

THE OCCULT REVIEW

Contents

EDITORIAL

The Discovery of God

PHILOSOPHICAL SCIENCE: MODERN AND ANCIENT (Part II)

By W. Wilson Leisenring

THREE MEMORIES

By Katherine Godefroi

MASTER CRAFT OF SALISBURY CATHEDRAL (Concluded)

By Hector St. Luke, Ph.D.

MEDIUMSHIP AND INSPIRATION

By J. Hyde Taylor

"AS ABOVE, SO BELOW" (Part I)

By W. Loftus Hare

A STRANGE FACTOR IN ASTRAL PROJECTION

By Sylvan J. Muldoon

IN PRAISE OF THE BELOVED

By Meredith Starr

SOME FOLK-LORE OF THE MASS

By Ethel Archer

DIMENSIONS, SHAPES, AND MOVEMENTS

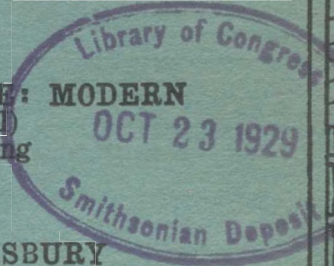
By Harry Farjeon

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VOL. L

NOVEMBER 1929

No. 5

EDITORIAL

It may surely be justifiably assumed that the mental and spiritual unrest which, on the one hand is giving birth to numberless new creeds and isms, and, on the other, is more and more definitely alienating the masses from every form of organised religious authority, offers an interesting clue to the changes that are slowly taking place in the thought of civilised mankind. The consciousness of the race appears to be subjected to an unseen stimulus which, while it makes its effects perceptible in the disintegration of old forms, at the same time clears the way for something new. That "something new," of course, can only apply to the form; for the Spirit, the Heart of Love which nourishes and sustains the universe, is neither old nor new, but *is* eternally.

Out of the fretful ferment will slowly but surely emerge, like a butterfly from its chrysalis, a newer and finer form which shall reveal to future generations still more of that inner Heart of things than has in the past been made manifest. With the evolution of humanity, finer and finer powers of perception may well be looked for; so that the Teachers of the race will find it possible to make a far more potent appeal to the Divinity

within the human heart, than would otherwise have been the case.

That the world is ripe, and waiting for such a special outpouring, is evident on every side. What will be the precise form in which the new revelation will find embodiment is a matter for conjecture, although not wholly so. Intelligent anticipation is, or should be, a characteristic of the human mind. That the gospel for the coming age should traverse the teachings of the Masters of the past is unthinkable. That it will supplement and illuminate their message may with confidence be anticipated. Again, the appeal will scarcely be to one particular nation or continent in preference to the others. Physical science is rapidly breaking down the barriers of time and space, and even to-day the world is a far smaller place than it was only fifty years ago. Distinction of race or religion, then, may hardly be expected from the Teacher when the hour strikes for His manifestation. His appeal will certainly be world-wide and international. Since mankind is in essence one, unity—love will be its keynote; and since the young science of psychology is fast determining the laws which underlie all religious phenomena and experience, it may with equal safety be assumed that the appeal will be firmly grounded in the facts of science.

Students of occultism and mysticism, ever in the van of progressive thought, have already pointed out how the central fact of all religions—the experimental discovery of God—is the special prerogative of no one of them. God, if He is to be found at all, must be equally approachable by members of the white as of the dark races of mankind, by the uncivilised as by the so-called civilised nations. The human heart itself is the determining factor—nothing else. The implications involved in this apparently simple statement of fact are more far-reaching than a casual glance would lead one to expect. It is, indeed, questionable whether the student of occultism or mysticism, *per se*, is in any better position than, even if he is on an equal footing with, the less sophisticated soul which enjoys far fewer intellectual advantages. One may ransack the libraries of the world; may gather and collate innumerable and most diverse facts in the field of religious psychology; may achieve the most significant and valuable of intellectual generalisations in connection with this branch of scientific research, yet for ever remain outside the door through which the mystic passes in his personal experience of the life

transcendent. This, however, is by no means to be taken as deprecating special reading and research. The intention merely is to point out that these of themselves signify little or nothing so far as the mystical life itself is concerned. The mystic is above all an empiricist. Not even the most illuminative of revelations may be imparted through the written or spoken word. One may read the lives of the mystics, saints and sages and the deductions of the scientist from their experiences, until every available source of information on the subject is exhausted, and remain as far off as ever from any realisation of the wonderful actuality. Yet, to the sincere and simple heart, whether it be the heart of a slave or of a scholar, the gates of Heaven stand ever invitingly ajar. The purely academical study of mysticism, of course, no more makes the student a mystic or occultist, than the academical study of music for example, makes the musical artist, the virtuoso.

Admitting the fact that God may be realised experimentally by the devotee of any and every religion, there is still the tendency to regard the god-realised man or woman as a being set apart from the race. THE MYSTICAL EXPERIMENT The truth, indeed, is the reverse ; such a soul is more intimately a part of humanity than any unilluminated personality. He is literally one with his fellow beings ; because he is one with God. Universal brotherhood is, and must remain, merely a theory, in the absence of the mystical experience.

Is there, however, any valid reason for supposing that the experience of the mystic should be so far beyond the reach of the normal individual ? In view of the fact that the great Teachers without exception have declared that it is only man himself who stands in his own light, it is difficult to see that the mystics are really more favoured than other people. If the truth must be told, the mystic has been prepared to pay the price, while the others have not. Admittedly it is somewhat startling to think that God has His price, yet calm reflection will indicate that this must inevitably be so. The matter, in reality, is quite simple ; but it may be as well to approach the answer gradually, for its very simplicity involves a danger of its being passed by unobserved or unappreciated.

Even in the ordinary walks of life, then, it is found that the student of any given subject gets out of it just as much as he puts in. The man at college who throws himself heart and soul into sports may win great distinction as an athlete ; while the man

who throws himself with equal ardour into the study of the subjects of his curriculum, finds his reward in academical distinction. "Genius," Carlyle remarked, "is an infinite capacity for taking pains." In proportion as the man gives of himself will be the measure of his success. The demands made upon the student, however, naturally vary with the nature of his study. Trivial matters involve an equally trivial demand. The demand of cross-word puzzles is as nothing compared with the demand of the higher mathematics, while the demand of the individual who would achieve initiation into a new order of life—the life of the Spirit—is never exhausted until the personal self is dissolved like a mist in the Light of a higher consciousness. In simple words, there is no room for both God and self: one or other must disappear.

Everyone knows this! Certainly! but only the mystic *realises* it. Everyone knows that the way to make a statue is to chip off the superfluous pieces from a block of marble; yet he only is a sculptor who actually does it. The mystic confirms the message of the spiritual Teachers of the race; God is ever present for those who try to find Him; and no matter whether one be a Buddhist, Hindu, Christian, or Mohammedan. The price is the same for all—entire and unconditional self-surrender. Read the life of any mystic, whether of the Occident or Orient—St. Theresa or Ramakrishna—and this fact will be found to be established beyond any shadow of doubt. The fact that one worshipped Christ, while the other worshipped Kali, Shiva, Rama, and other strange gods, makes no difference. The result was the same. Each, however, had to pay the price; each pointed out the necessity for absolute surrender.

It may be argued that these were spiritual giants, exceptional souls to imitate whom is beyond the average ability. As a matter of fact, this is the mere working of the personal consciousness, an auto-inhibition. What is the lower self that it should set any bounds to the power of the Spirit? Such heights may be beyond the reach of the personal self; but, then, it is not the personal self which is expected to scale them. The unilluminated mind views the task through a distorting medium of illusion. That very self which surveys the problem is in its turn doomed to disappear. If success were possible only for the spiritual giants of the race, wherein lies the value of the unequivocal injunction of the great Teacher of the West, "Be ye perfect?" How shall we say that perfection is impossible before we have taken even the initial

step in that direction—the direction of an earnest self-dedication to the Lord of the soul ?

Arguments and theories have all to be put on one side in this most intimate and vital of all undertakings. Even BOOKS spiritual books are useless—until the truths they USELESS contain are realised in personal experience. Take, for example, the subject of prayer. Wonderful books have been written, both by those who know, and those who build an edifice of philosophy and speculation on the experiences of others ; but neither type is of any real value until prayer becomes an actual practice in daily life. Prayer, as a matter of fact, is the most simple, direct and practical means of gaining access to the inner sanctuary where the Life beyond self abides. Only the proud will disdain it ; while none are too simple to practice it. By its very nature prayer implies a recognition, however vague, of something beyond and above the personal self : hence the trouble with which the intellectually proud are faced.

It should be obvious that the type of prayer with which these comments are concerned is not the formal prayer of orthodox worship, whether individual or collective, so much as the intensely vital and intimate prayer of the inmost depths of the heart. Unfortunate associations with the practice of prayer exist in the minds of thousands in the West—memories of hypocritical family prayers ; of sanctimonious prayers from the pulpit ; of rabid evangelical prayers at the street corner—all these have left a regrettable impression, with the result that the younger generation with its hatred of shams, tends to neglect prayer entirely. While the victims of such unfortunate circumstances are entitled to every consideration which sympathy can extend to them, it must be urged, most emphatically, that these dismal shadows have nothing at all in common with the real thing. Many, in fact, in varying degrees, are given to prayer without suspecting it. Unformulated it may be, but that matters little. The longing for the safety of a loved one is a prayer for that one's safety. Even the sincere good wishes for the welfare or success of a friend in reality constitute a prayer. Except for the fact that desires may be evil and selfish, desires partake of the nature of prayer. When the desire is for the good of others, most assuredly it is so, whether the thought of God enter into the matter or not. The one type of prayer which is of value beyond all others, however, is that which implies the intimate relationship of the soul to its Lord. The mystic has no concern with the parson, nor with the evangelist ;

nor, indeed, with any other than God. His business concerns no one else in the world ; and yet, in the paradoxical manner of all things spiritual, it deeply concerns the whole world ; for every soul that realises God brings God that much nearer to the general consciousness of humanity.

The consciousness of the more highly evolved races of mankind is trembling on the verge of a great awakening. The soul of the nations is searching for something which it vaguely senses, but which so far remains just beyond its ken. All that is needed is a little impulse in the right direction, and the momentum of the mass will be sufficient to carry it safely across the border-line which divides the Real from the unreal. This impulse will not be given by the worn-out formalism which so unsuccessfully tries to masquerade as the true spirit of religion. Something far more intimate and vital is needed.

Opportunity, in fact, is knocking at the door of every sincere and earnest student of occultism and mysticism. No matter how obscure the physical environment of an individual may be, the essential unity of humanity is such that the mere existence among men of a handful of God-realised individuals is sufficient to leaven the whole. For those who can hear, a definite call resounds from the wide spaces of the higher life to surrender the lesser and more limited consciousness in favour of the Greater Thing. If, instead of being content with an academical study of the subject, the student would boldly step into the stream and become an actual mystic or occultist, no matter in how small an initial degree, he would be performing the one service of all others which would most benefit his fellows, and therefore himself. The records or others in their quest for God may well serve to inspire and stimulate ; but they fail, so far as the individual is concerned, unless that stimulus culminates in effort, in actual practice. Better a few minutes' actual practice daily, than hours of theoretical consideration.

There is no question of how or where to begin : now is the time, and here is the place. The key lies in our own hands, and we alone can turn it. Silently SEIZING THE OPPORTUNITY but surely one may serve one's fellows by opening the door of prayer. There is no need to parade or advertise the fact. As a preliminary step, merely take stock, and notice to what extent, if it is at all appreciable, recollection of divine things plays a part in the daily round of life. In many cases the result will prove distinctly humiliating. It may even

be found that in comparison with the mystics, who have given their all, the aspirant who stands shrinking on the bank of the stream has given literally nothing. So far, he has merely felt the gentle breath that stirs on the surface of the River of Life. Not yet has he responded and entered the stream ; and not until he has done so will prayer become for him a living reality.

In response to the first sincere efforts at self-surrender to that Something higher which is dimly sensed within the heart, will come a realisation of the utter inadequacy of the personal life. The oft-quoted lines of Tennyson—now, unhappily, “out of fashion”—admirably expresses the feeling which floods the soul on the occasion of its first glimpse of the Reality within :

. . . but what am I ?
An infant crying in the night ;
An infant crying for the light :
And with no language but a cry.

The very essence of prayer lies in humility. It is the reaching out of the whole being to a greater and wider Life. The more thorough and sincere the realisation of spiritual infancy, the greater the influx of living waters from the depths within. For after all is said and done, the personal self can do little but afford the requisite conditions. Not the busy brain but the contrite heart invokes the grace of God.

So valuable is the tradition of the Roman Catholic branch of the Christian Church in regard to prayer, that it were unwise to fail, through prejudice, to avail oneself of its practical advice. Its teaching in this connection, from the simple, spoken and formal petition, to the highest mystical contemplation, is second to none. The Abbé Grou, in his work, *L'école de Jésus Christ*, offers wise counsel for the benefit of those who find difficulty in understanding that mental labour of itself can do little to advance spiritual well-being. “It is,” he says, “the heart that prays ; it is to the voice of the heart that God lends ear. Whoever speaks of the heart means that which is most spiritual within us. . . . It is the heart that God teaches, and it is the heart, when instructed how to pray, that afterwards enlightens the understanding.”

And further : “If it is the heart that prays, evidently it can sometimes and even habitually pray alone, without HEAD *v.* words, either expressed or mental. This is just what HEART few people understand, and many deny altogether. They must have express and formal acts, at least

interior, that are distinctly perceived, and of which the soul is conscious ; without such acts they recognise no prayer. They are, however, mistaken, and God has not yet taught them how the heart prays. It prays in the same way as the mind thinks. Now thought is formed in the mind before it can be clothed in words. The proof of this is that words are often sought, and one after the other are rejected till the words are met with that best express our thought. We want words to make ourselves understood by others ; but they are useless for ourselves, and if we were pure spirits we should need no language either for the formation or for the communication of our thoughts. So it is with the feelings of the heart ; it conceives them, it adopts them, and puts them into practice, without there being any necessity for words, unless it would communicate them to its fellow men."

Students of the subject will recognise, in this type, the "prayer of silence." By degrees this merges into a still higher type, pure contemplation, of which the Rev. A. H. McNeil, in his helpful little book, *Self-training in Prayer*, says: "It is an attitude towards God in which intellectual thought and emotional feeling are kept in abeyance ; the will is exercised in keeping them so ; and the love of the whole being is free to unite itself with the love of God."

There is some danger, however, lest too much time be frittered away in vain exercise of the imagination, by too early an effort to follow the mystics in their higher flights. Far better is it to be content with such light as one has, and faithfully to follow its guidance. In proportion as the eyes of the soul are opened, it will begin gradually to see more and more clearly what the mystics are trying to express. There is no light but that which comes from within. "Nothing that is embodied can aid you." Like Beauty, it must exist in the heart of the beholder before it can be perceived.

But while authorities on the subject are all agreed that the centring of the inner life on God is the only sure means of drawing for help upon that infinite Source of Life and Light, they are equally unanimous and emphatic in their assertions that from the very first step of the neophyte, to the blissful consummation at the end of the Path—Union with the Divine—the battle with self must be fought, and fought again. Yet there is no assurance of victory in the unaided strength of the separated self. Divine grace alone can conquer, provided the lower self sincerely submits to the purifying process. "Not my will but Thine," is consist-

ently the attitude of the mystic. So much is this the case that the true devotee instinctively throws himself entirely on the mercy of his Lord, whether He take the form of Krishna, who said, "Renounce all rules of life, and come unto Me alone for shelter . . . I will release thee from all sin"; or the form of Jesus the Christ, who spoke in a similar strain when He said, "Come unto me all ye who are weary and heavy laden, and I will give you rest."

Again a paradox confronts the mind—the paradox of a battle which is won by flight, the paradox of a death which gives life. Personal experience alone can bring realisation of such mysteries; and that experience is open to all without exception, provided always that the desire of the heart is sincere. In one of the Upanishads it is written that "Not by study, not by intelligence, and not by much learning is the Atman to be obtained. It can be had only by him whom It chooses. To such a one the Atman reveals Its nature,"—a saying strangely reminiscent of the phrase in St. John, which speaks of the wind blowing where it listeth. This does not mean that God bestows his grace capriciously. If it means anything, it can only mean that Divine Love knows Her children far better than they know themselves; and can pierce through all veils into the inmost being, reading there secrets of which the soul itself is scarcely aware. Yet the door which appears to be so inexorably closed will always open when once the soul has learned truly how to knock.

Concentration on the main essential—the experimental knowledge of God—is a debt which every earnest soul owes to itself; not only because its efforts automatically involve the helping of others, but because, to those who are ready, the time may come, even in this life, when opportunity for service of a nature glorious beyond belief may fall to their lot. And even should this not be so, there is consolation in the knowledge that, in spite of the cross, the service of God, even in the lowliest capacity, brings a peace which can never be permanently destroyed by the turmoil of the outer world.

THE EDITOR.

PHILOSOPHICAL SCIENCE: MODERN AND ANCIENT

By W. WILSON LEISENRING

PART II. ANCIENT PANTHEISM.

SEVERAL of the papers read at the meeting of the *British Association* in South Africa in July last confirm the indictment made in Part I* of this article concerning the geocentric and physically materialistic attitude of modern science. Both Lord Raleigh on "Cosmic Physics" and Sir Ernest Rutherford on "The structure of the Atom" referred to the fact that the table of chemical elements is now practically complete up to Uranium. Lord Raleigh, in discussing the possibility of unknown elements in the sun of higher atomic number than Uranium, stated that this element must be coming into existence in the sun since its duration is short compared to the probable age of that body; but he concluded that even if we postulate a parent body for Uranium *such a body is ex hypothesis analogous to known radioactive bodies* and "thus we do not get any support for the view that matter may exist which is capable of dissolving entirely into radiation." Sir Ernest Rutherford stated that it is practically certain no further elements exist. "We moderns have surpassed the ancients in some respects.† . . . We are now satisfied that the atom is a fundamental electrical structure. . . . *The particles are really nothing more than the units of electricity.*" (Physical electricity is meant: the italics are the present writer's.)

Behind the official scientific bodies there are, however, workers who are working quietly, and thinkers who are thinking silently; and some profoundly significant discoveries are being made that are verifying the statements of the ancient scientists, in biology as well as physics.

AXIAL ATOMS AND ABSOLUTE ROTATION

That Newton's conception of absolute rotation must be a fundamental factor in a truly unitary "field theory" has been pointed out by some modest men of science, and if intelligent "lay men" support and encourage such sincere thinkers, the wind of popular support may be turned from the sails of those

* Pt. I. "Modern Anthropomorphism," in the preceding issue.

† This qualifying phrase was necessary as the knowledge of the ancients is being more and more obtruded on the attention of modern scientists.

bombastic egocentric thinkers who are misdirecting "public opinion." That all movement is vortical and derived from absolute motion, is an ancient axiom ; and absolute motion is the absolute rotation postulated by the great Newton. Relativists have gone so far ahead of Newton, however, that they deem it unnecessary to enquire how relative conditions come into existence, or how they are maintained in their inter-related activities. The modern mind is sufficient unto itself. It can dispense with the Absolute ! But, happily, there are signs that its power is waning. Prof. J. Stark, of München, has observed phenomena on which he bases the conclusion " that atoms of the chemical elements have an axial structure and that the emission of light from a single atom is vortical in structure " (" Atomstruktur und Atombindung," Berlin, 1928). He continued his experiments, and announces in *Nature* (July 27, 1929, p. 126) that he has recently discovered an asymmetry in the radiations emitted by atoms in an electric field. At the violet end of the axis of the light atom the radiations flow more intensely *in the direction of the field* ; at the red end they flow *away from the field*. In other words, the light radiated by the vortical atom spins in two directions, one a centrifugal motion, the other centripetal, with reference to the field. Now, according to the ancients, the interaction of these two modes of motion induces evolution, and maintains the temporary equilibrium of all forms in the cosmos ; absolute centrifugal motion is the condition of concrete inorganic matter, and absolute centripetal rotation that of *Essential Matter*. In each case the complementary movement is *latent*, for Essential Matter manifests when its vortical motion becomes gyratory, and so begins to radiate " whirling atoms " or " centres of force," which emit others, and these in turn others, until physical atoms are condensed ; and, on the other hand, when the energy locked in concrete matter is liberated, it inevitably returns by a reverse process to its essential state. Newton intuitively realised this, and expressed the conception—" Nature is a perpetual circulatory work."

Radiation is now the enigma of scientists. They had expected to find a homogeneous physical matter, not realising that such a conception is a contradiction in terms ; but the failure to discover homogeneity has resulted in dogmatic relativity, or physical materialism. Matter cannot be homogeneous in which the polar states are in active alteration ; and the radiations from the positive pole of the hydrogen atom disappear from the ken of the investigator, since no instruments have been devised that can

register the vibrations. Complete homogeneity can pertain only to a state of absolute equilibrium, in which there is no gyratory polar activity—only absolute rotation, which is described by the ancients as the synthetic Essence of manifesting energy-matter. Such a state cannot be hypothecated, apparently, by the scientific mind immersed in conditions of relativity. It has not grasped the fundamental significance of its own discovery of the polar principle in Nature, which demands a state of matter of opposite polarity ; that is, in reverse rotation to that composing terrestrial forms and states. Any cosmos must be a dual manifestation of the One Unmanifested Life, and the equilibrium of every "system," organic and inorganic, must be maintained by the interaction of centripetal and centrifugal energies. The so-called *unitary* field theories of Einstein, Eddington and Weyl have failed to unify even all the observed physical phenomena, as scientists themselves realise. For one, the "quanta" jump in and out of the field, still unaccounted for, though there has been speculation for some years as to their cause. The "electrons," whose existence is apparent by sporadic appearances, seemingly erratic jumps, evidently gyrate in the region between the *physical ether* and the actual æther (so named in antiquity and postulated by Newton). Part of their gyratory orbits is physical, part ætheric, and scientific instruments can detect only the sparks from the "red" end of the poles (which of course, include at both ends the whole spectrum) at the instant when the "electron" is on the physical curve of its orbit. In fact, it is the gyratory movement of atoms of light which gives the effect of vibration or velocity. And scientists have concluded that there are no velocities more rapid than those of physical light !!

THE ÆTHER

Now, the homogeneous matter of the inmost levels of the Upper Æther *does not circulate* ; consequently it does not manifest on any plane of perception. It has been so often described as the "universal all-pervading Life" that we thoughtlessly take it for granted, without realising the significance and implications of such a state. Consider, then, what must obtain if there be no gyration, no orbital movement ; rotation itself cannot cease, and thus there is a Substance which is not derived from ulterior radiations. It can have no particular *locus* in space. It simply *is* "everywhere." It can have no weight, because it is self-

sustained, and is not suspended by magnetic interactions to a polar opposite, as is differentiated matter. We who consciously function in finite, relative matter are unable, obviously, to contact, record, or describe this Infinite, Absolute Energy—in-finite because ceaseless, without vibratory intervals, the Perpetual Motion of Space. This is the highest Æther, or *Akâsha*, the universal, non-circulating, imponderable *Spirit-Substance*, polarised at every "point" in space, the same everywhere, and sustained by its own motion. It is the ultimate source of all *energy-matter* in the cosmos. The ancients termed it the ubiquitous "centre," from which atomic centres of force emerge, and to which they return. Life-energy does not *travel* from one point in space to another; it simply changes its state.

The states, or energy levels, intervening between concrete physical matter and abstract Essential Matter, are the realms or spheres of Æther. The *physical ether* investigated by science merges into the *lower æther* termed Chaos by the Greeks, which is as varied in its constitution as the physio-chemical ether of science. It, the lower æther, is the region of "sidereal light," and its ultimate light "atoms" impinge on the lower states of the Upper Æther as physical light-atoms do on the lower æther. The Upper Æther is self-luminous, and its radiance is reflected by the higher states of the lower æther. The scientific philosophers of antiquity state that Chaos is a sphere of effects which flow into it (a) from the self-radiant Æther, and (b) from physical ether and physiological organisms in functional activity and in disintegration. And effects (b) also react on terrestrial organisms. This is, again, "Nature's circulatory work."

While the investigations of science were confined to physical ether, the laws of electro-chemical cause and effect that pertain there, could be relied on. But they have approached the domain of Chaos, and seek vainly therein for the cause of things. It is the 'random element'* in Nature that puzzles scientists; and the investigation and contemplation of this region by physicists, and also by psychologists and spiritualists, has pushed into the background consideration of the primal principles which underlie Chaos.

Every physical atom and molecule, every terrestrial form, is connected by a series of invisible links or atomic gyrations with Essential Matter, from which it thus indirectly derives its life, its relative stability and separate existence. These links are the

* Professor Eddington's phrase.

invisible organic constituents, which interact with the corresponding free "elements" of the æther, and this interaction is the means of reproduction, growth, change, death and decay: Æther is thus the actual field of evolutionary activity; but Chaos has no cohesion of itself, no equilibrium, and evolution would be impossible without organised forms; that is, states of matter temporarily balanced to act as foci of the intelligences in process of evolution. In this lies the significance of physical existence and evolution, by means of which organisms become highly differentiated, more "irritable" or responsive to successive levels of æther vibrations. The Essence is the same in all, but its powers are manifested in different degrees according to the simplicity or complexity of the organism.

Researches in biochemistry have shown that plants function in æther and are nourished through physio-chemical interactions by a process termed photosynthesis. The nervous system of animals functions in electro-magnetic states of the æther which were investigated and described by Paracelsus, Kircher and Mesmer. The still more highly differentiated organ of self-conscious thought and volition, the *human* cerebrum, functions by contact with the *reflecting* levels of æther (not the actual Upper Æther); in interaction, *nisus* or "friction" with these inner radiations in the *human* brain enables man to think. The human organism is the crown of physical evolution, because matter in all levels "below" the universal radiant Æther has attained equilibrium in animal man, who functions and derives his sustenance from all the energies of the lower æther.

MAN AND THE ÆTHER

According to the scientific philosophy of antiquity, the now *Secret Doctrine*, there are three streams of evolution in our cosmos, *physical*, *mental*, and "*spiritual*," and these three meet in man. Although matter, intelligence and energy are inseparable qualities of any aspect of Nature's circulatory work, *evolution proceeds because of the varying proportions and relationships of these qualities in the different regions of the cosmic field.* Matter predominates in the concrete physical matter of the earth; energy and intelligence are latent. In abstract, Absolute Matter, *energy* ('spirit') predominates; matter and intelligence are latent. In the regions between these extremes the evolution of the individuals of our cosmos proceeds, and there *intelligence* predominates, continually adjusting matter and energy (form and 'spirit') in (1) the evolu-

tion of physical forms and (2) the evolution of 'spiritual' forms. In (1) the circulation of Life in Chaos, intelligence acts *instinctively*; in (2), the reverse circulation of Life in the Upper Æther, intelligence is conscious of itself in the operation of evolving 'spiritual' forms out of the primordial Substance. Centrifugal forces are "guided" instinctively by the latent centripetal energy which projected them, until an organism has been evolved capable of direct response to the radiations emitted by the radiant sphere of the Upper Æther. The system of the animal organism (centred in the cerebellum) is unable to respond to these vibrations or velocities, since it functions in Chaos. The human system (centred in the cerebrum) consists, however, of highly differentiated matter of such high frequency that it can make contact with the *lower levels* of the *Akâsha* (the real Æther), and link on to the circuit of life in that cosmic region "beyond" Chaos, which is the true polar opposite of terrestrial existence. The human organism is thus a veritable vortex, wherein converge centripetal and centrifugal forces. Man is a pivot, a balancing point in the evolution of cosmic entities and Beings.

The "field" is the great mystery of physics. It is the mystery of all physical existence until chaos is controlled. Every atom, cell and crystal, every tiny organism has its invisible field of ætheric activity. Man's field of experience is the magnetic sphere between the pineal gland and the pituitary body, the "scene" of *his* polar activity during physical existence, and called his mind or "soul." Its function is to link the spiritual or centripetal powers with the physical organism.

The ancient philosophers state that *human* beings, as distinct from the human animal, are 'rays' of the immortal radiance, 'germs' of the universal Substance, and these never die. They are spiritual embryos in process of evolution; and this is accomplished by 'incarnations' in (rather, in contact *with*) stabilised physical bodies, the resistance of which enables a man to evolve *by his own efforts* a form of opposite polarity, in which he can function self-consciously. His psycho-physical organism lives under the laws of Nature; and as all organisms of Nature are continually being created, preserved and destroyed, man cannot be exempted. At death the various constituents of the system scatter in space to be "ground over" in the several levels of chaos. The process of disintegration is long or short according to the nature of the 'soul.' If this mind, or field, has been active mainly in the region of the cerebellum, rather than that of

the cerebrum, disintegration is naturally delayed, as time is required to discharge the mental energy that has been accumulated in the physiological molecules. If activity has centred in the wider, impersonal, purely self-directed powers, the 'incarnation' has stimulated the evolution of the *individual* essence, the *Nous*, the Self or 'Spirit.' If man does not control his field, the mind wanders aimlessly and, the field being charged with *human* potencies, the sensational elements are far stronger than in a mere animal. Hence the morbid thoughts and impulses of human beings who have repudiated their *Nous* or truly human Self, and have lost control over their field of experience. If contact is made with the spiritual Self, however, Its centripetal action will draw to Itself out of the field increased individual potency, as the centrifugal action decreases.

Chaos is the vast and varied realm of illusion which, around our planet, reflects, reproduces and echoes the forms, sounds, thoughts, emotions and passions produced 'on earth.' Its subtler states in interior levels reflect the radiance of Beings who function in luminous matter—the Elysian Fields of Æther! *Self-conscious* survival in this state is possible only for those who have created the conditions essential for that consciousness while polarised in a physical body.

THREE MEMORIES

By KATHERINE GODEFROI

A FEW days ago I was calling on a great friend of mine, Countess de M——, a beautiful woman about forty-five years of age, in whom, from the first, I have been most interested, and from whom I have heard all about her life as a child: How at quite an early age she was continually hearing curious sounds, and "seeing things," and was considered "uncanny" and "strange" by her brothers and sisters.

On the day to which I am alluding, our conversation turned on the subject of re-incarnation, a subject in which I am extremely interested although I am not sure that before this occasion I was absolutely convinced of its truth.

Countess de M—— is certainly one of the least neurotic women that I know, absolutely truthful, and unimaginative. She told me that I was the only one that she had spoken to about her experiences, for she felt sure that most people would laugh at her, and regard them as fairy stories.

She can distinctly remember three occasions on which she has been re-incarnated, and it will perhaps be more interesting to give her three experiences as much as possible in her own words.

Commencing with the last re-incarnation and working backwards, this is what she told me:—

"I was asked to stay some little time ago in an old country house, part of which had been built in the Jacobean period, with the ceilings so low that in some parts of the room you could with difficulty stand upright, and with doors built with stone arches over them in the shape of an inverted V, to pass through which you were forced to bend quite low.

"The part of the house where my friends now lived had been re-built and re-modelled, and as a matter of fact was much more comfortable than the ancient structure had ever been. I was put to sleep in a room over the porch, known as the 'haunted room,' but as I had no fear of supernatural visitors I did not mind in the least.

"I fell asleep as soon as I was in bed, and this is the vision or dream that I had.

"I knew that in a former life I had been a farmer's daughter, and

had lived in this house alone with my father, my mother having 'passed on' when I was quite a child. In the village there dwelt a young Catholic priest who frequently came to the farm, ostensibly to see my father, but in reality to try to make love to me, and also to try to convert me to his religion, I being a staunch Protestant.

"I hated the man, and repulsed him in every way; I loathed his attentions, and begged him not to come near me: but all to no purpose—it only seemed to enrage him, and I felt that something terrible was going to happen.

"Well, one night after I had been asleep some little time in this very room over the porch, I was awakened by hearing noises in the garden below. Quickly getting out of bed, I looked out of the window, and by the light of a full moon saw what appeared to be hundreds of the villagers, all armed with scythes and pitchforks and poles, and heading them, a little in front of the crowd, was the priest!!

"They caught sight of me at the window, and began to shout 'Come down, you witch'—'come down, you devilish witch' and then I knew that to punish me for refusing his horrible suggestions the priest had spread the rumour that I was really a witch.

"I was horrified, as I knew that they had come to kill me, and I felt I *must* escape them. I crept out of the door and ran down the stone steps and out of the house by a back way, but unfortunately the heavy oak door made a loud creaking sound, which the whole crowd heard, and were immediately after me shouting those terrible cries.

"I ran literally for my life, but at last they came up to me, and just where they caught me there was a deep muddy pond. They took hold of me and threw me in, some of them as I rose to the surface pushing my head down again under the water. I recall the appalling sense of drowning, and can even remember the unearthly bliss as my soul left my body. It was *so* wonderful that when I returned to consciousness I tried to sleep once more, to be able to have this ineffable joy, in spite of knowing that I must suffer again the agony of drowning.

"I had never in this life stayed in that house before, but in the morning I asked my friends if there was a back way out to the garden, and they told me that there was one, but that it was never used now, and they showed me the very door by which I

had tried to escape. I then wandered alone into the garden and there found the actual pond in which I had been drowned.

"The more than curious part of it is that I have the witches' mark faintly showing on my body even now."

The second instance that I heard from the Countess was one of recognition.

I believe that it sometimes happens that on meeting a new acquaintance one feels quite sure that at some other time we have met before in a former existence, but I believe the Countess's was quite a unique experience.

"Four or five years ago I was invited to a large 'at home' at Lady B's, in Grosvenor Square.

"I did not know many people there, and thought in all probability I should find it very dull.

"I went up the large stone staircase, and after shaking hands with my hostess noticed a tall man standing just inside the door with his back towards me. Hearing my name announced, he just turned round and looked at me. The moment our eyes met we advanced to each other and he held out his hand to me, although I did not even know his name. He spoke to me, and said, 'Why, we have met before in Egypt hundreds of years ago.'

"'Yes', I answered, 'You were a priest in a temple there,' and he replied 'You were a priestess in the same temple.' We then compared notes and were quite certain we had both lived before at exactly the same period.

"I had always felt that at some time or other I had been an Egyptian; now this confirmed it."

The first re-incarnation that my friend can remember was as far back as the Stone Age, when men dwelt in caverns and their bodies were partly clothed with skins. She is firmly convinced, as in the two former cases, that these things happened to her, and that it was her real self that underwent this tragedy.

"We were a great company of men, women, and children dwelling in caves. For some unknown reason one of the party had very much enraged a large herd of elephants, one of the many herds that existed at that time, and these beasts all turned to attack him.

"Fortunately he was quite near to one of the entrances of a cave where several of us were assembled, and so for the moment

was safe, but we knew that the elephants had followed him, and only hoped that they would not find the door to our home, as when angered they were terribly fierce and would soon have trampled us all to death.

"I was in the cave with my three children, one holding on to each side of me, and a tiny baby of a month old in my arms. The elder children seemed to understand that they must keep quiet so as not to give the animals a clue to our hiding-place from the least sound, but just at this moment my poor little baby began to cry, and nothing that I could do would make it stop. I tried in every way to comfort it, but it was quite useless.

"We heard these huge beasts trampling overhead, and this seemed to frighten the child all the more, and make it cry all the louder.

"My husband, or the head of the Company, I do not know which, spoke to me and said, 'If you cannot stop that child's crying you must kill it, or we shall all be discovered,' so I knew that to save my other two darlings I must sacrifice this dear little mite. So I closed my eyes and pressed it closer, and closer, and closer to my breast till I heard its poor little breath stop, and I felt that it was dead!!

"The rushing and trampling still went on over our heads, when suddenly we heard one of the herd give a curious sound, a sound of satisfaction, and we were sure that they had scented out our hiding-place.

"But almost at the same moment one of the men gave us the joyful news that at the furthest end of the cavern he had discovered a tiny gleam of light, and found a small aperture, which he hoped would lead us out another way into the open.

"We one by one began to crawl through this small space on our hands and knees, I pushing the two children in front of me, and still holding my dead baby to my breast. We all managed to get through with great difficulty, and found we were safe on the seashore. As the last man crawled through the passage the elephants came thundering into the place we had just left."

MASTER CRAFT OF SALISBURY CATHEDRAL

By HECTOR ST. LUKE, Ph.D.

(PART III)

EAST END DIMENSIONALS AND THE NUMBER 666.

IT is too generally assumed by cabbalists that the number 666 is of sinister import, being "the number of the Beast" of Rev. xiii, 18, and taken to be a cabbalistic reference to the Emperor Nero whose name in Hebrew in this form נרוןרטר is equivalent to 666. But we shall see that the mediæval master masons used the number in anything than a sinister ascription. It is the sum of all the numbers from 1 to 36, the square of 6, and may be represented by a triangle of circles composed of 36 rows containing from 1 to 36, each side consisting of thirty-six circles.

The author of *The Canon*, quoting from Cornelius Agrippa, describes seven magic squares relating to the sun, the moon and the planets, Saturn, Jupiter, Mars, Venus and Mercury; that allotted to the sun is the square of 6. It is divided into thirty-six small squares, and a number placed in each in such a way that the product of each row equals 111, and the total 666. Philo says: "It was by the employment of this number (36) that the Creator of the Universe made the world." (Vol. IV, p. 453, Yonge's trans.) The number 6 was at one time associated with the sun. A third century treatise by Victorinus, Bishop of Petau, on the Revelations, says of the number 666: "As they have reckoned from the Greek characters, as they find it among many to be TEITAN, for TEITAN (666) has this number, which the Gentiles call Sol or Phoebus."

It is important to notice how 666 is related to 1480= $\chi\rho\iota\sigma\tau\omicron\varsigma$, which seems to have supplied the measure of God's body extending crosswise throughout the whole universe, for 666 is the diameter of a circle having a circumference of 2093. A circle inscribed within the square 2093 exactly contains a square whose sides are 1480, and this circle is assumed to be the sphere of the zodiac; the Ram occupying the vernal equinox, the hands and feet of the Logos in the signs of the Bull, the Lion, the Scorpion and the Waterman, the four signs corresponding to the symbolic signs of the Evangelists.

Astronomically, 666 is the number of years in an eclipse cycle. According to Dr. Bullinger in *The Witness of the Stars*, the lifetime of an eclipse covers a period of about 70 sari, or roughly 1260 years.* This period of 70 sari is composed of 33 sari, or 595 years (or 594 if the fraction of 11 days is omitted), required for the date of an eclipse to pass through all the days in the year, and a period of 37 sari of approximately 666 years.

That the builders of Salisbury Cathedral should put this number 666 into the dimension of the exterior east end, the width in inches, and the builders of Lincoln Cathedral should make their east end width 106 feet, the radius of a circle the circumference of which is 666, disposes conclusively of the sinister associations with the number, and points to a profound wisdom concealed in east end dimensionals generally, which we hope to discuss later. Bearing in mind that 36 in extension (*i.e.*, the sum of the numbers from 1 to 36) is 666, and that 34 in extension is 595 (the companion number of 666 in the great eclipse cycle), we should not be surprised to find 34 as the length in feet of the sanctuary, both inside and out, and further that the sum of the interior length 34 feet, and the breadth 36 feet = 70, the number of sari in the great eclipse cycle.

THE TOWER AND SPIRE.

The height of the tower and spire is usually given as 404 feet, but 400 feet has been recorded. An exact measurement of this kind is not only difficult to obtain, but it would have been difficult for the builders themselves; moreover, the crosses and vanes of old buildings, being much exposed to weather, need to be replaced during the course of centuries. The reasons for supposing the intention of the builders was to make the full height 400 feet are so striking that they at least deserve to be put on record, if only as a matter of interest to future investigators, not to mention future restorers.

The number value of the last letter of the Hebrew alphabet ן is 400. The original form of this letter is said to have been a cross, and the measure of a diagonal cross drawn from corner to corner of the inner square of the cloister garth, which is about 141.42 feet each way, is 400.

Secondly, 400 is the radius of a circle of which the diameter is

* "... and they shall prophesy a thousand two hundred and threescore days."—Rev. xi, 3. "... that they should feed her there a thousand two hundred and threescore days."—Rev. xii, 6.

800, the numerical value of *Omega* (Ω), the last letter of the Greek alphabet. But above all it is the equivalent of the Hebrew word meaning "To Heaven," in the form in which it occurs in Gen. xxviii, when Jacob's ladder is said to reach to Heaven (לְשֵׁמַיִם).

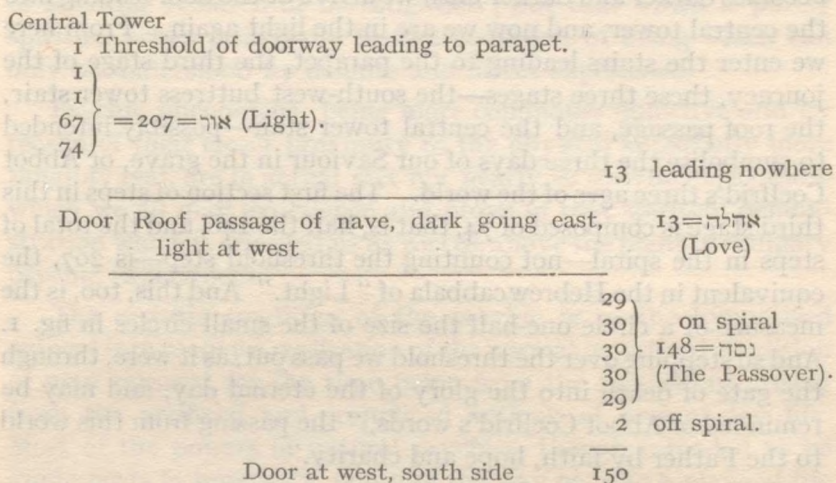
THE TOWER STEPS.

We now come to the use of the mystic numbers entirely apart from measurements, but yet closely related to the general gematric scheme. English mediæval architecture cannot show such exquisite zodiacal calendars in stone as we may see in the *porche royal* and the right bay of the *porche nord* of Chartres Cathedral, but we still have two fine examples at York, and at Iffley, Oxon. This retention of ancient zodiacal lore in Christian symbolism has both a typical and a practical aspect, as we are about to show. Tertullian recognises the circle of the dying and the rising years as an image of the Resurrection at the end of the world, and other writers speak of the Sun, the "Sol Justitiæ," surrounded by the twelve apostles; but it must be understood that ancient symbolism concealed more than it was intended to reveal. Astronomical observations of cosmic measures determined the laws of proportion, relating according to these laws the human body to the universe, and, first establishing the proportional laws of architecture, laid therein the basis for the complex art of to-day. In the Middle Ages astronomy was regarded as a sacred science, for besides the light it threw on the ways of God's creation, it had its practical bearing on the computation of the Paschal Feast. No opposition seems forthcoming to-day from any ecclesiastical authority to the proposal for a fixed Easter, but in the early centuries of Church history a difference in the computation of Easter was sufficient to convene a Council. The Venerable Bede in his *Ecclesiastical History* quotes a letter of Coelfrid, Abbot of Wearmouth, to Naiton, King of the Picts, in A.D. 710, on this vexed question. "For the law enjoined that the Passover should be kept in the first month of the year, and the third week of that month, that is, from the 15th day to the one and twentieth. . . . 'The Lord spake unto Moses and Aaron in the land of Egypt, saying: This month shall be unto you the beginning of months; it shall be the first month of the year to you' (Ex. xii, 1,2). I will only say that by the vernal equinox it may always be found, without the chance of an error, which must be the first month of the year, according to the lunar computation, and which the last. But the equinox, according to the opinion of all the Eastern nations,

and particularly to the Egyptians, who surpass all other learned men in calculation, falls on the 21st day of March, as we also prove by horological observation. Whatsoever moon, therefore, is at the full before the equinox, being on the 14th or 15th day, the same belongs to the last month of the foregoing year, and consequently is not meet for the celebration of Easter, but that moon which is full after the equinox, or at the very time of the equinox, belongs to the first month, and on that day, without a doubt, we must understand that the ancients were wont to celebrate the Passover; and that we also ought to keep Easter when the Sunday comes. And that this must be so there is this cogent reason. It is written in Genesis: 'And God made two great lights; the greater light to rule the day, and the lesser light to rule the night.' As, therefore, the sun, coming forth from the midst of the East, fixed the vernal equinox by his rising, and afterwards the moon at the full, when the sun set in the evening, followed from the midst of the East, so every year the same first lunar month must be observed in the like order, so that its full moon must not be before the equinox; but either on the very day of the equinox, as it was in the beginning, or after it is past. Now, if it please you, likewise to hear the mystical reason in this matter, we are commanded to keep Easter in the first month of the year, which is also called the month of new things, because we ought to celebrate the mysteries of Our Lord's Resurrection and our deliverance, with the spirit of our minds renewed to the love of heavenly things. We are commanded to keep it in the third week of the same month, because Christ Himself, who had been promised before the Law, and under the Law, came with grace, in the third age of the world, to be sacrificed as our Passover; and because, rising from the dead the third day after the offering of His Passion, He wished this to be called the Lord's day, and the Paschal Feast of His Resurrection to be yearly celebrated on the same; because also we do then only truly celebrate His solemn festival if we endeavour with Him to keep the Passover, *that is, the passing from this world to the Father, by faith, hope and charity.* [The italics are ours.] We are commanded to observe the full moon of the Paschal month after the vernal equinox, to the end that the sun may first make the day longer than the night, and then the moon may show to the world her full orb of light; inasmuch as first the sun of righteousness, with healing in His Wings (Mal., iv, 2), that is, our Lord Jesus, by the triumph of His Resurrection dispelled all the darkness of death, and so ascending into Heaven, filled His Church, which is often signified

by the name of the moon, with the light of inward grace, by sending down upon her His spirit. Which order of our salvation the prophet had in his mind when he said : ' The sun was exalted, and the moon stood in her order.' "

The scheme now to be described comprises the steps in the S.W. buttress tower, a connecting passage along the nave roof to the central tower, and the steps in that tower up to the parapet. It will be best to set this scheme out in diagrammatic form, thus :



Here is the mystic way of the ancient mysteries, here the winding stairs of Solomon's Temple (1 Kings, vi, 8), the narrow way of Christianity, associated with the (supposed) path of the sun.

First of all it must be noted that the start is made at the west end of the cathedral, where the sun goes down. After the autumnal equinox the sun sinks lower and lower below the horizon ; Phoebus was supposed therefore to go down into the underworld. The Royal Arch of Freemasonry, as shown in a diagram in *Mysteries of Freemasonry*, by John Fellows, is divided into seven sections, and these are made to correspond with the signs of the zodiac in the northern hemisphere, Aries, Taurus, Gemini, Cancer, Leo, Virgo and Libra ; the remaining five, Scorpio, Sagittarius, Capricornus, Aquarius and Pisces, signs of the southern hemisphere, are omitted. The period of the sun's passage through these latter five signs is about 150 days—the five months of Rev. ix, 5 and 10, where the bottomless pit or underworld of ancient mysticism is mentioned.

The months are indicated by the division of the 150 steps into sections of two of 29 days and three of 30 days, after the manner of the Jewish calendar, with the addition of the lowest two off the spiral column, the purpose of which appears to be to mark off the number 148, the equivalent of "Passover" in Hebrew. The total of 148 will thus be reached at the vernal equinox, the very time when the Passover was celebrated.

We proceed to the interior of the roof, and, like the sun, journey eastwards. At first the way is light, then gradually it becomes darker and darker until we arrive at the door leading into the central tower, and now we are in the light again. From here we enter the stairs leading to the parapet, the third stage of the journey, these three stages—the south-west buttress tower stair, the roof passage, and the central tower stair—possibly intended to symbolise the three days of our Saviour in the grave, or Abbot Coelfrid's three ages of the world. The first section of steps in this third stage is composed of 74, that is, half the 148, and the total of steps in the spiral—not counting the threshold step—is 207, the equivalent in the Hebrewcabbala of "Light." And this, too, is the measure of a circle one-half the size of the small circles in fig. 1. And so stepping over the threshold we pass out, as it were, through the gate of death into the glory of the eternal day, and may be reminded of Abbot Coelfrid's words, "the passing from this world to the Father by faith, hope and charity."

NAVE ARCADES.

Another use of numbers in design apart from measurements, but related to one definite scheme of proportionals, is worth mentioning. It is as far as our investigation goes for the present, and deserves further research. In the nave arcades there are ten pier arches on each side, N. and S.; above these are the triforium arches, four in each group making 40 arched openings on each side, and above this again the clerestory arcade of triple lancets, 30 openings, making a total of 80 for each arcade. The height of the nave is about 80 feet—80 feet 1 inch to be exact—and this is approximately one-sixth of the full exterior length, 80 feet 1 inch \times 6 = 480 feet 6 inches. As an isolated instance this may not be convincing, but much remains to be said when we come to discuss the South Lincolnshire churches.

MEDIUMSHIP AND INSPIRATION

By J. HYDE TAYLOR

IT is certain that there are types and phases of mediumship which are beyond scientific proof or disproof. The purely psychic mediumship, especially as it relates to the demonstration of psychic phenomena, may be, and no doubt is, within the range of scientific research or investigation ; but that which is purely spiritual arises principally from a condition of being which can only be understood by definite and direct experience.

Psychic phenomena, being more commonly objective and by reason of their closer proximity to the physical apparently more tangibly real, are in actual fact not nearly so convincing as those which we all may experience and prove in that spiritual demonstration which is afforded us as we rise above the plane of ordinary psychic experiences.

The ecstatic condition of the psychic or of the hypnotised subject is in reality a realisation of the normal or natural condition of man released for the time being from the limitations arising from the artificial and prejudiced outlook of present-day life. Most of the powers of natural psychics, though intended to be guide-posts to humanity, pointing the way back to a plane of life the pathway to which we have lost, have become obstacles to the linking up of the two planes, because of the lack of spirituality, holiness of character of the psychics themselves, and their obvious association with spirit-entities of a low or undesirable order. Instead of Spiritualist mediums being some of the holiest, strongest and most self-reliant of characters, very often they have been a type of which the less said the better. Though calling themselves Spiritualists, many mediums are not SPIRITUAL mediums. Further, many so-called psychics are not psychics in reality, and have little or no real knowledge of the why and wherefore of the powers they demonstrate ; they are really physical or materialising mediums, possessing that quality in their make-up which enables spirit-beings to draw from them sufficient physical substance to manifest, so that their quick vision can observe and describe the form, or their ears hear the voice of the spirit and repeat its statements.

Many demonstrators of psychic power have, so far as their own psychic nature is concerned, possessed so little psychic

consciousness that they have been temporarily removed from their bodies to give place to spirit-entities trained for and capable of directing all the senses of the alien body so occupied. Other psychic demonstrators enjoying a faint subjective psychic consciousness, have hazily remembered seeing themselves standing by the side of their own physical form and hearing someone else speak. These mediums do not remember anything until some listener, repeating certain statements, awakens a chain of associations in the medium's consciousness, and memory is gained.

Still other mediums, possessing a fuller psychic-consciousness, work by personal co-operative consent, and are so far aware of all that is being said through them that at times it is difficult for them to distinguish between controlled speech and ordinary speech. At other times the medium enjoys the experience of listening to his control's address, and discovers that, whilst the control is obviously working one part of his brain, giving the address, the medium himself is using that part of his brain which enables him both to listen to and to analyse the address as the control is proceeding. At one service where I was acting as the medium, a gentleman approached me after the address and stated that he had been able to observe that I was both listening to and analysing statements made in the course of the control's address. In passing through this stage of mediumship the sensitive realises that the controls are almost entirely relying on his intellectual stock, and only displaying their control by the superior directing power and the distinctive personal manipulation of the vocal organ, the flow of language and the arrangement of the medium's intellectual stock being beyond anything of which he or she is personally capable.

An inspirational speaker at times consciously realises the strong controlling presence of some spirit-friend who carries him or her out of all personal depth and leaves the medium to marvel at the power and quality of the mind working, and the address given, through him.

At another time an inspirational speaker will be allowed to see the circle of spirit-friends gathered round, and as the address is proceeding, will be able to see rays of light coming from each of the spirit-friends forming the spirit-circle. Eventually the medium shares with the spirit-friends the controlling of his own organism, and realises that he is playing a part co-operatively in the *direction* of the address and other work. Many people lose sight of the fact that the address is as important a demonstration

of psychic and spiritual powers as any other of the recognised phenomena can be, if not more so. Finally, on full attainment of the superior condition, the medium realises that he is not, in the ordinary sense, a medium at all, but that he has attained spiritually to that degree wherein he is in conscious union with the higher Angel-world.

He has attained to a plane of life sometimes known as the plane of perfect identity, because he is now able to identify himself with the angel-world in perfect unity of spirit. He is accepted by this brotherhood of angels or gods, and is anointed as one with them. This is the state sometimes referred to as the Christ-state, the realm of the Buddha, the plane of Universal love and unity of spirit, where the great directing energy is being exercised to raise humanity to the conscious realisation of Universal Brotherhood.

In the higher spiritual attainment the human soul is awakened by its higher directing spiritual self to a consciousness which sees the facts of life intuitively and knows their truth. It feels, in the Divinity of its being, and translates into thought its Divine feelings, and realises a knowledge and understanding that are above the power of scientist or logician, or of the receptivity of the mere psychic.

This finality of human attainment raises one above the idea of being a mere tool, purely negative or subjectively receptive. It gives the responsibility of a positive, objective, directive and operative consciousness which enables one to see that it is possible to walk hand in hand with angels, and to become conscious of the triune manifestation of Universal love, Holy Spirit and Infinite Wisdom, personally attained, so that it may truly be said: "I and my Father are one"; "Before the world was I am."

“ AS ABOVE, SO BELOW ”

By W. LOFTUS HARE

(PART I)

A RECENT book by a Mr. Tombleson (Williams and Norgate, 1928) bearing the above words as its title, attracted me by the fact that I had already spent some time in endeavouring to trace the origin and meaning of this formula. *The Times* reviewer affiliated the book to Vedanta thought, but the author throws no light upon his title : so I went away sorrowful.

The phrase trips from the lips of many lecturers and writers who suppose their listeners and readers to grasp its meaning. Mrs. Besant will round off an argument with it decisively ; and her predecessor, Madame Blavatsky, often employed it darkly. It runs, I believe, through the writings of alchemists and hermetists, and can be found in the works of Albertus Magnus (1193-1280) and Roger Bacon (1214-1294), always, of course, in Latin.

There are two ways of tracing the origin of this curious phrase one backwards and the other forwards. Finding it in Roger Bacon we can work back towards Plato, or beginning with Plato we can come down, step by step, to Mrs. Besant : which, perhaps, is the better plan.

The following is the account of my investigations.

THE PATTERN AND THE IMAGE.

Having already suspected a Platonic origin for the formula in which we are interested, it would be pleasing, if it were possible, to discover an actual text to which our phrase might be traced. But it is not easy nor, I think, necessary. It is sufficient to recall the general character of Plato's cosmological speculations : how the world was created out of chaotic matter on the model of Divine Ideas, a poor copy of a perfect invisible world.

In the absence of an exact text it will suffice to refer to the *Timaeus*, where Plato experiments with his great thought. It is Timaeus who is speaking to Socrates and others : he says :

“ I think we ought to define what that is which is ever-existent and has no generation ; and what that is which is in a state of generation or becoming, but never really is. The former of these is apprehended by reflection united with reason, and subsists in the state of immutability, while the latter is perceived by opinion united with irrational perception. . . .

“ An artificer of anything, if he looks to that which subsists in a state of immutability and from this as a sort of pattern, works out the nature of his work and produces something wholly beautiful. . . .

“ We should distinguish between an image and its pattern. . . .

“ For as the deity desired, as far as possible, that all things should be good and nothing evil, he accordingly took everything that was visible and not in a state of rest but in excessive agitation and disorder, and then reduced it from disorder into order. . . .”

(*Timaeus*, IX, X, translated by H. Davis.)

No one will deny, I think, that in the above passages and in the whole discourse generally, we recognise clearly the notion that that which is “ below ” is like that which is “ above.”

Plato’s writings, and the criticisms of them by Aristotle and others, soon found their way beyond the narrow borders of Hellas and sank into the sands of Egypt, Asia Minor, Persia and India, whither Alexander the Great had taken the banner of Hellenism. And in Egypt, especially, Plato secured a second flowering, being drawn into the body of Egyptian pietism and, later, into Jewish mysticism by the hand of Philo.

The point at which Platonic ideas were earliest and most strongly absorbed in Egypt was the body of writings attributed to Hermes Trismegistus which most scholars agree are post-Platonic and pre-Christian, though some of them are still later. Plato concluded his great philosophical work early in the third century before Christ, and it would have been possible for the *Timaeus* and its companion dialogues to have been “ circulated ” in Egypt soon after its conquest by Alexander.

ISIS TO HORUS.

The oldest document of the Corpus Hermeticum is known as *Isis to Horus*, preserved in excerpts from Stobaeus, and it opens with the following words :

“ Inasmuch as heaven with its many circles is placed above all the world of things below . . . it must be that all the world which lies below has been set in order and filled with contents by the things which are placed above ; for the things below have not the power to set in order the world above. The weaker things then must yield to the stronger ; and the system of things on high is stronger than the things below ; and is wholly steadfast and cannot be apprehended by the thoughts of mortal men.”

(*Hermetica*, translated by Walter Scott, Vol. I, p. 457.)

I have little doubt that the opening passage of *Isis to Horus* is cryptic Platonism ; the ideas are Greek, hidden behind an Egyptian mask, and for a sufficient reason : for Egypt was then in subjection to Greek rulers.

PSEUDO-ARISTOTLE.

We may believe, if we have a mind to do so, that Alexander who died in 323 B.C., had found time to gaze on the tomb of Hermes at Hebron, where lay a tablet containing thirteen occult-sounding aphorisms. But our doubts are stirred when we ask why should Hermes, who has been identified with Enoch the Patriarch, and Thoth the Egyptian god, be found *buried* at Hebron? Enoch was "translated," and a god could not surely die at all, or, if subject to death, would be mummified in Egypt!

Or we may believe, if we be so minded, that Aristotle wrote and despatched to Alexander, then engaged in his Persian wars, a book of "secrets" in which our aphorism seems to be embedded in a longer form.

But perhaps we had better reject both of these legends, and pass on to the time when the school of Athens was closed by the order of Justinian, when several Greek philosophers took refuge at the court of the Persian king, carrying with them their treasured writings. This eastward dispersion of Greek learning had a considerable influence, and led to the translation into Oriental languages of Greek originals. And not translations only, but extracts and *réchauffés* by readers who hardly understood them. Also, apparently, inventions.

IBN-AL-BATRIK.

Of this much, however, we may be certain: that a book on Alchemy written in Syriac and claimed by its translator to be taken from the Greek of Aristotle, appeared in the eighth century A.D., and fell into the hands of Ibn-al-Batrik, who turned it into Arabic in the ninth century. He says specifically: "I translated it from Greek into Syriac, and then from Syriac into Arabic"—but why did he make two bites at the cherry?

This Arabic work was then translated into Latin by Roger Bacon, as *Secretum Secretorum*, and again into English by Mr. Steele (*Opera hactenus inedita Rogeri Baconi*, Clarendon Press, 1909).

Here the aphorism appears embedded in the Latin and English texts, surrounded by a discussion on the use of talismans, and the statement of a law by which various elements behave in alchemy. The contents of the chapter in which the formula appears go to show that it is either a later interpolation or was drawn from Hermes by an alchemist (Aristotle, to wit!) who

SOME FOLK-LORE OF THE MASS

By ETHEL ARCHER

MOST popular superstitions, if we track them to their source, will be found to have originated in some fact of history, or to revolve around some religious ceremony. This was especially so in Europe in the Middle Ages, where the chief religious ceremony was the Mass. Concerning the popularity of the latter, witness the names of our chief yearly festivals—Michaelmas, Martinmas, Lammas, Candlemas, Childermas, and, most important of all, Christmas. The earliest mass in the old churches was called the Morrow Mass, and we still speak in irony of going to Midnight Mass when we refer to haunting a tavern very late at night.

The ritual of the Mass is sufficiently well known in this country to make any reference to it superfluous; but in the early Gothic rites, a curious custom concerning the Fraction (or breaking of the bread) is worth noting; more especially so as, with a slight variation, it is still the Mozarabic custom. "A certain amount of superstition," we are told, "was imported into this ceremony at an early date. The particles of the Host were arranged upon the paten in such a manner as to represent the human form. The Council of Tours (567) denounced this practice and decreed that the portions should be arranged in the form of a cross". The particles were thereafter disposed so that each had its special designation corresponding to a mystery in the life of Christ. * "In Ireland," we are told, "the Host was divided in seven different manners, according to the festivals: at ordinary masses into five particles, on festivals of saints (confessors) and virgins, into seven, on that of martyrs into eight, on Sundays into nine, on festivals of the Apostles into eleven, on the Kalends of January, and on Thursday in Holy Week into twelve, on Ascension Day into thirteen, and on the festivals of the Nativity, Easter and Pentecost into sixty-five. They were arranged in the form of a cross, with certain additional complications when they were numerous. At the Communion each of the parts of the cross, or its additions, were distributed to a special group of persons, i. e., priests, monks, etc."

Such an arrangement is of peculiar interest when one takes into consideration the later philosophisings of the Middle Ages,

*Mgr. Duchesne's *Christian Worship, its origin and evolution*.

particularly that which concerned itself with the Macrocosm and the Microcosm.

Concerning the superstitions current in England and Wales during the Middle Ages, it will not be possible to refer to more than a few of them, and to speak in passing of two beliefs that belong to the Continent. The folk-lore of the Mass, as it has been termed by John Hobson Matthews, in a delightful little book written a quarter of a century ago, is very beautiful, and it stands out in striking contrast to the scepticism and materialism of the present day. In treating of this subject there are many pleasing legends to choose from : but perhaps it will be as well if we start at the beginning.

In the Vosges, then, it was believed that whatever the direction of the wind during Midnight Mass the same would be the prevailing wind for the year, quite a useful thing to know beforehand in a mountainous country. Again, we are told that : "In Malta, when the Mass of Holy Saturday is commencing, the boys assemble on the rocks by the seashore, undress and stand on the brink of the water. The moment the church bells ring out the *Gloria in Excelsis*, each boy jumps into the sea and takes his first swim of the year."

Normally Mass is celebrated only during the first half of the day, i.e., the twelve hours from midnight to noon—but in Naples there is a church which from time immemorial has possessed the unique privilege of a mass said at two o'clock in the afternoon.

To return to Mediæval superstitions ; it was believed in the Middle Ages that an angel accompanied and protected a man on his way to and from mass, and that the time spent in hearing mass was not deducted from the duration of any man's life. Concerning the latter belief, it is a curious fact, which the writer of this article has often noted, viz., that regular attendants at mass do often look remarkably young for their years. Perhaps the simplicity of their faith has the power of keeping them so. Be that as it may, the fact remains.

Another belief mentioned in the same old Welsh document is that "the day thou hearest mass, sudden death shall not come to thee. For oaths sworn in ignorance thou shalt not be punished ; thy profitless conversation is not remembered against thee . . ." So strongly, indeed, did our forefathers feel about the necessity of hearing mass, that if a man had failed to do so he was advised as a penance not to laugh or smile for the rest of the week !

The ancient fathers had the belief that angels surround the altar at the time of consecration, and this belief continues to the present day, when it is asked that the offering may be presented to Thee "by the hands of Thy holy angel,"—the angel specially associated with the mysteries of the Blessed Eucharist.

In the semi-mythological stories of the 13th century known as the Mabinogion, the Celtic demi-god, Llew Llan Gyffes, confesses that he can only be wounded by a javelin fashioned in a year's time, and solely worked upon during Sunday mass, Principal Rhys, professor of Celtic at the University of Oxford, tells how, in the course of his ethnological researches in the Isle of Man, he came across a tradition to the effect that "the water from St. Manghold's well was good for sore eyes, but had its special efficacy when visited the first Sunday of harvest, and that only during the hour when the books were opened at church, which, shifted back to Roman Catholic times, means when the priest was engaged in saying mass."

Another popular belief which, we are told, survived in the hill country of South Wales almost until the present day, was "that wine drunk out of the chalice, the draught to be administered by a priest, was an excellent remedy for the whooping-cough; and, curious to relate, it is said that even Calvinists would not think of applying to any but a Catholic priest to administer the antidote." All of which points to the existence in the past of a very real belief in the efficacy of the sacred elements, which is sufficient explanation of the one-time prevalence of those varying superstitions which we here refer to as the Folk-Lore of the Mass.

DIMENSIONS, SHAPES AND MOVEMENTS

By HARRY FARJEON.

I

THE SHAPELESSNESS OF SHAPE.

YOU are inside a railway carriage. With your finger you outline a shape ; say, the shape of a circle. Is that circle truly a circle, absolutely and (barring the limitations of your technique) completely round ?

Yes and no. In regard to the content of the railway carriage, of its walls, ceiling and floor, you have achieved your purpose. Your finger has reached the point from whence it started, and you have completed that most complete of all designs :—a ring. But the railway carriage is moving. Over the surface of the earth it is rolling, and your finger, reaching its starting-point in relation to the content of the carriage, has reached a point entirely different from that whence it started in relation to the surface of the earth. On the map of England you have described a figure elongated and twisted by the motion of the train ; curved, certainly, but equally certainly, not a circle.

And this latter figure, does it represent with finality your achievement ? No ; for the earth is moving round the sun, so that in relation to the sun's surface you have described something even more complicated. And the sun revolves round a point in the constellation Hercules, and that point round some other point, and on and on *ad infinitum*. These, too, are only the simple motions, rendered complex by turnings on axes and other processes both known and unknown. Therefore, the figure you have described is of no definite shape at all, for it can only be defined in relation to one selected state of immovability—a state which does not exist.

II

THE LIMITS OF INFINITY

Space extends interminably. One accepts this dictum, shirking its absurdity, for one could not face the greater absurdity that would arise if it did not. Let us, however, consider the theory that three-dimensional space extends interminably as regards itself, but is set limits by a fourth dimension beyond its ken.

Suppose there to be beings realising only one dimension but existing in two. They move in a straight line (they imagine) which goes on and on for ever. But suppose that, there being really two dimensions, this straight line is bent round in a circle. Then the state of things arises that while, one-dimensionally, the line extends interminably, that particular infinity is set limits by the second dimension, the original starting-point being reached unknown to the comprehension of the one-dimensional subject.

Now imagine beings knowing two dimensions, but existing in three. They think their limits extend far and wide, in every direction of a plane surface, on which they exist like shadows. That surface is bent, by the actuality of a third dimension, into a globe. And the shadows, voyaging infinitely on their plane surface, come round again to their starting-point, influenced by a state of things beyond their realisation.

Thus, we ourselves, grasping the facts of our three dimensions, claim for our space illimitability lengthways, breadthways and in ways vertical. But if there is really a fourth dimension, this space may be bent back upon itself in some curious fashion ; it may "come round" again, and our infinite progress may be repetition.

Outside that limited infinity, then? Something either not three-dimensional space or yet another three dimensional space ; but not the space in which we exist, or which is within our possible knowledge.

III

THE FOURTH DIMENSION : MOVEMENT OCCUPYING TIME.

Among the ideas prevalent regarding the fourth dimension, the two most popular are that it is identical with Spirit, and with Time. The latter is sometimes loosely given as Einstein's solution of the problem, but though this thinker deals with the "Four-dimensional Continuum," meaning the field of time and space in which matter exists, it is stated that his idea of the dimension itself is too abstract to be capable of an explanation in one syllable. However this may be, I would suggest that while Spirit in itself is less likely to be a dimension than an existence demanding a certain number of dimensions for its emanations, Time in itself is insufficient to fill the necessary category. For Time, in itself, is nothing ; without Movement it cannot exist.

One dimension is direction ; two are surface ; three are material

existence. Immovable matter does not (in our realised scheme) actually exist; but then, neither does surface without solidity, or direction without surface. It is only when we get beyond these three things, of which the culmination is immovable matter—only when we get beyond them and into the realm of movements of matter taking time, that we reach the scheme of things which we can understand and in which we have our being. In a state of immovable matter there would be no time, for time is measurable only by the relation of movements. So is it not possible that agitation of the three dimensions constitutes the fourth, and that we exist in a four-dimensional state of Length, Breadth, Height and Movement occupying Time?

Two analogies I will draw in support of this view. Each number of dimensions is capable of perceiving a state one dimension less than itself. Exist in a line, you will see but a point; exist on a flat surface, you will see but a line. Immovable solids see surfaces; not all round them. What *does* enable solids to see all round themselves? Movement, taking time. In that "dimension" all the other three may be perceived.

The second analogy is this. The smallest particle of a line (longer than a point) has the quality of the whole: a sense of direction. Apportion off any part of a surface, and two dimensions remain: you still get a surface. So with three; a fragment of an immovable solid would be an immovable solid. What about solids moving in time, our supposed four-dimensional state? Why, each atom would have to be itself in movement—each atom and every particle of each atom. And this we know to be the case.

NOTE.—It may even be that Motion, taking Time, is not itself the true Fourth Dimension, but stands, to our senses, for something unrealisable, that *is*. Possibly it enables us to grasp by degrees a four-dimensional state which ought to be apprehended *at once*. It is claimed that if we could travel as fast as light past and future would coincide, and it may be that to beings manifesting themselves in four dimensions (spirits?) this result eventuates.

In a flat map distances are actually falsified, for the surface of the map can take no account of the rotundity of our globe. So it may be that to our perceptions of a certain number of dimensions, effects produced by a greater number must be fitted. Which would account for the incorrect measurements now being investigated and adjusted in the light of Einstein's theories.

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.]

SOME CHRISTIAN OBJECTIONS TO THEOSOPHICAL TEACHINGS.

To the Editor of THE OCCULT REVIEW.

SIR,—I cannot refrain from entering the lists against your correspondent W. R. Sevier, whose letter is headed "Some Christian Objections to Theosophical Teachings." The title is misleading, and the writer of the letter forgot to say what the "objections" are, or assumed that the encyclopædic author was writing as a Christian, which is not the case. He is, of course, merely an expositor.

I wonder how long we shall have to wait before disputants of theosophical opinions master and accept the simple facts with regard to the doctrine of reincarnation, and I beg you will allow me to enlighten your correspondent who, to do him credit, evidently asks for it.

The encyclopædic writer is quite correct. The oldest word in use for the doctrine is the Sanskrit *Samsara*, which means "wandering" through a long series of bodily lives separated by death. Several views were held in India as to the nature of the soul and its powers, but these may be put aside. The Vedantists identified the soul with Brahman, the sole reality; the Sankhyans denied this and affirmed the essential purity of the soul. Buddhists deny the existence of the soul, but accept *Samsara* as "re-birth" of the residuum of former deeds. Also they allowed the re-birth to come through animal forms.

When the doctrine appeared in Europe it came through the Orphics (almost certainly from the East), Pythagoras, Empedokles and Plato, in whose writings it is known as *metempsychosis* and *metensomatosis*. Pythagoras and Plato certainly included animal bodies in the chain of lives, and the latter, perhaps ironically, allowed a return to animal form in the case of unworthy men. Pindar also has the doctrine. The Greeks do not agree as to the length of the inter-life period or the length of the whole cycle of lives.

When the Romans heard of the Doctrine they called it *transmigratio* without changing it or adopting it seriously.

Finally came the English term *Reincarnation* (I don't know through whom) which explains itself; a coming again into the flesh.

Apart from minor changes made by different philosophers, *samsara*, *metempsychosis*, *transmigration* and *reincarnation* all mean the same thing. I am aware that Theosophical lecturers have been taught to say that this is not so, but, with respect, they are wrong!

Next we come to the Christian view of the subject, which has been debated at unnecessary length. The Christians inherited from the

Jews the doctrine of *resurrection*, and these, in their turn, received it from the Egyptians and the Persians. Is it not obvious that people who believed in resurrection of the body after a long period in the grave, and took such measures (as the Egyptians did) to make it secure, could not possibly hold to the beliefs in *reincarnation*? Some of the Greek fathers, brought up on Plato, accepted *metempsychosis*, and it crept into the Church with some of the neo-platonist Christians. But it was never taught by Christ and His Apostles.

Such are the indubitable facts with regard to the doctrine as a matter of belief. Whether it be true is quite another matter, which cannot be settled by quoting a string of names in the common manner. Here I cannot help your correspondent.

I venture to advise him not to be so scornful of the encyclopædist who tells him the doctrine is one of the soul passing at death from one body to another in accordance with deeds done in a former life. This is a brief and correct statement. It is splitting straws to make distinction between "passing to" and "animating" one body after another. I do not remember that the Upanishads say the soul "never transmigrates," these words are found in the *Milindapada*, a Buddhist book.

Your correspondent may be surprised to learn that one of the Upanishads has these remarkable words (which I quote from memory): "The truth is that there is no bondage of the soul and no liberation; this is the highest doctrine." I have long suspected that the teaching of reincarnation is an edifying myth, intended to guide and discipline our lives. I do not know the man who *knows* it is absolute truth.

Yours faithfully,
WILLIAM LOFTUS HARE.

To the Editor of THE OCCULT REVIEW.

SIR,—As your correspondent, W. R. Sevier, says that he "would very much appreciate any light that any Christian Theosophist may be able to throw on the point," i.e.: the means of contact and possible reconciliation between Theosophy and Christianity, may I, as one who has for a certain number of years tried to establish this contact and bring about this reconciliation, briefly indicate my own line of approach to the problem?

If Theosophy is, as its name implies, the divine *Gnosis*, or knowledge of the Eternal—the *Brahmavidya* of the Hindu—it follows that all religions, including Christianity, have their roots in that Wisdom, and cannot therefore be really antagonistic except on the form-side, in non-essentials, in those theological word-weavings that have ever separated creed from creed and man from man. Actually all religions represent a certain aspect of the One Truth, and there is no more real antagonism between them than between any one of them and their common source—Theosophy.

Your correspondent fully appreciates the logical necessity and ethical value of the teaching of Reincarnation, a teaching which the Christian Churches have discarded to their own immense loss, substituting for the various stages of the Soul's progression, through many "spheres" or "planes" of the universe, the irrational conception of an eternity of bliss or misery dependent upon the deeds done in one brief human life.

It is, however, a hopeful sign that in at least one London Church, St. Ethelburga, Reincarnation is now openly taught, while many earnest Christians are more or less tentatively feeling their way towards an acceptance of this belief.

With one of your correspondent's statements I am compelled to disagree, namely where he says that "Theosophical writers usually represent the cause of reincarnation as the unutterable ennui experienced by the soul on the higher planes, and the desire to live again amid the passions, struggles and terrors of this physical plane."

Although I believe I have read most, if not all, the text-books of Theosophy upon the subject, I have certainly never come across such a statement in any one of them. On the contrary, it is quite distinctly taught that every upward step taken by the Soul between incarnation leads it to greater and ever greater bliss, but that the desire to learn new lessons in the school of earth-life draws it back into a physical body again and again until it has attained final liberation from the "wheel of births and deaths."

Incidentally, when your correspondent states that "the soul (ego) never transmigrates, but remains always fixed," is he not confusing the Ego with the Monad? As far as I understand a very difficult question, it is that fragment of divinity we call the Monad, our immortal *Spirit*, that "never transmigrates," while the *Soul* (Ego), its reflection in Time and Space, treads the long evolutionary path, from God as a seed of God, back to God as a fully conscious Son of God.

Yours sincerely,

JEAN DELAIRE.

(Editor *Christian Theosophist*.)

SHRI SADGURU MEHER BÀBÀ.

To the Editor of THE OCCULT REVIEW.

SIR,—Allow me, in the interests of your readers, to state some facts in connection with Mr. Dastur's article, *His Holiness Sadguru Meher Bâbâ*, in which my name is mentioned.

It was my inestimable privilege to spend nearly six months in the Ashram, or retreat, of this Holy Master, in constant meditation under his supervision.

Before meeting the Master, for nearly twenty years I had sought with unabated ardour for the secret of life. During this period many remarkable experiences were vouchsafed me, including states of cosmic consciousness lasting for several months.

Yet, on meeting Shri Meher Bábà, I realised that during the whole of my previous life I had been like a man stumbling about the desert in a starless night with only a rushlight for guidance.

He accepted me as his disciple and promised to make me spiritually perfect.

I devoted myself heart and soul to following his instructions, and in a few weeks lost all sense of the passage of time. I became conscious of a love so immeasurably vast, and so ineffably tender, that tears of rapture and longing flowed constantly from my eyes for about three months. The universe vanished like a gust of flame blown out by the wind, and I was alone with the Beloved in eternity.

The Master had kindled the flame of Divine Love in my heart. What I had hitherto regarded as "myself" dissolved like a thin mist before the rising sun of this tremendous consciousness of illimitable life, light, and love.

I asked for nothing better than to be allowed to remain with Shri Meher Bábà and to love Him for the rest of my life.

But He wished me to return to Europe last January, and to carry on his work in the West.

He promised, soon after my return, to elevate me to His own plane of consciousness, and to give me the power of raising the consciousness of others, and of helping them as He had helped me.

Needless to relate, He has kept his promise, and I have established a retreat in the South-West of England where all sincere and earnest aspirants are welcome, irrespective of class or creed. No charges are made except for board, though voluntary donations are accepted.

A number of persons have already visited the retreat, and in almost every case the visitor has received a new lease of spiritual life—thanks to the grace of my Beloved Master, Shri Sadguru Bábà, to whom alone be the glory.

MEREDITH STARR.

SCIENCE AND SEX.

To the Editor of THE OCCULT REVIEW.

SIR,—Owing to the confusion of ideas, your correspondents, Mr. Foster and Mr. Gray-Fiske, are really arguing about two different things.

Mr. Gray-Fiske's position may be stated thus :—Mating is a natural instinct, and a natural instinct cannot be contrary to the will of God. Undoubtedly true. Mr. Foster makes the fundamental error of classifying the instincts to kill, etc., as "natural" instincts, and so vitiates the whole argument. These instincts which we rightly condemn are only "natural" in the sense that "habit is second nature." They are but hereditary or acquired instincts, and are not to be classed with the true "natural" instincts. These are but two in number, viz. : (1) Self-preservation ; (2) The preservation of the race, of which mating is the primary expression. These are no more the results of habit than Life

itself is the result of habit. They are co-eval with and inseparable from life on this earth, and if they are contrary to the Will of God, then life must be contrary to His will.

All human actions, good or bad, have their origin in these two instincts, and the actions are good or bad according to necessity and circumstances. The acquired "instinct" to kill, for instance, has come down to us from the time when "every man's hand was against his neighbour."

We have seen that a "natural" instinct cannot be contrary to the Will of God, so let us free ourselves from the priestly fiction that sex is "impure" in itself.

Having thus cleared the ground, let us deal with the theory that the only purpose of mating is to reproduce the species, and that apart from this object mating has no justification.

Do we imagine that that exquisite creation, a flower, has no other purpose than to form the seed? Or that its glorious outcome, the fruit, has no other purpose than to propagate the plant? If that were true then a vast proportion of plants would not be worth reproducing, as they are only valuable for their flowers or fruit. If it were true, then the "uncongenial" would suffer pangs of conscience when cultivating roses for their own sake, and in picking off dead blooms and so preventing the flower from fulfilling its "purpose."

Moreover, abstinence, and the abolition of sex, are quite unsuitable and impracticable for humanity in its present stage of development.

I submit that Mr. Foster has not proved his case.

Yours faithfully,

E. P.

To the Editor of THE OCCULT REVIEW.

SIR,—Mr. T. Foster scouts the idea of contraceptives being no more "artificial" than wearing spectacles or artificial teeth, and says "I have yet to learn of anyone wearing spectacles to *prevent* vision, or artificial teeth to *prevent* the mastication of food!"

Surely this is confusing the issue. Spectacles and artificial teeth have this in common with contraceptives, viz.: that they prevent, or at least lessen the likelihood of evils which would otherwise arise, i.e.: they protect from injury and benefit the user in that they allow a more normal mode of life. In the case of birth-control the benefits are extended to others beyond the users.

Suppression of the sexual instinct, especially in married life, may, and frequently does, have other injurious effects than the inducement of sexual perversion, as many doctors could testify. To say this is not to deny all necessity for self-control, as some opponents of birth-control seem to imagine.

I am, Sir,

Yours faithfully,

O. M. JOHNSON,

MAGIC.

To the Editor of THE OCCULT REVIEW.

SIR,—Your contributor, Mr. Redgrove, in speaking of magic, makes no differentiation between white and black, so that from his article the uninitiated might believe all magic to be the same.

Mr. Redgrove would probably be the first to admit that there is no connection between making a waxen image of an enemy to work him harm and, for example, the miracles of Jesus. Yet both are magical.

White magic is that which is practised in order to do good to others, irrespective of self, whereas black magic is practised to benefit the self, and incidentally often to injure others. The one is selfless, the other selfish. It is the old story of the Right- and the Left-hand Path.

Both the white and the black magician start out to learn control of the natural forces, but one uses them for good and the other for evil. At first it is easy to confuse the two (for a black magician often starts by being white), but as they progress further along the way, their paths, as their ideals, become wider and wider apart, until in the end the black magician is destroyed by the evil forces which he has so long controlled.

"The idea that an enemy can be injured and caused to die by making a waxen image of him and sticking pins into it, or causing it slowly to melt in front of a slow fire," is not merely an idea, but a fact. That which many people find difficult to understand is that *nothing* is impossible, provided that the causes which can bring it into manifestation are understood, learnt and controlled.

Yours faithfully,

R. E. BRUCE.

PERIODICAL LITERATURE

THE contributions to Psychical Research and Spiritistic evidence on the part of the Rev. C. Drayton Thomas are always of serious interest, and we have read with appreciation in a recent issue of the *British Journal of Psychical Research* his inquiry into "the nature of an emanation said to be positively correlated to the process of trance-communication." The statement is that medium and sitters are surrounded by a cloud constituting the power required for manifestations, of whatsoever class apparently they may happen to be—for example, those occurring with Mrs. Osborne Leonard and her Control, Feda—the information comes from Feda. The power in question wanes towards the close of a sitting, communication becomes difficult, and at last impossible; the sitting closes automatically. It is said further that the cloud is "semi-physical," that it comes in the main from the medium, but sitters contribute something. Mr. Drayton Thomas suggests on his own part that it may be the "etheric substance which, when in its usual place, serves as an intermediary between the soul and its physical body." In the class of phenomena produced through Mrs. Leonard, communicators have told him that it "heightens the sensibility of the medium's brain and thus renders it better able to receive the thoughts which are to be transmitted." It is related also and closely to ectoplasm, both being emanations, but differing in the degree of tenuity. We hear finally (1) that "mediumship is a condition which frees" the emanation "sufficiently for use" and (2) that ectoplasm is a "Damp envelope or Sheath" containing the emanation employed in materialisation. It will be observed that Mr. Drayton Thomas is seeking earnestly to learn from the communicators who come to him, through Feda, and her medium, things of vital consequence to our understanding of séance-phenomena—especially "the actual processes involved in Telepathy, Psychometry and Sensing. . . ." The decease on August 21st, of Mr. James Hewat McKenzie, who founded the British College of Psychic Science in 1920, will have already become known to our readers, and we shall not look in vain to the next quarterly appearance of *Psychic Science* for biographical particulars which will supplement recent brief notices by Mrs. de Crespigny and others. Meanwhile the current issue has papers of particular interest. Mr. Stanley de Brath on the survival of human personality after bodily death offers considerations as usual which enlist all our sympathy and demand all attention. For him, as for F. W. H. Myers, it is "the supreme problem . . . of all knowledge which bears upon the fate and duty of man." On the basis of research, he affirms that "the proofs are incontrovertible in respect of psychical phenomena on their physical side." In a second part of the study M. Jean Meyer's "satisfying evidence" of his wife's survival is

cited, and we are reminded that it led him to establish and endow the International Metapsychical Institute of Paris which has accomplished much epoch-making work during the past nine years. Two startling examples of clairvoyant faculty follow, and one case of supernormal photography. Mr. G. R. S. Mead and others bear witness to the healing gifts of Mr. G. P. Sharplin, who is termed "a College Healer." Mr. Florizel von Reuter recounts an otherwise familiar story of a sensational Berlin lawsuit, as to the ownership of a parchment containing two verses, over the signature of the poet, Ludwig Uhland, which was placed in the hand of a medium at a certain séance in 1920. The judgment was that it belonged to Fräulein Arnheim, the medium in question. But the most arresting contribution of all is that of a Munich correspondent concerning Therese Neumann, the Bavarian girl who at this present time is bearing on her body the stigmata or characteristic marks of the Passion of Christ.

M. Joanny Bricaud has added to his other activities a *Société Internationale Occultiste* which has a number of Founder Members in various parts of the world, but, with the exception of Mme de Grandprey, it must be confessed that they are unknown to ourselves. Connected with the new establishment there is a *Centre d'Hermetisme* at Paris, and this has a *Cercle Féminin* bearing the intriguing title of *La Rose d'Occident*. The centre has inaugurated its official quarterly review under the designation of *Les Annales d'Hermetisme*, and its members are joined to the International Society by subscribing to the *Annales Initiatiques* of M. Bricaud, which stands for his other groups. It sounds confusing on paper, and whether the new periodical will find a permanent place amidst the vast cohort of French occult magazines is a question which only time will solve. We have seen the *Annales Initiatiques* on rare occasions in the past and should have been glad to meet with it oftener; but the *Annales d'Hermetisme* offers nothing very distinctive, if it is to be judged by the one issue before us. The translation of a *Tract on the Philosophical Stone*, ascribed to Eirenaeus Philalethes, is appearing by way of instalments, and is of interest from a textual standpoint. Our curiosity is aroused otherwise by the account of a Hermetist, unknown to the public at large, who died recently at an advanced age in Paris, and has left a small body of devoted admirers behind him, united by a zealous desire to perpetuate his name. He is said to have been a French Count, with a title dating from the sixth Crusade, but most of his life was passed in America. He is the author, it would seem, of one book only, and this is on *Western Occultism and Eastern Esotericism*. It is described as "one of those most formidable works which human beings are permitted to conceive occasionally." In what sense it responds to this description we are left to ascertain. Another question is whether Mme de Grandprey is using the term loosely when she calls her favoured writer a Hermetist; it is only too likely that Auguste Van de Kerckhove would not answer to the title from our own standpoint, if we could find

his volume, the publisher of which does not emerge in the story or even the date of its appearance. . . . M. Bricaud is still with us, and in a more direct manner, when we turn to *Le Voile d'Isis*, and it is our pleasure to offer him again the praise that he deserves so often for the serious research involved by his monograph on Nicholas Barnaud, an alchemist of the late 16th century, who survived also into the seventeenth. This is not to say, however, that the study is above criticism on certain points of detail, some of which are important. It is valuable more especially for new materials collected from several sources, and some of these are authoritative in their own degree. But Barnaud was not "an adept of Hermetic Philosophy" and has never ranked as such in the serious appreciation of Alchemical literature. An alleged meeting between Barnaud and Edward Kelley is likely enough in itself, but it is not to be found in the *Faithful Relations* of Dr. John Dee, while the account of transmutations by Dee and Kelley swarm with inventions, and all that we know of the Dunstan MS. in cipher discovered by Kelley, is that neither he nor Dee could read it. Finally, the manifesto addressed by Barnaud to the "Masters of Hermetism" in France and Holland is another romance of Alchemy, long since exploded. We have examined for ourselves the text of the tract in question. It is a letter written by a Father in Alchemy to a Spiritual Son or pupil, and pretends to reveal the Secret of the Stone on the condition that it shall remain a secret. There is no reference to any Hermetic Society founded by Barnaud and much less any indication which can serve to put back the origin of the Rosy Cross so far as 1601. Before parting from *Le Voile d'Isis* we must express our satisfaction with M. René Guenon's trenchant observations on recent attempts to rehabilitate the Leo Taxil impostures concerning Occult Masonry. A French anti-Masonic Review in the clerical interest has suggested that Taxil did not lie on the subject of his bogus revelations, except when he confessed to lying at the end of his comedy.

The story of the Comte de Saint-Germain concludes in *L'Eve Spirituelle* with a very brief section on the "occult life" of its subject, explaining that as "historical science" disdains all concern with mystery personalities, official documents about them are rare, when it happens that any exist. There is, however, another explanation possible, namely, that the only mystery-side of such personalities is the veil of their pretence, behind which there was no occult life. However this may be, we note with agreement that the unknown biographer sets aside the mythical reappearances of Saint-Germain, as, for example, to the Comte de Chalons on the Place de Saint Marc at Venice and to Mme de Genlis in 1821. As regards those on record in the supposed Memoirs of the Comtesse d'Adhémar, it affirms that her reminiscences of Marie Antoinette were forged about 1828 by a certain La Mothe-Gandron. They testify to startling interviews between the Countess and Saint-Germain in 1785, 1793, 1799, 1804, 1815 and 1822. Mme. d'Adhémar is herself an historical personality, and her fabulous

memoirs were accepted without question by Mrs. Cooper-Oakley in her important life of the suppositious Master. Her collection of materials and her patience in research were admirable, but she had no judgment on evidence, and where the occult was concerned, she belonged unconditionally to the "believing world." Lastly, the monograph in *L'Ere Spirituelle* enumerates "without commentary"—as it points out sardonically—Mrs. Besant's tabulated reincarnations of Christian Rosycross as John Hunyadi, the Monk Robert, Francis Bacon and the Comte de Saint-Germain. It must be added that the French biographer himself belongs to another section of the believing world and evidently regards his subject as a Rosicrucian adept. He accepts, moreover, the fond old stories of Saint-Germain's Masonic activities, as, for example, in the *Loge des Amis Reunis* and in the group of the Philalethes. We have been looking for evidence in this direction through the moons and the years. . . . *La Révue Spirite*, in the person of its contributor, M. Gaston Luce, is of opinion that Pythagoras was—prior to Christ—"the great light which illuminated all antiquity," and cites in this connection those *Golden Verses* which are held to reflect his teaching. The "wisdom of the East" recedes therefore into a secondary position at least. We are assured, moreover, that *Notre croyance*—meaning the doctrinal side of Allan Kardec Spiritism—is in harmony not alone with the teachings of ancient Greece but, as it would seem, also with that of "Mysterious Egypt" and its sanctuaries, since Pythagoras, like Moses, drew from the hierophants of Thebes and Memphis. . . . M. Francis de Mirclair has a story to tell in *Le Chariot* of his personal experiments with Peoytl, the thornless cactus of Mexico, renowned in recent days under the denomination of a magical plant. It produces a "visual intoxication," and a French book on the subject, which has not come our way, speaks of the long pageant of highly-coloured and animated pictures passing continually before a person under its influence. M. Merclair affirms (1) that the eyes must be closed, for then only does *la féerie commence*; (2) that they must be kept closed; (3) that the subject is otherwise wide awake "and free to follow his occupations"—so far, we infer, as this can be done in the absence of normal sight. He says further that the plant develops intuition and clairvoyance in those who are predisposed; but we hear nothing as to after-effects, good, bad or indifferent. . . . The Portuguese *Revista de Espritismo* of Lisbon has articles on Medicine and Spiritism, the Philosophical and Metaphysical side of spiritistic teaching and the relation of Spiritism to Art, as exemplified in the work of painting mediums. There are illustrations of rapid sketches produced in trance by Luigi Bellotti, and we have been attracted by one depicting Christ—carrying the Cross up the slope of Calvary. . . . *O Pensamento* discusses planetary evolution, the doctrine of God as Love in Vedantic Monism, evolution and Divine Providence. There is also a brief study of Ramakrishna and his disciple Vivekananda.

TOPICAL BREVITIES

RACE-MEMORY, OR REINCARNATION? The question is raised by a report in the *Empire News* a short time ago, of a young Polish girl, Maria Skotnicki, who, although having never been outside Warsaw, nor learned any other than her native Polish language, began "babbling to herself in some foreign tongue," which tongue proved to be Gaelic—the language of her great-grandfather!

AN INVENTION for establishing communication between the physical and "spirit" planes, according to the *Skegness Standard*, drew from Sir Arthur Conan Doyle, one of the investigators into the claims of the inventor, the alleged statement that "to-day we have witnessed the birth of one of the greatest inventions that has ever come to this world of ours." Further details of this remarkable apparatus will, it goes without saying, be eagerly awaited by scientists and spiritists alike.

FOLLOWING THE CAR SMASH in which she unfortunately became involved, Mrs. Katherine Tingley passed away at Visingsö, Sweden. She had been seriously ill since May 30th, when her right thigh and left ankle were broken. Born on July 6th, 1852, she was for many years interested in spiritualistic and theosophical activities, and on the death of William Q. Judge, made a successful bid to fill his place. The announcement is made that Mr. G. de Purucker, Ph.D., has been chosen by Mrs. Tingley as the new leader of the Point Loma Brotherhood.

PROMINENT JEWS of Denver, Colorado, under the leadership of Mr. Solomon Shwayder, propose to establish another "Great Sanhedrim," to review the "case" of the Teacher of Nazareth, in an endeavour to purge the Jewish race of the accusation of having been responsible for His Crucifixion.

THE HUMAN AURA, according to *American Medicine*, is apparently being rediscovered by two German scientists, Professors Sauerbach and Schumann, of the Munich Technical College. They have found that the electric field from the physical body may be detected by suitably delicate instruments at distances as much as six feet away.

A REMARKABLE VISION, reported recently in the *Sunday Express* (London), narrates how Mr. Frederick Cove, a London business man, found himself one night in company with an old friend, Mr. Joseph Brown, who had recently passed over, and how his vision inspired the philanthropic establishment of a home for crippled children. In his dream, Mr. Cove was taken from place to place by his dead friend, and shown scores of half-starved, crippled children; later he saw clairvoyantly some cottages, which he afterwards identified, and purchased for the purpose of founding the Home. Already a section of the spiritist Press, failing to differentiate between positive and negative psychism, acclaims Mr. Cove as a "medium!"

BROADCAST TELEPATHY, which formed the subject of experiments from the B.B.C. station, 2LO, some months ago, while revealing interesting results, could not be said to have produced evidence of a really conclusive character. In the case of the American station, WJZ, however, it is claimed that out of the three "thought-broadcasts" organised by Professor Dunninger, over 55 per cent. were accurately received by the two thousand odd participants in the experiment. "Of these," says the *New York Evening Graphic*, for August 10th, "more than 40 per cent. received the thought of Abraham Lincoln as an 'America President'; considerably less saw 397 as the proper 'number of three digits'; but an amazing number clearly saw the 'geometrical figure' intended—a small house with four windows and one door with a crude chimney and simple triangular roof."

THE BRITISH COLLEGE OF PSYCHIC SCIENCE, we regret to announce, lost its founder on the 21st August last, when Mr. J. Hewat McKenzie unexpectedly succumbed to an operation. Three days later his physical form was disintegrated at the crematorium, Golder's Green. The sympathy of readers of the *Occult Review* will, we feel sure, be cordially extended to Mrs. McKenzie, the Secretary of the College, in her bereavement.

"A FALLING STAR" is a phrase which inevitably presents itself as a suggestive simile in connection with the dissolution of the Order of the Star by Mr. J. Krishnamurti. The apostles indicated by Mrs. Besant are entirely repudiated. "I have no disciples, no apostles, either on earth or in the realm of spirituality," are the disconcerting words attributed to the world Teacher in the official report. In this same report reference to himself as "the embodiment of Truth," and the unequivocal statement, "I am free, unconditioned, whole, not the part, nor the relative, but the whole Truth that is Eternal" are to be found; while there is much talk about freedom and fighting against authority—all very beautiful and appealing, but, in our humble opinion, exhibiting far too little of that Eternal Love to which the great Masters of Compassion who have left their impress on the world, have testified in no uncertain terms. Love alone is the key to real freedom, to that "perfect liberty wherewith Christ hath made us free."

"THE AIMS AND OBJECTS OF THE STAR," it is officially stated, "cannot be imposed on the (Theosophical) Society, nor can they become one organisation." Yet the advent of Mr. Krishnamurti appears to have been made a pretext by Mrs. Besant to disband the Esoteric Section of the T. S. If this interpretation of the action is incorrect, then the alternative that most readily presents itself to the unprejudiced mind is that Mrs. Besant is determined that the mantle of H. P. B. shall fall on no other shoulders after she herself has departed.

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REVIEWS

THE GARDEN OF ENCHANTMENT. By Sydney T. Klein. London Rider and Co. Price 4s. 6d.

THE author dedicates this charming volume—for old and young alike—primarily to his eleven grand-children, but there is also a foreword addressed to older readers. The title of the book is well chosen—for after reading these delightful dissertations upon plant and animal life, the commonest patch of earth may become for us all a veritable fairyland.

In the first chapter Mr. Klein tells of a beautiful mystical experience which he had as a child of five years old, and of a later experience at the age of seven.

Since we ourselves had these identical experiences, and at the same age, we have been wondering whether it may not be a natural experience to the nature-loving child—we feel, at least, that it ought to be; but to quote from the volume would be to spoil a treat in store, so we refrain. In some one hundred-odd pages we are told a great deal about butterflies, moths, and bees. We are also told quite a lot about spiders. The writer holds, and justly, that wonder should be the basis of worship, and that we should realise, early and always, the wonder of all around us. This book will certainly help us to do so—but, and it is a big but, we would advise the sensitive reader, with an aversion to spiders, to skip the portion which deals with these insects—otherwise he may have quite unpleasant nightmares. A most useful index adds to the practical value of the whole. A book invaluable either for study or for leisure hours.

ETHEL ARCHER.

DAY OF LIFE. By Rold White. Steyning, Sussex: The Vine Press. Price 3s. 6d. net.

AFTER reading *Swift Wings* and other delightful productions of the Vine Press, we confess to finding the above-named volume somewhat insipid. One feels somehow that the writer is very young, and writes because it is the correct thing for him to do—in other words, he does not ring true. For the most part it is quite ordinary and inoffensive verse on the usual hackneyed themes, but occasionally the writer rises to poetry; this is definitely so in the poem entitled "Night's Tears," e.g.:

"Breathe thy muted chords along
Whose silence maketh evensong."

is a couplet worthy of Milton. Two of the longer poems, "Sancta Natura Recreatrix" and "The Universal Music" are also good. Should this be the author's first volume, we may expect his second to be immeasurably better in every way. As it stands, we do not think the volume worth the price charged for it.

ETHEL ARCHER.

THE GYTRASH OF GOATHLAND. By Michael Temple. London Selwyn & Blount, Ltd. 5s. net.

THIS is a collection of Yorkshire legends, pleasantly told by a writer who would seem himself to be a Yorkshire man, and who, in any case, is

steeped in its lore of ghosts and goblins. The title of his book (which is also the title of the first story) is distinctly intriguing; and even when we have read the account of the apparition and exorcism of the sinister *Gytrash*, the creature remains somewhat of a mystery and the "secrets of its prison-house" still but half-explained. The *Eldritch Erne* is likewise a rather indeterminate bogey; though the tale of which it is the hero has some human interest and the advantage of a happy ending.

Yet another of the stories—*The Penny Hedge*—will interest many readers with its prose rendering of a curious legend, known to them in Scott's *Marmion*. In that poem, we remember how the nuns of Whitby Abbey, among other favourite traditions of their convent, loved to recount the "menial service" which the Abbey exacted every year in penance from "three barons bold." Mr. Temple gives us the story at more length, and in a tone slightly reminiscent of the *Ingoldsby Legends*.

His is a well-printed and comely little book, and we suggest that those who are planning a holiday among the Yorkshire dales and streams might buy a copy to take along with them.

G. M. H.

THE SCIENCE OF SEERSHIP. By Geoffrey Hodson. Demy 8vo. pp. 224. London: Rider & Co. Price 7s. 6d. net.

MUCH has been written about cutaneous sight, concerning "ranviers" corpuscles or "ocelles." Mr. Geoffrey Hodson, in the early and most arresting, because least speculative, chapters of this book, treats of what is termed "Magnetic Vision"—an X-Ray vision which, while it apparently embraces the cutaneous, penetrates deeper and extends illimitably further. Ordinary vision, so it is explained, differs from developed vision in the faculty of developed vision to tune up the consciousness to the sub-etheric wave lengths—ripples or splashes, one million times faster than those of visible light, the interaction of which in the sub-ether produces pulsations in the familiar ether of science, these synthetic beats being the electrons and atoms of matter apprehended by our gross consciousness. Science, in its rapid progress, as Mr. Hodson remarks, is travelling "beyond the range of any instrument of research at present known," and he concludes that the new instrument must be clairvoyance. When the "Serpent Fire" or *Kundalini* is aroused, the *chakras* (psychic force-centres) of the whole race being consequently vivified and stimulated into activity, then will it be recognised as merely an extension of ordinary sight, as all supernatural cognition is but extension of normal.

As a result of certain experiments concerned with chemistry and physics, the author of this interesting volume has been able clairvoyantly to supply valuable confirmation of the probable identity of the electron and the positive ultimate physical atom; to contrast the relative activity of radium, mesothorium, and uranium; also to specify what constitutes an electric current in a copper wire. Emphasising the practical use of clairvoyance as an aid to medical research, he gives, in the sphere of bacteriology, striking instances of observation by magnetic vision of "nosodes." But the seer possessed of such vision may transcend time, trace his own past lives, or those of others, read *Karma*: "study in a few hours evolutionary processes which have occupied millions of years."

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a crystal, the perceived facets illusively changing with the perpetual alteration in the angle of vision; as every atom has a nucleus of force, a core of energy—just as any psychometrised object has its point of highest vibration—so the various aspects of consciousness have an eddy-centre which is "All Consciousness." It is indeed perplexing to be told that a force which manifests itself as a homogeneous fluid at one level will always be found granular in its constitution when sufficiently magnified; whereas a still greater increase of vision, ample and unrestricted, must, by logical implication in the arguments and evidence advanced, reveal all such granular phenomena as ultimately *Maya* ("Illusion"). For the ordinary mind, with its limited range, such a conception is too vast to permit of a sharp and steady focus.

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FRANK LIND.

FOUR MILES FROM ANY TOWN and other verses. By David Gow.
Cr. 8vo, pp. 77. London: Cecil Palmer. Price 3s. 6d. net.

SEEING that pride goeth occasionally before a fall in matters of such kind, as in others, it shall not be affirmed with any consent of mine that I am one of those "people of considerable distinction in literature" who have importuned Mr. David Gow to collect his poems. But from time immemorial I have been a friend who reproached him for leaving them in defunct and other periodicals, where they were out of sight and mind. It signifies little whether he recalled my strictures at long last or listened in the end to others. A collection of a kind is here and representative, so far as it goes; but it is to be desired that, having proceeded so far, Mr. Gow will find encouragement enough to issue a second volume devoted to his humorous verse, which has claims on remembrance outside those "topical" phases which were perhaps of their particular moments. I have never had any doubt that my friend has his share of the authentic poet's gift, and those who will be at the pains to get this moderately priced ingarnering will see for themselves that it is evidential throughout on the point of fact. There is no opportunity to quote in a brief notice; but proof enough will be found in my old favourite, which gives the collection its title. And there is more and yet more, as one turns the pages over. Let others who have them read "In Autumn Meadows," "Leaf-Time," "June Rain," and "Sea Longings." They will owe me thanks for the enumeration and will illustrate their agreement by going further, even from beginning to end of these fifty and three selections from that "much larger number" to which Mr. Gow confesses. He is a Nature poet, like Bloomfield, but, far more than Bloomfield, he sees the spiritual realities behind the pageant of manifested things, the imminent Divinity behind the Cosmic order, the sacramental grace behind the outward symbols. The publisher has illustrated his own conviction by placing "First Edition" at the back of the title! It is to be hoped that the statement is prophetic.

A. E. WAITE.

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MEREDITH STARR.

INVESTIGATIONS IN OCCULT SCIENCE. By Rudolph Steiner. London: G. P. Putnam's Sons. 245 pp. Price 7s. 6d.

ALTHOUGH announced as being by Dr. Steiner, this book is actually based upon lecture-notes put together by Mr. Collinson. The piecing-together, however, has been so skilfully done that the result is a coherent story of the greatest interest. The book contains a great deal of information upon practical occultism, not so much explicit as implicit. Constantly throughout its pages a word is thrown out that gives a hint to those who have ears to hear, and illuminates an obscure point.

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Many people think that occult science is a body of doctrine once for all delivered to mankind, and that if they can earn the right to receive it, it will be doled out to them, piecemeal, it is true, but as steadily as a curriculum for a degree. This is not altogether the case. There is, of course, a large body of doctrine which is traditional, coming down to us from prehistory and codified at a later date; but into this river of knowledge the tributaries of original research have flowed at many different epochs, and by no means among the lesser contributors is Dr. Steiner.

Investigations in Occultism, as its name implies, contains much original research, some of which has appeared in other, and more complete forms, such as his well-known and extremely valuable work on the earlier root races; but in addition to that which we already know, there is a running commentary, which brings out in a very interesting way the relationships between the different aspects of occult science. The passages on the earlier incarnations of the earth are of great interest to astrologers, and provide a clue to the manner in which the planets influence mankind. That they do so cannot be disputed in face of the cumulative evidence, but we are not at all clear as to how they do it. Dr. Steiner has given us some illuminating clues.

It has been of great interest to me, personally, to see many of my own unpublished findings set forth in this book, thus proving that clairvoyant research is not subconscious phantasy. If independent workers, who have had no communication with each other, nor access to each other's papers, thus arrive at identical results, the evidence is strong in favour of their individual accuracy.

It is to be hoped that, as time goes on, more and more of Dr. Steiner's work will become accessible to English students in book form. Its value is very great. And though his influence is not as widespread in this country as among the German-speaking peoples, it is nevertheless bound to be cumulative, as the work of translation introduces so much stimulative and original thought into the group-mind of our race.

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AND AFTER THIS LIFE? Communicated by Amy Grant. Edited by I. B. K. London: Rider & Co. Price 3s. 6d.

"THIS book is the first-fruits of the labours of a little coterie formed in the tragic days of 1917. It is a record of a small portion of their psychical experiences extending over eleven years."

It deals with a great variety of subjects, but always comes back to that which the title suggests—the states and conditions of the after-life. Also there is constant reiteration as to the actual experience of "passing." Wisely the communication does not profess to be infallible, but many problems are discussed sensibly and logically. More or less satisfactory information is given in reply to the queries that naturally occur to a group of friends meeting of set purpose to widen the scope of their knowledge, and learn something of the "Divine scheme of things." There is a little vein of humour which runs through the conversations—not to say *badinage*, which relieves its more serious import. On the whole it may be safely recommended to those who are on this particular quest in this particular manner.

A. C.

MAGIC IN GREEK AND LATIN LITERATURE. By J. E. Lowe, M. A.
Oxford: Basil Blackwell. Price 6s.

STUDENTS of magic will find this small volume a useful addition to their libraries. It provides a quite readable compendium of references to magical practices from the extant remains of Greek and Latin writings, but has some defects, such as those implied by a note in the preface "those usages of ancient magicians which were of an objectionable character have been purposely omitted, as unsuitable for general reading."

The work bears indication of being a "thesis for degree," but it is much more acceptable than the average effort of "scholarship" too often accepted in that way. Apart from the prudish attitude which censors certain details, the grouping together of selected references is work worthy of the labour, but students must be warned that the author who "aims at presenting in popular form the chief accounts of magical practices" has no knowledge whatsoever of occultism. He is therefore unable to distinguish between (a) accurate accounts, (b) hearsay and semi-sensational general accounts, and (c) the accounts included in "mythological" stories as a guise for purely psychic or spiritual activities, such as that of Circe. He relates them all on an equal footing: hence, where he merely translates and states facts as he finds them, without comment, his work is useful; but where he ventures on selection and interpretation, and servitude to "literature" cloaks and even distorts a scientific impersonal rendering, then his work necessarily loses in value. In this, however, he has the justification that he follows the all-too-common attitude of many modern scholars in their acceptance of ancient "myths" as being merely quaint stories.

The author surveys the development of magic, its practice, and necromancy, with deities invoked by magicians, as found in this literature, and then gives us a "popular" account of some "famous exponents of magic," including Medea, Circe, Simæthea, Canidia, Erichtho and Pamphile. He does not criticise the theological attitude to the lay magician, but accepts magic as "detestable in itself," quoting Pliny with approbation. One would like to see an improved and inclusive edition with apt illustrations (there is ample material), and perhaps the author would attempt a similar review on ancient and mediæval British magic, which would be worth while doing.

W. G. RAFFÉ.

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"O windswept heath, the fragrance of God is here! . . .

"In the nest of the mother-thrush I see five little bits of heaven—Touch not these, oh, man, the life of God is here. . . .

"Women's tresses need no dye, the snow of time is most beautiful on the everlasting hills."

It is like the note of a young Sa'adi and cannot fail to delight.

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JAMES H. HYSLOP—"X" His Book. A Cross Reference Record. Collated and Annotated by Gertrude Ogden Tubby, B.S. With a Preface by Weston D. Bayley, M.D. The York Printing Company, York, P.A. Price \$3.75 (by post \$4.)

IF there was one thing more than another characteristic of Professor James Hyslop in his quest for truth, it was his untiring and energetic perseverance, added to an unwearied patience and courtesy. No detail was too trifling, no side-issue too irrelevant in appearance for him to grudge the length of the trail. This volume is brimful of all these qualities, and Miss Gertrude Tubby, who has gathered the contents together, is to be congratulated on the extent to which her own zeal has contributed towards this achievement. Miss Tubby, who was formerly Secretary of the American Society for Psychical Research, and therefore closely associated with Dr. Hyslop in his psychic work, details and analyses the results of twenty-nine different sittings she had with several sensitives, among whom were Mrs. Osborne Leonard, Mrs. Hester Dowden, and Mr. Alfred Vout Peters. Various other mediums in America and in France, were also consulted by Miss Tubby. At twenty-one of these séances, the symbol X was transmitted, and this, one is given to understand, is specially associated with the unseen transmitter. Needless to say, a work of this kind is not offered for holiday reading, nor for the lighter moments generally, but for the student of psychical evidence, who will find here every statement carefully analysed and elaborately tabulated.

The final chapter summarises briefly the result of the whole mass of evidence, and Miss Tubby concludes with the earnest hope that it will be regarded "with the open mind of the compiler, and of our mutual benefactor, the principal communicator, J.H.H.-X., who devoted himself in this material age to the study and enlargement of the concepts of mind soul and spirit, and all that they may imply of man's splendid, unevolved possibilities in his existence, now and hereafter."

None can doubt that the grand soul of Professor Hyslop is still pursuing its cheery way among the "Sunlit Hills."

EDITH K. HARPER.

TALKS WITH EYAA. By A. H. Jaisinghani. With Introduction by Sadhu T. L. Vaswari. Madras : Ganesh & Co.

IN the Foreword to this little book Mr. Vaswari remarks : " Men are not at peace with themselves, nor their environment. Why? They have dishonoured the Divine in the name of Creed or Cult. Voices of awakening are needed everywhere. One such voice is the voice of 'Eeyaa' which the talented author transmits to us."

The absolute identity of this gracious and benign being, who is the source of these messages, is not fully apparent, but the author of the book makes it clear that the essence of "Eeyaa's" teaching is *Love*; Love as the basis of *all* good. He points out, too, that in order to be free from evil one must cultivate the "Company of the Awake . . . The Laws of the growth of Self are as rigid and as 'scientific' as those of the growth of the body. There is a 'Biology' of the Spirit. Just as a plant grows in the company of other plants, so shalt thou prosper in the company of the good. And just as a plant withers away in the desert, so shall thy Soul wither in the company of the wicked."

It were well if this advice were laid to heart in these days of stress and strain. In the endeavour to amass the things of this world it is forgotten that "Love is all" . . . "Love is Service," we long ago were taught, and the echo of this Teaching is heard from time to time through the din and darkness of our daily pilgrimage. "Eeyaa" repeats the call, sometimes in soft and silvery tones, and again in the tones of a warning Clarion.

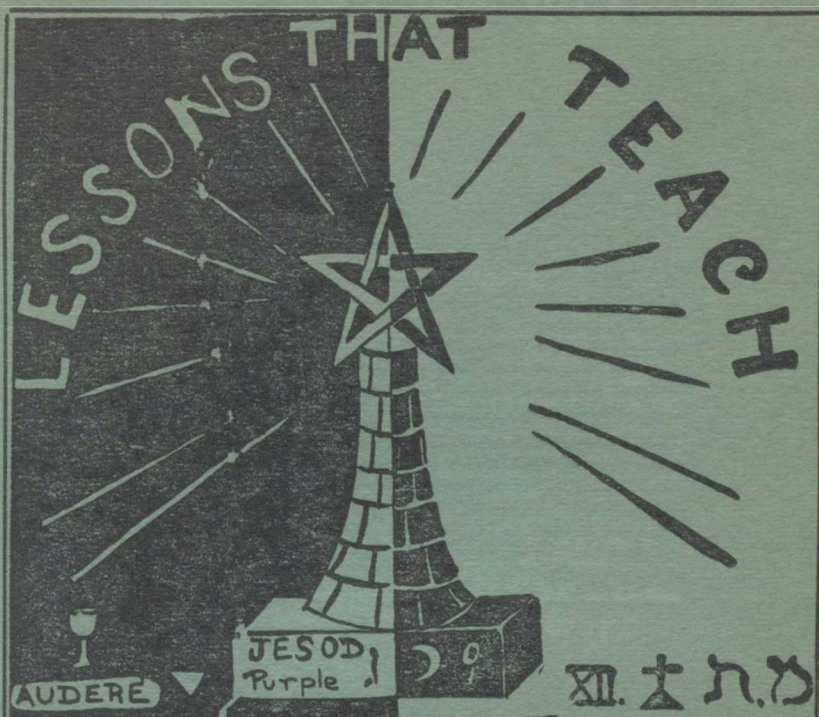
EDITH K. HARPER.

THE TESTIMONY OF SPIRITUALISM. By John Selden Willmore, M.A. London : The Psychic Press, 2, Victoria Street, S.W. Price 1s.

THE moderate price of this little book brings it within the reach of all purses, and the excellence of its contents should ensure it a wide circulation, especially among those inquirers for whom it is more particularly intended. The author, who was for twenty years Judge at the Native Court of Appeal in Egypt, is well accustomed to the sifting and weighing of evidence. In the space of some fifty pages is condensed the quintessence of the opinions of very many eminent authorities on what is known the world over as "Spiritualism," an answer to that question of questions ; "If a man die, shall he live again?"

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