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Contents

EDITORIAL

The Message of Brother James

PHILOSOPHICAL SCIENCE: MODERN AND ANCIENT

By W. Wilson Leisenring

RESURGAM

By Teresa Hooley

THE MYSTERIES OF ISIS

By Lewis Spence

REVERSAL

By Evelyn Watson

MASTER CRAFT OF SALISBURY

CATHEDRAL (Part II)

By Hector St. Luke, Ph.D.

THE MAJOR'S STORY

By H. F. Mauran

THE FLITTING

By G. M. Hort

THE KABBALAH AND WORD-MAGIC

By H. Stanley Redgrove, B.Sc., A.I.C.

THE ALPHABET OF THE MYSTERIES

By Dion Fortune

THE CADUCEUS AND REGENERATION

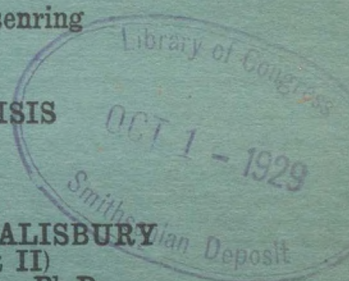
By The Princess Karadja

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TOPICAL BREVITIES

REVIEWS



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VOL. L

OCTOBER 1929

No. 4

EDITORIAL

STRUCK by the title, *The Book of Brother James*, inscribed on the cover of a volume just received from the C. W. Daniel Co.,* the memory of the present writer involuntarily flashed back to the past, to the time when Brother James Allen was still with us, a channel for the living waters, offered freely to all who would partake of them. Then one recalled also another Brother James, James MacBeth Bain, the author of the inspiring mystical works on the *Christ of the Holy Grail*, *The Heart of the Grail*, and others. Both Brother James Allen and Brother James MacBeth Bain each stood out in their day as beacons of spiritual light ; both have left behind them many souls who cherish their memory, and thank God for the messenger who pointed the way.

The Brother James with whom the present volume is concerned is Brother James Macbeth Bain ; and Mr. Richard Whitwell, the editor and compiler of this excellent symposium of

* *The Book of Brother James*. Edited and compiled by Richard Whitwell. London : C. W. Daniel. 5s. net.

his teachings, enjoyed the advantage of personal intimacy with a deep affection for the great singer of the Mother Love of Christ.

To every soul that worships, Divine Love enshrines itself in the symbol most intimately appropriate and appealing. Until perfect realisation is attained, the Eternal must perforce be approached through the veil of some personal conception of the Divine. For James Macbeth Bain, Christ was the Great Mother ; and the little ones of God, no matter what their national religion, tend to become children who entrust themselves, in glad surrender, to the fostering care of the Great Heart of Life, asking for nothing but to lose themselves in the boundless depths of that Love which sustains and nourishes all existence.

“ O, Mother of the eternities of our peace,
Soul of endless blessing,
Heart of unfailing comfort,
Thou encompassed me in thy great stillness ;
Thou hidest me in thy mighty calm ;
Within thy bosom is the heaven of thy little ones.
Here thou givest me thy deep joy.”

Such was ever the burden of the song that welled up from the heart of Brother James.

In the introductory sketch of the life and personality of Macbeth Bain, with which Mr. Whitwell prefaces his admirable compilation, is to be found valuable testimony from one who knew and loved him well during his life of service.

“ In his strength and in his weakness have I known him, and he emerges a strangely beautiful figure, a very living witness to that ideal world unto which he pointed. Our coming together was curiously spontaneous, and of almost instant recognition. It happened just at the right time for me, in my own spiritual necessity. And for that I will never cease to be grateful.”

Always, at the hour appointed by the legacy of past karma, the opportunity comes to make contact with one
THE DOOR who shall hold open the door through which the
AJAR. soul may pass into a fuller and richer life. So it was in the case of Richard Whitwell ; and so it has always been where Reality is sought sincerely and for its own sake. That Mr. Whitwell's work, therefore, has been a labour of love is obvious ; and since the writings of the late Brother James are almost entirely out of print, the collection of his teachings and their systematised presentation within the compass of a single

volume constitutes a very distinct service in the cause of mysticism.

Speaking as one who was privileged to see behind the mask of what, to the outer world, appeared to be little less than crankiness, Mr. Whitwell says of his friend :

“ There were many who regarded him as a mere eccentric. They saw in him what they could not understand. There was no real point of contact. He and they were functioning in different worlds, though in the physical they trod the same hard earth. They saw with outward limited vision the outward man ; they did not apprehend the inner context. I have seen shocked resentment on the faces of some who have observed his affectionate friendliness, misreading from their own less chaste spirits the shining purity which was his. I had rich opportunity of knowing something of the finely sensitive spiritual balance and poise of his inner nature, kept sweet and fresh by a humour that was kindly and free from all malice. At heart he was a little child, living directly in the world of his new and great conception, his open vision, which, with breaks in which the past seemed to shatter itself upon the present, and with how great agony, held him and kept him there. . . .

“ The touching of his sweet personality and of his word has helped to transfigure many a life. But it was not so much in what he said, as in something which was implicit there. And up and down the world there are many, very many, who owe their spiritual quickening to that contact.”

Nurtured in a somewhat narrow type of Christian creed,
 BROTHER JAMES'S the real spiritual awakening of Macbeth Bain
 AWAKENING. did not come until the incident of a scream
 from a hunted hare “ pierced his very heart
 . . . stunned him, shook him, broke him down . . . shattered
 his defences.”

“ From that moment he became the lover of every living thing. Thus there was a more or less sudden, a more or less catastrophic, shifting of the bases of his spiritual consciousness. During the years that follow there is the effort of adjustment of the outer man to the inner vision.”

Curiously enough, in connection with the early stages of his spiritual unfoldment, Brother James was the subject of an experience typical rather of the occultist than of the mystic. Mention is made by Mr. Whitwell of the “ strange apperception ”

of an Eye, from whose gaze it was impossible to escape. While, however, the light of that Eye begat keen remorse, it appeared to carry with it the germ of spiritual love; for "it was righteousness in its very depths, and changed to infinite tender love; he read it, he felt it, he realised it everywhere."

Whether or not this apparently psychic experience had anything to do with his contact with spiritualism is not made clear. The introduction of Macbeth Bain to this subject was made through his acquaintance with the late Dr. George Wyld, the well-known Christo-Theosophist, even at that time an old man, and with whom a rich friendship existed till the end. The biographer of Brother James tells how his initiation into the mysteries of the séance room "came to him with an infinite consolation, for it broke the hard intellectual barrier that had raised itself athwart the belief of his childhood, preventing that simplicity of faith for which his heart ached. The material interpretation of things was severed by the evidence of the beyond-death survival of consciousness, and a door was opened for him to re-interpret the old belief in terms of spirit and of life. . . ."

Macbeth Bain entered with sufficient intimacy into the spiritualistic movement to engage in the work of what is frequently referred to as "astral slumming"; i.e., the liberation of earth-bound entities from their undesirable and hampering conditions. Apparently, however, the psychic phase, having served its purpose, was quickly replaced by something higher. Like many another soul which has attained to Christhood, the downpouring of divine Grace found an outlet into the external world in the form of spiritual healing. The "Brotherhood of Healers," in fact, may be considered as the chief work of his life. Writing of the healing ministry of Brother James, Mr. Whitwell puts on record how:

"The discovery of his own healing gift, and the deep and earnest sense of its mission, and his quick presentiment of that same gift in others, aroused in him the high enthusiasm for a healing evangel. He contacted little groups of people through his interest in spiritualism, theosophy, and kindred subjects, and by invitation from ministers and the like. He lost no opportunity of enlisting recruits for what he began to call the 'Brotherhood of Healers,' a *brotherhood*, but not an organisation. The finding of potential healers, making them aware of their gift, and leaving them to the guidance of the Spirit, was all that

he felt to be necessary. He had a flair for finding the right men and women, selecting one of a number present at a meeting or social gathering, or in the home where he was a guest. With quiet, insistent earnestness, he would assure him that he possessed the power to heal, and solemnly urge that it should be consecrated and used only for worthy ends. Wherever he went he found people who were deeply stirred by his message, little groups forming and continuing to meet for healing services in the intervals between his visits."

Although not the highest form of service, the healing ministry is a very laudable and withal natural expression of the living spirit of Christ working through the human personality. So intimate, indeed, is the connection between physical health and the spiritual life, that the two may almost be considered as counterparts. Any physical suffering that may accrue to a spiritually realised individual may be put down either to the adjustment of conditions brought over from the past, or to the strain of wrestling with the inharmonious conditions of others in an effort to restore them to their inner equilibrium. The healing of Jesus was incidental to rather than the object of his ministry ; and in a similar way, those who are spiritually realised find their chief work with the inner rather than with the outer life of the individual whom they seek to help.

This should not be taken as pointing to an inflexible rule, however, for many circumstances may dictate a deviation from the general practice. Still, it will be found, generally speaking, that the Christ spirit will impart *spiritual* strength in preference to working directly on the physical plane. The true mystic early learns to pray for strength to meet with fortitude and courage the trials and suffering incident to physical life, rather than that these should be removed from his path.

Macbeth Bain realised this, too, if we may accept the testimony of his friend, who says of him :

" Though Brother James ever had what he loved to call the healing touch, he gradually found that his own strength did not lie in this direction. It was in his spiritual stimulation rather than in definite works of healing that his power lay. His work was ever one of healing, but it tended away from the physical to the spiritual, from the physical touch to the spiritual word. The same power was transmuted, or found expression in a new channel, the urge to express the deepening message that he felt,

which in its depth and mystic grasp have proved to many the very bread of life."

Of the Gethsemane of Brother James, of the tribulations that overwhelmed him, and of his reactions to his sufferings, Mr. Whitwell tells in a few deft, sympathetic sentences, concluding with the remark, on a note of triumph, that :

"He emerged with the simplicity and humility of a little child, with a sense of his own nothingness, and nearer to the heart of things than he had ever been before."

His last days were spent working in glad tranquillity for a children's Home at Wallasey, Cheshire.

On the 19th September, 1925, while returning by a favourite path across the fields, Brother James suddenly collapsed, and was carried unconscious into the Home, where the doctor, who was called, pronounced life to be extinct through heart failure.

Sixteen or more books stand to the credit of Macbeth Bain, of which only two, and a small pamphlet on one of his eccentric schemes, *The Bare Foot League*, are still available.

In the front of each of his more important works, Brother James has caused to be printed a specific disavowal of any claim to copyright. Thus :

"There is no copyright on any of my writings, for they belong to every soul who needs them and who can use them for its blessing. Only unto this end have they been given me.

"Therefore no one who uses them in any way for the service of the neighbour need ask my permission for so doing. And anyone can use them in translation or reproduce them in any way without even naming me.

"For they are no more mine than they are thine, human soul, dear to thy Christ, in whose Name and in whose Will of Blessing they are now sent forth even for the service of thy need."

Although this quixotic procedure may fairly be regarded as only one more instance of that eccentricity which characterised the personality of the late Brother James, one finds oneself quite involuntarily comparing this with the stringent measures taken to preserve the world-copyright on the writings of Mrs. Besant's protégé, Mr. Krishnamurti.

From the numerous works of his friend, Mr. Whitwell has succeeded admirably in distilling the essence, gathering the teachings under appropriate headings, ranging from the dawning of the Light to final Liberation.

That this is all to the good will be realised by those who have already made themselves acquainted with the rather discursive and repetitive tendencies exhibited in the original work of the author. Writing, as he obviously did, when the moment of inspiration was upon him, Macbeth Bain thought less of literary effect than of the necessity for giving expression to the spirit that moved him. The number of exclamations which can be classified only as "pious ejaculations," with which the pages of some of his works are cluttered, exclamations such as, "O Christ, how good thou art!" "O Christ, thy joy nigh bursteth my heart!" are, after all, liable to pall even on the most sympathetic when their total runs into several pages distributed through each volume.

In so judiciously selecting and painstakingly arranging the sayings of Macbeth Bain, so that their various phases may be regarded in their true proportion and in proper sequence, Mr. Whitwell has strengthened immeasurably their total effectiveness. And his late friend could scarcely have wished for anything better than that the task should have fallen to the hands of one so intimately sympathetic, and yet so unerring in the quality of his judgment.

Gathered beneath the appropriate heading, *The Break of Day*, a few significant words, appositely chosen, indicate the nature of the awakening to new life of the soul of Brother James.

"I went to meet thee, and I found thee waiting to bless me. Thou didst lay thy sacred hand on my head, and over my brain a gentle ripple passed. I knew not what it was, but I knew that I was in the hands of love; and soon I felt that the cloud of weariness and sorrow was being lifted off my head. Weak in spirit as I was, I realised the unutterable blessedness of thy loving ministrations. And from my brain thy holy life-stream passed through my frame and through every nerve of my body I felt the current flowing like sweet, celestial fire. Every nerve was thrilled with life, and the new-born soul within me sang for the abundant joy."

And again:

"Thou, sweet Christ-angel, hast breathed into my soul the breath of the divine life, and thou hast descended into my sad estate and led me forth into the way of blessedness. Thou pourest through my inner frame the pure fire of thy celestial energy, and my outer frame is strengthened and quickened thereby."

It may be of interest in this connection, however, to fill in the outline with further details, which may be found in the preface to *Breaths of the Great Love's Song*, under the heading, *A Word to the Reader on the Source of my Inspiration* :

"The coming of the afflatus is just as though a fine and strong presence were around and within me. This presence is perceived first in the brain, and in a particular part of the brain. Gradually it possesses the whole nerve-body, which literally thrills with the joy. The interest of my normal consciousness is then withdrawn from the earthly to another sphere of being, and though I am, all through this mode, so alive in my consciousness to the things of the earth that nothing around me escapes my notice, yet I am really in my heavenly life ; and while I hear the song of the lark with the ear of flesh and delight in it, I hear the song of the angel with the ear of the spirit and live in it.

"My own feeling and belief is that my soul or conscious receiver is then in accord with the Universal, and that she is therefore fit to respond to the music notes of the Universal, and, receiving accordingly, registers in my sensory or nerve-body the note or thought of music she has caught."

The parallel between the experience of Jacob Boehme and Macbeth Bain is too striking to escape the attention of the reader acquainted with the writings of the older mystic. At times, indeed, one might almost imagine that it is Jacob Boehme himself who is writing. Take, as a single instance, the paragraph which runs :

"Thou art my only healer, Thou alone canst me deliver from the burning stuff that dwelleth in my veins ; Thou, Thou alone canst change the very substance of my soul."

Compare this with the following from Jacob Boehme :

"Wrap thyself up therefore in patience, and take heed of the pleasure of the flesh. Break the will and desire thereof ; bridle it as an unruly horse. And then I will often visit thee in the fiery essence, and give thee my kiss of love. I will bring a garland for thee out of paradise with me, as a token of my affection, and put it upon thee, and thou shalt rejoice in it."

In both we have the quenching by Christ of the power of the fiery essence.

Whether the similarity between the teaching of Jacob Boehme and that of Macbeth Bain, which time after time arrests attention, is the outcome of a study of Boehme by Brother James, or whether

it is the fruit of a spiritual kinship, it is difficult to say. Since the experience of all pure souls is essentially one, the probability is in favour of the latter assumption.

How far the inner life of Brother James had outgrown the limitations of his early creed is evidenced by the Foreword with which he prefaces his work, published in 1911, *In the Heart of the Holy Grail*.

"All they who love the neighbour more than self are the ordained of the Saviour of men unto the work of salvation or regeneration. And it matters not that they have never heard our name for the Christ of men, or, having heard it or seen it unworthily represented, have repudiated its use, they are verily priests or ministrants in the holy temple of the Lord of Life, ordained thereto of Love. . . . There is no office in the great service of the One Church of Christ that they are not qualified to fulfil, if so be they are gifted thereto of the Holy Christ Spirit."

"The spiritual offices of this high service cannot be the personal property of any self-constituting body, even though it claims to be the one, holy, Catholic Church. . . . And by no human name, whether Greek or Roman, or Anglican or Presbyterian, may the service be named to the exclusion of other names, whether Moslem or Buddhist, Confucian or Brahmin."

Still more specifically is the universal or cosmic Christ alluded to in a note by Macbeth Bain prefacing a group of Hymns of Healing in *Breaths from the Great Love's Song*, hymns sung to :

"The Spirit of the Great Love, whom we in Christendom name the Christ, but Who is named by other names among other peoples ; Who is the true Genius of the human soul ; Who is the Best or Ideal in all that is true and good and beautiful in art or science or any work of the human body or soul or mind, and Who is the creative principle therein ; and Whose is the power of the whole system of our universe, even in the realms of the mineral, vegetable and animal, as truly as in those of the soul and the spirit of mankind."

True spiritual life is based upon a universal inner experience, and the mystic least of all will be satisfied with a creed which limits the working of Divine Love to the channels of any one religion, whether of the East or West, whether Christian, Jewish, Parsee, Hindu, Mahometan or Buddhist. God is One, by whatever name we may call upon the Divine. The great Mother-heart of the universe

cannot be imagined as repudiating those little ones who approach with a name other than that of Christ upon their lips, provided only that the intention is sincere and free from self-seeking.

In the sections of Mr. Whitwell's book headed respectively
 THE CHRISM OF THE CHRIST. *The Christ of the Holy Grail* and *The Chrism of the Christ*, is to be found the quintessence, the vital spirit of Brother James's teaching. In order that others may share his own blessed experience, Macbeth Bain urges the paramount necessity for the constant use of prayer. "Be earnest in prayer," he exhorts the reader, "for it is the greatest power for blessing wherewith the Good Spirit hath gifted you."

The relation between the cosmic and the microcosmic Christ, the Christ universal and the Christ of the soul, is dwelt upon at some length. Both inspiration and comfort are to be found in the words of Brother James in regard to the inborn Christ.

"The Christ who is formed in the soul," he says, "is the whole human Unity of power, the perfect new Adam, and is, in a sex-transcending sense, male and female. It is the whole one who has now become in you and me after the order of the cosmic Man-Woman of the heavens of mankind, even our Christos. As the children of the Christos are beyond sex, being pure Spirit, so the offspring of the whole Christ in the soul are beyond the limitations of sex, and are therefore deathless. . . ."

"In Christ we are neither male nor female, but a whole human soul wanting in nothing. But it is only the sex-transcending love-principle, even the power of the Holy Spirit within us, who can bear this sinless or deathless offspring."

There is so much of help and inspiration in the message of Brother James that one could quote appreciatively whole sections; but even though no copyright restrictions loom up deterrently, neither space nor considerations for the good work which Mr. Whitwell has done in this charming compilation will permit of further extracts being given. We would only urge, in conclusion, that those who hitherto have been unable to see in Macbeth Bain anything more than a vegetarian crank, a barefoot eccentric, should become acquainted with the little volume under consideration, when surely they will change their opinion. He was a channel for the Living Waters, and the fragrance of his spirit lingers in the love-work accomplished by his friend.

THE EDITOR.

PHILOSOPHICAL SCIENCE : MODERN AND ANCIENT

By W. WILSON LEISENRING

I. MODERN ANTHROPOMORPHISM.

SCIENCE through the persons of its high priests exerts a glamour over the "lay mind" to-day almost equal to that of religion in former centuries. It propounds theories that fascinate because they appear mysterious and incomprehensible. It is drawing man further and further from a realisation of the One Life that pervades, sustains and unites all lives within the cosmos. And it is insidiously propagating an anthropomorphic view of Nature. The wonderful results of experimental research vainly demonstrate the *principles* acting in our universe ; scientists are seeking scientific truth in the fabrications of their own brains, not in Nature. They set up their fantastic conceptions as authoritative utterances of "superior minds" ; those who do not accept them are "minds in the rear" of the advance guard of evolution. The sincere agnostic or materialist amongst them is old-fashioned ; the gentle humanist who admires Lucretius' scientific insight is not self-assertive : and so "psychological interpretations" of the researches in various sciences are declaimed from platforms and broadcast in books, periodicals and the daily Press. Both pretentious "intellectuals" and sincere minds are being hypnotised into acceptance of a soul-destroying authority.

PHYSICS

It is the duty of students of the ancient esoteric science and philosophy to understand the drift of this latest scientific orthodoxy. Modern science has no philosophy of its own, and yet some of its spokesmen take it upon themselves to "explain" the relationship of Man and Nature. Having been unable to discern the principles acting in Nature on which a philosophy of Nature could be based, *they now undertake to explain Nature in terms of Man*, although they are equally ignorant of the real nature of Man. This is a complete reversal of the nineteenth century standpoint from which *Man was to be explained by Nature* ; that attempt failed, but prominent men of science are now trying to interpret the phenomena of Nature by "psychological conceptions" and terminology borrowed from metaphysical philosophers. The reader is referred to the Herbert Spencer Lecture

delivered at Oxford, 14th May, 1929, by Dr. Charles S. Myres, F.R.S., entitled "Psychological Conceptions in Other Sciences" (Clarendon Press), which reveals the typical outlook of the present-day scientist-psychologist untrained in philosophical thinking.

The ancient "law of cause and effect" has been discarded in psychology and physics, and also by some biologists. Investigators in these fields "have found mechanism everywhere" but no scientific *cause* for the behaviour of the mechanism. Their instruments are unable to detect interior conditions of energy-matter, and they have concluded that there are no states of matter other than those already observed, nothing to determine the movements of electrons, of organisms or of mental states. Certain "properties" are assigned by some physicists to "empty space," *which are inferred from the behaviour of physical matter,** but these "properties" have no actuality; even radiation and magnetism are nothing but "functions" of physical matter—functioning in space without matter! Scientists, it seems, are able to conceive of energy *per se* apart from anything moving or vibrating! It is at this point the confusion begins and where the lay man is invited to cease thinking for himself and to accept statements that are, in his own experience, absurd. He must believe in a "mathematical mysticism" which is impossible in the very nature of things and of a manifested cosmos. As there is nothing in space to activate the material "entities" of physics, prediction with regard to their action individually is impossible. They are a law unto themselves; fancy-free they act as they "choose" or "prefer" like the gods of popular mythology. Professor Eddington was the first to see the inevitable logic of the physicists' position, and to get the electrons moving he has endowed them with powers of will and *self-direction* such as human beings appear to exercise. This is the result of the relativity theory which abandoned the law of cause and effect and supplies no principle of unification; it is summarised in Professor Eddington's anthropomorphic statement: "Everything is relative to human perception."

BIOLOGY

To the modern scientist engrossed in the investigation of the "appearances" of Nature, the *objective* matter in which animal organisms function, there are only two possible explana-

* This does not mean that spatial properties are causes rather than they are the effect of, the operations of physical matter.

tions of the motor power of organic units—mechanism or man. If Nature be not a machine how can it be run and guided unless by a "mind" identical with that manifested by the human brain? The fact that no other organic units have cerebral organs similar to man's need not interfere with the argument. Scientists can ignore facts in the interest of a theory as readily as theologians in defence of a dogma. Several eminent biologists advocate what is termed the "psyche" hypothesis to account for the activities of organic matter. This "psyche" is not an instinctive intelligence of life-energy; it is a "conscious directive will-impulse" which "confers fresh potencies on protoplasm" at different stages of evolution. It is a kind of motor power and steering gear *extraneous to the organic unit* which directs the latter just as a helmsman guides a ship. Professor S. W. MacBride endorses this view as expressed by a typical German theorist, Von J. von Uexküll, in a recent book *Theoretische Biologie*. Having been unable to discover a mechanical cause (hitherto supposed to actuate cellular life and evolve organic "structures") these scientists have gone to the opposite extreme and state that behind each organism is an "animal subject," an unknown "inner world" or psyche. Professor J. S. Haldane expresses it as a power of co-ordination or "integration," *independent of the structure* and environment, and similar to the human faculty that self-consciously adapts means to an end. These opinions are particularly interesting because they have unwittingly combined both the mechanistic and the humanistic views. The "structure" itself is apparently an inert machine motived by an *extraneous* subjective intelligence, although the connecting-link between the mechanism and the "subject," suspended, as it were, *in vacuo*, is not described. Philosophers strongly object to this kind of reasoning, for an animal cannot be said to be a "subject" in the philosophical sense; *man* is self-conscious because he is a subjective intelligence as distinct from his objective *animal* (sensational) intelligence. Science knows nothing as yet of the energy-matter in which subjective intelligences (such as the *human* consciousness or mind) function.

PSYCHOLOGY

Now, modern psychology recognises only one aspect of the human brain, that which responds to objective stimuli. The organ of human volition is a *terra incognita*. The "mechanism" of automatic impulses and activity is the field of psychological research; but a spontaneous activity of individuals has been

also observed which cannot be accounted for by the knowledge so far obtained of the structure of human organisms. The activity of the individual organism is, therefore, *uncaused*. Each human animal is a free and independent "individual" who can do as he likes and act according to the whim of the moment. It is impossible to predict anything regarding its behaviour, for in itself it is unknowable; it has no background of metaphysical causes, no subjective states of matter that determine human emotions and mental states. This objective organism is, in fact, only a mere mechanical unit of *relative* existence having no connection with a unifying universal state, nor with an absolute homogeneity. Nevertheless, it exercises "will power" by some unexplained unscientific method!

Science has evidently completed its work. It has passed in review all aspects of Nature and found man everywhere; it has come back to man, and finds him unmotivated, unknowable, uncaused—and thus irresponsible. Science denies the existence of subjective states of matter, and it is impossible, therefore, for it to have any knowledge of the causes of objective states. There is only one kind of intelligence in *Nature*—that of the human animal!

These views cannot be due to recently acquired knowledge, for man has always been confronted with the marvellous works of Nature. Every race under the sun has observed, and been awed by, evidences of the *instinctive* intelligence exercised by the unseen forces of Nature in flora, fauna and atmosphere. It is only human innocence or conceit that could conceive man's slow-moving logical reason to be a suitable "guide" of Nature's activities, rather than her own instantaneously-efficient intelligence. No, these views are due to changes of consciousness in man himself. The elements dominating at present in our civilisation are more and more egotistical and self-centred, more and more selfish and self-opinionated. Their minds are linked with physical objective matter which they, therefore, anthropomorphise. The consciousness of our present materialistic race is the sole and only intelligence in the universe! Our own puny animal-minds speak to us from the vasty deeps of Nature, in electrons, in cellular structures, in "subconscious minds," and presently the form of a physical man will be seen seated on the clouds of heaven directing the operations of the planetary bodies! Matter is a thing in itself—distinct, concrete, composed of physically perceptible particles (shades of Thales

and Lucretius protect us!); and these miniature billiard balls have to be grouped and guided into position by a terrestrial mind (oh, mighty fabricator of the universe!). So does the earth revolve around the sun; so does the universal life-energy give place to physical "matter" and the brain-mind ego of man!

How can these things be when science has been unable experimentally to isolate or distinguish one from the other, *energy, matter, intelligence*? They are a three-in-one mystery, however impalpable the "matter" may be. Science has no knowledge of energy apart from something moved, nor of intelligence as such apart from active energy; and *it is impossible to conceive of energy acting unintelligently in any work it is engaged upon*. Scientific research should have shown men of science, if theological philosophers and the "lay man" are unable to appreciate the revelation, that the human mind is not the only kind of intelligence in the cosmos. So many states of energy-matter, so many types of intelligence! Formerly they declared there was no intelligence whatever active in Nature; now, unable to discover a mechanical cause, they have attached man's mind to every minute operation. Science tells us, too, that "primitive man," unblessed by our modern scientific civilisation, held similar beliefs. He, also, was an anthropomorphic animist! Thus has disregarded Nemesis overtaken materialistic science, and the following prediction of H. P. Blavatsky come true:

The educated and thoughtful classes of society will always be forced by public opinion into respecting the hypotheses of modern science—in whatever direction the nature of scientific speculation may lead them. They have been so led for the last century—into crass Materialism; they may be so led again in an opposite direction. The cycle has closed, and if science ever falls into the hands of the opposition—the learned "Reverends" and bigoted Churchmen—the world may find itself gradually approaching the ditch on the opposite side and be landed at no distant future in crass anthropomorphism. Once more the masses will have rejected true philosophy—impartial and unsectarian—and will thus be caught again in new meshes of their own weaving, the fruitage and results of the reaction created by an all-denying age. The solemn ideal of a universal, infinite all-pervading Noumenon of Spirit, of an impersonal and absolute Deity, will fade out of the human mind once more, and will make way for the Monster God of sectarian nightmares.

The above is from an article in *Lucifer** on the American "Substantialists," in which Blavatsky states: "No energy or force without matter, no matter without force, energy of *Life*—

* Reprinted in "The Adyar Pamphlets," No. 121.

however latent. But this *ultimate* matter is Substance or the *Noumenon* of matter. . . . Instead of resting on Materialism, science will rest on anthropomorphic superstition, if the 'Substantialists' ever gain the day." There are many heirs of this strange scientific sect amongst spiritualists and scientists of to-day. Many have repudiated Newton, and few have the philosophical discrimination of the pioneers of experimental science or of those great discoverers of the nineteenth century, who, though "materialists," were consistent thinkers.

A subsequent article will deal with the implications of the polar principle in matter Æther or Chaos (Professor Eddington's "random element"), and man's relation thereto.

RESURGAM

By TERESA HOOLEY

High on the cliffs, in the short sweet grass,
The crimson vetches grow,
With the grey gulls crying overhead
And the changing sea below.

The vetches come, the vetches pass
In the autumn wind and rain,
But spring by spring to the cuckoo's call,
Rose-red, they bloom again.

Oh, I like them shall fade and die,
And other feet shall tread
These paths, yet one with all I love,
I shall live, though I be dead.

I shall move with the moving clouds and the sea,
Of earth and of sky a part,
And the vetches, red on the windy cliffs,
Will grow out of my heart.

THE MYSTERIES OF ISIS

By LEWIS SPENCE

(Author of *The Myths of Ancient Egypt.*)

NOTWITHSTANDING the extraordinary degree of popular interest which the Egyptian Mysteries have always evoked, little or nothing has been contributed to the question of their solution by British authors. This is chiefly to be accounted for by the paucity of the records which describe them, such facts as we actually possess having diligently to be searched for throughout the entire range of classical literature. Nevertheless, sufficient has now been gleaned to afford a general outline of the ritual and process of initiation and the significance of its teaching, although it is safe to say that the actual procedure of the mysteries themselves will always remain obscure.

It was not until the worship of Isis penetrated to the Greek and Roman world at the beginning of the Christian era that European writers paid more than passing attention to the outstanding cult of Egypt. The worship of Isis, brought thence by Egyptian priests, underwent a process of rebirth in Italy, where the native faith had fallen into desuetude. Herodotus and Plato had, indeed, alluded to it, and even professed initiation into its secrets, and there is little doubt that the Orphic and Eleusinian Mysteries of Greece were in part modelled upon its practice and philosophy. But Rome of the first century seized upon it avidly, and the villa paintings of Herculaneum are eloquent of its popularity. In time it spread to Gaul, and even to Britain, where it seems to have enjoyed considerable favour. The church of St.-Germain-des-Près in Paris possessed an image of Isis until the sixteenth century, and the church of St. Ursula at Cologne can still boast of a statue of "Isis Unconquered," a relic from centuries when an Isiac shrine stood on its site.

The two writers, Plutarch, who descanted on Isis and Osiris, and Apuleius, author of *The Golden Ass*, who give us any real information on the subject, disappointingly break off just at the moment when our curiosity is completely aroused. But certain paintings and frescoes at Pompeii convey a fairly accurate impression of the Isiac rites. The Iseum at Pompeii remains in a fair state of preservation, rebuilt as it was after the earthquake of A.D. 63, although overwhelmed by the cataclysm which supervened sixteen years later.

The sanctuary occupied a square court surrounded by a colonnade, and still retains the pedestal of the statue of the goddess. Hard by is a small building with a narrow underground passage, the *megarum* or probationary hall, where the initiate slept at night, in the hope that he might be visited by Isis in prophetic dreams. The vestiges of a larger hall for instruction in the mysteries and a fountain used for the rites of purification are still visible.

But as to the procedure observed in the Mysteries. It is known from Apuleius that the initiate had patiently to await the summons of the goddess herself, vouchsafed through a dream in the *megarum*. Meanwhile, he must rent a cell in the precincts of the temple and attend the daily services, conversing with the priests and worshipping the goddess unceasingly, and must further observe the strictest rules regarding diet and personal conduct.

On the day of initiation, after morning service, the priest brought forth the hieroglyphic books of the cult and instructed the neophyte regarding their symbolic meaning. He was then immersed in the font of purification, and was led back to the temple, where he cast himself at the foot of the image of the Queen of Heaven. The high-priest later confided to him certain ineffable words, and counselled a still more drastic course of ascetic meditation.

After ten days of seclusion he was led back to the shrine at eventide, was clothed in a linen robe and admitted to the very heart of the sanctuary. What followed may partly be gleaned from the symbolic language of Apuleius: "I drew near to the confines of death, I trod the threshold of Persephone, I was borne through all the elements and returned to earth again. I saw the sun gleaming with bright splendour at dead of night. I approached the gods above and the gods below and worshipped them face to face."

At break of day the initiate, who had donned and put off in succession twelve different robes, was now arrayed in a cloak embroidered with the figures of beasts, bearing in his hand a flaming torch and wearing a crown of palm leaves. He was conducted to a wooden daïs in front of the statue of the goddess, and for three days remained in the temple enjoying ineffable ecstasy in the contemplation of the holy Isis.

If we endeavour to explain these ceremonies we find that the several stages of them represent baptism, death, rebirth,

the descent into hell and transfiguration into the sun. The baptismal water, supposed to be that of the Nile, made of the initiate what it made of every dead Egyptian, an Osirian, or companion of Osiris. Like the god, he was supposed to die in the material sense, but to be born again into a higher life.

The neophyte, now identified with Osiris, had probably to take part in a representation of his own symbolic death and resurrection. This ceremony, in all likelihood, was of a semi-theatrical character, an allegorical masque, portraying and describing the death of Osiris, his dismemberment and the reconstruction of his body—such a performance or passion play as is alluded to by Herodotus. It is likely that it also showed forth the magical rites of resurrection performed by Isis and Nephthys and the final absorption of Osiris into the sun.

But it was probably the commentary of the priest who set forth the ethical and practical value of these rites which conferred upon them the character of a revelation. The passion and death of Osiris, if their lesson were correctly applied, would deliver all men from physical death. How far the Osirian death was actualised in the initiate's own body it is difficult to say. But it was Isis who "restored" him, as she had restored Osiris; hence her comparative importance in the cult, for Osiris, in a manner, typified death, whilst Isis was life itself. The radiant raiment worn by the initiate after the ceremony symbolised his glorious body issuing from the mortal coil, and probably consisted of the traditional dress of Osiris.

The rite of rebirth in Egypt, in the case of the dead mummy, was symbolised by placing it either inside a wooden cow or wrapping it in the hide of a sacrificed animal, from which it was supposed to issue as from the matrix, reborn and revived. Doubtless some such ceremony took place in connection with the similar rite in the mysteries. As regards the descent into hell, presumably this was also theatrically portrayed amid surroundings scenically appropriate, as in the case of the Eleusinian Mysteries, the neophyte probably appearing before an Osirian tribunal, who weighed his conscience in the balance against truth and justice. The secrets confided to him by the priest were, in all likelihood, the powerful formulæ which assisted the dead Egyptian in his justification and which are set forth in the Book of the Dead. The sun seen at midnight almost certainly describes the passage of the solar barge beheld in dramatic emblem, and the passage through the elements is reminiscent

of a sentence in the Rhind Papyrus which tells how the blessed defunct Egyptian "adored the morning sun, the moon, the air, the water, and fire."

The creed of Isis appealed to the Roman world by its direct call to the individual. Cicero, writing of the Mysteries, says: "We at last possess reasons why we should live, and we are not only eager to live but we cherish a better hope in death." Such a hope the Roman faith had never actually presented to men, nor indeed, had that of Greece. Man had vanquished the terrors of death, and it may safely be said that the Mysteries of Isis prepared the ancient world in a measure for the Christian doctrine of rebirth and consequent union with divinity in the hereafter. Indeed, some of the Christian fathers rather needlessly discriminate between the Christian and the Osirian processes of rebirth, warning their readers not to be led away by the superficial resemblance between them.

REVERSAL

By EVELYN WATSON

Pray for me? Of course you may,
 And offer grace ten times a day,
 For such brings comfort, too.
 But why not let us turn about
 Till those who leave this world of doubt
 Shall intercede for you?
 (Yes, I really like to pray
 And do it in my own queer way,
 Here's LABOUR I can do. . . .)
 Oh, if as misty, loving wraith
 I open portals of new faith,
 I'll lead your spirit through:
 I often feel that those who pass
 Shall scarcely need a Requiem Mass,
 But that the change will be—for me—
 New labours, new activity,
 That here is death for you.

MASTER CRAFT OF SALISBURY CATHEDRAL

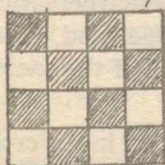
By HECTOR ST. LUKE, Ph.D.

(PART II)

THE CLOISTERS

BEFORE attempting an exposition of the secrets concealed in the tower, transepts, choir, east end and chapter house, it will be well to examine the cloisters. First of all, it may be noted that the Virgin (*Κορη*) number 198 is, at least at one point, the width of the walk on the pavement in inches, and that the width between the overhanging edge of the stone seats at one point is 192 inches, the number of Mary (*Μαριαμ*). In many places this dimension is exceeded by an inch, or even more, which may be accounted for by the supposition that the masons were told to make the width 16 feet and did so, but not always with exactness. There is often to be seen cut into the stone bench which runs round a monastic cloister a curious design which is supposed to have been used by the novices for such a game as Nine-Men's Morris, still surviving in our villages; if the design appeared

Fig. 5. $16' = 192''$
= *Μαριαμ*



Dark squares incised.

in that part of the cloister allotted to the novices there would be ground for the supposition, but in fact it appears in other parts. Here at Salisbury is an example at the south-east corner. It is a badly formed square about $7\frac{1}{2}$ inches \times 8 inches, divided chequerwise into 16 squares, as in Fig. 5, the dark squares being incised. May not this curious design supply a clue to the intention of the builders? The number 192 may be found again, this time in feet, from the wall above the seat near the door into the main transept to the wall above the seat at the west.

The side of the square formed by the pillar platform is about 148 feet, and the inner square is about $141\frac{1}{2}$ feet, which we may assume was intended for 141.42 feet, the number associated with the root of 2, 1.4142, and at the base of the Bishop's Cannings scheme.

The number 148 is of interest both in Hebrew and Greek gematria. In Greek it is one-sixth of the *Ιησους* number 888 and one-tenth of the *Κριστος* number 1480, and therefore one-

sixteenth of the nave length 2368. In Hebrew it is the equivalent of the word for Passover פֶּסַח (Ex. xii, 27), and as such may be understood to symbolise the Lamb of God.

EASTERN TRANSEPTS AND CHOIR

An exact measurement across the eastern transepts is not easily obtained, but the interior length of the choir and the dimension across the eastern transepts (north to south) are both so nearly 141.42 feet that the builder's intention seems fairly certain, and that is to make a cross of this measurement, a cross, be it noted, which exactly fits the inner square of the cloisters. That this was the builder's intention is supported by the fact that the other cloister measurement, 148 feet, is approximately the length of the choir from the step at the west to the ironwork of the east end. But the dimension seems to have been put between the overhanging edges of the stone seats instead of on the floor where it might have been expected, for the floor measure is about 142 feet, as nearly as can be ascertained. Was there any special reason for this?

The following solution is offered. Within the Salisbury lodge would be several sufficiently learned in the masonic canon to collaborate upon the various texts to be concealed in the techtonics of building. Clerics with no pretensions to practical building sought and gained admission because their mathematical and astronomical learning was of value to the lodge, and, more important still, was the safeguarding of the exegesis of the sacred texts from any taint of heresy.

We may suppose that the original idea was to bring in the cross of a square (afterwards worked into the cloisters) into the choir and eastern transepts, and that someone made the discovery that if the dimension in the latter were made 142 feet on the floor, and 144 feet on the seats, the original plan for 141.42 feet might still be obtained by putting this measurement between the edges of the stone seats, with the delightful addition of the mystical representation of Christ on the Cross. Thus: 142 feet=1704 inches, and 1704 in Greek gematria="Behold the Lamb of God" ($\text{Ιδε ο αμνος του Θεου}$); and 144 feet=1728 inches, and 1728 in Greek gematria="The altar" (Το Θυσιαστηριον), the altar of Calvary, of course, being understood.

A further reason why the builders should wish to make the eastern transepts measure 142 feet on the floor is that the cross

of interior length and breadth would measure 592 feet (450+142 feet). This number is of importance in the Gnostic system, its chief equivalent being θεοτης (Godhead).* This number 592, it may be noticed, is the perimeter of a square with side 148, that is to say of the larger square of the cloisters. The fact that this number added to the Ιησους (Jesus) number 888 should supply the Χριστος (Christ) number 1480 is only one of many reasons for the belief that the names and titles of Christ in Greek were built up on a gematric basis.

Other points of interest relating to the cloister and choir number 148 are :

(a) The diagonal cross of a square with side 148=418.6032, and this is approximately the length of the north aisle (the south aisle is about 418 feet).

(b) A circle enclosing this square measures 657.8050, and this is approximately the measure of a cross formed by the interior length and breadth of the cathedral on the seats (452 ft. =205 feet 3 ins.=657 feet 3 inches).

(c) The diagonal cross of the cloister square with side 148 feet, together with a right cross in the same square, *i.e.* 416.6=296, equals 714.6, and that is very nearly the measure of the great cross of the cathedral formed by its greatest exterior length and breadth (480⁶/₇ feet=234 feet=714⁶/₇ feet).

A cross formed of the full exterior length, 480⁶/₇ feet, which for the purpose of gematria has the value of 481, and the exterior width across the eastern transepts 173 feet, equals 654, and this is the equivalent of 'H' Εκκλησια Μαρίας (The Church of Mary), while 481 is the equivalent of ΙΑΟΥ, a Greek form of the Hebrew Tetragrammaton, or four-lettered name of God (יהוה) mentioned by St. Clement of Alexandria.

THE NORTH AND SOUTH AISLES

The north aisle is about 418¹/₂ feet from east to west walls, and the south about 418 feet, but taking the floor measurement it is about 417 feet in both. Measuring from the east we find the length to the first step is almost 92¹/₂ feet, in inches 1110, another number of importance in the Gnostic system, being the equivalent of 'Ο Μικρος Κοσμος.

From the east wall to the level of the main transepts on the

* See *The Apostolic Gnosis*, by F. Bligh Bond and Dr. Lea,

east side is about 183 feet. This is a number of great significance, for it is an old-world measure of the universe, since it represents the distance travelled by the sun "from one end of heaven to the other," according to ancient notions; in other words, it measures the distance from one to the other of the imaginary pillars associated with the equinoctial points, the two pillars of Solomon's Temple (I Kings vii, 15 & 21).

From this point to the base of the seats at the west the length is about 234 feet, and so we find again the number hidden in the full exterior breadth of the cathedral across the main transepts. Bearing this in mind we come to the Chapter House.

THE CHAPTER HOUSE

It may be well to recall here the function of an English cathedral chapter-house in pre-Reformation times. Where the cathedral clergy were Benedictine monks under a Cathedral Prior, as at Canterbury and eleven other cathedrals, the chapter house was true to its name; that is, the daily reading, and commentary thereon by the Convent Superior of a chapter of the Holy Rule of St. Benedict was the primary function. Besides this, here novices were clothed in the habit of their Order, and at the end of their novitiate took the vows of the monastic life. This was the school in which the secrets of the mystic way of perfection were imparted; the furnace of purification in which the monk daily plunged in the ceaseless struggle to subdue his lower nature. For as Thomas à Kempis says in the *Imitatione*, "As iron cast into the fire loses its rust and becomes all bright with burning, so the man that turneth himself wholly to God is divested of all sloth and changeth into a new man." The usual ground-plan of the Benedictine chapter house was that of the octagon, the form in Italy more often associated with a baptistery. From the most ancient times the number 8 has been the symbol of regeneration, spoken of as such by St. Ambrose. It was the symbol of the Egyptian deity Thoth, the reformer and regenerator who poured the waters of purification on the heads of the initiated. In the ancient astrological system Saturn (8) came in the house of Aquarius, and the numeral divided in this way **83** gave the double three, the number 33 which we have encountered already among the Salisbury dimensionals. It is the root number of the Long Sutton church scheme, the east end width, for instance, being 231 inches, that is 33×7 , about which we shall have much to say when we come

to consider east end measurements generally. The author of *The Perfect Way*, says: "The age of full and final perfection for the man regenerate is the age of 33, mystically computed, thus implying his accomplishment of the 33 steps of initiation, of which the last and highest is his 'ascension' by transmutation to final divine union. . . . In order to gain Power and the Resurrection a man must first of all be a Hierarch, that is to say, he must have attained the magical age of 33 years."

Salisbury was a secular foundation, its establishment consisting of a dean and secular canons instead of a cathedral prior and regular canons; nevertheless, the cathedral clergy in pre-Reformation times lived a strictly collegiate life, singing the Divine Office daily according to St. Osmund's Sarum Use, and the chapter house there played almost as important a part in moulding the religious life as in the Benedictine houses.

From edge to edge of the top of the stone seats the diameter is 54 feet 6 inches, that is to say, 654 inches, and so one other number found elsewhere reappears (654=Ἡ Ἐκκλησία Μαρίας).

One would naturally look for something interesting in the perimeter of the eight clustered shafts around the central pillar. It is $88\frac{1}{2}$ inches, exactly the measure of the perimeter of the delightful octagonal font in the church of St. Mary Magdalene, Fleet, Lincs.

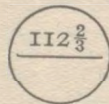
Fig. 6.



This number is the measure of the side of a square of which the perimeter is 354, the days in the lunar year ($29\frac{1}{2} \times 12$), and the equivalent number of Ὁ Θεός, God.

But the full significance of this is not realised until we consider its relation with the consecration cross circles, twelve of which will be found carved at regular intervals upon the outer walls round the church, marking the spots where Archbishop Boniface anointed the fabric with the consecrating oils. A circle enclosing the octagon of this central pillar is exactly the measure of the consecration cross circle. This circle measure 91 inches, the number equivalent of God in Hebrew, and the side of a square of which the perimeter (with fraction) is 365, the days in the solar year ($91\frac{1}{4} \times 4 = 365$). It is not unreasonable to suppose, judging from the knowledge of Greek gematria revealed in the cathedral measurements, that the builders recognized in the solar number 365 the reading *'Αγία Μαρία Κορη*, Holy Virgin Mary. On the other hand, it might fairly be claimed that all this astronomical symbolism had reference to the Woman of Rev. xii, 1, "a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars;" a cosmic Being, whose Body extended throughout the universe, since the signs of the zodiac formed the crown of her head, is surely indicated here rather than the lowly Mother of Nazareth. Three or four feet above ground, the west front length, N. to S., is 112 feet 7 inches, that is to say, within one inch of the exact measurement required to symbolise the diameter of the lunar (annual) orbit, thus

354



354 = 'O Θεος. 114 = Η Μηννη = the Moon.

Fig. 7

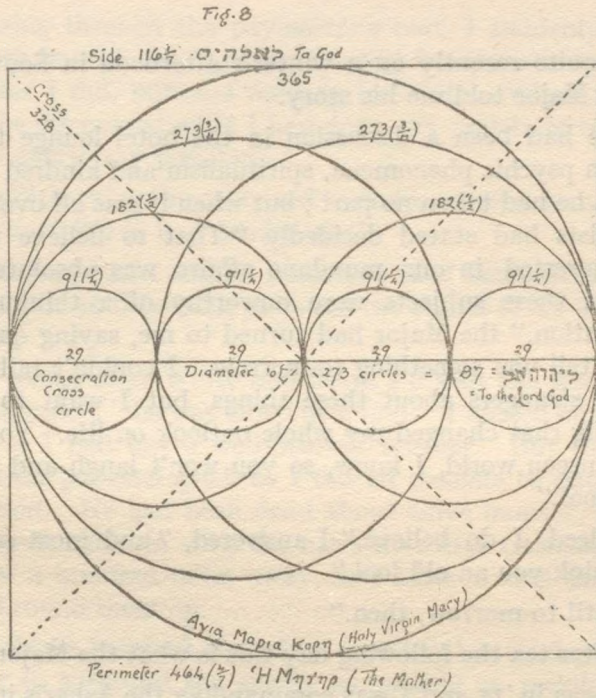


The gematria of these consecration crosses is especially interesting when we know that on the day of hallowing a candle burned in front of each, and so again probably, up to the Reformation, on the anniversary day.

Circle =	91 =	האלהים	God
Square enclosing	13 12 91		
circle =	116 =	אהבה	האלהים קיא God
is Love	—		
	207 =	אור	Light (Gen. i, 3).

This number 207 we shall encounter again in the tower steps scheme. At first sight there may not appear to be any connection whatever between the following diagram and the 198 series of numbers, but Fig. 7 is the connecting link. A square enclosing

the small consecration cross circle with diameter 29 inches measures 116, and a diagonal cross drawn within this square (omitting the fraction), measures 82, and $116 + 82 = 198 = \text{Kopη}$.



This diagram in Fig. 8 shows the connection between the measurements of the consecration cross circles and the earth's orbit expressed in days, and also the probable source of the full dimension of west cathedral front and west cloister. The west front being 114 feet and the west cloister 214 feet, the full dimension is 328 feet, the measure of the great diagonal cross in this diagram; and the gematria of the two combined dimensions is particularly striking, for in the Hebrew cabbala $114 = \text{In the Lord God}$ (i.e., the foundations are laid in the Lord God), and $214 = \text{Almighty}$, thus completing the sentence. *The foundations are laid in the Lord God Almighty.*

To be concluded.

THE MAJOR'S STORY

By H. F. MAURAN

IT was quite recently on a winter's afternoon in South Africa that the Major told me his story.

There had been a discussion in the hotel lounge the night before on psychic phenomena, spiritualism and kindred subjects, in which he had taken no part ; but when it was all over and the materialists had stated decidedly "That to believe the dead were interested in our mundane affairs was absolute piffle," and that these subjects were unworthy of a thinking man's consideration," the Major had turned to me, saying quietly, "I want to tell you something to-morrow. I couldn't talk to comparative strangers about these things, but I want to tell you something that changed my whole outlook on life. You believe in the unseen world, I know, so you won't laugh and think me an old fool."

"Indeed, I do believe," I answered, "and most certainly I won't think you an old fool."

"Until to-morrow, then."

So after tea the following day this is what the Major told me.

"It was in '15 and I was commanding the Askaris in German East. I was only Captain then. Having lost a non-commissioned officer, I wirelessly to the base at Zumba to send me another man. After a time they did send a man along—a Londoner, named White.

"From the start he suited me well. A splendid fellow was White, and I made him temporary sergeant. I got to take a keen personal interest in him, and he became very much attached to me.

"Queer thing, sympathy. Nothing to do with class or antecedents or race, even." The Major reflected for a moment. "Well, one day, White came to me and said, 'Captain, I've got rotten news from home. If my wife doesn't pay twenty-five pounds within two months, the landlord say's he'll turn her into the street. I wonder if you will arrange for an advance of pay for me? As a matter of fact, I'm overdrawn, for my wife's been ill for some time, and all this worries me to death,' he added. He certainly did look genuinely worried, poor chap. Knowing

him to be a ripping good man and as truthful as could be found anywhere in the world, I arranged with the paymaster to let him have the twenty-five pounds and signed a cheque for that amount.

"Passing through the paymaster's tent I suddenly decided to wireless immediately another twenty-five pounds to White's wife. This I did, but said nothing to White. When, in course of time, he discovered what I had done, his gratitude to me was shown in every way possible.

"The little things he contrived to do for me were innumerable. It was a hard life in bad conditions."

The Major paused and his keen eyes fixed themselves on some distant object as if seeking to re-see the scenes of '15 in German East.

"Six weeks after White had heard I'd sent the money," the Major continued, "he was killed in action. I missed him greatly. I felt as if I had lost a well-beloved brother. But those were not days for personal grief, so I did all possible to put him out of my mind. He had been dead about three months, when my native scouts came in with the news that fifty Germans were a little over a hundred miles away, so I knew it was time to get busy and round them up.

"I picked a hundred of the best men for the two days' march, intending to surround the enemy as quickly as possible before they could cause any trouble; but instead of biting and swallowing them easily, I was the biter bitten; for on arriving at our destination I found I was surrounded by five hundred Germans instead of finding fifty of them to surround.

"Our chosen spot for camp was a natural clearing. Around it, elephant grass, cedar trees of all sorts—in fact a jungle. I said to my faithful black boy: 'Reuben, I've led you into a trap for which I am sorry beyond words, but we've all got to face it, and if you die, I die with you—we'll all die game—but first we'll put up a good fight.

"It was an anxious moment for all concerned, but my men were splendid and eager to begin digging trenches with their knives for our last stand in the morning, which was the time I had decided upon for putting up a fight.

"It was just 2 a.m. Sleep was far from me. I was lying on my camp bed in a pretty rotten state of mind, I can tell you, listening to the distant roar of the lions and the near rustle of the

trees, thinking what a terrible pity it was that all my fine men would probably go West in a few hours, when—the tall grass parted and out of it came Sergeant White. He was in uniform and just as I had known him, with the same frank, direct look in his eyes. His presence oddly enough caused me no surprise. It all seemed so natural I actually forgot he was dead. He stood at the foot of my bed, saluted and said quietly but distinctly: 'Sir, you are in trouble.' 'Yes,' I replied, 'I've never been in trouble as I am now, I am going to lose all my men.'

"'No, sir,' he replied calmly, 'you won't lose a man if you follow my instructions. Wake Reuben and tell him to call the chief M'fila and ask him if he knows the lion path which leads on to the Kafir path, which leads on to the main track to Ujiji. Follow that path and you will be free.' He then saluted and disappeared as quickly as he had come upon the scene.

"I can hear White's voice even now and the odd wording of his directions."

The Major leant forward in his chair as if listening. He paused for so long that I grew impatient. "What did you do, Major?" I asked abruptly. "Do?" he repeated, "I lay there shivering, for I suddenly realised that for three full months White had been dead and buried. I was floored for about a minute, but his words were ringing in my ears too insistently for me to ignore them. I put my hand on Reuben, who was lying alongside of my bunk, 'Wake up,' I whispered, 'Go at once and tell M'fila to come to me.' Quickly he crept off to find the spearman, and in a few seconds I learned from the latter that he did know of the 'Lion path which leads on to the Kafir path, which leads on to the main track to Ujiji.'

"Calling up my men, in single file, M'fila leading, I in the rear, for fear of attack from that quarter, we started on our tramp.

"Anyone wearing boots took them off, for it was, of course, essential that no slightest sound should be made.

"By daylight we were five miles away.

"Never before in my life did five miles seem as fifty; but when we arrived on the top of a hill and saw the enemy busily attacking our deserted camp, we forgot all about our anxious crawl.

"As we watched this futile occupation in the distance, to say we had thankful hearts is drawing it mild.

"Afterwards we discovered that just one hundred and fifty square yards around our camp had not been enclosed by the Germans. Why? no one knows. It was not often that they made a mistake of that sort. Within that area we had made our escape, thanks to my grateful friend Sergeant White.

"And so," the Major concluded, "this experience of mine has changed a good many of my previous opinions, and I now firmly believe that the so-called 'dead' can and do take an active part in our lives down here—conditions permitting."

To those who have had genuine experience in contacting supernormal conditions, this episode in the Major's life will not seem difficult to believe.

To those who do not believe in communion with those who have passed on—well, we must leave it at that until, in due course, the eyes of the blind are opened to greater truth.

THE FLITTING

By G. M. HORT

"He who is fond of strife and contention shall never attain deliverance. He shall flit from womb to womb, from darkness to darkness."
(Buddhist Saying.)

In such a noisy house I have to dwell,
Its hectic stir so little rest allows,
I love to think how peace invulnerable
Must be, one day, proclaimed through all the house.

I love to picture the calm shrouded rooms,
Where lamps are quenched and doors no more unclose;
And the grey turret, where the throbbing looms
(Their last threads cut!) will crumble to repose.

Only that I am haunted with a doubt.
—When peace this frame of clay has seized upon,
Shall *I* be there that peace to feel and see?

I may on my unresting road be gone.
I may have heard the summons to pass out
To some new noisy house, prepared for me.

THE KABBALAH AND WORD-MAGIC

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

THE belief in the magic power of words is of extreme antiquity. By some, this belief is supposed to have originated in the fact that words are amongst those things which issue from living men and women, thereby serving to distinguish them from the dead. Hence, words were thought to be "givers of life," possessed of magic power. Interesting and suggestive as this theory is, it seems sufficient, in order to account for the belief in the magic of words, to postulate a failure on the part of the mind of primitive man to distinguish between the word and the thing which it symbolised.

That a similar failure is not unknown even at man's present stage of evolution is evidenced by those who, as it is so graphically expressed, "lose themselves in a maze of words." In early days, more especially amongst those races adopting a picture-writing, confusion between words and things, or words and ideas, must have been so easy as to have been almost inevitable. The Englishman, for example, has no excuse for confusing a dwelling with the word "house," for the simple reason that there is no similarity between them. The ancient Egyptian, who expressed words by means of hieroglyphics—little pictures of the things symbolised—had every excuse if he committed a like error of thought.

Hebrew is not far removed from hieroglyphical writing. Moreover, since all the Hebrew letters are consonants, any and every combination of letters can be pronounced, in this sense forming a word; and, since the same signs express both letters and numbers, every word is also a number.

That these peculiarities in the structure of Hebrew as a written language played a part in the evolution of that strange body of doctrine known as the Kabbalah, there can be no doubt. They led to that fantastic species of logic—using this term to denote a method of reasoning, but not necessarily one which leads to truth—comprised under the terms, "Gematria," "Notariqon" and "Temuria." It is true that one can operate with symbols without being aware of their meaning, and arrive at a result which, translated into meaning, yields truth. But it

is necessary to operate in accordance with laws determined by the nature of the things represented. Deductive logic is a case in point. Mathematics is an even more remarkable one. It is, however, one thing to assert that, if, for example, x and y are measurable quantities similar in character, x being the greater, $x-y$ always equals $(x-y)(x+y)$, no matter what their magnitudes may be. It is quite another to say that, if two things or ideas are expressed by words symbolising equal numbers, then these two things or ideas are also equivalent; or, alternatively, that if one word can be split up into two others, then the thing or idea expressed by the whole word is somehow the result of the things or ideas expressed by the two parts.

This may appear in the light of a destructive criticism of the Kabbalah, and it is intended as a destructive criticism of a phase of it, which certain mystery-mongers, pleased with puerilities, have seized upon as being one of the most important aspects of its Mystery.

Gematria, Notariqon and Temuria: these may, indeed, be recommended as alternatives to cross-word puzzles, and of no more significance and importance, except as remarkable instances of the aberrations of the human intellect. The real mystery of the Kabbalah lies deeper than these.

It is sometimes necessary to express a truth by means of overstatement. Let me, then, describe logic as an afterthought of the mind. Intuition plays a more important part in our thinking than we are wont to credit. Again and again we reach conclusions intuitively, but invent reasons for them so rapidly that we deceive ourselves into the belief that we are logical beings. Not less true is this of the pseudo-logic of Kabbalism; and we may justly consider the fantastic thought-apparatus I have just criticised as merely the means adopted to fit a system of philosophy in with the words of the sacred scriptures of Jewry. We must dismiss this apparatus and evaluate the system on its own merits. It is an extraordinarily interesting system, marred, it is true, with much that is puerile and fantastic, but containing also many things that are illuminating and impressive. It is a philosophy of light and shadow, or, to vary somewhat the metaphor, let me say that it is like a land where there are quagmires and dark woods in the valleys, wherein the explorer may easily be lost, but also lofty summits, soaring into the empyrean.

Emphatically we need a guide in this strange land.

There are many books on Kabbalism; but, considered as guides, not a few may be described only as traps for the unwary. Two books, however, may be singled out as being of real value to the student. These are Mr. A. E. Waite's *The Doctrine and Literature of the Kabbalah*, a relatively elementary introduction to the subject, and *The Secret Doctrine in Israel*, a more advanced study. Both are out of print, and second-hand copies of them, as of all Mr. Waite's books, are difficult to obtain. It is with great pleasure, therefore, that I welcome the publication of a new work on the subject by this author, in which these two older books have been incorporated.* It may be confidently recommended to those who wish to explore the Mystery of the Kabbalah; not, let me add, the mystery of its puerilities, if indeed there is any mystery concerning these, but of those matters lying at the heart of this strange philosophy, which, whoever first committed it to writing, certainly contains the thought of ancient Jewry, tintured, as the Jew came into contact with influences outside those of his own land, with Neo-Platonism and Sufism.

I do not propose, nor would such a project be practicable, to attempt any summary of Kabbalistic philosophy in this necessarily short article. It is not a system which lends itself to summary statement by one who has any regard for accuracy. Mr. Waite's large volume treats the whole subject in a masterly fashion. Not only has the author very successfully endeavoured to get at the heart of the Kabbalah and to lay it bare for our inspection, but he also deals very thoroughly with the knotty question of its origin and adequately sketches its later developments, the works of the chief Christian students of the Kabbalah from Raymond Lully to Eliphaz Lévi being surveyed, as well as the connections between the Kabbalah and other channels of secret tradition, such as Alchemy, Magic and Freemasonry.

In Mr. Waite's view, the central Mystery of the Kabbalah is a mystery of sex. This is a point of outstanding interest. The mental fear—I can think of no more appropriate expression—with which civilised man has, on the whole, tended to regard the phenomenon of sex is one of the most amazing things in the whole history of human thought. Sex is of such fundamental importance in the life of mankind that one would naturally expect to see it playing a central part in every system of thought claiming

* *The Holy Kabbalah: A Study of the Secret Tradition in Israel as unfolded by Sons of Doctrine for the Benefit and Consolation of the Elect dispersed through the Lands and Ages of the Greater Exile.* By A. E. Waite 9½ ins. x 6 ins., pp. xxvi + 636 + 1 plate. London: Williams and Norgate Limited, 38 Great Ormond Street, W.C. 1. Price 30s. net.

to be sane. Such, however, is not the case. Religious systems, perhaps in order to divert the sexual energy to their own ends, have, too frequently, done all that was possible to degrade sex, treating it as a sign of mankind's sinful nature which somehow must be transcended if he is to enter into a state of glory. Sterile philosophically and with most disastrous results in practice, such systems are gradually passing away.

The Kabbalah, on the other hand, treats sex as essentially a phenomenon of the soul, regarding marriage as a sacrament in a very real sense, to which the Roman Catholic church, in spite of its verbal recognition of the sacramental character of marriage, has never even remotely approached.

I do not think the Kabbalah provides, either on the theoretical or practical side, a complete solution to the problem of sex, which perhaps is the fundamental problem of existence. But it exhibits the temper in which this problem must be approached if a real unveiling of the mystery is to be achieved. Sex may indeed be described as the road to heaven and the road to hell. No roads are more important. And, in the duality which, in the light of modern science, is seen running through all existence, we may, perhaps, glimpse something of that fundamental reality of which sex is the manifestation.

THE ALPHABET OF THE MYSTERIES

By DION FORTUNE

ALL esoteric systems use a symbolic method of notation in their teachings. Each of the symbols employed indicates a spiritual potency, and the ideas associated with them indicate its method of function ; their interrelation represents the interaction of these forces. If we have the key to one symbol-system we can readily equate it with all others, for fundamentally they are the same.

All the gods and goddesses in a pantheon, with one exception, represent nature forces and fundamental spiritual principles, for the one is but the obverse of the other. This system of symbology is capable of translation into terms of each plane of the manifested universe. Upon the physical plane they equate with what we will call, borrowing a term from the East, the mundane chakras, that is to say, the points upon the physical plane where the contact is made between the Unseen and the seen. Different types of force have different points of contact.

These are represented by the twelve signs of the Zodiac, the seven planets, and the four elements, and have their correspondence upon the different planes of existence with the different grades of the celestial hierarchy. The true knowledge of these is always one of the carefully guarded secrets of the Mysteries, and it is never revealed outside their portal.

These cosmic symbols are further represented by the letters of a sacred language, which, in the Western Tradition, is Hebrew. Out of these letters are formed the Sacred Names and Words of Power, which are simply algebraical formulæ, resuming potencies.

Thus is the universe represented to the initiate, and he is able to trace the correlation between its parts and see what invisible realities are throwing their shadows upon the world of Maya, illusion. Employing this principle, rituals are constructed which are designed to bring the soul of man into touch with the potencies represented, and divinatory systems are worked out which reveal the combinations and movements of these invisible forces. Do not let it be forgotten that divination, which is the discernment of the Unseen, is a very different thing from fortune-telling, to which it bears the same relation as scientific medicine to catch-penny nostrums sold at a country fair.

In speaking of the pantheons of the gods it was noted that each god stood for a spiritual principle or a natural force—with one exception, the Sacrificed God, and He stands for the soul of the initiate, to whom He is also the Great Initiator.

The pantheon can, then, be approached from two aspects, the external and the internal. It can be discerned in nature or in the soul of man. In its final aspect the two become one. This is the aim of the work of the Mysteries.

There is no such thing as polytheism in the sense in which the term is usually understood. A Father of the gods is always recognised who is the Great First Cause of the universe, and from whom all things emanate. We may, however, distinguish between the religions which look upon God as artificer as well as creator, and those who recognise delegation of function to lesser deities.

But even in such a rigidly monotheistic faith as Judaism, it is recognised that the direct action of God in all matters is inconceivable, and so we get the concept of the Divine emanations, or Sephiroth, and their manifestation in the four worlds of the Cabbalists by means of the angelic hosts. In this concept there is no fundamental difference from that which underlies the Egyptian or Hindu pantheons, save that the angels of the manifestations are distinctly recognised as God's servants, not His fellows. The correspondences can be clearly traced between all three cosmogonies with the help of astrological symbolism.

The student of the Mysteries needs, therefore, to know his cosmic symbolism as set forth in these pantheons; and although he will take one of these systems as his key-system and make it his own, he will be well advised to familiarise himself with others, because each has its own special development and application, and can throw much additional light on the system of his choice. For instance, the deepest natural magic is to be found in Egypt, and the highest metaphysics in India.

But if he desires to make practical application of his studies the initiate must investigate the soul of man as well as the nature of the universe, and the progress of the soul through its initiations he finds symbolised in the life-history of the Redeemer or Way-shower, who is for him the Grand Master and Great Initiator. He will find herein an epitome of the course of the soul from sensory consciousness to Divine Union.

In the interaction between the different levels of consciousness and the corresponding planes of manifestation lies the essence of occultism. The psychic is one who functions negatively in this interaction; he reacts to the conditions he contacts and thereby perceives them, but he exerts little or no influence upon them. The adept, on the other hand, while perceiving, does not react, and therefore functions positively in his relations to the subtle worlds, sending out his influence upon them, instead of receiving their influence into himself. The magician might be distinguished from either of these two as one who knows how to influence the subtler worlds, but being unable to perceive them, is unable to operate directly thereon, and is obliged to depend upon intermediaries, whom he evokes to serve his will. The true adept is not dependent upon the intervention of spirits, whether divine or diabolical, but himself works direct upon the plane of his choice; and as it is in the evocation of spirits and their subsequent banishment that the chief risks of occultism lie, it will be seen that the magus is in a very different position from the magician in his relations with the subtler planes.

But in addition to his studies of subjects which are essentially occult, there are other sciences with which the student ought to be acquainted if he is to do justice to his task; for unless he has a working knowledge of them, he will be unable to appreciate the significance of a large portion of his occult researches. First and foremost of these is psychology, for without a thorough knowledge of the nature of consciousness he will be totally unfitted to cope with the intricate problems of consciousness which are constantly presenting themselves in the course of his studies when, as a matter of fact, everything turns upon the nature of consciousness and its relation to the ego and the different levels of manifestation.

The ordinary scholastic psychology, such as he would learn if he were going to be a school teacher, will have little interest for him, however; and after he has learnt its simpler lessons in relation to modes of apprehension and the classification of consciousness, he may safely leave the behaviourist school behind and proceed to the investigation of the analytical schools, especially the Jungian, for they will yield him far richer results. After some acquaintance with their methods and concepts he should investigate the phenomena of hypnosis and suggestion and of hypernormal states in general. He will find that both the spiritualists and the Catholic mystics have much to tell him on these subjects that will repay his attention.

Thus equipped with data which shall enable him to form judgments, he is in a far better position to investigate the Unseen than if he ventured forth clad in nothing but the armour of faith. The consciousness of the seer and the powers of the magician are not things apart, having no congeners, but are applications of natural laws whose operations can be seen and studied in other spheres as well as those of practical occultism, and it is through this comparative study that most light is thrown on their operation.

A working knowledge of anthropology, archæology, and folklore is also exceedingly valuable ; for different systems, especially those existing among primitive peoples at the present day, throw much light on the ancient cultures and enable us the better to grasp their metaphysical significance. A general knowledge of physiology is also essential if the relationship between mind and body is to be understood, and the new work in physics is of especial interest to the student of occultism, explaining as it does the nature of the etheric substratum of the manifested universe. Finally, there should be some training at least in the methods and concepts of philosophy and the findings of comparative religion. Thus equipped, the initiate will have the necessary cultural background to enable him to approach his chosen subject in a scientific spirit, and to produce results worthy of serious consideration.

THE CADUCEUS AND REGENERATION

By THE PRINCESS M. KARADJA

IT is obvious that no permanent success can be achieved in any sphere of life without concentration. Intelligent thought must be focused in a given direction and steadily maintained, if satisfactory results are to be obtained. Diffusion spells failure. This is universally admitted.

Few people, however, realise that this law holds good on every plane, and that concentrated transcendental activity places at our disposal vast powers.

Will-power is the magic "Rod of Moses," compelling streams of water to emerge from the barren rock. Christ said to His disciples: "Greater works shall ye do!" (John xiv, 12). This promise has for centuries remained unfulfilled; it has sunk into deep oblivion, but to-day the world is stirring. . . . We are becoming vaguely conscious of the tremendous possibilities embodied in human nature.

Wise guidance is of supreme importance at this critical moment. It is unsafe to get in touch with the invisible worlds without possessing adequate knowledge of the dangers which confront us there.

The well-known esoteric symbol, the Caduceus, or the "Rod of Hermes," indicates the two paths: the Right and the Left, leading respectively to Salvation or Destruction.

The intertwined Serpents represent currents of Positive and Negative Electricity, or the apparent Duality of Good and Evil, which meets us everywhere in the manifested Universe. The upper and lower circles formed by the intertwining serpents symbolise respectively the Higher and the Lower Ego.

These "Pair of Opposites" also reveal themselves on the one side as Light, Life and Heat, and on the other as Darkness, Death and Cold.

Jacob Boehme taught that Lucifer engendered "cold fire" (negative electricity); and Dante places Satan in a prison of ice.

It is an acknowledged scientific fact our own planet is a huge magnet. Owing to the deviation of the polar axis, it is

charged with negative electricity. The present Pole Star is Alpha in the constellation of the Dragon (Alpha Draconis).

The Sun continually bombards our Earth with torrents of positive electricity, generating Life in a myriad of forms on the surface of the spiritually dead planet. The Earth is an extinguished sun, a luminary "switched off" from the Divine motor.

The sacred mission of re-welding the broken link was entrusted to Man. He is the supreme bond between Spirit and Matter, which blend in his being.

Through the Adamic Fall, Man in his turn became wrongly polarised and disconnected from Deity. His body became impregnated with animal magnetism. The nervous system is the "body of sin"; and we are deprived of our invulnerable armour until we gain complete mastery over our astral vehicle.

At present the Rod of Power is broken. The axis of the Lower Ego is out of alignment with the Higher. By concentrated efforts we can lift up the drooping axis of our Lower Ego, so that we contact again the living current through the Higher.

The result is *illumination*, or what the mystics call the "birth of Christ" in the soul.

When the Spirit has redeemed the soul, the soul has to redeem the body; then we are "made every whit whole" and Trinity is restored in our own being.

Each man who gains victory, murmuring: "not my will but thine!" assists in a cosmic task; the redemption of the planet. He prepares verily a "Highway for the Lord," who will come and rule earth with the magic sceptre, the *Rod of Iron* (Rev. ii, 27). Negative electricity will no more be generated when the pole recovers its original perpendicular position. The magnetism of earth will alter, and the Aurora Borealis burst forth in a sudden blaze of Glory.

The discovery of Radio-activity is a significant sign of coming events. Scientists now begin to understand that Gravitation is much of the same nature as Magnetism, and that both are controllable electrically.

Hitherto man has been chained to earth. We have now reached the particular state of evolution when it becomes *possible* to overcome gravitation. The "conquest of the air" has already been achieved through mechanical means, but not yet through moral victory.

At present there are sick saints and healthy sinners! Ultimately there will be sinless souls in perfect bodies.

Complete Regeneration implies an alteration in the arterial circuit. When Spirit has acquired full mastery over the body, the current is reversed and the "waters of life" flow upwards.

Phenomena of *levitation* have occasionally been recorded, not only in connection with our Lord, but in other cases of Regeneration.

It is obvious, however, that such lofty attainments cannot be reached without strenuous and prolonged efforts. Yet it is this latter proud achievement which appears on the educational programme mapped out for Super-humanity. Through Spiritism we may get in touch with entities on the astral plane and receive communications from the "dead." It re-connects us with the past, but it never opens up to us the future. We are not meant to look back, but to look up!

The negative method, used in Spiritism, generally results in a feeling of intense cold, due to the loss of vital energy. It is a well-known fact that darkness facilitates the production of phenomena.

The positive method, employed in concentration, produces a glowing sensation, and ultimately leads to the appearance of Pentecostal fire.

CORRESPONDENCE

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

THE POWER OF THE GREAT AMEN

To the Editor of THE OCCULT REVIEW.

SIR,—Apropos the recent article on "Amen," as the expression of the Divine Will, the following account of the results achieved by a union of two wills may be of interest.

A short time ago a relative of mine, a professional nurse, underwent a severe operation. When she was able to leave her bed, I visited her at the Nursing Home. She was sitting in an arm-chair, and I was pleased to note that she was cheerful and evidently well-cared for.

"How well you look, Nancy! How do you feel, now you are up?" I asked.

"Wonderfully strong in some ways," she answered, "but I am sorry to say my feet are useless, I cannot stand, much less walk."

"Nancy! What nonsense you talk!" I exclaimed. "You, a nurse, daring to use the word 'cannot.'"

She looked startled at my outburst.

"What do you mean!" she asked almost tearfully.

"I mean that you *can* stand and even walk if you really want to do so."

At that the tears did roll down her flushing cheeks.

"But I cannot, I tell you; surely I know best? I have no strength in my legs at all."

"Yes, you have," I insisted.

"You *are* funny, Phil." She was smiling through her tears, "You look so masterful and worked-up. But, I tell you, for the time my legs are perfectly useless."

Still urged to action, I said, very emphatically:

"Nancy, it is now four o'clock." She glanced at the timepiece and nodded.

"This time to-morrow, at four o'clock you will stand and also walk."

"Do you mean it? Really? How?"

I had captured her answering spirit.

"I mean it most seriously! But you must help me to help you."

"What must I do? Tell me."

"To-morrow—at four o'clock—I will think of you trying with all your might, and mine, to walk. Together we shall make your legs do their duty. You must be determined and sure, first that you can stand; and then you will walk, I promise you."

She gazed at me thoughtfully, then said :

" My dear, I feel we can do as you say, and I will grasp the strength you hold out to me. At four o'clock to-morrow, then."

After that we had tea and chatted of ordinary events, for we had been friends for many years. As I left the room I turned and said :

" To-morrow—at four o'clock—you will walk."

Silently and solemnly she bowed her head and I departed.

The next day I fulfilled my promise at the appointed time.

On the second morning, the looked-for message lay on my breakfast table : it read :

" My dear. At four o'clock to-day I stood—of course, helped by Sisters ; then I walked along the corridor and back to my room to write this. You are wonderful. Nancy."

In all humility I bow to the Great Amen.

E. P. M.

MAGIC AND SCIENCE

To the Editor of THE OCCULT REVIEW.

SIR,—It is now publicly acknowledged that the greater part of modern science and chemistry are the outcome of the labours of the alchemists, who spent many weary centuries in the dubious quest of the Philosopher's Stone. But what of Magic? What has it contributed to the civilisation of to-day? According to the sceptics none, but if we examine the matter carefully it will be seen that the whole of our mental studies are based upon the work of the Magicians and Wise Men of the past.

Take for example the science of word association (psycho-analysis), was it not Magic which instituted Words of Power which :

*" Whole Woods remove, the lofty Mountains shake,
Earth for to groan, and Ghosts from graves awake ?"—*

an exaggeration perhaps, but does not the Holy Roman Church claim to perform the act of transubstantiation by the repetition of the words, "*Hoc est enim corpus Meum*"? Is not the philosophy and practice of Spiritualism laid upon the foundation of Necromancy? In stating this, of course, I do not mean the infernal evocations of scorcery, but the beautiful and graceful mysteries of True Magic, which have always existed, and will continue to do so because they are good and pure and cannot be destroyed.

And again can it be denied that Mental Healing, Magnetic Cures, etc., have their origin in the old thaumaturgical practices of the Magi? Did not Christ Himself make use of the magical science of His day when He raised the dead and cured the sick?

Give Magic its due ; it is not dead, but risen, and shall come again in a new form to revivify old teachings and to be a source of regeneration to the whole world.

B. G.

THE MARIE CÉLESTE MYSTERY

To the Editor of THE OCCULT REVIEW.

SIR,—I have just seen your comment on the *Marie Céleste* incident in the OCCULT REVIEW, and write to say you are misled. The story of fake salvage appeared in *Chambers' Journal* of July, 1926, page 446, under the pen-name of Lee Kaye, and it was so full of obvious lies and inverted facts that Lloyds List of 15th July, 1926, page 8, exposed the whole plot. Now in July, 1929, Lee Kaye—Lawrence Keating—gives us all a rehash of those same lies in a 10s. 6d. book, and you of all people play into his hands. His book is pure dirty inversion, and makes real sailors angry; for most of us know the facts of the case. See *July Nautical Magazine*, Letters to the Editor, for some unknown to Lee Kaye.

You are easily gulled, dear sir,

Yours truly (an old reader at sea),

IAN MCGREGOR

(1st Mate).

[*In fairness to readers, we are glad to publish the above protest. If however, the commonsense view that the Marie Céleste incident was a salvage hoax is untenable, what is left but the incredible hypothesis that the whole crew of the ship, from the captain downwards, were spirited bodily into the fourth dimension?—ED.*]

PROJECTION OF THE DOUBLE

To the Editor of THE OCCULT REVIEW.

SIR,—In reference to the article on the Projection of the Astral Body it is over 20 years since I first became interested in Spiritualism and decided to sit for development. This is the account of what happened.

Twice a week at 7.30 I would go alone into the sitting-room, get the easiest chair, and just let the body relax, and say to myself: "Now if any one or thing comes to interfere with you, I am there instantly." Then resting easy, with closed eyes, one would presently feel them turn up and inwards. At this stage one would feel as if the body were non-existent and the mind quicker in every way. One would feel no chair, nor anything; yet if anyone came into the room one would be aware if they spoke. I might have answered with an effort, but it was apt to break conditions. Still keeping that state a little longer, it suddenly seemed as if the whole house would disappear and I found myself outside. Then I would say, "I'll just have a look round," and make for a gate the other side of a little field. There was, however, no line or thread that I was aware of. I just seemed myself, only much sharper in every way, especially in thinking. After crossing the field, there was no need for me to open the gate in it. How I knew this I don't know, but I just went through, and after about three chains more, I would find myself saying, "Now, Loui! you have just begun these sittings; better not go too far just yet." After the above thought I would

find myself back in my own body and very much awake. That happened a good many times—just the same spot reached, yet I knew I could will myself to go on if I had dared. It must have been fear that kept me back. Anyway, shortly afterwards a Theosophist advised me to give it up, as it would lead to no good. I dropped the practice for three months, and then found I could not do it again. Up to this date, I have been unable to get into the same condition again, and I have since been told that having given up there's no recall, and it seems like it.

Taranaki, N.Z.

Yours truly,
L. F.

PROJECTION OF THE DOUBLE

To the Editor of THE OCCULT REVIEW.

SIR,—I have just read *The Projection of the Astral Body*, which has cleared up a considerable number of experiences that I have had.

Some people may perhaps dub it the writing of a fanatic, but let me at once say it may one day be regarded as a valuable book of reference.

Coupled with the above book, and experiences that I have passed through, I have succeeded in a projection.

Having myself now had one, in full possession of all my faculties, which was as real to me as my normal life, anything said to the contrary would make little difference as far as I am concerned.

Yours faithfully,
J. P. J. CHAPMAN.

To the Editor of THE OCCULT REVIEW.

SIR,—Your recent editorial on the projection of the astral body prompts me to bring to your notice the fact that some of the coloured races can project the astral body for good; i.e., die at will. During the last twenty-five years of the nineteenth century, South Sea islanders were recruited for work in Queensland sugar-fields, and the writer has known of reliable instances where they have declared their determination to die, and carried it out within two days. They simply refused to work and laid down in solitude. In some cases the owners flogged them off to work, thereby breaking their concentration and defeating their intent.

The Australian aborigines possessed the same faculty before they deteriorated from contact with the whites.

I have been credibly informed that the Lascars (sometimes employed as sailors) could die at will, if conditions were made too hard for them.

I have not had the confidence of any of these people, and don't know if they can leave the physical body during sleep.

Yours truly,
H. L. P.

THE JESUITS AND H.P.B.

To the Editor of THE OCCULT REVIEW.

SIR,—It will not escape your readers that in the orgy of tub-thumping abuse of Catholics and Jesuits in the style of stump-orators' no-Popery rant in which Mr. Collings sees fit to indulge, not one word is said which seriously disputes, let alone disproves, my contention à propos Mme. Blavatsky's personality, nor Father Thurston's picture of that lady; and both your correspondents admit that she brought no new revelation, and did not claim to do so. It is indicative of the straits to which Mr. Collings is reduced that he has to try and fabricate an inconsistency out of two statements of mine (i) à propos Madame's personality, and (ii) about her devoted admirers and partisans. That any powerful, dominating, magnetic personality, be he buccaneer, bandit, desperado, or saint, visionary or seer, can equally gather devoted followers, even Mr. Collings might be not unreasonably expected to see. "Can you beat it? Can anyone?" Apparently Mr. Collings can.

I will leave Catholics, *i.e.*, people better qualified than myself, to deal with the two choice brands of criticism of their faith supplied by Messrs. Kingsland and Collings—the one a cheap and threadbare mid-Victorian, pseudo-rationalistic sort; the other of the "Maria Monk" order, with its hysterical shrieks against "Jesuitry." But I should like to ask by what combination of "mere ignorance" and "disingenuousness" and rather more than "common impudence" Mr. Collings considers himself qualified to "criticise" (if one may so far abuse language) an institution that has nigh five thousand years of history and experience behind it, to which the debt that European civilisation and culture owe is incalculable, and which to-day shows a vigour and vitality in startling contrast with the patent moribundity of other forms of Christian belief? Hatred and vituperation, exclaims Mr. Collings, should keep a cool head. Indeed they should . . . in other words, don't do as Mr. Collings does, do as he says, . . .

The words at the end of my letter to which Mr. Kingsland refers (having carefully removed them from their context to suit his own purposes—that hoary dodge of controversial cardsharpping) were as follows: "The grandiose rhodomontade, pretentious verbosity and mystery-mongering *fumisterie* of those self-styled mouthpieces of 'Masters' . . . etc."

There is here, as will be seen, no reference nor anywhere else in my letter to Reincarnation or Karma.

Yours etc,

KAIKHOSRU SORABJI.

PERIODICAL LITERATURE

THE most important contribution to the last *REVUE MÉTAPHYSIQUE* is an introspective study of consciousness by M. Frank Grandjean, Professor of Philosophy at the University of Geneva. We are by no means clear that its plenary consequence is realised as yet by ourselves, for it is of great length and demands very much more than a single sympathetic reading. It is on the "I" and the "Me," on that which contemplates within us the personality that is also within, that which judges and that which at need condemns it; and on the other hand the secondary and more passive self which turns occasionally to look upon its master and judge. The thesis presents a plea for the fuller recognition and investigation of the active centre of consciousness—the independent "I" within us—affirming that it is knowable in part, if not in fullness. Impassibility and immobility notwithstanding, it is a richer and more substantial source of vital and thinking energy than the objective "Me." It proves by its existence that we are not made for this life only; it is our super-terrestrial individuality and "cometh from afar." It watches through all our life and looks on us in the throes of death. It is that which subsists through the successive lives of man. Finally, it is the part of Divinity within us, and we conclude that he who would attain the Divine in the universe must explore this higher selfhood.

Professor J. E. Boodin affirms in *THE HIBBERT JOURNAL* that "the quality of God's life is everywhere," though "we may never in all the ages comprehend God." His study on the Reality of the Divine is rich in original thought, but for us it is, too, especially a contemplation of God from without, instead of from within. It is of the environment, not of the essence, though it recognises—a little haltingly—an "immediate experience" of the Divine as possible, a "sense of communion," which is likened to the Thomist Beatific Vision. But the essential nature of immediacy escapes therein, and the intimate union which immediacy connotes escapes also. It is in such union that the soul travels in the eternal subject and its fuller comprehension is at once ever before us and grows also ever from more to more. Dr. Hugh Brown has a suggestive essay on "Emergent Beauty," arising from the Dogmatic proposition of Keats, that the beautiful is the true. The standpoint is that "reality belongs to the creations of poetic minds, and is proportional to the intensity of their beauty." We believe on our part that Keats had some experience of the "immediacy" to which Professor Boodin refers; but Dr. Brown's affirmation should be taken in connection with that other postulated reality which, as he says, is the only one for science, namely, "the real universe." Both are authentic in a sense, but both are aspects of the truth: in both also we are the contemplating centre. Beauty

is in the soul and so is the "real universe": both exist for us only in proportion as they are seen and known within us. It is precisely the same with the God of Professor Boodin. In the last resource we are the knower and the known, and we conclude therefore that the soul is the great reality, while in respect of Dr. Bruce and his thesis, it is for us and through us that the nightingale "ofttimes hath charmed magic casements opening on the foam of perilous seas in faërie lands forlorn." Professor Lloyd Morgan, who writes on "Emergence and Freedom," recognises that freedom is "in some valid sense within us." So is all that we know and dream, the truth included that "a thing of beauty is a joy for ever."

Colonel A. M. Mantell submits a "Modern View" of Omar Khayyam in *THE QUEST*, and is right in his plea that his subject is one of perennial interest. A new point of approach seems always possible, while there are some old facts which are always liable to stir us, as, for example, that Omar and the Old Man of the Mountain, who founded the strange sect of the Assassins, were bosom friends in their boyhood. It is difficult, for the rest, to see that there is anything fresh in the study or that Colonel Mantell's "Modern View" is more than the last utterance; but it is excellently informed and cites several of the English translations outside that of Fitzgerald. We miss, however, any reference to the version of Richard Le Gallienne—possibly because it is based on previous renderings. Miss Geraldine Cummins tells how the Cleophas Scripts came through and incidentally presents a very interesting account of herself as the medium of the remarkable communications. She examines the various hypotheses and speculations which may account for the scripts and appears on the whole to favour that of Spiritism; but she surveys the problem with sufficient detachment. The automatic writing has continued and it is said that "the interest increases as the record proceeds." Captain Langford Garstin concludes his summary of the "Physio—Philosophical speculations," in which Lorenz Oken "anticipated a number of our modern scientific theories"—in what sense and to what extent does not emerge, meaning that we are left to ascertain on our own part. As regards humanity, man is declared to be "the universal spirit," in whom "the world has become individual," and all functions have attained unity and self-consciousness. We remember a poet's dictum: "All that interests a man is man." Mr. Mead contemplates "familiarity" as one mode of our fettering, "the root-feeling of the usual" and the "ground of habit." We know now that the earth on which we dwell is not "solidly fixed in the universe," but we remain in the bonds of "this all-too familiar feeling." We also "feel ourselves as a body," and are bound thus by other fetters. From these and further instances the discourse proceeds to the hypothesis of the subtle body, to the immeasurable past behind us, the pre-existence involved thereby, the problem of reincarnation, and lastly to the way of freedom, the way out of self-hood and the Nirvana of

self-devoted love. Mr. Mead's conclusion is that "familiarity with what we seem to be" is the root of ignorance regarding that which we are in spiritual reality. A study of the Personality of Plato, as revealed in his letters—on the assumption that these are authentic—seems to us as acutely done. They are held to "present a fairly consistent picture of a man of great mental power and of strong affections." He is, however, no longer the prophet "wrapped in a wind of prophecy" but "a human being like ourselves, moulded of earthly clay."

Mr. Edmond Holmes offers to readers of THE SUFI QUARTERLY some reflections on Unity and Love from the well of his inward realisations. For him the love-object lies beyond personality and is centred in the ideal self. Within us who love there is also this super-personal self, while the office of true love is in the Union of these two realities. It is called an "essential inwardness." The world's greatest lovers are the spiritual mystics, with whom the love-object is that "Ultimate Reality which men call God," and these have found, by living "in their own depths," that this God "is the mystic's own real self." There is hence no question that in creature-love at its highest the two realities are one, and God is in all. So it is said in one of the Mystic Rituals: "I know not whether I look within or without, for I see Thee only." There are also "Aphorisms" from a notebook of Inayat Khan and what is presumably an unpublished paper of his on "Aspects of Sufi Mysticism." It does not seem to have much of the real matter, but it has moments here and there. This is a good issue of the SUFI. . . . Regarded as a review of different movements belonging to the more immediate past in Art, the article of Mr. A. Rosenkrantz on the "Outlook in Painting" is a good contribution to the current issue of ANTHROPOSOLOGY. Those who are scarcely familiar with the various schools will obtain a birds-eye view. It appears, however, that the late Dr. Rudolf Steiner did occasional painting himself, and had serious theories on the subject, which appeal to Mr. Rosenkrantz as the foundation-matter of "a new school." It is here that we feel tempted to complain, for in some twelve pages which follow his reference we get no real indication of what the German Anthroposophist really proposed to teach. Apparently it was a higher form of "impressionism" *cum* "expressionism," and that "the first step lies in finding the relationship of art to the soul." A second step is seemingly to investigate soul and body, that we may "trace where different arts have their origin." But we venture to think that had we followed such paths to any serious purpose, we should have filled up the normal time of one incarnation, and must wait for the next, if any, to take up the business of painting. . . . THE NEW YORK THEOSOPHICAL QUARTERLY issues at full length the report of a convention held recently in that city by an independent branch of the Society which has been active for fifty years. We note that there are letters of greeting from English branches at Whitley Bay, Gateshead,

Durham, Newcastle-on-Tyne and Norfolk. We note also that the Chairman of one Committee was Dr. Archibald Keightley, whose name was once well known among us, and that the General Chairman was Mr. Charles Johnston, who—it may be presumed—is connected with the QUARTERLY as editor. He is also one of its chief contributors, and it is to be acknowledged that we have read with some interest his article on Theosophy, his understanding of the word and the Movement. The identification of alleged Masters with “just men made perfect” recalls the Hierarchy of Blessed Men and Women in the Christian Calendar of Saints. But we do not remember to have heard of Mistresses or Daughters of Wisdom in Theosophical talk: the great White Lodge would appear to consist of one sex only. It may be, however, that we are behind the times, for figurative water flows under emblematic bridges at Adyar and elsewhere more quickly in these days than most of us care to watch.

M. Oswald Wirth affirms in *LE SYMBOLISME*, that the exoteric part of the Eleusinian Mysteries was preached from the housetops, so to speak, and that it was the esoteric part only which was kept secret, namely, the symbols or sacred objects shewn to initiates and the pledges to the protecting divinities, etc. The view is exceedingly interesting, but its force depends on the alleged identity of the Orphic system with that which was taught at Eleusis. . . . *LE VOILE D'ISIS* has a study of supposed allusions to Alchemy and Astrology in the *Divine Comedy* of Dante. We can pass over the question of stellar influences, as the great Tuscan poet does little more than reflect current opinion on spirits of the planets and the action here below, of the moving lights above. As regards Alchemy, it is asserted that Dante believed most probably in the transmutation of metals; but the passage of the *Paradiso*, c. 30, cited in this connection, cannot be called evidential. In any case, Alchemy in the *Commedia* is said otherwise to have been “moral” and not “material,” and its supposed vestiges are followed throughout the poem. They appear to us merely fantastic, much as we could wish to pass a concurring judgement or, in other words, to recognise the existence of Spiritual Alchemy, some three centuries before we have been able to trace its origin. . . . *L'ASTROSOPHIE* presents a general definition of Sufism, having mentioned that so far back as the eleventh century a certain scholar of Bagdad had produced no less than a thousand variants. It is said to be the full and conscious realisation of unitive life, from which it follows that the Mysticism of Islam is, as it must be, one in mode and essence with the inward science, wheresoever practised and under what faith so ever. The study affirms further that Sufism is neither a Deism, which proposes the existence of God in separation from the world, nor a Pantheism which limits Him to nature. . . . *LE CHARIOT* has a thoughtful and suggestive article on Astral Medicine, about which it must be confessed that we scarcely remember to have heard previously. Having affirmed, on the authority of Berthelot, that

we are plunged in an ocean of vibrations which are far richer and more complex than we can receive, there is specified on its own part (1), that human beings suffer these astral influences in varied measures, according to their constitution, aptitude, disposition, and so forth; (2) that if their own natures are modified, voluntarily or not, the influences amidst which they have their being are modified also; (3) that those which presided at their birth are not therefore insurmountable; and (4) that it is in fact possible to avoid fatal influences and take advantage of others which are beneficent. How it is done is another question and does not emerge in the thesis; but we are reminded of an old astrological book on the art of ruling stars by the "law of grace." . . . The story of Saint-Germain continues in *L'ÈRE SPIRITUELLE*, but the author should have consulted Mrs. Cooper-Oakley's valuable and extended monograph on the problematical Court before reposing on the inaccurate depositions of Baron de Gleichen as to Saint-Germain's political relations with the Duc de Choiseul and the Maréchal de Belle-Isle. On our own part, however, we seem to learn for the first time that all his papers were bequeathed to his friend, Prince Karl of Hesse, for ultimate destruction, which is said to have taken place accordingly. We have sought for years a copy of Prince Karl's *Mémoires de Mon Temps*, which is the presumable authority for this statement. . . . Serenity, serenity, serenity is the ever recurring motto of EUDIA, which itself means serenity. It appears under every article which M. Durville prints in the magazine that bears this title and exists to propagate *L'Initiation Eudiaque*. Serene Initiation is doubtless at the poles asunder from that alleged concerning the Kabiric Mysteries, namely, that Kasmillos the Candidate was slain by the Gods who presided over the gruesome Rites. There is an *Ordre Eudiaque*, which dispenses, ceremonially or otherwise, its particular consolations to members, and there is going to be an *Eudianum* when funds permit, a Temple centre which is to cost a million francs. It will promote higher evolution, the study of the invisible and of the Mystery of God. There is a full account of plans, proposals and hopes in the last issue to hand: donations are also growing. . . . Mr. Theodore Besterman has grouped together in two issues of *THE LINK* some notable examples of Swedenborg as a clairvoyant, and Mr. Shaw Desmond puts the case for reincarnation in a somewhat fresh light, though his sense of humour, if any, has not hindered him from regarding his "statement" as "more or less authoritative." He is referring to personal memories in respect of previous lives, of which he gives a curious instance. He cites also independent and well-known cases, including one of our old friend Herbert Burrows. Finally, he refers to Logan Willshire, whom we remember also, as well as his mother, the "Red Indian Princess." They have long since returned to America and the boy seems to have passed into obscurity.

TOPICAL BREVITIES

ELEPHANT HUNTING on foot with a spear is a hazardous adventure, upon which Major Court-Treatt claims to be the first white man to engage. In the *Sunday Express* (London), for July 14th, the Major describes some queer proceedings, which point to the use of some form of hypnotism on the part of the native hunters. Nothing, it is claimed, will stop a herd of elephants when on trek to water. Yet a Mandala hunter, Baballa, apparently managed to bind a trekking herd with his "magic rope." Such ropes are usually about a yard long and made of palm fibre. "Baballa," says the Major, "sat down with the rope in his hands, and went through the motions of tying his arms, legs, ankles, and neck, muttering incantations as he did so. His muscles became taut, and he relapsed into a semi-trance. He sat so for a few minutes and then suddenly relaxed, grunted 'That is good,' and rose to his feet. Next morning we ran into the elephants only half a mile away. They were almost stationary. By all the reckonings they should have been miles away."

THE SOCIETY OF HUMAN ENGINEERS is the novel designation of an association, primarily of numerologists, duly incorporated in America as "a social group, organisation and student body for the study and practice of Human Engineering, defined as the promotion of harmony in living by better self-understanding," under the presidency of the well-known Anglo-American numerologist, Clifford W. Cheasley, of 8, West 40 Street (Suite 1507), New York City.

THE JEWISH SOCIETY FOR PSYCHICAL RESEARCH held its inaugural meeting at Caxton Hall, Westminster, London, on the 17th July, when the following officers were duly elected: Chairman, Miss R. M. Bloch; Treasurer, Mrs. D. E. Blumenthal; Director of Research, Mr. L. Bosman; Social Secretary, Mrs. A. Victor; and Honorary Secretary, Mr. A. Victor, with the following co-opted members of the Council, Mrs. K. Coen, Miss S. Anidjah, Messrs J. M. Rubens, H. L. Solomons, and N. Zerdin. A resolution was also carried to the effect that the half-guinea contribution suggested should be increased to a guinea as soon as the Society's programme was in full operation. Miss R. M. Bloch, the Chairman, read a message from Sir Arthur Conan Doyle, in which he said, "I am delighted to hear that a people who once had such direct spiritual relations as the Jews should again turn their attention from the past to the present and make religion a living thing." The title of the organisation, however, suggests a scientific body, rather than a society for religious propaganda. Mr Leonard Bosman, Director of Research, at any rate, holds decided views on this point, since he made it clear in his address that psychical research was not necessarily synonymous with spiritualism.

A CURE for insomnia is suggested by a correspondent in the (London) *Daily Express* for July 17th, who writes: "Let your correspondent form a mental picture of a tetrahedron—a solid figure enclosed by four triangles—and visualise four lines passing from the four corners and meeting at the centre of the tetrahedron. With this picture clearly before his mind's eye when he lies down to sleep, let him, as it were, 'withdraw' his consciousness along these four lines from extremities to meeting point, and there rest it." What sort of brain is it which, when tired out, finds relief in such strenuous mental gymnastics? Far easier to follow the advice given by Mr. Muldoon in his book on Projection; i.e., to imagine oneself levitating or rising in a lift. If this does not result in conscious projection it will at least readily induce sleep.

PROFESSOR MANFRED VON ARDENNE, the well-known physicist, having proved experimentally the existence of high frequency electric fields accompanying human muscular activity, is now engaged upon research with a view to detecting the existence of etheric waves in connection with cerebral activity. Thought-transference is one of the basic principles of psychical research; but the demonstration of mental communication apart from the usual physical channels is a different thing to the actual detection by physical apparatus of vibrations of such high frequency as to make the usual radio wave appear sluggish in comparison!

THE UNITED LODGE OF THEOSOPHISTS, having outgrown its quarters, has removed to more commodious premises at Marcol House, 293, Regent Street, London, W.1.

PREMONITORY DREAMS are far more frequent than is generally supposed. Scarcely any disaster of any magnitude is recorded in the Press without some instance of premonition arising out of it. The sinking of the submarine H.47 is no exception. According to the (London) *Daily News* of July 11th, the wife of Petty Officer Elliott, of Weymouth, dreamed weeks before the event that she saw her husband go down on the ill-fated vessel.

AN EARNEST call to all Theosophical bodies to throw off the thrall which at present enchains them, and to unite in one comprehensive organisation, having for its object a whole-hearted return to the original spiritual impulse which informed the movement, is issued privately by Mr. J. Cyril Page, of Krotona, Gerald Road, Oxton, Birkenhead, by whom enquiries are invited. Mr. Page suggests the issue of "an international magazine suited to a wide public, keeping its readers *au fait* with the latest developments in occult, philosophical, religious, scientific, and kindred thought throughout the world; such organ to be entirely impartial in these and all matters rather than partisan." Such an organ, we submit in all modesty, is already to be found in THE OCCULT REVIEW.

REVIEWS

A BOOK OF TRUE DREAMS. By Mary E. Monteith. London: Heath Cranton, Ltd. Price 7s. 6d.

THE subject of dreams and of dream psychology is one which is peculiarly interesting to mankind, and of late years much has been written on and around this fascinating theme. Miss Monteith's book, however, will appeal to persons other than the mere psychologist, for it is written by one who is herself a dreamer; and above all it will appeal to the dreamer of dreams. The authoress has divided her collection into three great sections; Prophetic Dreams, Telepathic Dreams, and Dream Intelligence, under which may also be classed Inspirational Dreams. As may be imagined, these cover a very wide field, and many an interesting example is given from first-hand experience, as well as from the experience of well-known men and women, which goes to prove the truth of the writer's statements and theories.

It is surprising the amount of varied information Miss Monteith has managed to convey in this comparatively short volume. "Dreams in the Making," "The Power of Thought," "Somnambulism," "The Dream Body," "Dreaming of the Dead" . . . are only a few of the side-issues she has touched upon and touched upon with no uncertain hand.

The book for the most part is extremely logical, and we are fully in agreement with all that the writer says, with one exception. Miss Monteith speaks of "automatic" and "inspirational writing" as though the two were one and the same thing! Surely they are as far removed from each other as lunacy from genius, though both may be abnormal. Inspiration is the result of one's being raised an octave higher (shall we say), and the writer who expands his idea from moment to moment is conscious in every sense of the word—he collaborates. The idea of an "inspired" writer being unconscious of that which he has written seems truly ludicrous, and should be combated in the interests of all intelligent authors. If he doesn't know what he has written, obviously *he* has not written it, though some entity may have used his hand. In many cases the subconscious theory is difficult to agree to. This by way of criticism. To return to the book, it should have something of interest for each separate type of dreamer, for each will find his dream typified—from the spotter of the Derby winner to the solver of archæological problems. Altogether it is a very excellent book.

ETHEL ARCHER.

THE MIRACLE OF BIRTH. By Geoffrey Hodson. London: The Theosophical Publishing House Ltd. Price 3s.

THIS little work is dedicated "To my godchild Heather and her parents, without whom this book could not have been written," and claims to be based upon "clairvoyant investigations of the building of the physical and subtle bodies during pre-natal life."

A quotation on the fly-leaf signed, "*the Brotherhood of Angels and Men*," is strongly reminiscent of Ruskin. "Uplift the women of your race till all are seen as queens, and to such queens let every man be as a king,

that each may honour each seeing the other's royalty—for all are children of the King."

In the author's preface we are reminded that "marriage and parenthood are indeed sacramental in their nature, and that children should spring from the deepest and most unselfish love. . . ." With such sentiments no one will quarrel. The author further proceeds to describe the fetus at different stages of growth, and the building up of the varying bodies, from the mental at the fourth month, the etheric and dense bodies at the fifth, and so on. He is, seemingly, even able to see at the hour before birth itself, when the Virgin Mary is present! This of course, is a well-known Catholic belief, though whether she is supposed to extend Her presence to every birth, only a Roman Catholic could tell us.

With all that the writer says concerning abuse of the sex force we are heartily in agreement. As a final word, we think that part one of this book will appeal far more to the general reader than part two.

ETHEL ARCHER.

MY MYSTERIES AND MY STORY. A book on Palmistry. By Velma. London: John Long. Price 5s. net.

THE first part of this volume deals with palmistry in general, telling us something of the history of this popular branch of "fortune telling"—as it is so commonly accepted. "Velma" is also an exponent of crystal gazing, and includes a short description of the rationale of the practice of clairvoyance by means of the crystal. Next he describes the main features of the hand in manner enabling the novice to get an idea of the chief lines, mounts and other important points.

In the second part of this popularly written volume, the author relates his experiences with well-known people whose hands he has examined. Included here are some diagrams of their hands to show the principal points mentioned in each description, which it will interest students, even if they do not wish to practise palmistry, to compare with their own hands.

R.

LES MISSIONNAIRES DE L'ASTRAL. By Suzanne Max-Getting. Paris: Paul Leymarie, 42 rue Saint-Jacques. Price 15 francs.

"THOSE who deny, to pity; those who mock, to blame; those who doubt, to aid; those who know, to guide:" such is the hope of the author, as expressed on the cover of this book; and *Les Missionnaires de l'Astral* should certainly go a long way towards the realising of this hope. It has been dictated, we are told, entirely by the late husband of Mme. Max-Getting.

The work is scientific and strictly logical, though the author is not afraid to use his intuition when need arises. Treating of Life as a series of vibrations of differing wave lengths, he draws his analogy largely from wireless and broadcasting.

Having pointed out how everything is a matter of different rates of vibration—seeing, hearing and feeling, and that the soul of man is a protecting ambiance through which he experiences all sensations and emotions whether moral or physical; he suggests that if we could capture the waves that emanate from incarnate man and follow them outwards,

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with a special instrument, a "*fluidotélémetre*," till they reach their initial source (which is at the other extremity of the fluidic vibration), we should find the point of contact, the junction between the wave going from the brain of the medium, and the wave raying out from the discarnate spirit. In that day the immortality of the soul will be scientifically proved; since man is a puppet or marionnette, dangled on the fluidic thread of the soul, which takes birth at his creation in the divine sphere and never detaches itself from the astral.

For the rest, the book agrees with all the best that has been written of late years around this subject, and has much in common with Theosophy and Catholicism. The keynote would seem to be that we cannot arrive at the higher spheres until we have fitted ourselves for them, yet those from above can help those below should they so desire.

The last chapter but one, entitled "My Mission," is extremely beautiful, voicing as it does the most noble and compassionate sentiments. Space does not permit of quotation, but we sincerely hope that readers of the OCCULT REVIEW will procure the book for themselves. Its logic and clear style coupled with scientific truth and profound intuition, will make its appeal to even the most fastidious.

ETHEL ARCHER.

A BOOK OF RAINBOWS. By Evelyn M. Watson. Author of *Flame Wings*, &c. &c. Boston, U.S.A.: The Christopher Publishing House. \$1.50 net.

THE Forenote to this volume of poems aptly states that "Evelyn M. Watson finds beauty everywhere." The lines "Garden at Dawn" are an exquisite example of this:

The frail and iridescent mists that form
Above the garden just as peeping dawn,
The sparks of colour in the dew-steeped lawn,
The roses lifting tinted flesh, and warm
Soft light that seeps and too, a fairy storm
Of hues of flame with elfin sabers drawn
On 'field of cloth of gossamer'—the fawn
Of skies where dancing bees of sunlight swarm—
Are full of airy, eerie radiance:
We feel yet cannot tell the messages
Of beauty, half unseen that issue thence
And yet we know that *Loving Immanence*
More powerful than light flows down to this
Small garden *youthed* in primal Genesis.

It is refreshing to meet with word-pictures so delicately drawn; they form a tonic against the crudeness of so much that is written in these post-war days.

Only by dwelling on the beauties and the tenderness of Nature, and not on its man-created gloom and ugliness, can we hope to dispel the spirit of anger and of jealousy among human minds and hearts. The author of these "Rainbows" reflects, most truly, that

We are not puppets in a show-man's booth
Nor players only—God has planned each part:

It remains for us to play that part worthily, and not as "*Merely players*"!

EDITH K. HARPER.

SCIENCE AND THE UNSEEN WORLD. By Arthur Stanley Eddington, F.R.S. London: George Allen & Unwin Ltd. Price (paper covers), 1s. 6d. net.

AN obituary notice contains a passage in which mention is made of the fact that the deceased had loved to watch the sunsets from his peaceful country home. Whereupon the following correspondence appears in the columns of the Press. "A. writes deploring that in this progressive age few of the younger generation ever notice a sunset; perhaps this is due to the pernicious influence of the teachings of Copernicus who maintains that the sun is really stationary. This rouses B. to reply that nowadays every reasonable person accepts Copernicus's doctrine. C. is positive that he has many times seen the sun set, and Copernicus must be wrong. D. calls for a restatement of belief, so that we may know just how much modern science has left of the sunset, and appreciate the remnant without disloyalty to truth. E. . . . in a misguided effort for peace, points out that on the most modern scientific theory there is no absolute distinction between the heavens revolving round the earth and the earth revolving under the heavens; both parties are (relatively) right. F. regards this as a most dangerous sophistry, which insinuates that there is no essential difference between truth and untruth. G. thinks that we ought now to admit frankly that the revolution of the heavens is a myth; nevertheless, such myths have still a practical teaching for us at the present day. H. produces an obscure passage in the *Almagest*, which he interprets as showing that the philosophy of the ancients was not really opposed to the Copernican view. And so it goes on."

This delicious satire exposing the futility of a great deal of the religious argument which goes on to-day is only one of the very good things to be found within the covers of Prof. Eddington's Swarthmore Lecture. As he points out, religion is a matter of experience, not doctrine: in a word, it is Mysticism or it is nothing. There is no antagonism between religion and science; but there is a very acute antagonism between the theologian who claims that his pet doctrines embody the essential truth of the universe and the scientist who is patiently and humbly seeking for truth by an examination of the universe itself. The seeker will continue ever to advance in knowledge, whilst the Rev. Know-it-all will continue to know—nothing.

This is a most interesting lecture and deserves to be widely read.

H. S. REDGROVE.

LE MASQUE DE CHAIR. By Luma Valdry. Paris: Chacornac Frères, Quai Saint-Michel. Price 15 francs.

MME LUMA VALDRY has written a thoughtful volume on the higher spiritual factors and transcendental powers and gifts of life. She is also the author of *Les Secrets Vivants* and *Le Mécanisme du Rêve*. She is evidently an initiate of the type of Eliphas Lévi and the Comte de Gabalis, for which France has ever been justly famous. Not the least interesting part of her fascinating work is her closing essay on Atlantis, the lost world of the past, whereof Plato and the Egyptian priesthood knew so much.

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THE NEXT RUNG (A Constructive Study in Modern Civilisation).

By K. S. Venkataramani. Madras : 3s. 6d. net.

MURUGAN THE TILLER. By K. S. Venkataramani. (Second Indian Edition.) London : Simkin Marshall, Ltd. 3s. 6d. net.

THESE two books are fittingly bracketed together, for they stand in the relation of text and commentary. *The Next Rung* being, as stated, a serious and constructive study of past, present, and above all, *future* civilisation, puts frankly and convincingly the case for Renascent India. "India," the author says, "is a sub-continent with one-fifth of the human race, comprising every stage of civilised life," and as such it is "a replica in miniature of the whole world, affording good materials for the study of the larger problems . . . points of creative evolution it has in plenty for the observant thinker . . . to a world, weary of politics, weary of elections, weary of war, India has a bright solution to offer, a full message to deliver. . . . But this message India can and will deliver in full only in the re-nascent atmosphere of complete freedom. . . . It is part of the world's work for its own sake, to help India and set it quickly on the road to liberty."

Mr. Venkataramani writes like a poet as to clear vision, and as a practical man of affairs when it comes to methods and systems in carrying such visions to fruitful conclusions.

In *Murugan the Tiller*, a typical case is taken of village life and character, and the relative policy of industrial versus agrarian activities is threshed out with skill and enthusiasm.

An illuminating beam of light is thrown on many questions which must perplex our statesmen when dealing with the immense problem of Indian rule. Ramu Ramachandar, who is the real hero of this delightful narrative, works out to practical issues some of the theories presented by his creator in *The Next Rung*, and it may well be that others in authority besides the fictitious governor in the book will be impressed by the far-sighted scheme of irrigation by which Ramu brings back prosperity to over fifty impoverished villages, and transforms a gang of hill-robbers into a peaceful and industrious community. The lighter touches in the river scenes at Alavanti, when the women meet for bathing and gossip, are full of charm and humour—and bring the women of the East very near to the heart of those in the West; for the delineation of the principal female characters is full of delicate insight, and being written from the inner side of things, corrects many wrong impressions gathered from less well-informed sources. It is easy to understand the response this book has evoked from such minds as Romain Rolland's, Hewlett, Binyon, Tagore and many others.

A. C.

STILL WANDERING. By Rathmell Wilson, F.R.G.S. London : The Caxton Bookshop. 4s. net.

ART by no means contemptible is needed for maintaining ease, a pleasant manner and simplicity without silliness, through some two hundred pages, and I congratulate Mr. Wilson on the feat performed with but a slip here or there, by a graceful pen commoded by a sunny temperament. He has come back from France, Germany, Spain, Rumania, Poland, Latvia. He has seen Carcassonne, that town which was once stranger to the great

Lord Dunsany than "the City of Mounq." He also roams appreciatively in his native land, his Bohemianism offended but not envenomed by Dora. When he has described a place its remoteness seems to have dwindled, though we penetrate into no gilded and cushioned "den" of pleasure, and encounter no enchantment more perilous than the light in a Rumanian's "glad eye."

The political transformation of Europe has naturally tended to deepen that ignorance which is excused by our insularity, and the British man in the street has much to learn from Mr. Wilson's clear impressions and sagacious terse criticism. The sketch entitled "At Bordeaux I am polite to mummies," is an admirable piece of humour, innocently macabre. His stanza on a certain popular journalist has enough "bite" to awaken a drugged pachyderm.

As regards occultism our author tends again to diminish the prestige of Lourdes, and in "A Tour Round My Flat," relates an interesting example of his sensitiveness to the thought or feeling of an absent friend.

W. H. CHESSON.

DIALOGUES IN AN ASHRAM. By A. H. Jaisingani. Publishers: Ganesh & Co., Madras, India.

As the Sadhu, T. L. Vaswani, remarks in his preface to this spirited little book, 'Superior to Nietzsche's is Confucius' conception of the 'superior man' (Kuntzji), the model gentleman, the very reverse of Nietzsche's 'Superman.''' The arguments of the author are dialogues between several persons in an ancient Ashram, and he preaches the gospel of evolution, spiritual advancement and the higher destiny of our race with considerable force and fervour, between his characteristic trinity of speakers, Bharati, 'a believer in the Ancient Message,' Bhavabhuti, 'a voice of the Future,' and Sukhu 'a voice of the Present.'''

REGINA MIRIAM BLOCH.

NEW MEASURES IN ASTROLOGY. By W. Frankland. London: L. N. Fowler & Co. Price 5s.

MR. FRANKLAND has, in common with other astrologers, had to face the fact that "directions" calculated by the various methods in use have not always worked out as expected. For some years he has worked on this problem, and has now published the result of his investigations.

By reference to no other chart than the natal, and the making of a few simple calculations, the Author presents a system of directions that yield results sufficiently striking to claim attention.

One of Mr. Frankland's methods involves the adding of the cusp of one house to that of another and adding the native's age to the result. The success or failure of this method of direction depends (as Mr. Frankland freely admits), on the correctness of the degrees on the house cusps; therefore that elusive period, the *exact* time of birth, must be ascertained. A debatable point also arises, and that is whether or not the influence of a house is cut off exactly at the cusp, or whether the influence of one house extends some degrees into the next. Mr. Frankland is convinced that the former is the case. In his numerous illustrations the Author has used horoscopes divided by the semi-arc method (the system in common

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use), and so incidentally proves this system to be the correct one and thus disposes of others that have been put forward from time to time.

Another theory advanced is that four-sevenths of a degree equal one year of human life. The method is to divide the native's age by this fraction and add the result to a house cusp or planet.

Mr. Frankland claims that ". . . these simple calculations will give us the power to estimate the important periods and years of life, without confusing the mind by a multitude of systems." It now remains for serious astrological students to put these claims to the test, for if they can be substantiated the Author should be credited with making a very important contribution to our knowledge of a vast subject.

E. JULIAN MILLS.

PSYCHOLOGICAL HEALING; AN INTERPRETATION OF "THE MAGIC FLUTE"; AN INTERPRETATION OF "MARY ROSE." By Constance E. Andrews. (All obtainable from W. Willshaw, Bookseller, John Dalton St., Manchester. Price 6d. each.)

It is a pleasure to recommend these three little booklets, which have a real value as the expression of a personality, spiritual and sympathetic, yet not unduly sentimental.

The first—*Psychological Healing*—is the most general in its appeal, and treats of a subject which is never likely to lose its interest. As the writer, in the opening paragraph, takes the opportunity of reminding us, psychology is "the greatest of all sciences, because it is the most inclusive." Certainly, it is also the most practical, the most influential in our daily lives. Hence the traditional power of the true mystic to deal with practical problems, with the stuff of life itself! Psychology may be, in fact, defined as self-understanding—a very practical business, indeed! Those who attain to it are half-way to self-healing, and, between these slender covers, Miss Andrews has enshrined some simple and useful directions to help them on the road.

The other two booklets are, as their titles imply, more specialised in their subject-matter; but they are admirable of their kind and ought to be really helpful to the more thoughtful section of theatre-goers; a section which, we may well hope, is growing larger every day. An increasing number of people are beginning to realise that a play need be none the less amusing, thrilling, or charming, because it also gives us food for thought, and these intelligent reflections on Mozart's "supernatural opera" and Barrie's "supernatural comedy" suggest lines that might be followed by almost everybody willing to take a little pains over their pleasures!

G. M. H.

LIFE, DEATH AND DESTINY. By Robert Alexander. London: C. W. Daniel Company. 10s. 6d. net.

THE sub-title explains that this closely packed volume is a layman's quest for enlightenment, and as it does not appear that Mr. Robert Alexander has published anything previously, the first impulse which comes in the course of reading is one of felicitation on the fact that it has been possible to produce in print this record at length and confession of an

enquiring spirit. There is neither a dull page nor a trace of dogmatic arrogance, notwithstanding the author's convictions and personal certitude on his solution of great problems. It must be a real satisfaction to himself that he has issued a memorial concerning them. The solutions may not prove acceptable, but we can respect their sincerity at least. Mr. Alexander surveys the cosmos and finds evidence that "the universe has been designed and is sustained by Supernal Intelligence." He studies man and is disposed antecedently to recognise an immortal Ego within him. His quest is mainly for proof in this direction. He examines the claims of revelation represented by the religions of Israel and Christendom, only to set both aside, partly on internal grounds but especially on the voice of history. There is nothing new, and many of the points are not above challenge, but on the whole the inditements are plausible. Finally he turns to Spiritism, which he has investigated at first-hand, and there he finds a haven, a solution of life's mysteries. It is recommended to those who, like himself, would reach firm ground, amidst current rejection of doctrine.

A. E. WAITE.

VOYAGE AND OTHER POEMS. By Fairfax Hall. Oxford: Basil Blackwell, 49, Broad Street. Price 3s. 6d. net.

THIS is a gathering of the thoughts and reflections of a mind which tries to peer through the meaning of this pilgrimage of the earth life, and sees but as "through a glass darkly." Probably this is the condition of many minds since the holocaust of the recent world war, but here and there a voice is heard lamenting, and throughout this little volume the tone is sad and often despairing.

The fear of death is nothing. Loneliness stalks down the years of this mortality and throws a shadow across all progress that is a challenge to normality. We wish to find ourselves beyond the path that lies across the water to the moon. We yearn to reap a constant aftermath, but shun the unaccompanied exercise at noon.

Well we know this is painfully true, but, after all, is there not a "silver lining" to most clouds? If the world is to recover from its sorrows and disasters, mankind *must* seek the Light which will never fail.

"Be of good cheer, I have overcome the world," said the Bringer of that Light. True, the last poem in the book hints at the brightness of the morning, but even this is the brightness of Pan's kingdom, which goes down with the light of the setting sun.

EDITH K. HARPER.

ASTROLOGY AND BIRTH CONTROL. By E. H. Bailey. London: W. Foulsham & Co., Ltd. Price 2s. 6d.

THE Author of this book, who is well known to Astrologers as the leading exponent of the Pre-Natal Epoch, deals with the laws of Birth Control from the psycho-physiological and astrological point of view.

With regard to Birth Control itself he adopts a mid-Victorian outlook. The practice of his ideals appears more suited to the Millennium than the twentieth century. He believes in reincarnation and karma and that no children come into the world by chance, yet he says, ". . . it is possible

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Students of the Pre-Natal Epoch will find this book very interesting.

E. JULIAN MILLS.

THE MEANING OF BEAUTY. A Theory of Æsthetics. By W. T. Stace.
London: Grant Richards & Humphrey Toulmein. Price 6s.

EVERY attempt at unveiling the inner meaning of art by a careful study of Æsthetics is to be welcomed. Mr. Stace has taken a step from the merely material, but he battles against the mystics by asserting that the centre of Æsthetic feeling is rationality. This is equivalent to saying that emotion is thought. His statement, in psychological terms, is that beauty is the fusion of precepts with a concept. Every student of the occult who has contemplated art, its purpose and meaning, will perceive the inadequacy of this position. Obviously he disagrees with Bergson and he leaves out Plotinus entirely, in order to approach the more closely the modern behaviorists. Mr. Stace is hampered by his lack of experience in creative art, even as many artists are hindered by their inability to express ideas in verbal form, or even adequately to explain their own ideas or psychic reactions. Beauty is, in fact, a relative term, exactly as is truth, or goodness, and many another abstract word. It indicates an orientation rather than some local or temporal fact. It varies with every man, and varies from year to year: it varies with race to race, and especially in association with religion. Beauty cannot be explained except on a correct foundation of human mind, its origin and purpose. Thus it is that the mystics have, despite the author's rejection, unveiled more of the meaning of beauty than he has done. Mr. Stace will have to study art much more before he knows what it implies, for even if he can perceive beauty, he cannot explain it.

W. G. R.

CONSUMMATED. A Novel by Winifred Graham. London : Hutchinson & Co. (Publishers) Ltd. Price 7s. 6d.

IN this story of spiritualism, Winifred Graham relates in her own inimitable manner how John Ashley brings home to England a famous American medium, Sanvito. Having himself been converted to a belief in the reality of spiritualism, Ashley hopes that further good results will follow. The story shows how he is justified. His daughter, Faith, is by occult means brought in touch with Rollo ; and the cynical conjuror, Tom Vulcan, is discomfited when he proposes to show up the medium as a fraud, being instead himself convinced that there are other things in the earth than he understands.

The book is one which the ordinary novel reader will peruse with delight, for there has been no attempt at stating deep and subtle mysteries, or alternatively of producing a merely "spooky" story. The illusionist is not even like the late Harry Houdini, in producing tricks which cannot fully be explained by the usual mechanism. Rollo Richmond is induced by his brother Harry, who has passed on, to become the husband of Faith, the woman he loved. The difficulties in the way, and the dangers that were met are convincingly related, with a wealth of detail that will be familiar to those conversant with spiritualism.

W. G. R.

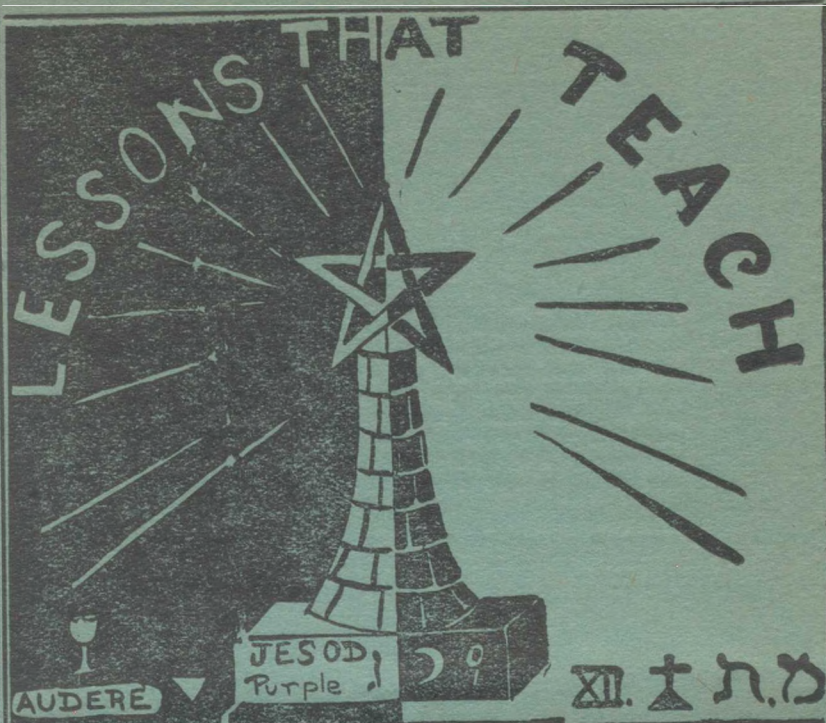
MINT O' THE MUSE. By The Bard of Benzie (John H. Howard.)
Boston, U.S.A. : The Christopher Publishing House. Price \$1 50
net.

THIS is a book of cheery verse, radiating a great love of nature in all her moods, expressed in vivid, descriptive language. The sympathetic heart of the author vibrates through every page ; and he has a keen sense of humour, somewhat reminiscent of Bret Harte or of our own Tom Hood. This appears notably in the lines entitled, *Some Kate*. There is a picturesque, descriptive poem to the beautiful "Crystal Lake," near which the author has lived for many years, and whose waters seem to him as "an irresistible magnet, drawing many-minded men into a universal brotherhood." And here is a bit of fine philosophy, entitled *Full Faith* :

I've sometimes asked myself if it is meet
To yield to Nature's every beck and call ;
Should I, in paying homage, be discreet,
Or quite surrender and become her thrall ?
For comes a time too soon when we must part
And unto her I can no more respond ;
The less I've loved her, then, the less the smart
When I must leave her here and go beyond.

Thus have I mused. But Nature stilled the doubt :
" Why, child of mine, you are a part of me ;
From old forms new ones germinate and sprout—
That is the meaning of Eternity."
So now I yield completely to the spell
Which Nature's myriad charms around me weave.
I have her promise that all will be well,
And all my senses teach me to believe.

EDITH K. HARPER.



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