite shore to approach her, and should they attempt to do so, they are either drowned outright or meet with some harrowing and unpleasant

experience. As an instance of the latter, I append a story told by Lady Wilde.

A fisherman was rowing by the island one stormy day, when his boat suddenly capsized and he found himself struggling in the water. Managing with great difficulty to get to the island, he was lying on the beach gasping for breath, when a beautiful girl approached him and offered him a glass of wine. He took the wine, but remembering the strange stories he had heard about the island he did not partake of it at once, and he was wondering whether he should drink it or not, when he suddenly saw reflected on the shining surface of the glass a strange and startling tableau. It represented a soldier, whom he knew well, lying on the ground with his throat cut. The spectacle was terribly vivid, and the fisherman, in consequence, fainted. When he recovered consciousness, he found himself lying high and dry on the bank of the river facing the island. How he got there he never knew, but he learned, on reaching home, that his soldier friend, deserting his regiment, which was quartered in the Athlone barracks, had first of all cut his throat, and then drowned himself, his death apparently synchronising with the vision which he, the fisherman had seen.

Lough Neagh is also reputed to possess, among other phantoms, a beautiful Lorelei, who, it is said, lures men to bathe in the Lough at night, and then, when they get out of their depth or are attacked by cramp, mocks them as they struggle for life and eventually sink, never to rise again.

The Welsh, whose national and family ghosts to some extent resemble Ireland's, boast several phantoms that are closely allied to the Lorelei. One of them haunts a brook near Mantle. Of no mere earthly beauty, she is, nevertheless, believed to be the spirit of a woman who, as a punishment for her many terrible sins when in the flesh, is now earthbound. Her appearance, which is invariably accompanied by loud wailing and crying, is a sure portent of some impending death or catastrophe.

Another such Lorelei haunts the Pwll-Gwen-Marw, or Dead Lady's pool, in the river Afan. In this haunting, however, although the phantom resembles the Lorelei in one respect, namely in being beautiful, she is very unlike her in disposition, for on misty and stormy nights, she warns unwary strangers when they approach dangerously near the water, and leads them away from it on to a safe track.

Yet another Welsh phantom akin to the Lorelei is that which

occasionally haunts the banks of the Teifi, in Cardiganshire. Beautiful as a Peri, and invariably clad in green, this particular Lorelei laughs mockingly at men, and drives them away from a certain spot on the river shore where a treasure is believed to have been buried many years ago.

But spirits of the Lorelei order are far more often to be found in the Hebrides and West of Scotland than in Wales, and here they are sometimes styled Glaistigs and sometimes Gruagachs. Apparently Tyree once teemed with them, and from what I have been told they may yet be seen there.

Like most of the phantoms dealt with in this article, they confine their attention, as a rule, to members of the male sex, towards whom they display an extremely antagonistic spirit. The following stories, taken from authentic sources, are illustrative of this antagonism.

A herdsman lying, one hot summer afternoon, on a rock on the seashore, close to the base of Ben Hynish, fell asleep, and was presently awakened by a violent box on the ears. Smarting with pain he started up, and saw a tall, slender girl clad in a green dress walking away from him. On his calling out and asking her what she meant by hitting him, she stopped and turned towards him the most beautiful face he had ever seen. Realising that she was no human being, and curious to see where she went, he followed her, but he had not gone far, before she suddenly and quite inexplicably vanished, and he never saw her again.

Another beautiful Glaistig of Tyree, deserting the seashore, took up her abode in a house on the island, and, if the inmates were untidy or did anything to provoke her, she used to pinch and torment them at night, sometimes to such an extent that they were obliged to vacate the house temporarily and wander about out of doors.

On the north coast of Tyree there is a beach called the Cladach or Chrogain, more than a mile in length and of a dead level, that is peculiarly suggestive of ghosts, and it is therefore hardly a matter of surprise that it is haunted, numbering among its several well-known phantoms a dog of very terrific appearance and a Glaistig. The dog has been seen perambulating all parts of the beach, but the Glaistig would seem to confine her wanderings within the limits of one particular spot. She haunts this spot on very hot, sultry days, and slaps the face of any man whom she finds sleeping there, disappearing directly he awakens and tries to catch her.

Occasionally the Glaistigs in the island of Tyree are merely prophetic. A story that is well known and believed to be true tells of a Tyree man meeting on the beach one night a Glaistig who stopped him and told him his future. He would marry, she said, and have two daughters, one of whom would, in due course marry and settle in Crong-Gortan, while the other one would marry and remain in Tyree; but soon after the latter's marriage he, the father, would die while crossing the Leige (a winter stream that falls into Loch Vasipol). The Tyree man believed that what the Glaistig said would come true, and it did.

What is most remarkable in these Scottish Lorelei, apart from their prophetic powers, is their habit of thrashing men. Here is an authentic instance of the latter.

One night a man, in the island of Mull, crossing a field where the harvesters had been at work, saw a most beautiful girl dressed in green, whom he knew at once to be a Glaistig. Fascinated by her beauty he approached her, whereupon she signalled to him to kneel down. He did so, and she forthwith proceeded to thrash him with a stick. Being held back by some strange influence from defending himself, though she hit so hard that he actually cried for mercy, he had to allow her to go on beating him for just as long as she pleased, and when finally she desisted, it was just as much as he could do to rise from the ground. Groaning with pain he hobbled home, and swore he would never go near the spot again. However, so greatly was he fascinated by this beautiful Glaistig, that he broke his resolution, and night after night, always in the same place and at about the same hour, he met her and underwent the same severe thrashing.

At last, becoming desperate, he consulted a "wise woman," who told him to take a ploughshare and his brother John with him when next he went to meet the Glaistig. This he did, and got a worse beating than ever. The "wise woman" then gave him a piece of thread, such as one often sees in the homes of Western Islanders to keep off evil spirits; but it had no effect, and it was not until he wore a gold chain round his neck, given him by the "wise woman," that he was at last freed from an irresistible desire to meet the Glaistig. The first night he wore the chain he was awakened by a voice, which he at once recognised as that of the charmer, calling to him down the old-fashioned college chimney.

"Donald," it said, "remove that chain, for I cannot come near you so long as you are wearing it."

"Thank heaven for that," Donald retorted, and he never saw her or heard her voice again.

This story is still credited and told quite seriously in Mull.

According to another story, that I believe still obtains credence, a man fishing in a stream or ford early one morning heard a woman weeping, and, on searching around, discovered a beautiful golden-haired girl dressed in green sitting on a pile of pebbles, under the shadow of a great rock.

"Ask news and you will get it," she said to him, as their eyes met, and knowing from this that she was a Glaistig, he tried to run away; but he could not, and when she called him to her, he knelt at her feet, whilst she beat him with all her might. Like the man of Mull, he consulted a woman who was supposed to be well versed in psychic matters, but it was of no avail. No matter what he did, or how hard he tried to free himself from her, the beautiful Glaistig still fascinated him to such an extent that when night-time came he felt he must go to her, and every time he went she thrashed him till he bled. In order to escape from her he left the island; but in a very little while he returned, and in the end she beat him to death.

There is a tradition in Islay that Malcolm MacPhie, who helped the Macdonalds of Denyveg in Islay in their unsuccessful campaign against their hereditary enemies, the Campbells, came under the spell of a very beautiful Glaistig in Colonsay, and was only saved from a tragic ending at her hands by the faithfulness of his dog, whose life she finally took as a substitute, apparently, for the life of his master. Glaistigs, by the way, are credited with being particularly inimical to dogs.

Another strange story is that relating to a Glaistig and a Kennedy of Lochaver. This Kennedy was fishing for salmon one day in a stream near his home, when he saw a Glaistig and was so charmed with her beauty that he threw down his rod and set off in pursuit of her. Following her over bush and boulder he finally, as he thought, cornered her, whereupon she cursed him and his family and then vanished. Kennedy was never happy afterwards. All his affairs went wrong, and all his children, though in perfect health at the time he met the Glaistig, fell suddenly sick and died.

But I could go on almost *ad infinitum*, for there is hardly a pool or river in the Western Isles and Highlands of Scotland that has not at some time or another been haunted by a Glaistig, and the Glaistig may, as I have said, be regarded as the Scottish Laelee.

ETERNAL RECURRENCE

By W. LOFTUS HARE

PART II.

7. NIETZSCHE'S EXPOSITION.

ABOUT the year 1881, before Nietzsche had composed *Thus Spake Zarathustra*, he penned some notes on Eternal Recurrence which are published in Volume XVI of his collected works in English translation. I therefore proceed at once to this classical document, but must be satisfied with a few truncated sentences.

Although universal energy is limited, yet it is eternally active. At this moment an infinity has already elapsed, and every possible evolution must already have taken place. Consequently, the present process of evolution must be a repetition, as was also the one before it, as will be the one which will follow. And so on, forward and backwards.

Space, like matter, is a subjective form; time is not. The notion of space first arose from the assumption that space could be empty. But there is no such thing as empty space. Everything is energy.

Our whole world consists of the ashes of an incalculable number of living creatures: and even if living matter is ever so little compared with the whole, everything has already been transformed into life once before and thus the process goes on. If we grant eternal time we must assume the eternal change of matter.

The world of energy suffers no diminution; otherwise with eternal time it would have grown weak and finally perished altogether. The world suffers no stationary state; otherwise this would have been reached, and the clock of the universe would be at a standstill Whatever state this world could have reached must ere now have been attained, and not only once but an incalculable number of times. This applies to every moment. It has already been here once before, and will recur in the same way with all forces distributed as they are to-day.

Fellow-man! Your whole life, like a sand-glass, will always be reversed and will ever run out again—a long minute of time will elapse until all these conditions out of which you were evolved return in the wheel of the cosmic process. And then you will find every pain and every pleasure, every friend and every enemy, every hope and every error, every blade of grass and every ray of sunshine once more, and the whole fabric of things that make up your life. This ring in which you are but a grain will glitter afresh for ever. And in every one of these cycles of human life there will be one hour where for the first time one man, and then many, will perceive the mighty thought of the eternal recurrence of all things:— and for mankind this is always the hour of Noon.

In *Zarathustra* this claim to priority was repeated in the words "Thou art the teacher of the eternal return . . . thou must be the first to teach this teaching." (Vol. XI, p. 269.)

Nietzsche's belief in eternal recurrence is entirely consistent

with the main body of his philosophy. The "world-improving, exuberant and vivacious man," will ardently desire eternal recurrence: how can he not do so? How can he approve of life and yet desire no more of it?

It is curious to observe that in all the Indian systems hitherto described, Eternal Recurrence exists to enable the soul to escape from life as from a place of torment. How different in the view of Nietzsche, the apostle of the Will to Live!

8. THE LATEST SCIENCE.

In the opening paragraph of this article I intimated that I had been stimulated to compose it by some words found in a scientific work lately issued. Professor A. S. Eddington in *The Nature of the Physical World* concludes a brief discussion of our topic with the words: "It seems rather stupid to keep doing the same thing over and over again." He confesses that his dictum is derived mainly from prejudice.

But after all, is repetition so "stupid" as it seems? In smaller matters we could hardly get on without it. In walking, eating, drinking, working and smoking we do the same thing over and over again. And Nature, our mother, sets us the stupid example by the cycle of the four seasons. The ball of the earth is likewise stupid in keeping to its course round the sun and giving us day and night by revolving on its stupid axis: and so on.

But we must do Professor Eddington justice to recognise that these many recurrences are not necessarily eternal, though very prolonged. The clock of the universe is, he thinks, "running down," which brings to mind the complementary thought that it must have been "wound up" in an earlier epoch of its career. I will therefore conclude with an attempt to extract from this difficult book the Professor's views as they concern our theme.

9. SPACE, TIME AND MATTER.

Space as hitherto conceived—until Einstein—was equivalent to *void* capable of containing anything from a speck of dust to a universe; logically, it must be infinite, though this is inconceivable by the human mind. Now, in order to accommodate reality to the weakness of the human mind, we are advised to learn the idea of infinite space by thinking of space as the inside of a sphere. Thus it is limited, but we do not know its diameter, though it may be many times greater than the distance of the furthest known nebula. "That which is is a shell floating in the in-

finitude of *that which is not.*" So says the Professor, taking refuge in poetry. The point is that it is within the limits of this sphere that the world has to occur, or perhaps recur.

Time has not been so easily deprived of the character of infinity as space, and within its stream there is, so to speak, opportunity for recurrence—if only it were not so stupid. "There is a bending round by which East becomes West, but no bending round by which Before becomes After"—for which we must be grateful: we could not tolerate a completely bent universe.

The word *matter* now has no meaning, for it has been analysed by experiment and logic until it corresponds with *energy* in its myriad forms. I will conclude with a few paragraphs from Chapter VIII (p. 169) which I think will reveal the mind of modern science.

"The corridor of Time stretches back through the past. We can have no conception how it all began. But we imagine the void to have been filled with matter rarefied beyond the most tenuous nebula. The atoms sparsely strewn move hither and thither in formless disorder. Then slowly the power of gravitation is felt. Centres of condensation begin to establish themselves and draw in other matter. Star-systems . . . star clouds . . . stars. . . ."

"But no doubt can be entertained that the genesis of the stars is a single process of evolution which has passed and is passing over a primordial distribution. . . ."

"Biologists and geologists carry back the history of the earth some thousand million years. . . . The sun must have been burning still longer, living on its own matter which dissolves, bit by bit, into radiation . . . the beginning of the sun must be dated five billion years ago . . . and may continue as a star of increasing feebleness for fifty or five hundred billion years."

"But the ultimate decay draws nearer, and the world will at the last come to a state of uniform changelessness."

I am tempted to suggest that Professor Eddington has here merely described a *kalpa*, a world-cycle, as conceived by the thinkers of the East. He does not know how it all began, and he gives no sufficient reason inhibiting the belief that it will recur. If the universe rose from equilibrium and will reach it again we have already a repetition of *pralaya*. What has happened twice may happen over and over again.

10. CONCLUDING REFLECTIONS.

I perceive that the foregoing paragraphs, being mainly expository and critical, require some positive thought to follow and to justify them. A critic who finds it difficult to accept the quasi-scientific teachings of the ancients, the poetic dog-

matism of Nietzsche or the exoteric lectures of a modern professor, must not quail before the demand of the reader for some satisfactory alternative.

It is the common practice of investigators to test their mechanical instruments of precision; the lenses of microscopes and telescopes are polished and adjusted, and so forth. The human eye, too, must be unclouded, the hand steady, the mind clear and concentrated. This last condition is essential when the instrument is mathematical or logical—a fact which suddenly reminds us that many are incapable of using these intellectual instruments with any degree of accuracy. Also, with respect to the instrument of the imagination which is necessary for all intellectual pursuits—how imperfect it is in all of us, how little it penetrates into the unknown! And who will deny that another instrument has likewise to be employed: the sense for truth, the moral revulsion against error, deception, sophistry and delusive rhetoric? Finally, are we sure that our perceptive and conceptive faculties are equal to the task of knowing all we wish to know, much more, of omniscience?

The Indians knew that their highest philosophical flights were beyond the power of the generality and provided a "lower knowledge" in its place. The best could only be known by *sruti*, revelation, to which *smriti*, scripture, was a poor guide. Moral discipline was the prerequisite to all kinds of "higher knowledge." The Greeks held similar views. In spite of his wonderful logical powers, Plato admitted that "the idea of the good" came as a flash of intuition and was incapable of verbal expression: and so down the ages spake the greatest men.

Modern Philosophy, as it is generally timed to have begun, bethought itself of a wise precaution. Instead of assuming the precision of its instruments, it turned upon them a critical eye and among them ventured to look closely into the Human Understanding. Being unsure of reason they invented mathematics as a kind of mechanical reasoning. Descartes, Spinoza, Leibnitz, Locke, Berkley and Hume, each in his way analysed the human mind and found it out to be a poor thing. It was left to Kant to make the grand discovery which since his time has been almost forgotten. Now is the appropriate moment to recall it.

Space, as perceived, is of three dimensions, and as logically conceived, is infinite. The mind cannot stop in adding to known space, but cannot imagine what infinity is like. Which then do we next—deny infinity or doubt the powers of the mind?

Time, as perceived, is the measure of movement and of something more subtle—duration. We can easily add to time, and, having started, cannot stop until we reach the conception of infinite time, where the mind breaks down again.

Matter, in Kant's day, had not been decomposed into energy, but was represented in philosophy by causality, the principle which provides a mechanical cause for every effect.

In Kant's analysis of the human understanding he found that he could think away object after object until he had reached an empty universe, but he could not think away Space itself. He could stop the clock of the universe in imagination, command all to stand still, but he could not think away Time itself. He could think away matter, but the mind cannot conceive of anything happening without sufficient reason.

What did Kant next declare? That Time, Space and Causality, since they cannot be excluded from the mind—though all else can—are the *a priori* elements of the human understanding. They belong to the *mind*, which cannot think of anything without thinking of them: they are in the first place subjective. They are the frame of reference into which we place anything we can perceive or imagine. Consequently, we give to everything we perceive or conceive the *a priori* elements of our mind. Every object must occupy space, must endure or move in time, and must be subject to causality. So says the human understanding: but is it really so?

Kant constructed two world-views: the Empirical, employed by the practical reason, and the Transcendental, employed by the pure reason. There is, however, only one real world whose nature we seek to know. And since, by its limitations, the mind shuts us out, partly, from the real world, is not our main problem transferred from physics to psychology, and thence to occultism and mysticism?

I conclude, therefore, that a knowledge of the properties of Time, Space and Matter, and whether or not there is Eternal Recurrence, waits upon the development of the higher powers of the human understanding. If we could but abandon our assumption that man is complete, and his understanding sufficient for all purposes, we should realise that the primary problems are ethical and psychological, not physical and political. That is the path of human progress. We must seek first the Kingdom of Heaven!

SOME INDIAN DEVOTEES

By HELEN MARY BOULNOIS

THE BOOKING CLERK

"Though one devotes himself to many teachers, he must take the essence as the bee from the flowers."—APHORISM OF SANKHYA.

ARRIVED on the cool, tessellated floor in a bedroom of the great hotel, I thought of my railway reservation, and, descending in the lift to the large open entrance, was directed along the passage to an office. Though lights were not yet needed, dusk was falling, so that entering in the gathering gloom, I was startled into falling back at the sight of an Indian behind the counter.

A red smear between his eyes was outlined by an arched yellow mark, surrounded by a ring of white. This was no freshly-made gash, but simply his caste mark. There were plenty to be seen on men and women in the streets, and rallying rapidly I advanced to ask about trains to Lahore.

Who can untangle the ravelled skein of Hindu beliefs? So many gods, castes, conflicting ideas, such multitudes of names, such fantastic legends; yet only just landed in India I was already deep in the entrancing lore of the land, talking to a business man selling tickets, consulting time-tables, totalling up fares—but a devotee.

He came from Benares, the Holy City, a Hindu. We talked of the things that mattered most to him, so soon as he saw—and he saw quickly—that sympathy and interest were bent upon his beliefs.

That morning he had risen before the sun and walked bare-footed over burning ashes. Only one day in all the year was it the right thing to do, that day. Upon any other day his naked feet would burn; but no, his feet were not burned nor even scorched, yet the ashes were red-hot, had been long prepared with slow burning. He and others had done this incredible thing. I was buying a railway ticket from a man whose feet had trodden unhurt red-hot, burning cinders. Was this a half-naked fanatic, self-hypnotised with mad excitement? No, a business man, a clerk in an office.

"I pray much," he said, in the same voice in which he had given me time-table information, with the same reality and quiet intention. "I read much. I read the *Bhagavad-Gita*, God's book. What do I learn? Contentment," his face shone with it.

“That is what shows in one’s life, if one has gained the true key to religion.”

He looked up the passage to see if others were coming, and, deciding that for a few minutes we might be alone, he returned behind his counter. From a shelf above his head he carefully lifted down a Huntley and Palmer’s biscuit tin, withdrew the lid, set it on one side, turned it to me that I might see its contents.

It was a tiny shrine.

Several gods were grouped there in brightly coloured glass, unmeaning to me; but I could tell from his attitude that each was a Personification in his eyes, and I longed to know their history, their inward meaning; but, as I began to question him, in came someone for tickets and reservations. The tin lid slid back quickly.

“Train to Delhi?” Business recommenced. After waiting some little time, only to see fresh arrivals in quest of tickets, I went back up the long passage to the lounge, where a jazz band was in violent action, and began to understand why some seek the solitude of the recluse.

Sixteen months later, on the eve of departure again in Bombay, I thought of the Hindu, and sought him in his office. He was there; but his caste mark was almost invisible. He seemed depressed. Not until he took me secretly behind a screen and showed me his tiny shrine could I be sure that it was he.

This time, looking within the miniature temple in its humble tin case at the glass figures, I knew them all. Rama with Sita, his wife, on his knee, his brother beside him, while faithful Hanuman, “the Monkey-God,” as tourists call him, stood on the step beneath him. A picture hung on the wall above of Krishna with a happy dairymaid. He was a worshipper of Vishnu, the Great preserver, and saw behind each little figure of the old-world legends a differing branch or representation of the One great living Action, holding all in life:—“It is not born, nor doth it die.”

While we stood there talking in low tones of these things, contentment shone once more in his face.

Back in the outer office, he said:—

“God will bless you, and I shall pray daily for that one with heart big enough to know God even by the way we Hindus worship Him. You may ask, ‘what are these Idol-Gods?’ But

we—we believe on One great Supreme God, above all and in all, so that if we are good enough and pure enough, a Hindu too may say, 'but here is God.'” He pointed to his breast.

“If you want to go right on top Taj-Mahal Hotel,” he continued, “you take lift. First you come first story, then second story. Not till you pass all stories can you come to the roof. These Gods in shrines, they first story. We must go first to them if we would climb higher.”

He had walked again on the red-hot ashes.

“How long is the hot strip?” I asked, for since seeing him I had watched men doing it.

“Three hand lengths,” he replied, and measured with his bare arm on the table from his elbow to the tip of his fingers three times.

“You could do that in three strides or even two,” I remarked.

“No, no!” he shook his head and hand. “That not allowed; I show you how to walk.”

He came out before the table and placed one bare foot, heel firmly against the toes of the other.

“This is how we go.” He fixed a naked heel alternately against each set of toes. Broad silver rings were on each big toe.

“Why have you moved your shrine?” I asked him.

His face clouded.

“Manager ask it. You see, young men evenings drink too much in bar, then come in here, make mock of shrine, throw things about. . . . No, not British officials, they never! But travellers, men from all over world, young men not know India. . . .” He spoke quite gently. “Best put it back there. They never see.”

Like a dirge his last words rang in my ears. So many worlds, so much to learn, but . . . do we see?

THE SIKH DOCTOR.

“The sea is one and not other in its waters, though waves, foam and spray differ from one another.”—BRIHAD UPANISHAD.

CHIPMUNKS, maligned with the name of tree-rats, ran up and down tall trunks and hid in over-hanging foliage. Bright flowers gladdened the garden. Huge carrion birds, wings strong and dark as eagles, swooped against blue sky. Vendors displayed furs,

rugs, beads, embroidery. Fortune-tellers pleaded for interviews with ingratiating smiles. The prettiest gipsy rogue of a snake-charmer, a study in dust colour, swayed a pole on his shoulders whence were suspended round grass-baskets where serpents coiled. His pipe uttered plaintive notes. A miniature copy of himself, barely three feet high, dust-coloured sacking dropping from tiny limbs, lingered behind him, making the odd complement needed to the picture.

Among visitors that sought my sitting-room came a Sikh doctor.

He gave an account of his experience in hypnotism, putting boys into trance and making them relate things seen clairvoyantly while in that condition. The Hindus, back into dim ages, have used a Sanscrit word, meaning much the same as our newly evolved expression, *sub-conscious*, the *Three States* being their term, or, to coin a clumsy word "*Three-statedness*," whereby the human mind passes into that state of consciousness where time is not, and space is not. The mind attains the elasticity and poise of dwelling equally in present, past and future, and travels to (or discerns at) any distance. An internal perception develops. There is a power by which eyes see within, ears hear within, and knowledge knows within. According to him and to their tradition, the physical seat of this power resides between the eyes.

Now mark, this puts the prescience or knowledge within the observer. He does not become so negative as to allow another personality, presumably able to know facts on a material plane, to take possession of him and communicate this knowledge to him. Alone, within his own physical frame, he knows. He does not reason nor deduce, but instantaneously and correctly knows things deep within himself by virtue of this "three-statedness." This is the seat of all knowledge, the state of consciousness in which we are accustomed to say (but he hastened to add, cannot know) that God abides.

The doctor was insistent on the necessity of charging the atmosphere with sweetness before putting the boy into trance. He was strong and positive on the responsiveness of atmosphere to take and hold some serene holiness. The air is sentient, alive in every particle. So sensitive is its livingness, it not only can, but must throb with sympathy.

Sweet serenity should dwell in the air about him and ensure the child from harm, not only from that of passing influences

in the without, but also from those stray impulses, possibly inherited, that might rise in himself.

He gave me several instances where accurate information had been obtained of people at far distances, of illnesses described, of accidents and occurrences shortly afterwards verified.

A student, not hearing from his father in a distant city, asked him to hypnotise a boy who described the man lying ill, with anxious faces around him. The student wired to a doctor who went at once to the house and was able to relieve and save him.

In answer to inquiries as to whether this hypnotic condition had no ill effect upon the boy, he told me of one little fellow who complained that he forgot his lessons. He believed this to be the result of telling him to forget all that had passed while under the dominion of the trance, intending the order to refer solely to the boy's experience while in that condition. Next time he took care to word the command more explicitly, adding that he was to remember his lessons; after which he had no more trouble with his memory, and he affirmed that this trance condition left no trace.

He asked permission to attend a discussion that evening among Indian students, and would have liked to make experiments on some of the young men present; but they had come together for other purposes.

The argument happened to stray upon the consciousness of matter. It was said that not even matter was dead and inert, but had a life vibration too vivid, swift and minute to be perceptible to man.

A long, lean boy, almost concealed behind others, started forward and immediately identified vibration with consciousness.

"Do you mean to say this table is conscious?" he asked, hitting it with nervous knuckles.

The doctor, entering the debate, leant forward and stated that it was.

The youth hurled himself into the argument with a certain obstinacy about his eyes. All looked expectantly at the doctor to prove his case. His words were illuminating in the light they shed incidentally on the doctrine of transmigration of souls, while his method held the further interest of enabling one to watch knowledge transmitted by the ancient Oriental and classical method of teacher questioning pupil.

"Have you the same consciousness as a savage?"

"No."

"Has a savage the same consciousness as his young son?"

"No."

"Has his son the same consciousness as a young ape?"

"No."

"Has the young ape the same consciousness as an egg?"

"No."

"Yet they are all forms of life. There is a point so narrow where animal life ends and vegetable existence begins so that scientists cannot always declare which is which. We know they are alive, that is all. Trees too are alive. I am so conscious of life in the trees that I hear them whisper and talk and mark their murmuring as I pass below their branches. They too have a differing kind of consciousness, a higher kind of consciousness to the wood formed from the trunk, when man has cut it down and fashioned it to his own purpose. As for this table," he too hit it with his knuckles, "if you ask me to state mathematically what is the consciousness of this table, I might reply 'Zero'; but I should be compelled to add 'Zero plus.'"

The mathematical reference pleased the listeners and seemed to clinch the argument. Obstinacy faded from the boy's eyes. He nodded his head; while one caught a glimpse into their sense of an all-pervading life, more abstract, less bound to the ego than comes easily to the occidental mind with its closer clinging to individual personality.

THE INDIAN DOCTOR.

"A guest who departs from a house disappointed, leaves his own sins behind him and carries away the virtue of its owner."—HITOPADESA.

AN Indian doctor, educated on modern lines, was talking.

"I have no religion," he said. "On some points all say the same thing, on others they just fall out with each other. Some of the Scriptures contain interesting writings, but I do not attach myself. I try to help people, to heal them of pain, to be kind, that is all I can do."

A sweet nature shone from his eyes. He would not speak of his original people, but I knew him for a Hindu.

Asking about the Indian conception of subliminal consciousness, hoping to hear more of "three-statedness," I was disappointed. He told me with some ingenuousness that Freud had first discovered it twenty-two years ago.

Not wanting to hear what he had learnt in England, I urged him to say what was believed in India.

"I do not know much about it," he answered, frankly. "I have never studied on those lines. If you would ask me the difference between religion in the East and in the West, I should say that here in the East it means self-sacrifice and self-abnegation. That is what people learn and practise from religion. You might go to the poorest wayside hut, the man and his wife would not let you leave them until they had sacrificed something to give you. You must eat and drink although they will go hungry, and that they do because they are worshipping some God, have a picture in some corner perhaps to which they pray and that you would call idolatry, but it is because of that they are happy in sacrificing themselves."

His eyes shone. Kindliness radiated from this young man who had no religion.

LIGHTS

By PHYLLIS L. HUES

A SHIP passed by in the night,
And I know not whence she came,
But she had a thousand lamps alight,
A thousand lamps so burning bright
They shone like a single flame.
O, might I pass like a ship at sea!
A flash in the darkness I would be,
With fire of the spirit burning white
To pierce the unseeing world's dark night:
A lighted ship on an Infinite Sea,
And eyes on shore would follow me.

“AUROSPECS” OR SEEING THE INVISIBLE

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

A FEW years before the war there was published a very remarkable book by the late Dr. Kilner, who at one time was Electrician to St. Thomas's Hospital, London. A second and enlarged edition, which is still in print, appeared in 1920, shortly after its author's death. In this book Dr. Kilner explained a technique whereby an atmosphere, aura or halo can be observed surrounding the human figure. The method is relatively simple, entailing nothing of an "occult" character, though requiring punctilious attention to all the details in order to obtain satisfactory results.

The subject under observation, who is required to be nude, is placed against a black screen in a dimly lighted room, the light being just sufficient for the body to be distinctly seen. The observer prepares his sight by gazing for a few moments at a fairly bright light, preferably a north sky on a sunny and cloudless day, through a screen containing a solution of a peculiar blue dye known as "dicyanine," and then immediately, before the effect of the light coming through the dye-solution on the eyes wears off, makes observation of the subject.

According to Dr. Kilner, the effect of using the dicyanine screen is cumulative, and after a time it may be dispensed with. Practice in observation renders the aura far more distinctly visible. In particular, a narrow black (transparent) band between the body and the aura, which appears like a bluish grey mist, can be detected, and, more especially by observing the aura through a screen containing a dilute solution of carmine, it can be divided into two distinct portions, the inner portion presenting a striated appearance, the outer being of a more nebulous character.

Dr. Kilner devoted many years of his life to the study of this remarkable phenomenon, and the second edition of his book contains the record of numerous experiments of very great interest. In particular, the presence of certain diseases, such as epilepsy and hysteria, was found to be indicated by certain peculiarities in the aura; and it was discovered that certain subjects, more especially women, could produce changes in the aura by an effort

of will, causing rays to issue from the body or the colour of the aura to alter.

In his experiments Dr. Kilner used an ordinary cell of optically ground glass, shaped like an excessively narrow box, containing an alcoholic solution of the dye. This has obvious disadvantages. To fill it, a rather large amount of the solution was required, a matter of importance in view of the very expensive character of dicyanine*. Moreover, such a cell could not be placed so as to prevent white light reaching the eyes from the sides; and, failing some special precautions, there was danger of a similar exposure of the eyes to white light between the moment of ceasing to gaze at the sky through the screen and that of commencing to observe the subject.

An ingenious little invention which Mr. H. Boddington has recently placed on the market under the title of "Aurospec" is, therefore, of considerable interest. This may be described in few words. It consists of a pair of motor-goggles fitted with double glasses between which the dye solution is placed, very little of it indeed being required. The goggles are so constructed as effectively to shield the eyes from white light reaching them from the sides, and provision is made for ventilation in order to prevent accumulation of moisture on the glasses.

Some particulars may here be noted concerning dicyanine, a remarkable quinoline dye of highly complex constitution made by an elaborate process in Germany by Meister Lucius & Bruening.† The substance forms blue crystals which are soluble in either alcohol or water. Solutions appear reddish purple by transmitted light, but a very dark greenish blue by reflected light. If sufficiently diluted, however, they become a beautiful blue in colour. The dye is used in spectrophotographic work, as it imparts red sensitiveness in an extraordinary degree to silver bromide plates, for which purpose a solution of the dye made by dissolving one part of dicyanine in 1,000 parts of alcohol, and then diluting one part of this solution with 50 parts of water is employed. I mention these figures to indicate the extraordinary potency of the dye.

There can be no doubt that gazing through a screen of dicyanine affects the eyes. If an object is focused under a delicate

* The present price for one-tenth of a grain (a little over one three-hundredth of an ounce) is 12s. 6d.; the pre-war price for the same quantity was 4s.

† British Agents, Agfa Ltd., 91 New Oxford Street, W.C.1,

microscope before and after gazing through a dicyanine screen, it will be found that the two readings are not the same, the effect of the screen being *apparently* to change the focal length of the eye, rendering one somewhat short-sighted. Dr. Kilner's suggested explanation of how dicyanine enables us to see the aura is intimately bound up with this fact. By shortening our sight, it enables us to focus rays of light which are normally invisible.

Dr. Kilner's work appears to have received far less attention in scientific circles than the importance of his claims would seem to have warranted. There was, if my memory serves me correctly, a favourable review of the second edition of his book in *The Medical Times*, of February, 1921; but speaking generally, medical men appear to have disregarded it. In spiritualistic and theosophical circles, however, Dr. Kilner's work aroused a great deal of interest, though how far the aura made visible by dicyanine can be equated with one or other of the many auras postulated by theosophic theory and claimed to be visible to clairvoyant sight remains a moot question. During the war, dicyanine was unobtainable in this country, which fact naturally hindered research; though it should be added that there seems no good reason why this dye alone should possess the property in question, and I gather, as a matter of fact, that Mr. Boddington is using a mixed dye in connection with his "aurospects" already mentioned.

Way back in 1911, I had the pleasure of witnessing a demonstration by Dr. Kilner, of which a report was published in *THE OCCULT REVIEW*; and I have no hesitation in bearing witness to the genuineness of the elementary phenomena and to the fact that they are not, as some have supposed, the result of mental suggestion.

As to the explanation: that is another matter.

In 1911, I hoped to carry out some independent experiments with dicyanine screens; but, for various reasons was unable to do so at the time. Mr. Boddington's invention has, however, enabled me at last to fulfil this intention.

The results so far obtained are of a rather disconcerting character, and I propose giving a report of them here and now, in the hopes that others will take up the investigation of the phenomena and publish their results, so that from a pooling of all available information the puzzle of the human aura may perhaps be solved,

I find, as in the early demonstration given by Dr. Kilner that I can see the aura, using the stipulated technique, very distinctly in the form of parallel bands of haze between the fingers of the two hands when these are held an inch or two apart, the band behaving as though it were an elastic substance connecting corresponding fingers when these are moved either further apart or at different levels. At times, too, each finger seems to be surrounded by a haze. I can see the aura, but less distinctly, under the arms when these are held akimbo; and very vaguely around other parts of the nude body. This is more or less in accordance with Dr. Kilner's statements concerning the development of auric sight, long practice being required before the whole aura is distinctly seen and its different parts distinguished.

The extraordinary distinctness of the aura between the fingers however, suggested to me that it might be worth experimenting without the use of dicyanine, merely observing the hands held in the correct position against a dark background in a dimly lit room. Under such circumstances, I have found the aura to be easily visible. To guard against the possibility that this might be due to some peculiarity of my own sight, I essayed the experiment with three other persons as observers, two of whom, it should be noted, have never looked through a dicyanine screen. In each case the aura was seen.

Still more remarkable was the result of some experiments with a pair of artificial fingers, cut from a piece of white cardboard. These also showed an aura, similar to that observed between real fingers, which was easily visible, especially after using the "aurospecs."

There can be little or no doubt, I think, that this last phenomenon is due to a species of optical illusion. The old adage that "seeing is believing" is one of the least true of many misleading old sayings. A very large number of optical illusions are known, produced by various means, such as the construction of the eye or the nature of light itself, but having nothing in common with illusions which are the result of self-suggestion, except their illusory nature. This particular illusion may be due, perhaps, to the relatively bright character of the fingers or cardboard, and also to their curved surfaces causing an accumulation of light rays. The fact that observation of the finger aura is the first step towards observation of the complete aura suggests that the whole of the phenomena may belong to the domain of optical illusions. If so, how are we to explain Dr. Kilner's

correlations between specific diseases with specific variations in the aura ?

One way out of the difficulty would be to say that Dr. Kilner was a clairvoyant, and that his experiments with dicyanine were merely the means that led to the development of his clairvoyance. It is a theory that will appeal to some, but it would not have been accepted by Dr. Kilner himself.

I should here say, perhaps, that Mr. Boddington does not accept all Dr. Kilner's views concerning the aura and the process whereby it becomes increasingly visible as the result of continued experiment. Dr. Kilner was convinced of the objectivity of the aura, and sought for purely physical explanations of the various phenomena he observed. Mr. Boddington rather takes the view, I gather, that whereas the preliminary phenomena may belong to the realm of matter, these are merely the first step to something of a more transcendental character. The use of the dicyanine screen, so to speak, accustoms one to seeing the invisible and thus facilitates the development of those psychic faculties which are connoted by the term “clairvoyance,” the physical emanation or aura which the dicyanine makes visible being but the scribe's crystal wherein the visions of the soul are made manifest.

Out of the conflict of opinion arises most definitely the need for further research. Is there a physical aura over and above effects which can be accounted for in terms of optical illusion ? Dr. Kilner's claims are far too important to be ignored. If the aura is a fact, it is a fact, not only of prime theoretical interest, but also one of great practical importance. Fortunately, the invention of “Aurospects” renders research the more easy, and it is to be trusted that the matter will not be neglected. One improvement I think Mr. Boddington might make in his apparatus, is the provision of some means whereby the glasses could easily be emptied of one solution and filled with another. This no doubt would add materially to their cost ; but there are probably departments of research apart altogether from that of the question of the aura where such glasses might be of service. I should mention that, owing to the danger of uninformed persons imagining that the mere purchase of a pair of “aurospects” converts the buyer into a clairvoyant able to diagnose disease, Mr. Boddington stipulates purchasers shall also obtain a copy of his specially-written Lessons on the Aura. Kilner's book, of course, should certainly be read by intending investigators.

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.*]

PROJECTION OF THE DOUBLE

To the Editor of THE OCCULT REVIEW.

SIR,—“A’s” criticism of the book *The Projection of the Astral Body*, which appeared recently in the correspondence columns of the OCCULT REVIEW is surely a fine example of inconsistency. Practically one-half of “A’s” argument is founded upon a statement which she credits to me, but which is the product of her own imagination. She says:

“It is generous of him to refuse to withhold this knowledge on the plea that he is not inclined to suspect others of acts which he would not do himself.”

That statement is nothing more or less than an interpolation, for I never made such a plea. “A” is merely misconstruing a sentence found on page xli which reads: “I would not have the cheek to tell others that a thing is too dangerous for them to try, but not too dangerous for me to try—because I do not think that I am so much wiser than they are.”

“A” next tells us that: “It is one of the most impressive facts that men incapable of mean, base, tyrannical actions, are unwilling to recognise that there are *others*—and this fact constitutes a danger.”

I deny the truth of this contention. I deny that men incapable of mean, base, and tyrannical actions (if they exist) are blind to the evil of others; it is anything but an impressive fact, and is another product of “A’s” imagination. Such men would be divine indeed—divine fools. Just where is the evidence of this “most impressive fact?”

Almost everyone who has studied the matter understands that protection from evil entities is both desirable and needed, but I do not consider “A’s” bell-jar idea something new or more necessary now than before, for astral phantoms (i.e., phantoms of the dead) have been roaming the earth-plane for countless centuries. I am at a loss to understand why “A” is so concerned over temporarily projected evil phantoms and has nothing to say concerning permanently projected evil phantoms. The latter, one would think, would be in a far better position to do mischief.

When one projects his astral body and sees, feels, and talks with spirits whose material counterparts have long ago disintegrated, whose material counterparts have even been cremated, he has (according to “A”) very unstable ground on which to base belief in immortality! It is really amazing that “A’s” imagination cannot

conceive of immortality based upon such first-hand evidence, especially when it is so active on other matters. "A" knows she is immortal because "many waters cannot quench love"!

"A" says that my experiments in astral projection do not modify my conclusion that life is a curse. Then "A" should have no objection to following in my footsteps.

"A" is making *experiments* of another kind—experiments in "Love, which neither pain, nor fear, nor loss, nor rejection, nor all the tragedy of life can quench." It is strange that such a super-powerful Love exists in a world filled with pain and tragedy. "A's" very words corroborate my own conclusion, that life is a curse! Further, one would be inclined to think that "A's" all-conquering "Love" would be more than an "experiment," and it apparently overcomes everything but "intrusion by evil entities."

"A" hints that I do not know the meaning of "Love's Immortality," and I admit that I don't. Nor does anyone else!

As might be expected, "A" brings up the age-old argument about the dangers of interfering with Nature's Laws. Just who knows what are Nature's Laws? If we are endowed by Nature with the powers of Projection, who can say we are interfering with Nature's Laws? We might consider that taking a bath is not allowing Nature to take her course. Is it Nature's Law to wear clothing, to build bridges, to use soap and water, to use electricity and light darkness? We progress only by interfering with Nature's Laws.

Sincerely yours,

SYLVAN J. MULDOON.

SEERSHIP AND MEDIUMSHIP

To the Editor of THE OCCULT REVIEW.

SIR,—The recent article in the OCCULT REVIEW by Mr. E. C. Merry under the above title has interested me greatly, and I desire to offer a few comments upon it.

May I premise by remarking that I became a student of Theosophical literature thirty-five years ago, and have also read some of Dr. Rudolfe Steiner's works published by the Anthroposophical Society. In addition, I have been an investigator in psychical research for about forty years, the last thirteen years being the most intensive in that work. A few days before reading Mr. Merry's article I wrote the concluding chapter of a book narrating some evidential experiences that have come my way. Thus, I do not approach the subject of the article without *some* knowledge of the teachings desirable from both Theosophy and Anthroposophy, and a practical experience of psychic phenomena.

I have not had the opportunity of reading the series of lectures by Dr. Steiner to which Mr. Merry refers, but the summary of them given

in the article conveys clearly to me the main point upon which I desire to comment.

I do not question that spiritual illumination is obtainable by the process of "intensification of the normal consciousness," advocated by Dr. Steiner and, apparently, practised by Mr. Merry. Nor do I—by reason of my own personal experience—doubt the possibility of deception in trance—mediumship of the kind specifically indicated in the article. Where I find myself compelled to join issue with Mr. Merry is upon the point that no provision is made (so far as I can see) in the comparison of "Seership" and "Mediumship," for any other form of mediumship than that in which, to use Mr. Merry's own words, "the medium has obliterated his ego," with the consequences postulated as an inevitable result.

My own experiences have invariably been confined to the position of a critical observer, always in possession of normal consciousness, taking careful note of such phenomena as may have been produced. These have included the study of trance-mediumship in which, so far as I have been able to judge, the ego of the medium has been "obliterated" during trance. In the majority of such cases the results predicated as inevitable by Mr. Merry have not been apparent. I do not wish to stress this point; I would merely say that what he regards as unescapable I would consider as a possibility; it may certainly happen, but it is not a *necessary* corollary. That is all.

The real difference between us—if I am to accept his definition of mediumship as intended to cover the whole ground of mental phenomena—would be that he has left out of account types of mediumship which certainly do not fall within his category, because in the types I have in mind the ego of the medium is *not* obliterated, but remains in full possession during the whole of the phenomena.

I can speak of one case with positiveness—the mediumship of my wife. We worked together unbrokenly for seven years, from 1916 till 1923, during which her mediumship included automatic writing (without the faintest knowledge of what her hand was writing), clairvoyance and clairaudience, and from first to last she was in possession of full, normal, physical consciousness.

I am, Sir, Yours obediently,
T. A. R. PURCHAS.

WHO SHALL JUDGE?

To the Editor of THE OCCULT REVIEW.

SIR,—The subject of "H. P. B.'s" personality (and teaching) appears to occupy the minds of your readers to the extent of occupying much space, and much erudition is evident in discussions around her and her work. Few, however, are convinced by such argument, either for or against a favourable judgment.

It is the fate of all who seek to interest the world-mind in the deeper matters of true spiritual evolution to be misinterpreted by lesser minds. To be misunderstood is inevitable, whenever the expression of faith or knowledge passes beyond accepted formula.

Most persons who gain some conception helpful to their own mentality, are apt to think that conception should be accepted by everybody else. Madame Blavatsky alienated many by a strong and amazing exterior, but it is well known she was utterly indifferent in regard to the mere personality, and no standard should ever be applied to her, as applied to ourselves.

How much judgment may err we all know. Pardon a personal reference. A lady who has, on many occasions, heard the present writer speak in public, recently came into personal touch. Not suspecting the condemnation in this lady's mind, conversation led to an expression of faith—when she said, "I am glad to hear you say this now, because I used to say when I heard you speak, 'She is etc., etc., But what a pity she is an Atheist!'" An Atheist! an amusing error of judgment. May not the same thing occur in other cases? When one recalls the words of Shelley—"The Name of God hath wrapped all crime about with holiness"—one may well pause before using "the Name of God" to sanction our own particular views. Book after book is published giving views about "God," and about "Christ," the expression of human mentality to describe that which remains through all ages—unspeakable, indescribable, beyond all measure of human mentality!

According to the bias of the person speaking "God" is a "Judge"—a "Father" or what not!—words applicable to human limited conditions but not applicable to unconditioned Being. Those who realise this and refuse to apply terms of limitation to That which is beyond all the imposed limitations of human minds are termed "Atheists" by those who, all too readily, personify their "God," a reflection of their own person.

The same applies to judgment of personalities—"How can we gauge the whole, who can only guess a part? How can we read the Life, when we cannot spell the Heart?" These and similar queries remind us that our judgments are often premature, and founded upon insufficient data. Even "Cosmic Consciousness" becomes limited by any words used to indicate it. To become "identified" with "God" (the aim of mystics and saints) might seem unsullied bliss, till we realise that seeming "evil" is also part of universal consciousness.

Possibly the "White Robe" is not a garment that has never been smirched—but one that has been dyed black in the errors of human life, stained with the heart's blood of expiation, and "made white" only through that long and terrible expiation. Such stories

can never be written in words, but only in the Soul. In view of the stupendous implication of the Birth and Death and Resurrection of "The Christ" in Mankind, dare we interpose our puny minds in premature judgment? And yet, in every phase of Life the error of premature "knowledge" is urgently forced upon us. "To know God" is relegated to the background, while it is considered more important to develop faculties and graver facilities for the extension of our "powers!" Somebody whom we condemn as "Atheist" may be nearer than we think to the Centre and Source of Life, even while claiming no supernormal powers. Spiritual Vision reverses mundane judgments, and to urge our own desires, lacking submission to and acceptance of the Universal Will, may be a retrograde and not progressive motion. The worship of personality has become a mania, and "Fools found godlike in their own esteem, Tongues with self for their eternal theme," would supersede the one voice that "speaks to the Heart alone."

It was once the fate of the present writer to hear a lecture from the "Secular" platform, when a man, at one time a preacher of "The Gospel of Christ," summed up Jesus in opprobrious terms, of the same character as those applied to "H. P. B." Only he was "unamicable and inestimable," measured by the standards of His age—and the insults heaped upon that awful Being, incarnated for the world's aid, have surpassed any words applied to "H. P. B." or any other "Lover" of this mad Humanity! So do we err in judgment! May we not—most of us—write ourselves down "an unmitigated ass" when, in clearer Light, we review our past (—and present) judgments? When all our "tawdy rags" of "self-esteem" are torn away by some ruthless circumstance, then only, perhaps, shall we rightly estimate our "place" in the "ladder" that rests upon the earth, and reaches into Heaven.

Yours faithfully, "A."

SCIENCE AND SEX

To the Editor of THE OCCULT REVIEW.

SIR,—One welcomes *knowledge*, from whatever source, but if our *soi-disant* "occultists," "moralists," and "purity-mongers" in writing on the subject of sex exhibit an ignorance and intolerance almost as abysmal as orthodox religious bigotry, one may be pardoned if one regards their statements with suspicion.

Mr. Thomas Foster in a recent letter asserts that "sex-force is not an end in itself, and must not be considered as such and indulged in for mere sensual gratification. If the specific purpose for which it is intended is absent, it is wrong, and we must *abstain*."

What evidence has Mr. Foster that the human body is "ordained" to be used for any "specific purpose

The fact that we possess the sense of sight does not mean that we are "ordained" to read the Bible and regard it as the sole

repository of truth (as some religionists imagine), nor does the fact that we possess sexual energy mean that we are under contract with any hypothetical Higher Powers on Higher Planes to devote this energy to the exclusive production of offspring.

The desirability of conception is obviously dependent on the individual circumstances of the prospective parents: if they are physically or mentally defective, or impoverished, or if they are too busy to give the requisite amount of time to the proper upbringing of children it is clear that they should, in all conscience, *avoid* conception. But this does not mean that they must also avoid *normal sexual intercourse*.

The "moralist" and "purity-monger" are, apparently, either unable or unwilling to grasp the fact that sex in its material aspect is a purely physiological process, directly dependent on certain glandular activity common to all healthy adults, and is, therefore, neither moral nor immoral, being as natural as the desire for food.

Now it has been definitely and decisively proved by modern psychologists and sexologists that regular, normal sexual intercourse (in moderation, of course) is distinctly beneficial to the physical and mental health of the parties concerned, whereas suppression of the sexual instinct invariably results in nervous disorders, obsessions, mental instability, and, frequently, crime and insanity. Hence, it is unlikely that anyone in their senses will adopt the advice of the "moralist" and "abstain" from satisfying their perfectly normal, healthy, and legitimate desires.

But, to obtain sexual satisfaction and at the same time to avoid conception when undesirable, it is necessary to employ contraceptives, which are no more "unnatural" than wearing spectacles or artificial teeth.

Consequently, the "moralist's" recitation of pious platitudes such as "Unnatural vice—not birth control but *self*-control—frustration of Nature," etc., can be valued at their true worth, which is rather less than nil.

It should be noted, incidentally, that that much overworked and high-sounding phrase "self-control" does not, in reality, mean complete abstinence, as the "purity-mongers" erroneously suppose. Control, properly understood, means intelligent use of a faculty, implying *restraint* when necessary, and *action* when necessary.

Yours faithfully,

CLINTON GRAY-FISK.

THE PSYCHOLOGY OF SEX

To the Editor of THE OCCULT REVIEW.

SIR,—I was well enough aware, in a general way, of what to expect when I took your contributor, Dion Fortune, to task for making

statements that every well-informed person knows belong to the realm of discredited and exploded superstitions. The subject of inversion is a thorny and difficult one for some people from lack of scientific knowledge, but it is not made easier by the dogmatic nonsense of pretentious ignorance. Mr. F. C. Constable is the honourable exception, and makes the one intelligent contribution to the discussion.

Weiniger's theory, which he very appositely quotes, is, of course, a biological commonplace now. The quantitative theory of sex is very clearly and lucidly stated in that excellent work, *Taboo and Genetics* (Knight Blanchard Peters). Another admirable book also is *The Glands Regulating Personality*, of Dr. Louis Berman.

Dion Fortune, convicted of utterly erroneous and ignorant statements, by the results of fifty years of scientific research by medical men, biologists and psychologists of international standing, has no reply but a base and monstrous accusation of condoning "unnatural vice." It is not possible to conduct an argument with anyone who has recourse to such methods.

Yours etc., K. S.

SPONTANEOUS AUTOMATISM

To the Editor of THE OCCULT REVIEW

SIR,—The following verses must, I fancy, be some kind of automatic writing on my part. I remember holding a pencil in my hand in a slack period in a large business office in London. I have no recollection whatsoever of thinking them out or of writing them. For the time my mind was a blank. When I "came to earth" again these verses were before me in my handwriting, but curiously unsteady in letter formation.

Can anyone throw light on the matter? I am a powerful clairvoyant, but have never been to a séance or met any mediums.

Since the Morning of Time,
From out of the mists I have come,
And through æons untold,
From the long-buried cities of old,
Sweeping on to its ultimate goal
Has my Soul winged its way towards its Home.

Whence it came, where it goes, who may say?
Through ages forgotten it sped.
Through the æons, the Empires long dead,
It has come, like a spark from a fire,
A star from the firmament dark,
A lambent and smouldering spark
From the God-Head of all
Which all-goodness alone can inspire.

When Nineveh ruled o'er the world
 And Babylon gloried in sin,
 As a living and undying gleam
 It soared o'er the stream
 Of the evil and vice,
 The horrors to which they're akin.

And so through the ages it sped,
 And whither it goes the future alone will reveal.
 As a bird on the wings of the storm
 Is borne in from the night
 Through the portals ajar,
 So the soul is borne onward through Time
 But the End is ineffable Light.

I. T.

PRE-EXISTENCE v. REINCARNATION

To the Editor of THE OCCULT REVIEW.

SIR,—Your correspondent, J. M. MacDonald, by asking the question, "Who is likely to be right?" gives me an opportunity of getting to the core of the fallacy. Mr. MacDonald obtained his belief by means of independent study, yet when he met a lady who had been his wife in three previous incarnations, he confesses that neither of them remembered anything of their earlier incarnations. Our friend's knowledge of much that he relates rests on the information of a spirit-entity who claims to be a past earthly father of his.

It is well known that memory is always re-awakened when we touch again the scene or plane of former activities; that spirit-entities can recollect the details of earth-life although they may have lost their memory prior to the renewal of contact with the earth.

Aged people of this world having become tired of adult artificial consciousness, dropping back to the natural consciousness of early childhood, recollect the incidents of early child-life better than they do the events of intervening years. Therefore it is natural to ask what has gone wrong with the law of memory in the case of this thrice-wedded, thrice-murdered Atlantean, Egyptian Britisher and his conjugal comrade of these events.

Does Mr. MacDonald expect me to accept as an undeniable authority a spirit-entity whose credentials I may legitimately doubt? I have come across so many obvious impersonations that I accept with a grain of salt many of the high-sounding names claimed for the "Guides" of professing Spiritualists. If Mr. MacDonald has lived for the fellowship, communion and directing power of The Holy Spirit, that is more to me as a Spiritualist than all the fanciful claims of doubtful dignitaries.

I have no desire to hide myself behind the claims of "Guides," nor trade on the credulity of others in asking them to accept authority which can mean nothing unless they can have proved my integrity. We have to try the spirits and see if they are true, whether they have departed from, or *still have* a physical body.

To those who are best informed there are as many Spiritists or mere Psychics on the spirit-side of life as there are this side. The true Spiritualist realises the danger of the deceitful, the crude, the obsessing and ignorant practices of this counterfeit presentment of Holy Truth. It therefore follows that I am just as much likely to be right, or wrong, as our friend's "Guide."

May I respectfully suggest that the only acceptable authority is within ourselves? We may do well to listen to spirit-messages, but we are not just to ourselves if we are content merely to echo the thought or statements of others, whoever they may claim to be. Never could any *one* teacher know ALL the truth, never could any *one* teacher claim to be absolutely infallible; even Jesus of Nazareth is recorded to have said that those who remained behind him should do greater works than he. Did Gautama the Buddha, Zarathustra, Confucius, Moses or Plato presume to have pronounced the last word in spiritual ethics?

Theosophists, Occultists and many Spiritualists believe in old or elder souls, being such by reason of the fact that they have had longer experience before coming to this earth than others. If, as one may be continually told, he is an old or elder soul, is he not justified in giving to the world the benefit of all he has gathered before his incarnation?

If I seem to have digressed, it is only to meet our friend's final question. The professed Egyptian Guide may be no more than an elementary or earth-bound Astral-being playing upon the desires, imagery and suggestions of Mr. MacDonald's mind. Our friend's "belief" in reincarnation may be due to unsuspected hallucination drawn from racial or hereditary consciousness; it may be due to his intimate association with earth-conditions whilst pre-existing on the Astral-plane; or it may be due to an unsuspected power of Psychometry.

The true Mystic always allows of the possible truth of that which, in the diversity of other minds, seems unacceptable.* We cannot afford to be dogmatic, though to ourselves that which we express may be thoroughly axiomatic.

I trust the animating spirit of my mind will be accepted and reciprocated.

Yours Sincerely,
JOHN HYDE TAYLOR.

* That which Mr. MacDonald has written may be the partial expression of a truth coloured by personal pre-conceptions.

PERIODICAL LITERATURE

THE last issue of *PSYCHE* is relieved by one of Dr. F. G. Crookshank's caustic and vital communications. He has been absent too long from its pages and is refreshing and unexpected as ever, though his paper is more technical than usual. It is mainly on diagnosis and disease, and was read before the Cambridge University Medical Society. It is more than outspoken and fearless, abounding in subtle thrusts, all in the cause of liberation from fetters of old convention. To insist on the academic way of diagnosis as the only right way is like insisting that the distance between the earth and moon is so many miles and not so many kilometres. That fact that there are other ways is illustrated by examples of successful procedure on the part of a Chinese practitioner, collaborating with a medical missionary and obtaining cures. Another very curious article is on "biblio-psychology," otherwise "the science of books," and "the psychology of the business of books," as developed by Dr. Roubakine, whose name is said to be a household word in Russia. The laws upon which it is based are laid down at length, and biblio-psychology emerges as the study of (1) "The psychological types of persons engaged in the business of books"; (2) "Their labour and its psychological peculiarities"; (3) "The results of the labour"; (4) "The social environment in which these books are produced and distributed." It appears, however, that the Russian writer's *magnum opus* on the subject has remained so far in manuscript. A third article is on Consciousness and Reality, including a consideration of occult phenomena, telepathy, clairvoyance and so forth. We have attempted also to read Mr. J. D. Bernal's "Enquiry into the future of the three enemies of the rational soul," otherwise, the World, the Flesh and the Devil; but as a forecast of alleged things to come it appears to us a study in nightmare.

The *REVUE METAPSYCHIQUE* opens with a memorial notice of Baron von Schrenck-Notzing, by Professor Charles Richet, embodying an account in brief of the friendship which remained between them for no less than forty years, and citing their psychical investigations in common with the mediums Eusapia Palladino and Eva. Professor Richet affirms that Metapsychics has been raised into the position of a true science, thanks to von Schrenck, and that he will be held in honoured memory with Crookes, de Rochas, Myers and Oliver Lodge. . . . The renaissance of Astrology in French circles is proceeding at a great pace, and yet another periodical devoted in the main to this subject has appeared under the title of *LE CHARIOT*. It is described as a monthly review of experimental psychology and

occultism ; but whether it is discussing Psychics, Tarot Cards, or the deductive and experimental aspects of Chiromancy, the astrological point of view is not less evident than in a treatise dedicated to "the science of the stars," which makes its beginning in the first issue. There are two supplements produced separately, one on the Mysteries of the Hand, as Desbarolles worded it in now very old days, and the other an instalment of a *Dictionnaire de l'Occultisme Expérimental*. They are to be continued from month to month, and in conjunction with these gifts LE CHARIOT is of considerable dimensions and altogether an ambitious undertaking. . . .

L'ASTROSOPHIE was noticed in these pages when the first number appeared. It has been followed by two others, the place of publication being Tunis, where there is an Astrological Institute of which it is the official organ. The predominant subject is indicated by this fact as well as by the title, and one zealous contributor has deemed it possible to affirm that whatsoever is found in the universe belongs to "the sublime science of astral influence." It is to be understood, however, that there is an exoteric and an esoteric Astrology, the first being calculated to convince the judgment of the "native" as to its scientific character and claims, while it is said that the second should touch his heart and soul. Presumably it is no easy business to "astrologise" in the latter sense, for we are told that it demands not only an expert knowledge of psychology, but also "the science of the Casuist." Newman said that this is a great science, but if it is still taught in seminaries of the Latin Church their doors would not open to an astrological novice. . . .

M. Henri Durville, writing in the last issue of EUDIA, assures us that the existence of a soul of things is a certain fact for the initiate, because there is life in all, life always and everywhere. It appears further that if those who are initiates should attain the grade of mastery they could dissociate the molecules of bodies and form other bodies therefrom by a process of regrouping. This was attempted by the alchemists, and it is said that they succeeded from time to time. There follows an excursion into the meaning of alchemical symbolism ; and as regards its Three Principles—Sulphur, Mercury and Salt—we should understand that Sulphur is the male, Mercury the female, while Salt is a neuter body which is the agent of transmutation. The masculine body is the nucleus of the atom, while the feminine answers to the electrons. "The Marriage of the King and Queen, of Sun and Moon, recurrent in Hermetic literature, signifies the union of the male and female principles." This is obvious on the face of the allegories ; but M. Durville adds (1) that if matter be dissociated and its elements regrouped, subsequently the resulting product will be neuter and will change matter at the will of the physicist ; (2) that this has been accomplished by several chemists, including M. Jollivet Castelot. . . . We may pass therefore to LA ROSE CROIX of the indefatigable

alchemist ; but he is engrossed just now with the Religion of Science and the Science of Religion. His disquisitions thereupon have reached a seventh instalment, which offers of itself a great array of columns. It is dedicated to a comparison of official Latin Theology, with something denominated *la Théodicée Universelle*, possibly labelled by himself, as we do not seem to have met with it previously under this title. It is otherwise familiar enough and derives from many quarters. There are sub-sections on grace, on the Eucharist, and on the destiny of man after death. We appreciate M. Castelot's good offices in furnishing references by which his citations and some, at least, of his statements can be checked at need. It is to be noted that he affirms categorically "the essential identity of God and the world," but stultifies himself almost immediately by an allusion to the Divine Presence therein. The imminence of God in creation is not a Doctrine of identity. . . . M. Armand Bédarride has attempted previously to place a figurative interpretation on the language-symbols and avowed object of Alchemy. He has returned to this subject in a recent issue of *LE SYMBOLISME*. His thesis is fortunately brief, for it happens that the result is thin. The purification of our passions and emotions is said to be a Spiritual Alchemy and comparable to the transmutation of metals, while such transmutation is comparable to the "conversion" of Church terminology. M. Bédarride may find it possible to proceed further if he has recourse to Jacob-Böhme. Another and very different article from the same pen appears in the next issue of the same review, and we have read with interest the writer's account of satirical and symbolical sculptures which mediæval operative masons carved on churches, as well as his comments thereon. It should be noted, however, that some of his material was accessible previously in the works of Findel and Gould. . . . *LE SYMBOLISME* has other articles of interest, and we register agreement when one of them affirms that early heresies are of prodigious interest, for they illustrate the intellectual ferment in the midst of which Christian dogma originated and developed. We agree also with M. Oswald Wirth, who lays down (1) that the initiation of Craft Masonry is so far only of a ceremonial character ; (2) that adepts of the so-called Royal Art are a symbol only of that which they should become in reality ; and (3) that masons are initiated according to the dead letter of formalism, not in spirit and in truth. . . . *LA REVUE SPIRITE* presents St. Joan of Arc as the messenger of peace. The thesis does not sustain its claim and title, but it is excellent as a panegyric of the Blessed Maid of Orléans. . . . *PSYCHICA* gives account at full length of a work published at Warsaw by Mr. Norbert Okolowicz on Franck Kluski, of world-wide fame as a medium. It is said to be based on testimony obtained from 124 persons who have assisted at his séances and confirm the genuine character of phenomena occurring thereat. Kluski is a fervent Catholic and derives no material profit from his psychic gifts.

We learn from THE THEOSOPHICAL MESSENGER that so far back as June, 1928, Mr. Krishnamurti affirmed in THE INTERNATIONAL STAR BULLETIN that "there is no God except a man purified, and there is no power exterior to himself." Whatever may be intended and understood by the second clause, it is impossible to mistake the first. The same inspired writer has been credited, as we know, with at least one other definite statement to the same effect precisely. The MESSENGER informs us further that he has been challenged on the subject and has answered in a pamphlet on Understanding and the Law, giving further affirmations which may be tabulated in the following manner: (1) "I have never said that there is no God"; (2) "I have said that there is only God as manifested in you"; (3) "of course there is God"—apparently if held to signify "an Omnipotent, Omniscient, Supreme Intelligence"; but (4) "I prefer to call this Life." Mr. Krishnamurti has an inalienable choice of terms, on the understanding that he will take the risk of using them, and it happens that he makes shipwreck of his previous dogma; "there is no God, except a man purified." On the contrary, if God is all Life He is wheresoever and in whatsoever life is manifested, in the burglar pursuing his trade as well as in the converted burglar. These things are obvious and would not be worth reciting, except to illustrate our previous statement that Mr. Krishnamurti's views on any and all subjects are apart from consequence. The MESSENGER says, "Give him time," presumably because he may unfold and justify himself; but we think that he is likely to be impaled yet more completely on the horns of his own dilemmas.

THE JEWISH QUARTERLY REVIEW has reached us from Philadelphia, U.S.A. and it may be almost said that scales have fallen from our eyes in the contemplation of its records of research and its evidence of intellectual activity in various and many directions, extending over a period of nearly twenty years. It is a revelation of what is done in America. There are articles on Spinoza and his relation to Jewish thought, on Arabic Literature, on the Historical Topography of Ancient and Mediæval Syria, and on the discovery of a Third Vowel Point System, denominated Palestinian, in addition to the Babylonian and Tiberian. It is like the opening of an unknown region, but we remember that we owe to America that great monument of learning, the *Jewish Encyclopædia*. . . . ANTHROPOLOGY begins its fourth volume with a study of Cosmic Forces in the Being of Man, by the late Dr. Steiner, and Carl Unger presents Anthroposophy itself—meaning the subject at large, conceived in Steiner's mind—as a message of the spirit. It is otherwise "a knowledge produced by the Higher Self in man." There are papers also on the origin of man, on the principles of curative education, and on the human soul in sleeping, dreaming and waking.

TOPICAL BREVITIES

PRESENTIMENTS OF DEATH are rarely so vivid and accurate as the following, for which the *Okkultistische Rundschau*, of Chemnitz, is the authority: A musical composer and conductor, M. van Hovre, while conducting a concert at Geneva, suddenly called on the orchestra to play the Dead March. Naturally they demurred; but when at last they reluctantly complied, the first bars had scarcely been played when the conductor fell dead to the floor.

A WORKMAN, named Kazlovatz, sought admission to a hospital at Karlowitz, stating that he was shortly going to die—on 26th September, at three p.m. The doctors, believing this to be a mental case, kept him under observation. On the fatal day Kazlovatz announced: "In two minutes I shall be dead." At exactly three p.m., the time predicted, he suddenly expired—from heart failure.

OPEN-AIR PROPAGANDA on behalf of Spiritualism was inaugurated under the banner of the Spiritualists' National Union on Clapham Common. It is hoped that further open-air meetings in the London parks may be arranged. Anyone interested in such intensive propaganda should communicate with the Spiritualists' National Union, 162, London Road, Manchester.

RAISING THE DEAD apparently is a feat which presents no difficulties to the Moscow doctors, Andriev and Kuliabko, who not only claim to have successfully brought to life again dogs which were killed by injection of diphtheria germs, but also—and this in the presence of a group of medical students—to have brought back to life a man who had been dead for several hours! The method is said to consist in the injection of a solution containing ingredients which so far have not been disclosed, except so far as adrenalin is a component part.

THE OBSOLETE LAWS under which practising psychics and spiritualists suffer were the objective of an active political campaign under the leadership of Sir Arthur Conan Doyle during the recent Parliamentary elections in England.

AN ANNUAL MEMORIAL LECTURE to perpetuate the memory of the late F. W. H. Myers, the distinguished psychical researcher, poet, and classical scholar is to be instituted. With "D. G.," in *Light*, we too, could wish that his poetry were as well known as his book on *Human Personality*. To his other qualifications we would add that of a Christian Mystic; for who but a mystic could echo the burning fervour of devotion as depicted in the immortal lines of his *St. Paul*?

THE OCCULT POWERS OF THE APACHES is borne witness to by the American Indian scout, Deesh-O-Hay, in the *Los Angeles Times*. "Having heard Deesh-O-Hay," says Mr. Harry Carr, who is responsible for the communication in question, "I understand now why the Apaches could always lick ten times their number in soldiers, and

were never defeated except by other Apaches. They relied upon psychic forces not known to the white races." Their method, broadly, was to hold the thought of incapacity and failure against the common foe. Primitive black magic, of course, and easily circumvented by the higher type of occultism which contacts the spiritual realm.

THE O. E. LIBRARY CRITIC continues to feature the series of articles by a British student in which are given in parallel columns the original teachings of the founders of the Theosophical Society, and those current in the Society to-day. They tell their own story, so that further comment is needless.

THE MIRACULOUS CURE of Dorothy Kerin which made such an impression some years ago appears to have been paralleled in the case of a Bedfordshire man, for five years confined to his bed through a dangerous form of valvular heart-disease. Mr. Saunderson, the man in question, describes how a filmy figure approached his bedside and bade him rise—which he did, and found he was cured.

A GERMAN PROPHET, Herr Joseph Weissenberg, appears, according to the *Sunday Express*, to have been "misinformed by the Archangel Gabriel, who told him that on May 25th, England would sink beneath the waves."

THE MYSTERY OF THE "MARIE CELESTE," which so exercised the public mind in the 'seventies,' has at last been cleared up—by the last survivor of the vessel which, it will be remembered, was found derelict without a soul on board. The story was a sham, concocted expressly for the purpose of claiming the salvage money on a derelict ship. It is difficult to decide whether it is better to admire the ingenuity of the numerologists who endeavoured to trace in the incident a proof of Divine advent, or to be sad over the misdirected energy which labours on such false premises.

THE RECRUDESCENCE OF EARTHQUAKES after an interval of quiescence has been a feature of the news published in the Press during the past few weeks. The activity, however, has scarcely been sufficiently remarkable as to warrant the claim that it vindicates the ancient prophecy of Nostradamus. Both Italy and Central America, however, suffered rather heavily.

THE "JOHNISTS," a Russian religious sect, were, according to the *Star* (London) of May 13th, responsible for a remarkable tragedy. This sect regarded Sovietism as a visitation of God for their sins. They decided to offer up a human sacrifice. Everything was prepared, but while the sacrificial victim awaited his death, the sight of the other two principals in the drama kneeling at prayer proved too much for him. He changed his mind, and snatching up the sharp knife destined for his own throat, dispatched his colleagues and fled. He will be tried for murder; and Russia remains undelivered.

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SANE OCCULTISM. By Dion Fortune. Crown 8vo. 192 pp. London : Rider & Co. Price 5s.

THIS volume contains seventeen general essays on various aspects of occultism, prefaced by two chapters of an introductory nature. With the skilled lightness of touch of an experienced writer, the author puts before readers who have just begun to consider the problems of occultism a number of issues which sooner or later they must examine. From a fund of essentially common-sense advice, the reader is offered guidance and help in selecting a method of study. Certain differences are touched upon in explanation of various phases of occult study liable to be lumped together by the unlearned under the heading of superstition—until they know better.

Without venturing in this volume into any profound degree of study, and with no particular revelation to offer, the author nevertheless does put into print a number of things which needed defining and publication : things that are sometimes " taken for granted " and as often taken in the wrong way. With her views on the problem of authority no balanced student will differ : yet many have had a hard struggle before they could see the wrong they did themselves in yielding to pontifical and imperious demands for undeviating obedience in all things occult. On many other phases, there is a stimulating suggestiveness that is characteristic of one who seeks to arouse thought, rather than the soporific suasion of those who would deaden it.

One does not agree entirely with all that is said ; nor with the chosen way of saying it ; but we shall certainly find little to quarrel over in this useful introductory volume for students.

W. G. RAFFÉ.

THE SYMBOLIC MEANING OF THE STORY OF KING ARTHUR AND THE BOOK OF THE FELLOWSHIP OF THE KNIGHTS OF THE ROUND TABLE. Crown 8vo., 80 pp. Each volume 2s. 6d. Illustrated. Published by the Fellowship of the Knights of King Arthur, at Tintagel, Cornwall.

THESE two nicely produced and cheap volumes indicate the foundation of yet another " Fellowship." This one is based on a sympathetic study of the inner symbolism and meaning of the British legends of King Arthur. We have been told that our occult learning must sooner or later be founded upon a tradition that is Western rather than upon one that is alien to our blood. Exactly where Christianity stands under that statement is never made clear. We have also seen certain ramifications of one or two societies make some attempt at utilising the knightly traditions as a basis for the education of young people.

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The Fellowship and its books appear to be anonymous ; but a certain feminine influence seems to pervade the work, in an encouraging manner. The first book describes, in four sections, the stories of King Arthur, of Sir Galahad, and Sir Launcelot ; and has twenty-two illustrations, made, we are told, from paintings at the headquarters in Tintagel. One feels doubtful of the nuns' costumes said to be current in the sixth century, and certain other details pictured. The pictures tend to emphasise the literalism of the legends rather than their basic symbolical character, but this is by no means overlooked.

In the second book the whole organisation of the Fellowship is described in considerable detail, but we are not clear whether this actually exists or is, as yet, only on paper. Considerable labour, devotion and knowledge have gone to the founding of this order, and its ideals are those which can be accepted by all right-minded persons.

W. G. RAFFÉ.

THE UNITY OF RELIGIOUS IDEALS. By Inayat Khan. Cr. 8vo. pp. 325. Published by the Sufi Movement, 54, Above Bar, Southampton. Price 7s. 6d.

SOME twelve or fourteen years ago, I first met the Pir-O-Murshedd Inayat Khan, soon after his arrival in Europe on his missionary errand. He came to give the Sufi message to the Western world, bringing his brother musicians from India. The absolute reverse of the "Billy Sunday" type of revivalist, it needed but a short time to become convinced alike of his deep sincerity and his own attainment. In this posthumous volume, all the fragrance of his personality is enshrined. It states with direct simplicity the Sufi message, relating it to other faiths and doctrines with no hint of disparagement. It is a noble book, for which one desires a great and lasting circulation.

Written mainly in 1919-20 (as one judges from internal evidence), the book is laid out in seven parts. The first treats of "religion" and the next of the "god-ideal" followed by "the spiritual hierarchy." Then we find an illuminating survey of the purpose and functions of the prophet and the teacher, compared with the saint and the master, especially in relation to the seven great religions of the East. He concludes with an account of the message and of the Sufi movement. In every aspect he seeks to disentangle the meaning of symbol underlying the literal surface, and there is no subject he touches that he does not illuminate. "One road" says he, "is of the Master ; another comes from quite a different point, and is the road of the Saint ; and the middle path between the two is of the Prophet." His discussion of the qualities and duties of these three is interesting, while his references to the beginning of religious art is slight but sufficient, for he reveals purpose in the method. In art we go from idol to ideal. This and many another feature commend this beautiful book to all sincerely religious people.

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however, that is not an easy matter, especially when the author premises that "all names and events" in this book are purely fictitious. Mrs. Heynes has the art of choosing arresting titles, and each of the tales in this cluster of seven bears a most attractive cognomen. The stories themselves do not disappoint expectation, and are pleasantly written in a style rather reminiscent of the late Mrs. Henry Wood. Despite the author's assurance that the episodes she relates are imaginary, one is conscious that she realises that all may be more or less echoes of facts occurring in the actual experience of many persons now living. Stairs *have* creaked and footsteps *have* sounded, voices *have* whispered and "forms of the departed" *have* become visible in very truth. Perhaps the author may care to search the records of actual happenings and write of them with the same charming air of actuality that animates her present volume.

EDITH K. HARPER.

SPIRIT MESSAGES. Conveyed by Automatic Writing through the Hand of E. M. Moore. London: Arthur H. Stockwell, Ltd.

THIS volume, as its title implies, contains a series of communications through automatic writing. The lady whose hand has been used in this way, is understood to be the channel through which a group of high-minded influences are seeking expression. In the words of one of them: "We are working together to bring about a World of Peace, for we are tired of looking at strife." The name of W. T. Stead occurs in this connection in the present work. It is only fair to assume that the ardent thought of powerful and energetic souls in the Beyond are caught-up by many "Receiving Stations" on this side, and transmitted by the latter according to their varying capacity. The broadcasting method is one that has always appealed to W. T. Stead. So long as the Message went on its way he was but little concerned with the grammatical formulæ in which it was conveyed by his deputies. At the same time it requires a considerable "grain of salt" to assimilate the following phraseology as emanating from even the most attenuated "ray" of that brilliant Leader.

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Further quotation is surely unnecessary.

EDITH K. HARPER.

THE LOVE OF THE FOOLISH ANGEL. By Helen Beauclerk. London Wm. Collins, Sons, & Co., Ltd. 7s. 6d. net.

OF this boldly conceived and brilliantly written story one can say without reserve that it is a work of art in the very highest sense of the term, for it achieves with extraordinary success the double function of all great imaginative literature. It is a story sufficient in itself, a vivid and distinguished piece of work, memorable on its merits simply as a story; yet it is at the same time the statement of certain spiritual values which

could be expressed in no other and better terms than these. It is a tale that holds one fascinated by its strange and romantic beauty and by the consummate skill with which it is told. But transcending these more obvious elements in the work is some subtler quality, almost eluding definition, which strikes deep in the sensitive reader and haunts him long after the tale is done, as if what he has read has been the record of some intimate experience of his own, set forth in imagery of which he himself alone possesses the key. And, for such a work of art as this, the first function of real criticism must necessarily be interpretation.

The story tells how Tamael, a gentle angel innocently implicated in the fall from Heaven, is sent from Hell to be an agent for Satan on earth. In the guise of a man he falls in love with the maiden Basilea, and she with him. Ordered by Satan to possess her, for her damnation, Tamael defies the command. Fallen angel though he be, he cannot bring himself to defile the maiden with the love of a devil. He denounces himself to a saint, and is banished. After long and bitter separation he meets again. She has had other lovers, but her love for him is unchanged. In torment and in ecstasy of heart, he again defies the Lord of Hell. He pleads with the saint for his love's salvation; and, Jehovah intervening, he is changed into a man. Neither angel now nor devil, Tamael marries Basilea and finds peace in her arms.

Admittedly originating in authentic mythology, this story has itself the character of a myth, and belongs therefore to the domain of absolute imaginative art. For, like all genuine myths, it presents subjective realities in objective form, expressing aspects of universal experience by means of universally approved images. Under the changing shapes of angel and devil and man, Miss Beauclerk has dramatised (though perhaps not consciously and deliberately) the changing phases of that poignant inward struggle which is involved in all passionate but exalted human love—the struggle between the imperious ideal of the spirit and the rebellious lust of the flesh. This is the struggle of which Shakespeare writes in his Sonnets, the struggle in which real manhood is attained only when "the good angel fires the bad one out." Miss Beauclerk's story has the rare merit that it is true, actually or potentially, for all mankind in all ages. It is, in short, a work of genuine imaginative art and the product of authentic genius. No higher praise than this is possible; and to amplify it would be to blunt the pointed brevity of immediate, instinctive, and wholly unqualified approval.

COLIN STILL.

MYTH AND MIRACLE: An Essay on the Mystic Symbolism of Shakespeare. By G. Wilson Knight. London: Ed. J. Burrow & Co., Ltd. 31 pp. 2s. net.

THIS brief but brilliantly illuminating Essay commands the highest praise and deserves the widest recognition. It presents a view of the Final Plays of Shakespeare that is not as new and hitherto unsuspected as the author seems to suppose; but it is, nevertheless, a work of extraordinarily acute critical insight, contrasting vividly with the banality of ordinary Shakespearean commentaries, and lifting the mind of the imaginative reader towards a really adequate comprehension of the maturer utterances of the world's greatest genius.

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Setting aside all those secondary questions with which the scholar (as distinct from the critic) usually occupies himself, and concentrating his attention (as the true critic should) solely upon the ultimate significance implicit in the poetic quality of the work, Mr. Wilson Knight divides into three main groups the generally-agreed sequence of the Plays. The earliest, or problem group, reflects "the sick soul" of the poet, tormented by the frailty of ideas and values in the unweeded garden of life. The next, or tragedy group, reflects the passionate force of life and shows mankind as stoically noble in the midst of conflict and disaster. And the third, or intuitional group, which he very aptly calls the myths, reflects the poet's inward vision into the world of the spirit.

It is with the third and last group that this Essay is mainly concerned; and here the author has some really striking things to say, more particularly of *The Tempest*. But his view of these Final Plays, valuable and enlightened as it is, does not go quite to the root of the matter. He is, I think, mistaken in declaring that the essential theme of these "myth" plays is the poet's own spiritual development; for this interpretation is too limited in range and too exclusively personal in significance. Genius is concerned with the universal, never with the personal. To achieve a completely satisfying interpretation Mr. Wilson Knight needs to enlarge his own view, and to see all these Final Plays not merely as an incidental revelation of the poet's own spiritual history, but primarily as the expression of permanent spiritual laws and of universal spiritual experience. True, he says of *The Tempest* that it is both a record of Shakespeare's own spiritual progress and a statement of the vision to which that progress has brought him. But his persistent preoccupation with the purely personal element leads him somewhat astray in his attempt to interpret the vision itself. By relegating the personal element to its proper place of secondary and quite incidental significance, and contemplating *The Tempest* primarily as a reflected vision into the world of absolute spiritual values, Mr. Wilson Knight will find himself obliged to alter many points in his own interpretation, but in the end he will reach a far more precise, coherent, and comprehensive conception of this Play, which he rightly describes as "the most perfect work of art and the most crystal act of mystic vision in our literature." He will then find that he has been forestalled in his completed critical conclusions; but that will seem a matter of very small importance to a mind of his high quality.

The Essay contains an arresting and memorable definition of art and religion. "Art is an extraverted expression of the creative imagination, which, when introverted, becomes religion." This should be deeply pondered by all who presume to undertake æsthetic criticism without the indispensable qualification of genuine mystical insight.

COLIN STILL.

WAS MIR DAS JENSEITS MITTEILTE. By Areopagita Dionys.

Publishers: Jos. S. Hubers Verlag, Diessen vor München, Bavaria.

I HAVE seen some remarkable automatic writings, including Mrs. E. Lyttelton's beautiful account of "Florence Upton," but I have rarely read a more complete, convincing and scholarly series of transcripts from the other side than these of the Rosicrucian medium "Areopagita Dionys." They are exact and veracious in their mysticism, they speak

of "the white dove," which Christianity knows as the Holy Ghost and Judaism as the *Bath-Kol* or voice from heaven (divine inspiration) of "the opening lotus-flowers" (the brain and spinal centres), of the higher life on Jupiter, of the guardian of the gate, described correctly as in "yellow-golden garments," even as Eliphaz Levi saw him, and the Persians reveal him as a golden lion in their arts and textiles on the threshold of the inner wisdom. Looking at this solid, unerring volume, one realises that it is the work of a true initiate. Dr. Max Kemmerich, the eminent Bavarian occultist, contributes a learned foreword, and I advise all German scholars to peruse this splendid book.

REGINA MIRIAM BLOCH.

THE BOOK WITH THE SEVEN SEALS. By Louis Bronkhorst.
London: Rider & Co. Price 2s. 6d. net.

THOUGH the author is careful to tell us that his story has no pretensions from a literary point of view, it is written in a lively style, and treats of a subject that will be of interest to at least one third of the reading public, which is a good many more than the best sellers ever get. The writer of the book is a Christian and his main contention is that a proper appreciation of the Laws of Na'ure, together with all that this implies—work, cleanliness and the overcoming of ignorance—inevitably leads us to the greatest of all man's privileges—Prayer.

By living such a life we can consciously contact the higher spheres, and by drawing on their strength perform miracles of healing, as in the days of the Apostles. As we are justly reminded, it may be that not all were healed who came to Christ, but only such as fulfilled the requisite conditions within themselves. Two characters in the book do this, and around their miraculous cure Mr. Bronkhorst has written a very thoughtful little treatise in dialogue form, into which he has woven Kabalistic, Gnostic and Swedenborgian ideas, whilst explaining the Trinity in terms of Buddhist thought.

We cannot conclude more fittingly than with the author's final paragraphs: "Be man, be true, love your neighbours as yourself, protect the weak, be charitable and live in harmony. From all envy, malice and spite deliver us."

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ETHEL ARCHER.

THE CHURCH AND BODILY HEALING. By R. Ll. Langford-James, D.D., B.Mus. London: The C. W. Daniel Co. Price 3s. 6d.

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As was, and still is, the custom in certain countries where the inhabitants were steeped in superstition "there was a reservation held to be sacred ground, and the trees growing thereon were taboo, for they were the haunt of the gods of the land, the sanctuary of the inhabitants of the whole country," and if anyone ventured to eat of the fruit of those trees, their lives were forfeited. Hence, the command not to eat of the tree. A none the less ingenious explanation is given of the creation of Eve from the rib of Adam. All students of the Bible should welcome so sane and interesting a book. I can heartily recommend it to their notice.

E. O'D.

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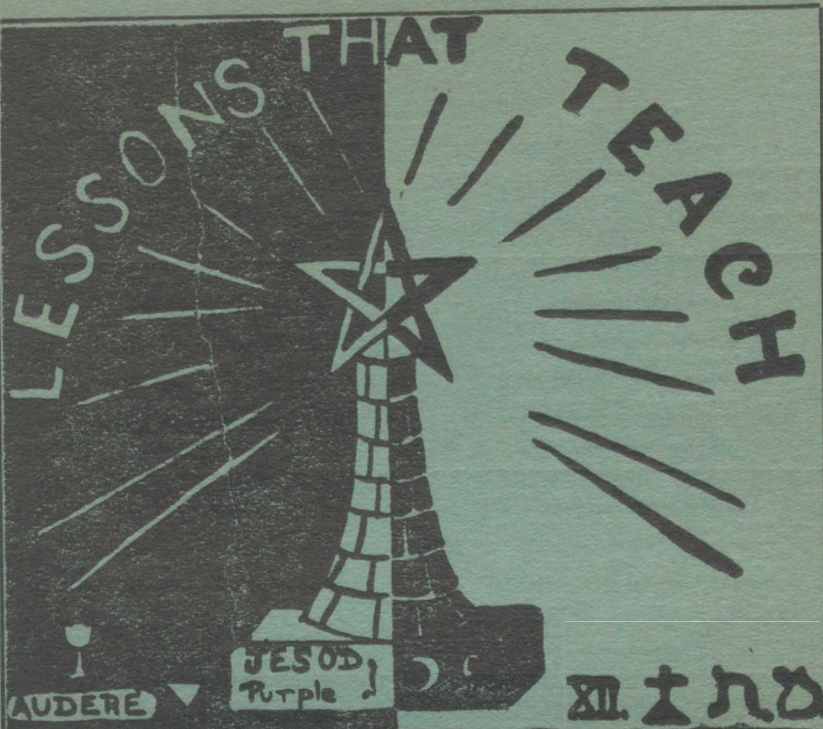
I AM. By F. C. Constable. London: Kegan Paul, Trench, Trubner & Co. Price 5s. net.

THIS volume by Mr. Constable, whose name is well known to readers of the OCCULT REVIEW, is a study of man—of man, not considered as a being of flesh and blood, a biological entity subject to evolutionary change, but in his transcendental aspect as a permanent entity whose prime function is imagination.

Mr. Constable is, in a degree, a disciple of Kant. He believes that Kant offers adequate proof that man is essentially a transcendental subject, and that science, before it can commence to investigate man's experiences, must recognise, even if it is not primarily concerned with, the "I AM" of man. The book is not easy reading. It is overweighted with far too long an introduction, and its constant repetitions, excused by the author on the grounds that they are necessary not only to emphasise the facts relied on, but to "round up" the differing arguments used, tends, nevertheless, to be irritating. Notwithstanding, those readers who can enjoy a bit of "stiff" reading, will find the book extremely interesting; and, in making out his case for believing in the centrality of the apperceptive self, a permanent self which is apperceptive because imagination is fundamental for it, Mr. Constable is to be congratulated in that he has studiously avoided all side-issues. God may exist, the soul may be immortal, the will may be free. If the reality of the I Am is established, it may be found easier to answer these questions in the affirmative than otherwise; but the question to which the author has devoted himself is the primary question: Is man a being merely of flesh and blood, or is he a subject which transcends the confines of space-time?

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