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VOL. L

DECEMBER 1929

No. 6

EDITORIAL

A WALK through the streets of any of our large cities will reveal to the intelligent observer a state of affairs which carries with it its own condemnation—nervous tension, hurry, anxiety, discontent, the whole range of expressions bearing witness to wasted and misdirected energy may, within a very few minutes, be noted on the faces of the passers-by. The first impression left upon the mind is that the strain of modern life is gradually passing beyond the powers of adaptability of the human frame—that the demands upon the nervous system are greater than it can bear. But is this first impression altogether accurate? Will it stand analysis? Are these obvious sufferers from present-day conditions entirely innocent of "contributory negligence"? While extreme instances occasionally point to the utter ruthlessness of modern civilised life, especially in our great cities, it may fairly be assumed that even in such cases, pathetic and heart-wringing though they sometimes are, timely counsel and guidance might have served to avert disaster, and bring the sufferer safely through the crisis. The present writer has in mind the case of a highly strung lady journalist which was reported some time ago in the Press.

This poor soul, directed by her medical adviser to seek the quietude of the countryside, was beguiled by a "smart" estate agent to buy a house some distance from any large town. The situation of the house, however, proved to be on one of the busiest main roads in England, where motor traffic of every description, from light cars to heavy charabancs and thundering commercial lorries raised an incessant din throughout the day and night. There is little need to dwell upon the poor creature's mental sufferings through the weary days that followed her discovery that she had been deceived—sufferings which culminated in a double tragedy for herself and child, both of whom were found shot with a revolver. The point is that even in such an extreme instance as the above there was "a screw loose somewhere." Compassion for the sufferer must not blind one's eyes to the fact that the verdict of murder and suicide whilst of unsound mind was entirely justified. More useful would it be to try if possible to discover the underlying cause or causes which lead to the excessive impoverishment of the nervous system and the consequent danger of the mind becoming unbalanced.

In nervous tension may be found a clue to ninety-nine per cent. of the troubles of the present day. This tension is responsible for so much misdirected and wasted effort that the nervous energy available for healthy recuperation after the strain of a difficult day is insufficient to meet the demands made upon it, with the consequence that in course of time the system becomes more and more depleted, and a breakdown is liable to occur unless the patient discovers the knack of self-adjustment ; for that is all it is.

It may be as well, at this point, to emphasise the fact that no attempt is being made just here to penetrate to the very heart, to seek the Source and Fountain of Life itself, the discovery of which makes the human being something more than man, and brings with it the power not only to help oneself, but to save others. Such a consummation for the harassed and nerve-racked inhabitant of our noisy, bustling cities, is scarcely attainable, at any rate without preliminary training in normal right living.

The first essential, even for average physical health, is to prevent the excessive drain upon the nervous system. Much can be done simply by taking note of the many leakages which may with a little forethought be easily prevented—allowing oneself a sufficient margin of time in which to keep appointments ; the avoidance, in walking, of the main traffic routes in the city streets ;

calmness and deliberation in action, speech, and thought. Many such details, small in themselves, but cumulative in their effects, immediately come to mind.

Not only in these ways, however, but in the careful avoidance of wasted energy in physical activity, a very appreciable amount of conservation may be effected, to the manifest benefit of the general health. An excessive expenditure of energy for the accomplishment of a given amount of work may frequently be avoided by noting the manner in which, for instance, people "fall over themselves" in their eagerness to outstrip another, or to catch a train. (And in spite of careful calculation, it may become, through some unforeseen circumstance, necessary at some time to run for a train!) Waste motion and un-coördinated muscular activity are responsible for an incredible proportion of physical and nervous fatigue. Undue contraction, the absence of relaxation and naturalness are at the root of the mischief.

The problem of contraction and relaxation is admirably dealt with by Mr. L. E. Eeman in an arresting contribution to practical psychology recently published by Messrs. Christophers, entitled *Self and Superman*. Why, he asks, is the apparently simple advice to relax, to let go and not to worry, so seldom followed?

"The reason is not far to seek. . . . Relaxation is but a negation, a bauble, a surface thing, a very tantalising will-o'-the-wisp that never had a being of its own and therefore never will be caught. Relaxation is the feeling we experience, when we stop contracting, and which we should never notice unless we had previously been contracted. It is negative and relative, and results merely from the more or less marked reduction of contraction, which is positive. Relaxation is a state of relative objective inactivity; contraction is a state of relative objective activity, at times desirable activity, at times harmful, destructive, even fatal; but the reduction of contraction is the only source of the consciousness of relaxation. The problem is not 'How to relax?' It is not even 'How not to contract?' it is simply: 'What are the sub-consciousness causes of contraction? How can they be eliminated, neutralised, overcome?'"

Mr. Eeman points out that contraction changes only in degree; but that its causes fall under easily defined categories. The first category he terms the "conscious-physical." This type of

contraction is caused by the unconscious and unnecessary continuation of objective contraction. An illustrative example of this may be found in the case of people of highly strung temperament whose nervous tension is such that even on retiring to rest they lie down to sleep with their fists clenched.

If the form of contraction taken as an illustration to the foregoing category persists even in sleep, we have an instance of those which are grouped under the second category—the “unconscious-physical” contraction. The removal of such a state of affairs should receive the conscious attention of the patient before retiring to sleep; and the remedy is found in the instinctive act of stretching. For those to whom such advice more particularly applies, Mr. Eeman outlines a simple system of physical stretching exercises.

The third contraction is denominated the “conscious-mental.” This category includes every conscious thought which tends to interfere with the efficiency of subjective activities. “Such thoughts,” Mr. Eeman points out, “are founded on real or imaginary, impending or anticipated, past or future, events or conditions”—briefly, disturbing or exciting thoughts. With this category, the problem of thought-control is naturally involved, and it is by the practical application of the “law of converse thought” that the removal of this form of subjective contraction is sought by the system at present under consideration. There is little reason to doubt that psychologically it should prove effective, and for those who prefer a scientific to a philosophical line of approach it may serve better than the more deeply penetrative insight into life which, after all, in most cases results from years of steady introspective thinking. As our author, however, rightly insists:

“Complete mastery over the process (of applying the law of converse thought), and its development to the level of an almost automatic reaction, can only be achieved through deliberate practice, and efficiency will best and soonest be reached, if the principle be first applied to the trifling annoyances of daily life, roughly as follows:

“A maid upsets a glass of wine, and spoils a brand new table-centre. Visualise the wine running back into the glass, and the glass righting itself. Do it two or three times, and then look at the stain and you will observe that nervous tension and annoyance have subsided, and that you are heaving a sigh of relief.

“A man insults you, watch him apologising for his words and

withdrawing them. Do it two or three times, and the same result will follow, for the good of your nervous system.

“ You have missed a train. Watch yourself catching it ‘ by the skin of your teeth ’—or watch it returning to the station backwards.

“ Facts will not have changed, nor your belief in their reality. Your condition, mental, nervous and muscular, will have been improved beyond recognition, almost instantaneously. In this recovered mental balance and self-control, will be found a greater capacity for dealing with the unchanged facts.”

STICK TO FACTS Although this system of dealing with the reactions of the personal self strikes one as somewhat artificial, it is worthy of note that Mr. Eeman strongly urges the necessity for retaining full consciousness of facts, and the desirability of making no attempt whatever to deny their reality or to minimise their gravity. The firmest base, however, upon which to found a tranquil mind is spiritual realisation ; but to take even the first steps in this direction renders such elementary exercises in self-control as those outlined above almost unnecessary.

The fourth category under which causes of contraction may be grouped is that of “ unconscious-mental ” ; and this brings us very near to the subject of psycho-analysis, with which, however, Mr. Eeman’s “ technique of conscious evolution ” has in reality little in common.

“ The unconscious-mental category,” he writes, “ includes every unconscious memory which clashes with the subject’s personal code of life harmony and tends to establish a permanent condition of mental state, nervous tension and muscular contraction.

“ This condition is proportional to the sum of the discrepancies registered between the subject’s experiences or their recall and his personal code of life harmony, and its eradication can be secured only by dealing with this sum of discrepancies.”

The rectification of these discrepancies is achieved, in the system of Mr. Eeman, by considerations such as the following :

“ As far as objective work is concerned, the moral is that since the expenditure of energy on work is governed not by actualities, but by mental estimates, over-estimate of cost (or its equivalent, under-estimate by the subject of his own capacity) is to be avoided as ruinously expensive, and under-estimate of cost (or its equiva-

lent, over-estimate by the subject of his own capacity), though far from ideal, is very much less dangerous, as it can only involve the subject in relatively negligible waste.

“ The conclusion is justified that nervous and mental collapse are hardly ever brought about by actual overwork, but rather by excessive expenditure of energy in connection with work, due to faulty estimate of cost. Life shows that it is not the successful statesman or man of affairs, working for long years at the rate of sixteen or more hours a day, whose nervous system breaks down, but rather the man to whom the least enterprise seems fraught with overwhelming difficulties, and who never seems to have time for anything.”

More directly, however, and more certainly and efficiently, than by any attempt at estimating the relative cost in energy and the personal power for work, the freedom of the inner life implied by the elimination of all unconscious mental contractions may be effected, in the case of those who are blessed with a prayerful spirit, by the steadfast practice of self-surrender. The key is to be found in the breaking down of egotism, and this may be secured in no way more readily than by prayer. The value of such an interior attitude is well illustrated by the life of Abraham Lincoln, who is recorded as having said :

“ I have been drawn many times to my knees by the overwhelming conviction that I had no where else to go. My own wisdom and that of all around me seemed insufficient for the day.”

All truly great men have relied rather upon something greater than themselves, than upon their own unaided powers. Even Napoleon had faith in his star.

The types of physical and mental contraction which prevent the free outflow of life, having been considered, Mr. Eeman proceeds with the development of his system by pointing out that the practices so far indicated deal rather with the conservation than with the wise application of the energy thus saved. Having stored a greater fund of energy, the next step is to gain proficiency in applying it.

Here, although entirely along the lines of practical psychology rather than along those of the mystic or occultist, a definite approach is made to the conscious use of the creative power of the ideal.

“ If you want to do, start by dreaming of doing. No great man was ever evolved,” our author maintains, **CREATIVE POWER OF THOUGHT** “ without creative contemplation of himself performing the function of the great man he had determined to become. Every great man ever produced has owed his evolution to this prophetic vision of himself in action.”

“ Know what you want to be ; make sure it is worth being, and then, before sleep or rest, contemplate yourself performing the function of the man you want to become in the most perfect possible manner. The more vivid and the clearer the thought, the more the energy available ; the better the effect.”

How closely the philosophy underlying the system of Mr. Eeman approaches that of occultism becomes more and more manifest as the details are unfolded. In the eighth chapter of his book, dealing with the contemplation of sensory function, it is pointed out that “ what we call life is only the manifestation of the passage of life-energy through our nervous system.

“ Life itself, the real thing, not its manifestation, is all around us, a force which suffuses all things, all space. In this force we move, in it we have our being, and it is only by our displacement in it, or its displacement through us, that we manifest it. The more of it we take in, the more we can give, the more we can live. The more of it we give, the more we can receive, the more we can live. In the understanding of that thought is to be found the understanding of this other, that ‘ He who loseth his life shall find it.’ He who giveth his life force, his nervous energy, and makes possible by its more rapid outflow a more rapid inflow, only stimulates its circulation.”

An interesting field for experiment in connection with the contemplation of sensory function is indicated, going to prove the actuality of that pranic energy which is manifested so strongly in mesmeric phenomena. Space, however, will not permit of more than a passing allusion to it at this juncture.

Proceeding, therefore, with the further development of his system of using the creative imagination in conscious evolution, Mr. Eeman shows how the imaginative participation in vigorous and strenuous adventure may be made to react beneficially on the physical body.

“ It has,” he claims, “ been experimentally demonstrated on numberless occasions, that with very little practice the average human being can so act on his nervous system by thought as to

reproduce the exact sensation that arises when he is acted upon by any stimulus."

It is difficult to refrain, in this connection, from recalling a "tall story" that was once very popular, of the action of thought upon the body. A man once claimed to have dreamed that he had spent a fortnight at the seaside during exquisitely beautiful weather. So much benefit did he derive from his dream that when he saw his reflection in the looking-glass next morning, he found to his amazement that he was quite sun-burnt. Strangely enough, one of the experiments suggested by Mr. Eeman follows along almost parallel lines. Proof, however, that definite physical results may accrue from the vivid contemplation of events or scenes similar to the one above, happens to be within the actual experience of the present writer.

Years ago, having occasion to learn a foreign language by the "direct method" he sat, armed with a dictionary, before a picture of a beautiful country scene. For about an hour he associated the foreign name with the details of the picture—the sky, the trees, houses, sheep, and so on. There was no question of auto-suggestion. The intention was merely to grasp more quickly a foreign tongue. Yet on rising from his study, to his surprise he was conscious of a definite harmonising of the nervous and emotional systems such as would be derived from an hour spent in contemplation of the actual scene. Briefly, he felt as though he had spent an hour or more in the country instead of in a none too well-ventilated room in a noisy neighbourhood.

Mr. Eeman is careful to point out that it is not intended that the student or reader of his book should spend all his time in going through the course of exercises he has drawn up, or in performing the less valuable, although interesting experiments indicated. "He should consciously correct bad sub-conscious habits, substitute for them new and better ones, and as soon as this is achieved, return to his former custom and allow his subjective work to be performed unconsciously, merely keeping an eye on it, ready to check any tendency to former faults by temporarily resuming conscious control."

When a habit is made of thus watching the various subjective activities of the personality, the practitioner of this system will discover that the field of his consciousness is undergoing a gradual extension; and the opportunity will present itself for becoming an explorer within the domain of the uncon-

scious. In the section of his work devoted to the experimental investigation of the various layers of consciousness outside the limits of the purely objective, Mr. Eeman traces the existence of four distinct planes.

The experimenter "enters upon his voyage of exploration of the sub-conscious realms in the attitude of the most perfect quiescence he can achieve, physically, mentally, emotionally, and spiritually."

LAYERS OF
CONSCIOUSNESS

While in this state of normal objective consciousness his perceptions reflect the reactions of the senses to the objective world. The intensity and vividness of these impressions gradually diminish, until at some time a period of apparent blankness follows, "during which the subject's consciousness does not appear to be affected by any phenomenon." This, apparently, is one of the "laya centres" of the *Secret Doctrine*, a state of transition, during which the centre is slowly shifted to another layer of consciousness.

In the second, or subjective state of consciousness, the investigator still receives physical impressions, becoming more and more conscious of breathing, the circulation of the blood, and so on. "He is struck by an increasing sense of glow and well-being that seems to spread its beneficent action more and more deeply as the body comes heavier and heavier. . . . He realises that his body is asleep . . . although he himself has remained awake." Silence and peace reign at length within the physical self, just as before all became silence and peace outside.

Follows another period of apparent blankness, another period of transition through a laya centre, "marked by the gradual transference of energy . . . from satisfied physical processes to mental processes. Gradually the consciousness of the subject which has, by now, completely lost sight of both objective and subjective physical phenomena, becomes aware of the fact that he is still *aware*, but aware of nothing physical—aware of himself, obviously, yet aware of nothing of the body. . . . The consciousness becomes exclusively engrossed in meditation, in the self, merely being and acting metaphysically. . . ."

This marks the entry into the third stage or plane, to maintain which great concentration and fierce determination to remain conscious are essential.

As in the case of its predecessors, this state of consciousness seems gradually to elude the explorer, and if he then is fortunate enough to retain consciousness he enters the fourth or state of true super-consciousness.

The words of the author himself may best describe this state. One need only note, in passing, that by means of this system of practical psychology a state of what is apparently cosmic consciousness, at least, is within reach of the determined experimenter.

"Anyone who has ever been blessed enough merely to set foot on the threshold of this plane of consciousness is not likely ever to forget the indescribable sense of beatific revelation it engenders.

"All that may be said, the only feelings one may attempt to describe, concern only the aftermath. All one can venture to speak about (and one does that only with diffidence and a sense of inadequacy), is the impression left on the self when the experience is over . . . the sense of oneness with the Infinite, the sense of at-one-ment with the true, the just, the unending, the unlimited; the sense that one is part of that whole, and that whether it takes years or days, ages or seconds, the time will come when the consciousness of that oneness shall be our patrimony, a consummation that is worth waiting for."

A study of the book itself will convince mystic and occultist alike that in *Self and Superman: the Technique of Conscious Evolution*, Mr. Eeman has made an original and noteworthy contribution to the literature of applied psychology.

THE EDITOR.

NATIVE PSYCHISM IN SOUTH AFRICA

By I. TOYE WARNER-STAPLES, F.R.A.S.

WHILST touring recently through South Africa and living on lonely farms surrounded by natives, I tried to gather some accounts of supernormal phenomena amongst the Kafirs. It is difficult to obtain such information first hand, as they will not speak of such things to Europeans, who have so often laughed at them as being superstitious. Also the witch-doctors dare not display their powers in public for fear of the Law, which comes down very heavily on anything pertaining to "witchcraft," though it denies the reality of such a thing—or at least of the psychic faculties often called into play at such times.

Despite restrictions and the decline of the recognised native witch-doctor and diviner, yet there are still a few men whose psychic gifts are remarkable, particularly in the way of clairvoyance used in the finding of lost articles, the detection of criminals, and healing of disease. I will give instances of each of these, which I heard first hand from those who experienced the reality of the psychic faculty then used.

But first of all I will give a curious case of haunting. A certain man died and was buried, but the very next day he was seen walking in his kraal as usual. Evidently it had been a case of premature burial, whilst the man was in a state of deep trance. His own account was that the spirit ancestors had sent him back to earth again, but that he had been in a fine country where all the cattle were fat and everything pleasant. There he had met and talked with a cousin who had died many years previously. This man had sent him back to earth, and he knew no more till he found himself lying on the ground.

Though restored to his home he was not quite the same as before, for he was always sighing for the lovely land he had seen when supposed to be dead. Then the natives began to shun him and think he must be an Esemkofu, that is, a person who has been raised from the dead by a witch. To find out the truth of the matter, his brother suggested that he should take^h him to a wood known to be haunted by Esemkofu. If they fraternised with him, then he must be of their nature, but if he and they recoiled from one another, he^u could be regarded as innocent. This was agreed.

So both went to the haunted wood. The suspected man was not frightened when he heard the wind moaning through the trees, but his brother was! He cut a wattle, and there were heard sounds close to them, semi-human ejaculations seemed to come even from their own bodies, so close were they! The brother cut another wattle and "there were sounds as of surprise heard on all sides; the noise grew louder and louder, and a heavy pressure seemed to take hold of the one who had cut the wood. Then something seemed to hold the axe he was wielding." One can imagine that this scared even the suspected man and he became frightened.

The brother gave a desperate cut at the tree with his axe. Instantly there was the sound of a rushing wind, and exclamations of, "Wow, wow, who comes here? So they dare us!" Then an unseen power snatched the axes out of their hands and took their assegais away also. As if this were not enough, showers of sticks and stones were hurled at them, till they fled out of the wood. When they told their story the people declared that as the suspected man had been treated thus, he must be innocent, so his life was spared.

Of course, the authors who record this phenomena do not for one moment believe that there is any substratum of truth in it. But we who have studied happenings of a like nature in Europe and America, know that such things happen. Not long ago I read in the Johannesburg papers of a farmhouse which was bombarded with stones thrown by unseen forces. Police investigated the case but could find nothing as to who threw the stones, and to this day it remains a mystery.

Another curious case of deep trance occurred to a Basuto evangelist—the Rev. Walter Matiti—who told his congregations on the Reef that fourteen years previously he had been very ill and died. At least, so thought his friends at the time, as his heart had ceased to beat. He saw his body lying stretched out on a mat, and a group of women and children weeping around it. All the events of his life were presented to him, and his spirit-guide told him to repair the evils he had done. He saw various countries and the coast of Africa, as he passed over with his guide. He was told to preach to every tribe, irrespective of creed, and after the trance ended and he returned to consciousness he could speak many foreign languages. His account of his experiences created much interest at the time, but I was not able to find out where he then lived.

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I now come to some experiences of a more reliable and, I think, more interesting type, vouched for by credible witnesses. I am indebted very much to Mr. L. Dold, of Committees, near Grahamstown, S. Africa, for supplying me with most of the information, in response to a request whilst I was staying in that part of the country.

During the terrible influenza epidemic which decimated the whole of S. Africa in 1918, there died a very remarkable Kafir, named Jajula. He lived in the King William's Town district of Kafirland, and was a "witch-doctor," or "smeller-out" of supposed evil-doers. He actually had a licence to pursue his calling, and most of his consultants were white people! There was nothing unlawful about his methods, for he did not charge a fee, and he only used his psychic powers for good causes, often bringing criminals to justice and finding lost articles.

The farmers in his neighbourhood put great faith in him, for he had recovered many lost or stolen sheep for them.

On one occasion a business clerk was carrying £500 for a merchant from the Alice bank to the one at Peddie. He was on horseback, and arrived in a dishevelled condition, reporting that he had been attacked and robbed of the money by Kafirs. After the police had made investigations in vain, they went to Jajula for help. He concentrated on the subject and then said he saw the young man had not been attacked at all, but had hidden the money in a hole in an ant-hill. Jajula then led them to the very ant-hill where the money was discovered. In consequence of this the clerk was arrested and imprisoned. This proves that Jajula had real clairvoyant powers.

The Magistrate of King William's Town (Mr. Dick Moll) did not believe the stories of this man's remarkable gifts, so he had a bag of money hidden, and sent for Jajula, telling him that it had been stolen. After the latter had gone through his preparations he said: "Ah, I see you are making fun of me. The money was not stolen, but hidden, and I will lead you to it." Followed by a crowd of curious onlookers he went to the hiding-place! "I'll show you who hid it there, too," he said, and then pointed out the right man.

Mr. Dold told me that Jajula's fame spread, and even the police did not scorn his aid, whilst farmers journeyed from other districts to consult him, and he was never wrong in his answers or advice. My informant's father on one occasion went to

consult the Kafir diviner about a lost cow, and he gave a description of how Jajula went about his work, as follows:—

Visitors had to bring native boys with them, and these men were told nothing except the nature of the lost or stolen article. They never even saw Jajula before the consultation, nor was he told anything at all about the object of the visit. Having arrived there they were ushered into a special hut and sat around in a ring, the white men (friends of Mr. Dold, senior) sitting side by side with their servants. Then Jajula came in and sat in the middle of the ring, and ordered the Kafirs to clap hands; getting more and more excited, and ever urging them to clap harder.

This was to get him in sympathy with the object of the visit. As the clapping became louder, beads of perspiration stood out on his forehead and his face wore a strained expression. Suddenly he spoke to Mr. Dold. "You have come about a cow; it was red-and-white, with a star on its forehead. Its left horn was broken. You think it was stolen, but it died of sickness and is in a thick bush on your farm." He then described the very place where it would be found. And indeed its skeleton was afterwards discovered just as he had described.

After this he gave the other gentlemen the information they wanted—the natives clapping all the time, and he sitting, gazing intently into space and covered with perspiration. He never asked leading questions on the subject, but either told his client straight out what was wanted, or else admitted (in a very few isolated cases) that he could not get into touch with the subject. I think his clairvoyant faculties are beyond dispute, as Mr. Dold says, "Critics could easily be silenced in this, in that the men knew nothing beyond the bare facts of the case. How would they know the ant-heap where the clerk hid that money, or the place where the magistrate hid his in such dead secrecy? And it would take some guessing and some time, too, to describe a beast's size, colour, and small peculiarities, and even where it was bought, as he did to my father. There was no preliminary blind feeling about, he got straight to the point. As I suggested, the clapping may get him into touch or sympathy with what is desired. Do not some English mediums have singing during their séances?"

This wonderful Kafir did not charge his clients, but all grateful people gave him substantial tips, so that he was quite prosperous, and owned a waggon and a cart with a pair of horses. He had

a brother also very gifted in the same way, but he died in 1918. The farmers in the districts of Alice, Peddie, and King William's Town believed in him.

His psychic gifts have descended to his son, known as Jajula II, who now carries on his father's business and is reported to be even more wonderful. I heard that he lives on the banks of the Gobazana river, twenty miles from King, but he is reticent about his psychic work, and as we had left that district before I knew of his existence, I was not able to consult him as I greatly desired. I gave Sir A. C. Doyle some of these details, knowing that Sir Arthur is keenly interested in native mediumship.

The Kafirs still believe firmly in the power of certain men or women to "bewitch" those they desire to injure. The following is a case which occurred quite recently—whilst I was at Grahamstown in fact.

One of Mr. Dold's native servant girls did not come to work as usual—servants usually sleep away from the house, or in their own location. On enquiry he was informed that she had been "Posilwe." Her father explained about their belief "Isposo," which I presume means something akin to what we call bewitched or "overlooked." It seems the girl had that night seen dreadful visions in her sleep and awakened screaming and in a state of great terror. After a while she calmed down, but her father said she would be subject to these attacks and would grow melancholy, and might even try to take her life. "But what is it all about?" asked my informant.

"Oh," said the man, "A certain man is in love with her, and the affection is not returned; to have revenge the disappointed lover bewitches her, with this result!" This young man lived over twenty miles off and was not near the girl that night, so whatever the influence was it must have been mental and of a telepathic and hypnotic nature. She resumed her work but was very depressed, and had three more attacks. Then her father took her to one of their native doctors, who professed to cast out the evil spirit put upon her by the man.

The doctor was paid by the gift of a cow. This shows how seriously they regarded the affair, as a cow is very valuable to a Kafir. All the friends of the girl were much perturbed, but she was entirely cured by the native doctor. It seems hard to believe that such phenomena occur, but undoubtedly they do. The next thing is to study them and find out how such "bewitching" is done. I believe that the basis in this case is

telepathy, the powerful will of the man influencing the subconscious mind of the girl when she was asleep, and therefore more receptive than usual. The doctor would thus cure her by powerful counter-suggestions, aided by her confidence in his power to break the "spell."

I will finish this article by recording a case told to me by a very well-known solicitor residing at Queenstown, S. Africa. As I quote from memory some of the details may be lacking, but the main facts are correct.

The conversation turned on the skill of Kafir doctors to cure diseases either by normal or supernormal means. Then my solicitor friend told me how a nephew of his own owed his life to one of these native doctors, after having been given up by European specialists. The boy was about fifteen and was dying of a rare but fatal form of heart disease—the name of which I was told but have forgotten. Several doctors examined him and pronounced him incurable: there seemed to be nothing else to be done but await the end. Then a young Kafir maid asked if there was no hope of his recovery, and on being told that there was none, asked my friend if he would allow a Kafir doctor to come and see what he could do. The white doctor was told and said, "Yes, let him come. If he can't do good, he won't do harm, for your nephew is dying, and nothing we know of can save him."

So the Kafir came. "Can you cure this boy?" he was asked, and he replied, "I will see, and if I can I will tell you, but how much will you give me if I do? Will you give ten pounds?" "Yes, willingly, if you cure him." Then the Kafir performed some ceremony and gazed at his "bones" used in divination, announcing afterwards, "Yes, I will cure the boy if you will do what I order for him." Of course, my friend agreed, for at least the man had given him a ray of hope, and he knew that natives understood a good deal about herbs.

"First," said the Kafir, "I want a young, innocent child to bring me all that I shall ask for in the way of drink or food, no other person must even touch anything that the boy needs or uses, and no one must touch him or speak to him except myself, until I give permission." So a child was deputed to remain in the house to carry out the doctor's requests. Then he went to the patient, who by this time was unconscious, and gently lifted him out of his bed and placed him on a rug on the floor. After this he exposed his chest and, muttering some words, made a number of small cuts with some sharp instrument over the region

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of the heart. Into this he then rubbed a fine white powder, muttering all the while.

Then he called for some cold water. It was brought by the child, but he angrily threw it away, saying, "Did I not say no one else was to touch anything entering this room? Someone impure has drawn this water! Fetch me more, but draw it yourself!" He was correct, for the older servant had drawn the water and then passed it to the child to take to the doctor. For many hours and all through the night the patient remained in a deep quiet sleep, whilst the doctor squatted on the floor and watched him. Then in the morning he opened his eyes and was fully conscious.

The doctor gave him water, and doubtless something in it, and continued his quiet concentration. Shortly afterwards the boy seemed quite normal and all heart symptoms left him. Then the Kafir asked for half his fee, saying, "He will not die, but I will finish curing him. You give half now, and the rest when he is well." This was done, all being astonished to see the wonderful change in the boy's condition. I cannot remember what the doctor did to him during the next few days, but anyway, the boy was so far recovered that he could get up.

The doctor ordered him to walk a short distance, much to the dismay of my friend, who feared a relapse. But nothing happened, and the result was that in less than three weeks the Kafir ordered him to get on his bicycle and ride several times around the square near the house! My friend protested, but the doctor insisted, and the boy, who declared he felt quite well, did as told without the least trouble. Then the doctor turned and said, "Give me the rest of my fee, for he is cured, and never will he suffer from any disease of the heart again." The white doctors were amazed, but acknowledged that he was cured. The boy lived to grow up and marry. "So can you wonder that I have faith in some of these natives after this example?" remarked my friend, and certainly I agreed with him.

BLAKE AND THE BOOK OF URIZEN

By MEREDITH STARR

THE key to Blake's work lies in the wonderful lines from his MS. book quoted by Dorothy Plowman in her note in the magnificent full-colour facsimile edition of *The Book of Urizen* just published by Dent.*

"If the Spectator could Enter into these Images in his Imagination, approaching them on the Fiery Chariot of his Contemplative Thought, if he could Enter into Noah's Rainbow or into his bosom, or could make a Friend and Companion of one of these Images of Wonder, which always intreats him to leave mortal things (as he must know), then he would arise from his Grave, then he would meet the Lord in the Air, and then he would be happy."

But this key can only be used expertly by those who, like Blake have gained access to the Creative Mind of the Universe, the "far-reaching flame of extended Mind,"† above human reason, where the Eternal Ideas chant ceaselessly the music of the mighty Name through all the seven spheres.

The world owes to Blake many glimpses and keywords to the Cosmic Planes. For example :

"Energy is eternal delight"

well expresses the consciousness of the second plane, the etheric while

"Bring me my Bow of burning gold !
Bring me my Arrows of desire :
Bring me my Spear ! O Clouds unfold !
Bring me my Chariot of fire"

accurately depicts astral consciousness, the third plane, at the point where it is about to rise into, or through, the lower mental plane.

* *The Book of Urizen*. By William Blake. Reproduced in facsimile from an original copy of the work printed and illuminated by the author in 1794, formerly in the possession of the late Baron Dimsdale; with a Note by Dorothy Plowman. London and Toronto : J. M. Dent and Sons, Limited. New York : E. P. Dutton & Co. Inc. Price 2rs. net.

† *Oracles of Zoroaster*.

The greatest dangers to the Pilgrim to the Celestial City come from the fourth, and from the interval between the fourth and fifth cosmic planes (lower and upper mind). Not until he has earned the right to pass on into the sixth, the Cosmic Buddhic[‡] plane, is he really safe. Hence the Masters of the Kingdom usually take their pupils from the third straight through to the sixth, only granting them the freedom of the mental planes when their work is of such a nature that the particular powers connected with these planes are necessary for its fulfilment.

The passage :

“ Arise, and drink your bliss, for
everything that lives is holy ! ”

is a revelation of the sixth, the Buddhic plane, where the consciousness becomes one with the life of the Universe. Everything is holy because God Himself is the life of the Universe. When Jesus said, “ I am the way, the truth, the life,” He spoke in terms of the threefold Divine Consciousness which in the East is called Sat-Chit-Ananda.

When Blake said, “ less than all cannot satisfy man,” he expressed in other words the injunction of the Master, Jesus, “ Be ye perfect.” Perfection cannot be less than the whole.

But great is the gulf between the serpent of the dust and the woman clothed with the sun.

Urizen, who represents Reason or Intellect, is identical with the serpent of evolving life, Satan, the “ spirit that denies,” or Saturn, who is also Karma, the Justice of God.

“ Times on times he divided, and measured
Space by space in his nine-fold darkness . . .
. . . . forging chains, new and old,
Numb'ring with links hours, days and years . .
He formed a line and a plummet
To divide the Abyss beneath ;
He formed a dividing rule.
He formed scales to weigh,
He formed massy weights,
He formed a brazen quadrant,
And began to explore the Abyss ;
And he planted a garden of fruits.”

[‡] The term Buddhic as used here signifies not the intellect or Discriminative Reason but the Omnipresent consciousness of life.

Compare this with Anna Kingsford's lines about Satan :

"He encompasseth with bonds and limits all things that are made ; he putteth chains about the worlds, and determineth their orbits. By him are Creation and Appearance ; by him are Birth and Transformation : the Day of Begetting and the Night of Death. . . .

To him are committed weight and number and measure. . . .

Evil is the result of limitation and Satan is lord of the limit. He is the Father of Lies because Matter* is the cause of illusion. *To understand the secret of the Kingdom of God and to read the riddle of Maya : this is to have Satan under foot.* †

Urizen begins to operate at the point where life passes from eternity into time ; where the Soul is slowly drawn from its unconscious repose in the bosom of God down into the dizzy whirlpools of illusion, in order, after the lapse of countless ages, to be consciously reabsorbed into its Source.

As Blake puts it, "Thought changed the infinite to a serpent." Then Urizen boasted, "Now I am God from Eternity to Eternity." This is the blindness of the intellect, which weighs and judges all things in imperial arrogance, usurping the throne of the Supreme.

"Thus Urizen has become through his great objectifying effort, the spokesman of general intelligence," rightly says Dorothy Plowman. "He represents the known, the provable, the right. He is the intellectual autocrat, the priest, the King."

But, as Blake observes : "Man, by his reasoning power, can only compare and judge of what he has already perceived. Reason cannot grasp truth, only its reflection."

Urizen is of course indispensable and necessary up to a point. Without him the birth of human consciousness and individuality in manifestation cannot be achieved.

When, however, as now in the West, individuality has been fully evolved and the demands of evolution complied with, the time is ripe for unification, the return to God. The crossing over from evolution to unification is marked by a revolution of the mental outlook. The intellect, formerly the master, now

* Properly speaking Mind, not Matter, is the cause of illusion. Mind is only Matter in a subtler form plus human consciousness. Man's mind is characterised by attachment to name and form. Hence arises the illusion of the material universe and of separateness from the whole.

† The italics are mine. M.S.

becomes the servant of consciousness, and as consciousness is gradually replaced by super-consciousness, the human mind is merged into the fourth-dimensional Creative Mind of the Universe, of which all along it has been a shadowy and devitalised reflection.

As the limitations of the lower mind are transcended, the antagonism between the contrary principles (Los and Urizen) cease. The wrestlers become servants of the Soul which is for Blake, "an unreasoning superconscious entity, divine in its origin and destiny, whose perception and desire are infinite." ‡

But Blake realised that God only speaks to man through Man. He considered that the enemy of true religion was the abstract idea of God.

"The worship of God (he writes) is Honouring his gifts in other men, each according to his genius, and loving the greatest men best. Those who envy and caluminate great men, hate God, for there is no other God." §

Just as natural man is the crowning achievement of Nature, so a spiritually perfect Man is the crowning achievement of God.

These (the spiritually perfect Men) are the true Saviours of the world, for they are the bridge between man and God, and in them alone do man and God become wholly one.

The greatness of Blake derives chiefly from his unwavering perception of this great spiritual truth, together with his immense courage, his heroic industry and his passionate love of spiritual beauty.

More can be learnt about Blake by brooding conjointly over his pictures and poems than by reading any number of books about him. For he used poetry and painting as parallel mediums of expression, thus creating a new art. Owing to the enterprise of Messrs. Dent in publishing these superb facsimile editions, the real Blake is at last becoming accessible to the public.

‡ Max Plowman in his introduction to *The Poems and Prophecies of William Blake in the Everyman Series* (Dent).

§ Italics mine.

A THEORY OF MATTER

By WINCENTY LUTOSLAWSKI

MOST scientists take it for granted that they know what matter is. It is very easy to show that they are mistaken, for they are not at all aware that there are other means than science to study matter. Whoever wishes really to understand the nature of matter and of the material world must take into consideration and compare all the possible kinds of human experience which reveal something about matter and the relation between matter and spirit. Let us try to ascertain how many different human activities serve that purpose.

I. SCIENCE. The particular sciences are not all on a level, but form an ascending scale of efforts towards a fuller knowledge of different aspects of the material world. The oldest of the natural sciences is astronomy. Observation of the stars shows us large bodies moving in unlimited space. This primitive image of shining points in movement is an object of sight, and we are used to conceive the whole matter of the visible universe as a system of shining points in movement. This is the original type of the whole atomic conception which claims to explain what is happening in the universe by the movements of very small bodies in space. Between the original matter of the astronomer and the matter of the physicist there is no other difference than that of dimensions.

The astronomer looks at the whole universe accessible to our view, the physicist divides every minutest quantity of visible matter into invisible particles. The stars are visible, the molecules are invisible, and the astronomer perceives matter only by sight, while the physicist is concerned also with sensations different from those of sight, namely, sounds, electric and magnetic phenomena. Thus it would seem that the matter of the physicist ought to be more differentiated and complicated than that of the astronomer, physical science being a more advanced stage in the scientific investigation of matter than astronomy, and further from immediate sensation. But, strangely enough, the physicist accepts the visual astronomic conception of matter integrally and makes no use whatever of his other sensations. He transforms sounds into waves of molecules in movement, and treats in the same way electricity and magnetism. His conception of matter as bodies in movement is essentially the same as in

astronomy, and the increased variety of the quality of sensations changes nothing in the visual scheme.

The molecules are invisible, but they move in the same space as the stars, and the physicist does not add anything from his particular observation of matter to the original conception of the astronomer. Astronomers do not see the movements which they imagine, as this movement is too slow. They notice a change in position and they infer that the stars are moving. The physicist similarly does not see the movements of his molecules. He notices a rise in temperature and infers that it is produced by accelerated movement. The physicist does not measure temperature by his tactile impressions. He looks at the scale of the thermometer, and he draws inference from his visual impressions. He reduces everything he sees, hears, or touches to the astronomic pattern of bodies moving in space. No amount of physical experience obtained by other senses changes anything in the simple visual scheme of the movement of stars.

We notice the same conservatism in chemistry. The chemist receives from the matter he investigates sensations of smell and taste, but he makes no use of these sensations in the conception he has of matter. That conception remains the same in chemistry, physics and astronomy. Chemists as well as physicists use different senses in their perception of material processes, but they limit themselves to the visual conception of the movement of a body in space when they endeavour to explain what they perceive by other senses.

The imagined movements of molecules, atoms, or electrons are essentially of the same quality as the imagined movements of the stars and planets, the only difference being a reduction of size. If we say that a taste or a smell is the result of atomic action on our senses we simplify and unify the variety of sensations, reducing them all to the visual image of a body of definite size with a certain velocity through space.*

Thus it is evident that we utilise for our conception of matter only a small part of our sensations, those of sight. But our sight is by no means the most important of those senses by which we perceive reality. History tells of many sages who were blind,

* An attempt to explain the reality of atoms by their inward life was made (pp. 93-99) in the author's "World of Souls" (Allen & Unwin 1924). The conception of a spiritual atomism of monodologism belongs to Leibniz, but is made superfluous by the new theory of matter, resulting from a systematic survey of all the ways leading to a final knowledge of matter.

but no deaf man ever became famous for wisdom. Hearing is more important than sight for the knowledge of reality, because it establishes mutual relations between men, enabling them to compare their sensations and thoughts with each other. Acoustics form an important part of physical science, and the study of waves of sound makes it easier to study the waves of electricity and light. Notwithstanding this, sound counts for nothing more in the atomic conception of matter than the sensations of taste, smell or touch.

If we want to judge the quality of a fruit, the best method of investigation is to eat it, and no explanation of the unknown atomic movements which are supposed to produce its taste would give us as much real knowledge of that fruit as mastication, deglutition and digestion. Nevertheless, these experiences are ignored as irrelevant, and naturalists believe themselves to have sufficiently investigated a fruit when they have analysed its atomic structure and chemical composition and traced its origin. Here materialism is inconsistent, for if matter is the object of sensations, we ought to utilise all our sensations and not only our visual perceptions in order to understand matter.

Above physics and chemistry stands the domain of biology. The biologist, like the chemist, receives many sensations from the objects of his study, and, like the chemist, he tries to reduce everything to visual images, imagining them to afford a sufficient explanation. His favourite instrument is the microscope. But the living cell differs from the chemical atom and from the physical molecule, as it shows us a continuous flow of assimilation and excretion unlike concrete bodies in movement.

Organic life produces sensations of taste, smell and touch, not used in the metaphysical conception of atomism. Biological realities are translated into visual schemes of the astronomical model: the astronomical tradition has dominated not only physics and chemistry, but biology as well. It is always the image of very small bodies in eternal movement by means of which biological facts have been represented. The taste of a fruit, the scent of a flower, the tactile impression of a caressed animal are considered to be subjective illusions, and the only reality is held to be the movement of atoms or electrons, similar to that which was first ascribed to the stars, though neither the one nor the other have ever been seen. In vain does biology reveal to us more and more complex mysteries of organic life. It is only at the last stage of the study of organisms, in mediumistic materialisations,

observed by metapsychists, that scientists have been obliged to recognise that these manifestations differ from the movements of the stars, molecules, atoms or electrons, not only quantitatively but qualitatively also. A materialisation is not the movement of a body large or small.

Here at last we hit on something new that can no longer be explained in the old way. Suddenly there appears a hand, a face, or a complete organism with a beating heart, and as suddenly it disappears. This teaches us much more about the intimate nature of matter than the whole of astronomy, physics, chemistry and biology, because these manifestations subserve a purpose which is not a material necessity in the same sense as astronomical, physical or chemical necessities.

Matter acts here on all our senses, but under the influence of an immaterial force. Matter here appears as an instrument of materialising spirit for the expression of some intellectual or spiritual content. No such content is revealed immediately in the movements of stars, nor in the supposed movements of atoms and electrons. Looking at bodies in movement we are liable to forget that they may depend on some spirit ; we take their movements as something that dominates our spirit, and therefore as a reality independent of the spirit. Mediumistic matter is obedient to the spirit, and could by no means cause or explain the activities of the spirit, as has been sometimes supposed of the movements of invisible bodies in our brain and nerves.

The study of astronomy, of physics, of chemistry relates to inorganic matter ; biology extends the field of enquiry to the organic world, but still remains under the spell of the astronomical tradition, and we have had to wait for metapsychics in order to make a new departure in our study of matter. These experiments furnish the elements of a conception different from the old atomism. The matter of mediumistic materialisations cannot be explained by movements of atoms after the pattern of the stars. It is matter of a fluid continuity, not to be seized and fixed by sight, as it mocks the senses, suddenly appearing and disappearing in obedience to an immaterial power.

The star, the molecule, the atom, even the electron are permanent centres which appear to be elements of manifold combinations. This gross matter dominates and enslaves the spirit, while mediumistic matter is created by the spirit, is subordinate and obedient to will-power. Thus we see that the succession of sciences leads us beyond materialism, and brings

us to the conclusion that matter is not a real substance, but something relative and subordinate, dependent on a higher, that is, a spiritual reality.

There were indications of this conclusion as soon as we went beyond the domain of sight, which is the only sense used by the astronomer. Sounds are already something more flexible and fluid than stars or stones. Though for a particular purpose translated into waves, the sounds had their own invisible reality of rhythm and measure, very different from the fixity of a revolving star. The concept of a wave, when applied to light and electricity, was so inadequate that for a long time two competing theories held the field.

Electric and magnetic phenomena have shown us a form of matter increasingly immaterial in comparison with the blocks of granite of the geologist. The qualitative transformations due to chemical reaction were never really accounted for by atomism. The process of combustion, which changes hydrogen and oxygen into water, is a qualitative transformation, a kind of materialisation, akin to that of the elusive materialisations produced by mediums. In both cases something suddenly appears to the senses out of the invisible.

Biological phenomena were long acknowledged to contain more than physics or chemistry could account for, and vitalism tried in vain to satisfy our intellectual need of understanding the difference between life and death, between organic and inorganic matter. It was reserved for the highest stage of biological research, for metapsychics, to emancipate human intelligence from the naïve representation of bodies in movement as explaining everything material. We have learnt that bodies may be created by the spirit and that they disappear as soon as the spirit ceases to sustain them.

This is the most important step since the time of Democritus in the understanding of matter, and leads us to look for other than scientific means in probing the relation of mind to matter. Science utilises perceptions built out of sensations. These sensations are independent of our will, being given to us as something from without and on which we have no influence except through experiments, kept within a narrow range.

Thus scientific research deals with matter as it acts on man, and only exceptionally with the action of man on matter, or the modifications which ensue. There is, however, another vast

domain beyond the range of science, in which from the beginning man dominates and shapes matter, and impresses on it some form pre-existent in his spirit.

II. ART. Let us compare the artist and the scientist when confronted with a block of marble. The scientist will explain the geological origin of the stone, and when he has dissolved it in hydrochloric acid will prove that it contains carbonate of lime. The artist will carve a statue out of the shapeless mass. Which of the two will learn more about the intimate nature of the marble: the chemist who destroys it and produces invisible carbonic acid out of it, or the sculptor who reveals a form hidden in it and animates the stone by giving it the shape that corresponds to the latent possibilities of that kind of matter? Which is more important for the human intelligence: to learn of the thousands of shapes that can be given to marble, or of the few chemical elements contained in it?

In art, as in science, there is a succession of degrees or stages which leads to a deeper knowledge of matter. But art is soon emancipated from the predominance of one sense over others, and therefore we may recognise the superiority of art over science in the study of matter. Both sculpture and architecture produce and give permanence to visible forms, chiefly in imitation of living organisms. There is something wonderfully impressive in the permanence of buildings shaped by architects long ages ago and outliving their makers by centuries.

The art of the dance is the expression of a living body in movement. Towards the end of the last *Ennead* of Plotinus (VI., book 9, chap. 9) we read a wonderful passage in which the highest perfection of Life is represented as a divine dance. These three arts, sculpture, architecture and dance, show us matter in permanent shapes either static or dynamic, at rest or in movement. The artistic dance of a beautiful body, inspired by a soul loving rhythm and harmony, is an experience in the domain of art which corresponds to the astronomer's contemplation of the slow dance of the stars, with this difference, that the astronomer has no influence at all on the movements he observes. The true body in movement is not a luminous point, it is a changing artistic shape like that of Athikte in Valery's poem, a poet's immortal creation. We should come nearer to absolute reality if, instead of the whirl of dust sung by Lucretius, we took as the original pattern of bodies in movement a well-trained group of beautiful dancers, moving rhythmically in tune with a skilled orchestra. We

should then notice the wonderful relation between the slight movement of the conductor of the orchestra, the more extended movements of the musicians and those most expressive of all—of the dancers. In the whirl of atoms or stars we miss the conductor who inspires the rhythm, and everything appears to be the result of mere chance.

The immediate contrast of many colours in a picture is much more complicated than the form given to a single kind of matter by the sculptor, or to a few kinds of matter by the architect. Painting represents all possible shapes imaginable by the sculptor but adds colour and intensifies the impression of movement, so that it helps us to seize the most intimate essence of matter better than sculpture, architecture or dance, that is, if we take dance only as it appears to onlookers, disregarding the muscular sensations of the dancers, which belong to a much more advanced stage of our experience of matter.

Music materialises a spiritual reality, as the succession and harmony of sounds has a peculiar relation to the infinite variety of emotions and inspirations, which in their ultimate stage attain mystic ecstasy. The knowledge of matter won in this way reveals mysteries which could not be guessed by plastic artists or by scientists. Chopin teaches a musical mind more about the relation between body and soul, between matter and spirit, than the most marvellous discoveries of biology and even metapsychics.

The poet shares with others his own spiritual experiences, and in doing so gives a definite shape to the words of the language. Even sound consists of matter subtler than star or atom, but the word is subtler still and more subordinated to the spirit, for it needs no instrument to serve the poet's purpose. As we rise from one stage to another in the hierarchy of arts, we notice an increasing predominance of spirit over matter. The sculptor depends more on matter than the painter. The painter depends more on the matter of his art than the musician, because he mostly imitates models, while the musician creates them. The poet achieves the greatest freedom among artists and reaches the utmost limits of creative art, for he gives life to that which never existed before.

Finally, there is the art of the theatre, the living representation of human life. Its matter is dramatic poetry with every kind of accessory furnished by sculpture, architecture and painting, sometimes combined with music, song and dance. In the theatre we have three points of view which mutually supplement one

another. We have actors guided by a manager who should be a perfect actor himself, acting in the play and showing his companions how each part should be played, as is done by the greatest Polish actor, Juljusz Osterwa, in his company called Reduta, which within the last three years (1926-1929) had given over 1,500 performances in more than one hundred Polish cities. Then there is the author and the audience. Every spectator has opportunities for reflecting on the relation between the stage and life, between matter and spirit. Whoever has not learnt to enjoy a fine drama knows real life only from his own narrow experience. It is art alone which gives to matter the new forms by means of which the accumulated life-experience of many generations may be expressed.

III. INDUSTRY. Modern industry changes prodigiously the whole material world, and requires an amount of social organisation not needed in science or art. We have here to deal not only with lifeless matter, but with the bodies and movements of workers, and industrial efficiency requires a thorough knowledge of this new aspect of matter.

The power of organisation is a spiritual power, and if it is shown that it can considerably increase the output and improve the efficiency of the workers without increasing their numbers, we have here again a case of materialisation or giving a new shape, not to passive matter, as that of the artist, but to the co-operation of large numbers of living men, each controlling his own body. While the artist or scientist acts individually, in industry we have eminently social activity directed by specially gifted leaders, for whom the industrial population is the immediate instrument enabling them to control matter.

IV. ASCETICISM. Science, art, and industry, however, are not the only ways of gaining experience of matter. They deal with external matter which is naturally independent of us. In science we seek to perceive and to understand what this matter is; in art we seek to shape it, and thus to transform it in order to produce beauty; in industry a similar transformation is undertaken for purposes of usefulness. In all these cases we deal through the body with something that is outside the body. But the body is also material, and is the source of sensations much keener than those which come from without. The majority of men are the slaves of their sensations; they submit to every craving of the body without any attempt to control the senses. A long succession of experiences and efforts is needed in order to emancipate these slaves, to subordinate the body to the soul. But

it is neither the scientist, artist, nor engineer, who succeeds in subjugating the beast in man. There is a fourth kind of expert totally different from these, who struggles with his body in order to conquer it, namely the ascetic. Positive asceticism, if it builds up a body healthy, strong, beautiful, chaste, skilled, and controlled by the will, penetrates more deeply into the mystery of matter than the negative discipline, which conquers a body weak and wellnigh exhausted.

In order, however, fully to understand the relation between mind and body, and the intimate nature of our own body, a positive experience of sexual life is generally necessary; the difference of the sexes creates special temptations, which it is easier to avoid by running away from them, than by bravely facing them and by transforming them through a certain sublimation of feelings.* Conjugal chastity is more difficult than monastic chastity, and teaches us more about the nature of our bodies. If the union of two lovers, of husband and wife, occurs without any consciousness of sin, it is chaste despite the greatest intimacy and enjoyment. Impurity is in our conscience, and the verdict of our conscience is not arbitrary, it does not depend upon our desires. Voluntary procreation of strong, healthy and pure bodies is to be distinguished from involuntary procreation of bodies with hereditary taint of carnal passions. The act may really be a joint prayer of two souls for the noblest offspring, reinforced by complete renunciation of every selfish enjoyment and by the sacrifice of two lives for a third in conformity with the will of God. Voluntary procreation in chaste conjugal union is the highest materialisation, the art of shaping living bodies by attracting to them souls of a kind superior to the parents. It teaches us more about the essence of matter than any other kind of asceticism. This peculiar asceticism repeats the lesson of science, art and industry, by showing us again the relativity of matter and the true controlling destiny of the spirit.

It remains to decide whether there is a fifth way to study matter which will supplement asceticism. If asceticism acts on the body actively, transforming and perfecting it, how shall we consider the corresponding domain of a passive perception of matter such as a saint's body becomes through asceticism?

V. RITUAL. Ritual is a cult or worship according to an

* The whole problem of sexual life and of the final aim of sexuality is treated more amply in the author's "World of Souls" (pp. 196-220) in Chap. VII: a new theory of sex. There also the mystery of conception as a spiritual reality is explained and a possible conciliation between classic and romantic love and marriage is attempted.

established method in which material objects have an important place, as they are supposed to concentrate spiritual powers. At first sight this may appear as a superstition devoid of any foundation. But in the light of the whole succession of efforts in art and asceticism to conquer matter, the final utilisation of matter for spiritual aims is the outcome of all the preceding stages. We saw that in asceticism the body grew more and more into the instrument and expression of the soul. Why should not this age-long struggle lead to a final victory? Already in metapsychics and asceticism the body seems to be partially annihilated, as, for instance, when it levitates in defiance of gravitation. Materialists will deny the possibility of such a supernatural force in relics and sacraments, but those who believe in that force and use it attain a higher conception of matter as finally conquered by spirit.

VI. NATIONAL CULT. Gradually the material earth is being redeemed and becoming a "relic" of spiritual power. A peculiar extension of the religious conception of relics and sacraments is supplied by the Polish theory of national life, according to which the consciousness of a national mission transforms not only living beings engaged therein, but operates a sacramental transubstantiation of the whole territory in which a group of spirits akin to one another realises the Kingdom of Heaven on earth through the happy co-operation of genius and sanctity.

This gives us the final solution of the problem of matter, and also allows us to define the fundamental relations between soul and body. The whole matter on earth has been created by the spirit for the use of man, in order to give stability, permanence and objectivity to his subjective designs. Things are related to each other either actively or passively. We receive from without certain impressions, and this is called Perception. We act on matter from within, producing definite shapes, or changing its inward nature, and this is called Materialisation.

“ AS ABOVE, SO BELOW ”

By W. LOFTUS HARE

(PART II)

THE LATIN TEXTS AND THEIR TRANSLATIONS

What are we to make of the curious collection of similar sayings, of which the following are translations into English?

(1) Because the lower things answer to the higher and the higher to the lower.

(2) That which is lower is as that which is higher and what is higher is as the lower.

(3) Whatever is lower is of the same character as that which is higher.

(4) These lower things ally their powers with those higher things, and in the same way, conversely.

The third aphorism is the simplest of the four, and has only one proposition; also, it is the most Platonic. The first and second have two propositions, and add that the higher things are like the lower. The fourth contains a new conception; differing from the other three, and has moved away from the Platonic cosmological idea to a magical one.

(5) Mr. Steele's English version from the Arabic does not conform exactly to the sense of any of the Latin texts, having added the sentence which immediately follows the main formula. It reads "And truly has our ancestor Hermes Trismegistus said: There is no doubt that the lower from the higher, and the higher from the lower, produces wonders from one single operation."

It will be noticed that the same confusion appears in the *Tabula Smaragdina*.

And where do they come from? They are Latin versions of quasi-alchemical sentences inscribed on an emerald tablet (referred to above) on the tomb of Hermes at Hebron. The discovery was attributed to Smaragdus, hence the document bears his name.

TABULA SMARAGDINA

It will be seen from the words which follow that the mysterious aphorism stands midway between the passage in *Isis to Horus*

and the chapter in al-Batrik's alchemical treatise. It is partly cosmological, as in Plato and Hermes, partly alchemical and partly magical, as in the Schoolmen.

“Truly has our father Hermes Trismegistus said: What is below is like that which is above, and what is above is similar to that which is below to accomplish the wonders of one thing. As all things are produced by the mediation of one being, so all things are produced from this one by adaptation.

Its father is the sun, its mother is the moon.

It is the cause of all perfection throughout the whole earth.

Its force is perfect if it is changed to earth.

Separate the earth from the fire, the subtle from the gross, acting prudently with judgment.

Ascend with the greatest sagacity from the earth to heaven, and then descend again to earth, and unite together the form of things inferior and superior; then you will possess the light of the whole world and all obscurity will fly from you.

The thing has more fortitude itself, because it will overcome every subtle thing and penetrate every solid thing.

By it the world was formed.”

This is the version given by Madame Blavatsky in *Isis Unveiled* (Vol. 1 p. 507). She remarks “This mysterious thing is the astral light,” and proceeds immediately to a dissertation on the crystalline formation of snowflakes!

THE MEANING OF THE FORMULA

We naturally ask in what work it was that “our father Hermogenes” first made the statement quoted, and we cannot get a better answer than to point to the passages cited from *Isis to Horus*. Also we conclude that he obtained the thought from “his father Plato.”

Having travelled from Plato to Blavatsky over many centuries, it may be well to enquire how far the thought itself has changed in the passage. Plato posits two worlds: one immutable and invisible to the senses but apprehended of the reason; the other mutable and visible to irrational perception. The first is the pattern after which the second was made. The first is “above” and the second “below”; the first exercised its power over the second by the touch of its Divine hand, but not vice versa.

Isis to Horus follows Plato closely; the world below has been "set in order" by the world above; the lower must yield to the higher and not contrariwise; but it goes beyond Plato to declare that the immutable world "cannot be apprehended by the thought of mortal men," meaning, perhaps, their senses.

The Latin translations—or the original Smaragdina text which they follow—impart new and different conceptions; the higher and the lower worlds are "like" each other, are "similar," are "joined" or "correspond" to one another. But the insistence on the *likeness* robs the older statement of its value, which was to make the earth *dependent* upon heaven for whatever beauty and order it exhibits.

THE TRUNCATED FORMULA

So far we see that the longer formulæ of Plato and Hermes have definite and intelligible meaning, apart from the question of their general truth. But the magical and alchemical atmosphere with which it is surrounded in the Tablet, Al-Batrik, Roger Bacon and his contemporaries, completely changes its meaning, and, I think, makes it unintelligible and even nonsensical. In this form it reaches Madame Blavatsky, doubtless through Dr. Alexander Wilder, in New York in 1874.

I have not troubled to inquire if any use is made of the idea—if so it may be called—in Theosophical writings of the next decade, though I daresay it flitted about mysteriously, in the prolific mind of the foundress of the Theosophical Society. For when the time came for her to write the Stanzas of Dzyan, upon which the *Secret Doctrine* was a commentary, the formula crept into the third of these incomprehensible arcana.

" . . . He shuts out the above and leaves the below to be seen as the great illusion." *Secret Doctrine*, Vol. I, p. 71).

We must look forward, then, to some extended comment on this precious saying, in the course of which it appears for the first time in its truncated form, as at the head of this article. I will quote the passages from the *Secret Doctrine* and leave my readers to judge of their value and use.

ENTER "THE SECRET DOCTRINE"

(1). Vol. I, 3rd Edition p. 295. "The Universe is worked and guided from within outwards. As above so it is below, as in heaven so on earth; and man . . . is the living witness to this Universal law."

This is intelligible and Platonic ; we understand the words “ as above so it is below ” to be the formulation of a Universal Law in its shortest compass. We need not here discuss its truth or value.

(2). p. 592. “ Occult philosophy has taught this since the existence of human speech and language, adding, however, on the principle of immutable law of analogy “ as it is above, so it is below.”

Here we seem to have travelled far beyond Plato to the origin of language, and the words quoted are said to be the formulation of the immutable law of analogy, not of creation as in the first passage. But since analogy is only the servant and helper of imperfect apprehension, how can it be called an immutable law ? It is, of course, nothing of the kind.

(3). Vol. II, p. 527. Here Hindu myth is under discussion and suddenly without warning or necessity we read : “ As above so below. Sideral phenomena and the behaviour of the celestial bodies in the heavens were taken as a model and the plan was carried out below on earth.” Here, at most, Plato helps to throw light on a Hindu myth.

P. 538. A long quotation from Johann Trithemius, the Abbot of Spanheim, who died at Wurzburg in 1515, is found here in a footnote. He is discussing the art of divine magic, and says “ In such operation the Above and the Below must be brought together and made to act harmoniously.” Coming after Roger Bacon and the Tablet it has the same flavour of meaning—or the absence of meaning.

P. 739. “ We believe it because the first law of nature is uniformity in diversity and the second is analogy, ‘ as above so below ’.” Here we are back at analogy and away from Platonic cosmology to little purpose.

P. 740. “. . . while accepting the old Hermetic axiom ‘ as above so below ’ ” . . .

Truth to tell, there is no old Hermetic axiom in those words. The formula was cast into its truncated form by Madame Blavatsky about the year 1885 of our era. At most it means (what Plato meant) that the world is an *eidolon* or image of the divine *idea* or pattern, which—if we can believe it now—is rather flattering to the world. At least, it means little or nothing, and would not be missed should we never hear of it again.

MIND'S UNBELIEVABLE POWERS

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

I HAVE just been re-reading Professor Jastrow's attack on Psychical Research published in *The Case for and against Psychical Belief*. His essay is exceedingly instructive—it provides as excellent an example of the will to believe (always operative in favour of the supernatural, according to him, in the domain of Psychical Research) as any utterance of the most credulous spiritist. Supernormal facts, he says in effect over and over again, cannot be facts; I will not believe them, because they do not harmonise with my philosophy, which is that of "accredited" science. This he calls logic!

The attitude is not uncommon. Indeed, it is all too common, though it does not often seek to justify itself (for which one may be thankful) in the high-faluting style to which Professor Jastrow is addicted. Faced with the Charybdis of the mind's tendency to accept as fact any fiction which pleases it and the Scylla of its tendency to dispute the reality of any fact which doesn't, the outlook of the real investigator is not a particularly cheerful one.

The truth is, as we are now learning to realise, that the Universe is far more, perhaps infinitely more, complex in its structure than was imagined during the exuberant youth of modern Science.

At heart, taught the alchemists, Nature is simple; and the fiction somehow persisted. It was a useful fiction, for it served to simplify the problems to be tackled. Nature was envisaged as a well-behaved young person—as exhibiting, above all things, uniformity in her conduct—and the little eccentricities and caprices in which she might sometimes indulge were conveniently overlooked.

As knowledge advances, however, these deviations from the *usual* become of increasing importance. In its more progressive moods and manifestations, thought demands that unusual happenings as well as usual ones shall be incorporated in the picture it constructs of the nature of the Universe. In its more conservative, that is to say, lazier, moods and manifestations, thought realises what an immense trouble this task will be, realises that not a single new fact can be introduced without

disturbing the whole picture. How much more agreeable and convenient to deny the existence of all facts which prove so disturbing to the thought-structure already so laboriously built!

Amongst these little eccentricities of Nature, amongst facts which prove annoying to champions of the established order of thought, are those numerous ones which provide instances of the mind's power of becoming acquainted with a knowledge of reality other than through the recognised channels of the so-called "five senses." A large proportion of the phenomena of what is perhaps rather loosely termed "Occultism," in so far as these may not be dismissed as the products of chicanery, folly and superstition, may be brought under this head—telepathy, clairvoyance, psychometry, inspiration, veridical hallucinations, the products of automatic writing, and the utterance of spiritistic mediums. In these, after much has been rejected as altogether worthless, there remains a residuum of facts demonstrating a power of the mind which may provisionally be called, keeping to the popular enumeration of the known senses as five (though it would be easy to show that these are more), "the sixth sense."

Professor Charles Richet has written an admirable book in which the evidence in favour of the existence of this power of the mind is marshalled in a masterly fashion, and this book has recently been translated by Mr. Fred Rothwell, and published by Messrs. Rider and Co., under the title of *Our Sixth Sense*. * There is a vast outpouring of books on "occult" subjects, of which too many are worthless or are of very transitory interest. Amongst books on these topics, however, there are a number, all too few, I fear, of real scientific value, books which no one who wishes to envisage the Universe as it really is can afford to ignore. *Our Sixth Sense* is one of these latter.

It seems probable, in face of the evidence brought forward by Professor Richet, that the sixth sense lies dormant in us all, occasionally, however, becoming operative in a weak and fleeting manner. There are, however, certain individuals, mediums (a term Richet dislikes) or sensitives, in which this sense is peculiarly strong; and it is, of course, from a study of these that the most striking evidence establishing the existence of the sense is to be obtained. Experiments carried out by the author and others on Mme. Briffaut, Bert Reese, Mrs. Piper, Vandam, Schermann,

* *Our Sixth Sense*. By Professor Charles Richet (Member of the Institute). Authorised Translation by Fred Rothwell. 8½ ins. x 5½ ins., pp. 227. (Illustrated with diagrams). London: Messrs. Rider & Co., Paternoster House, Paternoster Row, E.C. Price 7s. 6d. net.

Ossovietski, Chowrin, Ludwig Kahn, Mrs. Leonard and Pascal Forthuny, are considered in detail, the chapter dealing with them being one of the most interesting in an exceedingly interesting book.

The phenomena of the sixth sense are of a very diverse character, and are by no means easy to classify. They would, however, seem to be capable of rough classification into three main classes; or perhaps it would be more correct to say that three main hypotheses may be put forward to account for them, hypotheses which are not mutually contradictory, but may, for all we know to the contrary, be found to be supplementary to each other when further research has revealed more fully the nature of the processes of work.

There are, then, (i) phenomena which demonstrate, or seem to demonstrate, telepathy, or the direct operation of one (incarnate) mind on another, whereby the transference of a mental image or idea is effected, (ii) phenomena of the spiritist class, which are believed in spiritist circles to demonstrate the existence and operation of the intelligence of the dead, and (iii) phenomena such as, for example, those of psychometry,* in which the mind seems able to explore the world of events, both past and present, without the aid of the known senses.

In a sense, of course, this last hypothesis embraces the first one; but a distinction may usefully be drawn between the possibility of the mind becoming acquainted with the contents of other minds, and the possibility of its becoming acquainted with the facts of the "external" world by means other than those of the known senses, even if, in the last analyses, this distinction is shown to be metaphysically invalid.

So far as the possibility of the mind becoming acquainted with future events by analogous means is concerned, Professor Richet wisely refrains from discussing the subject. Any other procedure on his part would have confused the issue. Nevertheless, the question of premonitions is certain to arise in the reader's mind. Personally, I think the occurrence of a veridical premonition carries less serious philosophical implications with it than is generally supposed. Unfulfilled premonitions demand explanation no less than fulfilled ones, and both may be considered as judgments, judgments of the subconscious mind, a theory of premonitions I put forward some years ago in the pages of

* Professor Richet rightly considers this a detestable word, and proposes to replace it by the expression "pragmatic cryptesthesia."

*The Quest** to which I refer readers who may be interested in the question.

So far as the spiritistic hypothesis (No. 2, above) is concerned, as Professor Richet points out, "the mystical idea, the belief in the afterlife of human beings—a belief which is at the root of all spiritism—has called into existence a great deal of naïve credulity. The conviction that they are speaking with the cherished and regretted dead, and the hope that they themselves will survive death, possess the majority of spiritists to such a degree that they do not submit to the necessary scientific scepticism. They have not the courage to set up a strict control, but are satisfied with inadequate proofs."

In consequence, the bulk of reported spiritistic utterances and writings are worthless. Nevertheless, a residue remains which demonstrates the reality of the sixth sense. Whether they demonstrate the reality of survival is another question. Professor Richet will not commit himself. It is enough, at the moment, to demonstrate the existence of the sixth sense. When we know more of its possibilities and limitations, we may be able to devise experiments whereby survival may be demonstrated to be a reality or not. It is obvious that, if the mind is free to roam through the realm of past and present fact, unhampered and without having to rely upon the known senses, much so-called evidence for survival is worthless as such.

To devise experiments which eliminate telepathy is easy; to devise experiments which demonstrate telepathy is more difficult. Professor Richet is of the opinion that some phenomena of the sixth sense have been recorded which can only be accounted for on the telepathic hypothesis. Many phenomena, on the other hand, leave both alternatives open, whilst there are some to which the telepathic hypothesis is inapplicable.

It would seem, indeed, that the sixth sense is of a complex character, but far more experimental data are necessary before we can very fruitfully form hypotheses about it.

In many experiments of the second type referred to above, in which the telepathic hypotheses may or may not apply, it would, however, seem, as I pointed out many years ago in *Matter, Spirit and the Cosmos*, that it is an *idea* which is impressed on the mind of the sensitive, using this term "idea" in the sense, not of an image, but in that of a general notion, rather than an actual

* "Premonitions: Some Suggestions towards Explanation," *The Quest*, vol. 9, pp. 633-642 (July, 1918).

word or drawing. This fact strongly supports telepathy. On the other hand, Professor Richet records some experiments which seem, on the surface, at any rate, strongly to point in the opposite direction. Thus, he writes the French word "toi" on a piece of paper. Ossovietski reads this clairvoyantly as "t," "nought," "one"!

Of course, one has to meet the old objection in connection with experiments on the sixth sense of chance or coincidence. In innumerable cases, such an objection is exceedingly puerile. On the other hand, as Professor Richet realises, owing to material used in the experiments, the application of the calculus of probabilities to the results is difficult and by no means satisfactory. It is for this reason, because this calculus can be applied to them without doubt or difficulty, that the experiments with Vandam, an account of which is given in his book, seem to me of particular value. The results of these experiments may be explained either by telepathy or clairvoyance, the first hypothesis seeming the more obvious of the two, though it is not a necessary one.

It may be, as Osty thinks, that indications of figures, names and drawings are more difficult of access to the sixth sense than are the emotions or feelings, the psychological characteristics of some particular individual, or the memorable events that have happened to him. This may account for the fact that the number of successful experiments with such objects as figures and letters, to which the calculus of probabilities may so easily be applied, is not greater than it is. The case of Vandam, however, indicates that such experiments can yield, in certain cases at any rate, quite satisfactory results, and I suggest the following experiment as one which, if successful, would clearly demonstrate clairvoyance, leaving no loophole for the intrusion of the hypotheses of intensified sensibility or that of telepathy.

A pack of cards are prepared by wrapping each card completely in lead foil, and then enclosing each card so wrapped in an envelope of opaque paper, each envelope being sealed. The cards so prepared by one investigator are handed to a second investigator not present during their preparation, who shuffles them. The sensitive is then required to name each card in the order in which it occurs in the shuffled pack, the name given being written immediately on each envelope, and the naming of the cards continued until the sensitive (which usually rapidly happens in such experiments) becomes fatigued. The cards are

then unwrapped by the two investigators, the results recorded, and the probability of there being the result of chance calculated, the degree of error in the case of the wrongly named cards being taken into account in the calculation, as well as those cases, if any, in which the cards are correctly named.

Professor Richet, impressed with the fact that we are "surrounded by vibrations" which do not effect our known senses, speaks of the sixth sense as responding to "vibrations of reality," though aware of the some objections which may be brought against this mode of expression. One is, of course, tempted to ask, vibrations in what? Is the ether, whose existence these days is so precarious, to be burdened with still another task? Indeed, it is not a fortunate expression, and might be thought to imply an untenable hypothesis as to the nature of the sixth sense. Professor Richet, however, is little concerned with hypotheses. His task is to demonstrate the *reality* of the sixth sense. And that he has admirably performed.

FLORES MYSTICI

By WILFRED CHILDE

(You are to understand that God hath given you a noble heart, created only to love Him, to unite and, as it were, to melt and incorporate itself into Him.—St. Peter of Alcantara.)

Exquisite are the tender marigolds
 As wreaths of flame; there feed the blunt-faced bees:
 Among these orange-coloured palaces,
 Which the high sun with constant gaze beholds,
 Flit to and fro these busy merchants, making
 A soft low song, that sweet contentment brings:
 Borne up on glittering subtle mica-wings,
 Richly they move, their blessed journeys taking.
 Oh, happy honey-thieves, to whom these flowers
 Give up their guarded sweets most willingly,
 Though after being rifled they must perish!
 So must the Soul yield all she most doth cherish,
 Essence and central gold of all her powers,
 In the embrace of ardent Deity.

THE RAISING OF ARTHUR

By A. E. WAITE

A VOICE passes through Faërie, a voice of song; it goes before and comes after; it is with me ever in my faring: one voice of all, over and above all, promising the end of quest. I had been for many moons in Faërie and hereabouts on the borders, where we are now standing—you and I—or ever I came upon this glade, which opens in the heart of the forest. And now it is morning-tide. The leaves are a soft music, the winds are melody, and the voice of my Spirit of Delight is within the roses and bind-weeds. The thoughts of the flowers in Faërie are an incense rising up. The cornflowers of Faërie open blue deeps like ocean. The sunflowers are a solar glory. There is a moon of heaven in the moonwort. The harebells ring chimes together. The starwort has stolen Orion. She abides among them and with them, a Blessed Presence: they open out in her beauty, open and dwell in her light. I have seen the eyes of my spiritual Lady shining in dusk of twilight; at this point and that continually, between the great trees. The morning air is like angel-wings about her, flowing over with healing. Look: there is morning on Faërie. It is across and beyond this glade that the ineffable grace of her figure—in garments woven out of sunbeams—passes from time to time. See you a great vista yonder, which goes straight into the heart of the West? That is the place of wonders, the place of the promise of wonders, the place where they follow each other, even to the end of all, which is a valley of golden light—light of amber and gold—and you may hear most excellent and true things concerning Avalon and Arthur. Carmine and crimson lake, violet and green of heaven; all colours speak in Faërie. Those in the great distance—tincture of radiant sheen—I should call the threshold of Avalon. There is one more river to cross, and then it is the Isle of Rest. But there are neither boats nor bridges; the river is a deep water; and there is no fording-place. If I do not take you thither, it is because your return in a due season, within the limits of our covenant, might prove a failure. The truth is that wonders lead into great adventures and there follows a succession of quests—like the course of stars at night, when the whole heaven turns with the pilgrim westward. Now it is serviceable for you at the moment to be sure of your way backward, with the times and places thereof.

You, however, shall be seated here, where the rich moss covers the slope ; your face shall be looking through the vista, and I shall know by a light in your eyes if the Blessed Vision of my Lady should pass unawares therein. She has an aspect of still eternity, while about her the winds whisper very sweet versicles and antiphons, and there is a dove who recites a responsion concerning a quiet night and a certain perfect end. There is much incense in her neighbourhood, and it is better than all spikenard. The inward dream of her beauty is like mingled roses and lilies : a lily and rose is she. If it should happen that there is drought in Faërie, she will enter the wayside chapels, or that great minster of all, about which I have told you. The dews in the path of the sun freshen the morning ways, and when she offers up prayers for rain, it comes about that a golden shower descends before evening ; the evening and the morning are like a day of full life and plenty. Hereof, in reflection, is some part of the alchemy of Faërie—alchemy of fruits and flowers, great transmutations. The dew in such seasons has a savour of white wine from the King's vineyard, and therein is a true elixir. I have drunk it from cups of morning glory, and great buttercups of Faërie. So am I as one chosen out of thousands to tell tales of high meaning and make poems of many measures. For this is the BOOK OF MY LADY AND HER DAILY HOURS.

There is an opening of deeps in Faërie ; there are measures of great heights ; there is distance beyond distance. It came about in my dream of the vista, conveyed in a message of light, that I had news of Morgan le Fay. So I went down the worshipful distance, and the white eager face of Arthur's samite-clad sister shone in pearl-mist remotely. This is the kind of vision that leads you to go at a venture anywhere—anywhere—into the world of venture. The air gave up the vision, and I read therein. But I thought on my own part that hereby I might grow in knowledge concerning the Laws and Institutes of Faërie Chivalry, its Order and Mysteries. Of Arms and the Knight in Faërie and the Watching of Arms ; of adventures and emprises ; the kinds of rescue and the high service of maidens ; of armouries in age-old keeps and of knightly panoply ; of princes and paladins who withdraw to their own castles and instruct their children in the lore and prowess of Faërie ; hereof are the Institutes. For there are Hosts of Chivalry in Faërie, with banners that go before. I have passed by great honours because of my work on the Archives, and much research has befallen me. But it is all for your praise, my Lady ; their dower is yours and you ; and hence

these chronicles are like a deep contemplation, wherein we forget the beginning and no one can tell of the end.

It is a long, long journey to the end of Faërie ; but it may happen that you can think yourself there, as he that dreams upon a green path may find a palace. Then it is good travelling, as if a milk-white steed bore you over a carpet of hyacinths. Between a smile on the lips of my Lady and her first words of worship on a May-day in the morning, the distance slipped past me ; and I stood by the brink of that river, across which lies the green Isle of Avalon. Full of apples and sunshine, it is set in a dream of its own making. But there is no dream or vigil in which you can think yourself over those waters, though something may come in a vigil, and something also in a dream, as it came to me searching deeply. The waters glisten and swirl ; in the hush of the holy light there is a running voice upon them. At eventide I have heard the Choir of Voices, and to those who have a still ear it brings true and perfect tidings concerning Avalon and Arthur.

You have dreamed of him as a king with a great host about him, strong to assert, strong to maintain the Law and Order of Chivalry in the high time of old. But his Knights went forth to seek for the hidden treasure of a Hallowed Vessel, and the Chivalry melted in that Quest. The world was not worthy ; but those who were chosen of the Knighthood were taken into the heart of the Quest and drawn after the Sacred Treasure into a Perfect Law and Order, which the institutes of Chivalry reflected here, from afar, under heavy clouds. Their place knew them no more. Thereafter came the dragon of rebellion, a serpent of lawless warfare ; and Arthur strove against it. He fought the last great battle of the West and laid down his arms in valiance. He was wounded, to the death or nearly, and some say that he died, but other some that over the wide waters there came a mournful barge and a company of shrouded women. They laid him with lamentations among them and carried him to the Isle of Avalon, wherein he might be healed of his wounds. These stories are one true tale at the heart, and the voice of that river which goes about the Island has given me the meaning. There is a Mystery of Death in Faërie ; but this is a Mystery of Change. It is the shadow of another death belonging to a Greater Mystery, out of which the soul issues in a glory of real life. But this is not known in Faërie. So also those stories are one in which Morgan le Fay comes now as an evil enchantress, working dole and doom, and now as a White Lady, with hands full of mystic gifts. She

had traversed unholy paths of magic ; she had followed unhallowed quests ; yet she carried a treasure in her heart which the vultures had not eaten ; and she remembered—once upon a time—the darkness of unfaithful ways. It was when the procession of the Blessed Vessel, which is called the Holy Grail, moved through this glade of Faërie, as she sat in solitude here among tree-shadows, that Morgan changed her life, passing from evil wiles of sorcery and going over to the side of God. That vessel is one of great holiness, and through veils which covered it a light penetrated her heart. But her own abode was in Avalon, though it was other than an Isle of Rest till she made a sabbath within herself. The apples grew thereafter ; the deep waters of the river on the hither side—being that which looks towards Faërie—ceased their chafing and wailing ; and the sea on the further side—being that which looks towards Evermore—fell asleep and heaved in a dream. In its dream, for ever and ever, the sea intoned Amen, without change or monotony.

But the river keeps all the secrets of Avalon and—to those who can hear—it gives them up in low voices, or voices piping shrilly. You know then that the place of these secrets is an Island Valley, hidden deeply in the very heart of the West. There is a way eastward in Faërie, and this leads otherwise. There is a way westward in Faërie, and it leads beyond the setting sun. But there is also the wind, which is much too full of music for the more open speech of words. Yet it carries the Amen of the sea's chantry, and at morning and evening it has said in my own hearing : " The seventh day is a Sabbath " ; but again : " Avalon is a place of Sabbath " ; and then, over and over : " The Lord hath blessed the Sabbath."

Hence I know what manner of rest remains in the king's sleeping, so that he may be healed of his wounds of life. Hereof is the death of the king. I saw that he slept sweetly ; and it came to pass that the women—those who brought him in the barge—put off their mourning garments and went thenceforth in white. But the vestments of Morgan were as gold shining in the sun. Her face was the face of one who sees the vision and the end, as they are not seen in Faërie, much less on our earth-side of the world where man lives among parables but holds no key to their meaning. There is watching and waiting for the waking of Arthur, when his wounds shall be healed, when his body shall become radiant. Morgan le Fay and the other women will lay their crowns

at his feet, and he shall be their light. This will be the Raising of Arthur.

Now, of that which may follow thereafter I do not know rightly: it is hidden in the heart of a raven who brings me news from afar. But in the old glorious legends, and in the books of the chronicles, it is said that he shall return to earth, he being the King to come. I think that in such a day the world will be changed, for there is a door that opens on Paradise. One story was told me concerning this matter, and it is like that which may befall in Faërie when the gulf of an eastern heaven gives up the sun at some high solstice of summer. But this story must be kept hidden for a year and a day—perchance because you need to grow older, my companion in these paths of quest. There are many portals and pathways. I have come upon strange doors in my time, some of them in unlooked-for places, and I have seen how they open. I have been sent back from them on perilous paths; and I look to go in through one of them: but not yet.

Meanwhile the light has come into your eyes, and your face is shining. Do you rise up, therefore, in case it should be the High Queen of my vision crossing the vista in sunlight. May she turn her face towards us, full of peace in greeting. She gave me all the stories, the truth at the heart of all, and will bring us more excellent news, full of joy and meaning, concerning Avalon and Arthur. Hereof is the Blessed Vision, my Vision of Visions in Faërie, opening into the heart of vision.

CORRESPONDENCE

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

THE KABBALAH, KABALAH, CABBALAH OR QUABALAH

To the Editor of THE OCCULT REVIEW.

SIR,—One wonders sometimes whether Neptune had “good aspects” in the horoscope of *The Occult Review*, so constantly do some of its contributors refer to “sex” and so convinced are they of its “occult” or “mystical” significance. It would seem, on the contrary, that a phenomenon commonly characteristic of animal organisms and an inevitable concomitant of human terrestrial existence should be somewhat obvious rather than obscure and occult.

In the final sentence of a recent article on the Kabbalah Mr. Redgrove appears to confuse “that duality which, in the light of modern science, is seen running through existence” with “that fundamental reality of which sex is the manifestation.” Male and female animal forms are, doubtless, an expression of duality, but surely Mr. Redgrove does not mean that duality is *fundamental reality*? Moreover, modern science investigates objective natural phenomena and has never claimed to have knowledge of the fundamental reality that is subjective. The polar principle, which science has found to condition the activities of electro-chemical phenomena, operates impersonally, and in these states the poles are not fixed; they are in constant alteration, the positive elements of a field becoming negative at another energy level. It is, therefore, pure anthropomorphism to confound personal sexual conceptions of the human animal with the energy-matter of physics, terrestrial or cosmic. Science is now reviving the old idea that the sun is a huge magnet. But how preposterous to think or speak of the positive sun-force as “male”!

Mr. Redgrove, again, states that “in Mr. Waite’s view the central mystery of the Kabbalah is a mystery of sex,” and that he has “very successfully endeavoured to get at the heart of the Kabbalah and to lay it bare for our inspection.” A “mystery” that can be *laid bare for our inspection* must be misnamed! Further, if “the Kabbalah treats sex as essentially a phenomenon of the soul,” then the soul referred to must be the animal soul; and it becomes clear that the mystery of this Kabbalah is far, indeed, from the central Mystery of Life and relates merely to psychical things and not to the *spiritual* states of man. St. Paul was not the only exponent of the Mysteries who distinguished “soul” from “spirit.”

The hall-mark of “intellectuals” nowadays is pre-occupation with “sex”; they—both superficial thinkers and learned specialists

—will be pleased, no doubt, to have the "Kabbalah" as an authority for their so-called philosophy of sexual and phallic worship. The problems of pathological psychology and the puzzles of psycho-analysts ought now to be quickly solved; and by the aid of the mystery of the Kabbalah laid bare the many ills of mankind (induced by over-use and mis-use of animal functions) should be speedily eliminated.

Those who are not irrevocably committed to sexual "mysticism" and whose innate aspiration is toward AIN SUPH should read H. P. Blavatsky's article in *Lucifer* on "the Kabbalah and the Kabalists at the close of the Nineteenth Century," which has been reprinted in the Adyar Pamphlets, No. 105. *The Secret Doctrine* treats exhaustively of the Kabbalah, the many references to which will be found in the Index to that work. Attention is directed particularly to the section, pp. 373, etc., "On the Hidden Deity, its Symbols and Glyphs," and to p. 479 (Vol. I, third Ed.); also to pp. 480, etc., Vol. II, on "The 'Holy of Holies.' its Degradation." On p. 479, Vol. II, Blavatsky states:—

"The original *Kabbalah* was entirely metaphysical and had no concern with animal or terrestrial sexes; the later *Kabbalah* has suffocated the divine ideal under the heavy phallic element."

I am, Sir,
Yours truly,

W. WILSON LEISENRING.

MORALITY AND SEX.

To the Editor of THE OCCULT REVIEW.

SIR,—It is not surprising that the subject of sex has brought forth conflicting opinions in your columns. Where are we to look for the authority that will reveal the true signification of sex energy? What, indeed, constitutes sex morality?

Mr. Gray-Fiske takes Mr. Thomas Foster to task for his assertion that abstention from sexual indulgence (except for procreation) represents the highest dictates of morality. Where are Mr. Foster's credentials, it is asked.

I have referred back to Mr. Foster's letter and find that he has admirably expressed the Occult view upon this subject. But how is he to prove his case? How bring conviction to the mind that regards with scepticism the existence of Higher Powers, and the duty devolving upon us as a consequence?

The crux of the whole matter, it seems to me, lies in the fact that man is a spiritual being, and that the physical body is simply his present instrument of expression on the material plane of existence. In other words, the physical vehicle should sub-serve the highest purposes of the Creator. Now it will be generally admitted that sexual energy and creative power (mentally) are intimately connected. Even the most irreligious would grant as much, seeing that actual personal experience proves the point. Our constitution as spiritual beings,

destined to be creators on infinitely higher planes and with corresponding powers, sheds a very real light upon the subject.

From the foregoing it will be seen that the argument is intended to convey the idea that the generative function is a sacred one. It is a function intimately bound up with that Higher Self to which the gross material body should owe allegiance. Frequent (which might also be described as normal) sexual intercourse would imply dissipation of the sex force so essential to the well-being and *health* of the higher vehicles.

Your correspondent stresses the point "that sex in its material aspect is a purely physiological process . . . and is therefore neither moral nor immoral." From a religious standpoint, and again viewed in the brilliant light of every occult teaching, this argument is a specious one and full of sophistry. True, sex is a physiological process, but the physiological reactions of the sex act reflect upon the higher etheric vehicle to its detriment. It might even be admitted that a certain benefit might accrue to the physical body without damaging the argument.

It is difficult to see how any convincing solution to the problem can be gained without referring the matter either to the intuition or to occult teachings. If the conscience or the intuition are alike barren of any real assistance, occult science offers it very definite instruction.

From the spiritual and the occult standpoint, the conservation of the sex force is of the utmost importance. To illustrate this, it may be noted that the aspirant to spiritual work upon the higher planes must refrain from sexual indulgence for a whole year, that the physical body may be fitly prepared for the necessary work.

Apropos of this subject, the teachings of Spiritualism afford still further enlightenment. We are told that every indulgence of the animal passions exerts a deteriorating influence upon the etheric vehicle (or "vital" body of the Rosicrucians.) Carnal thoughts and actions build coarse matter into the structure of this invisible body, necessitating purgatorial suffering in a corresponding measure as a consequence. The law of cause and effect works with undeviating precision, whether the human soul is aware of this or not.

It is significant to note that the great spiritually-minded leaders of humanity, the Saints and the Christs, lived lives of singular sexual rectitude. Asceticism was considered a *sine qua non* by all of these. Can one imagine Christ as condoning the average sexual practices of our present-day civilisation?

Truth to tell, the norm of the race has not evolved to the stage where the problem would be settled unequivocally by a direct fiat from the individual's Higher Self. But evolution carries us onward to better and higher things. Meanwhile, those who *know* the truth intuitively should act accordingly, and refuse to be swayed by the grosser senses.

Yours sincerely,
H. W. STEVENS.

SCIENCE AND SEX

To the Editor of THE OCCULT REVIEW.

SIR,—Mr. Thomas Foster, in his reply to my letter, makes the extraordinary statement that “if we are not responsible for our acts to some Higher Power (or Powers), all morality vanishes,” and asserts, furthermore, that my argument “would amply justify murder, rape or theft—all we need do (as things are) is to escape the policeman.”

I should be interested to know the precise grounds upon which he is basing his libellous generalisations. Are we *all* unmitigated scoundrels at heart? Is there no such thing as innate common sense or decency?

It is true that many developed individuals behave comparatively inoffensively solely because they fear physical violence or social disapproval, or because, under the influence of organised religion, they are concerned with the “salvation” of their souls; but the same can scarcely be said of people of intelligence. They realise that inasmuch as action and reaction are equal and opposite, brutal, stupid, and selfish behaviour inevitably produces its Karmic counterpart, though not necessarily in this incarnation.

I do not, as Mr. Foster seems to imagine, seek to deny the existence of Higher Powers or Higher Planes, if by these terms he is referring to beings who have evolved beyond the necessity for re-birth on the physical plane, and who now inhabit subtler realms than our own. I merely question whether beings of this order would be so lamentably lacking in elementary psychological perception as to endeavour to impose impracticable standards of conduct such as complete sexual abstinence on both married and unmarried—save for the purpose of procreation—which, as your admirable correspondent “K. S.” pointed out, would be possible only for the saints at the top or the sexually deficient at the bottom of the scale. It seems fairly obvious, at any rate, that Mr. Foster’s “Powers” cannot have read Freud, Havelock Ellis, or Marie Stopes.

It appears from Mr. Foster’s correspondence that his reason for regarding contraception as a vice is that it prevents rather than assists a bodily process.

Why conception, by and in itself, irrespective of individual circumstances, should be considered desirable I cannot imagine. It is, doubtless, difficult for those whose minds are saturated with *theological theories* to adjust themselves to *sexological facts* as revealed by modern scientific investigation; nevertheless, I must draw attention to an important and significant event which has just taken place (September 8-15) in London—the Third International Congress of the World League for Sexual Reform.

Amongst the many interesting topics discussed at the Congress were suppression and contraception. The unanimous opinion of experts was (1) that contraception is an absolute necessity for those who cannot for physical, economic, or any other good reasons, be

burdened with a large family, and (2) that suppression or "self control," in the sense of complete abstinence, is distinctly harmful, both physically and psychologically, and especially to married couples.

Hence it is untrue to say that "medical opinion has nothing but praise for self-control."

Some medical men do oppose birth control; but, as Dr. Norman Haire, in his *Some More Medical Views on Birth Control*, points out, "The majority of the opponents, as might be expected, are found among the older members of the profession, who were educated well back in the Victorian era, when Birth Control was regarded very differently than it is to-day—not a single one of them appears to have had any considerable amount of experience of contraceptive practice. This largely invalidates their views on many points, particularly on the question of the nature and the effects of the various contraceptive methods."

Mr. Bernard Shaw, who spoke at the Congress, was very emphatic on the need for *expert* opinion in sex reform; if, he said, we desire to know something about turnips, then we go to a man who deals in turnips; yet when we come to sex we are supposed to accept the pontifical pronouncements of the priest and the moralist—men who are (theoretically) celibate and who can, therefore, have had no practical experience on the subject! Could anything be more idiotic?

I am, yours faithfully,

CLINTON GRAY-FISK.

[Owing to its inordinate length, it was found necessary to rigorously apply the Editorial blue pencil in connection with the letter from Mr. Gray-Fisk. It is now high time that the interminable discussion on sex should be brought definitely to a close.—ED.]

PERIODICAL LITERATURE

LA REVUE MÉTAPHYSIQUE is of particular importance, in its last issue, from what may be termed an occult standpoint. Maître Maurice Garçon, a well known Paris barrister and author of a recent work on the Vintras sect of *Illuminés* which marked an epoch in its obscure subject, presents the results of his explorations into Black Magic, as practised at this day in France, and prefaces it with some general considerations which might introduce any critical book on Ceremonial Magic in the past or a new issue of Michelet's *Le Sorcier*. He has inspected recent parchment pacts, in which the magician surrenders his soul to the devil at death for certain specified considerations, and finds that they are worded precisely as they were in old days, the records of which are available. He finds also that, now as then, there is a certain subtlety in the method of drawing up, implying the hypothesis that Satan is at heart a fool and can be tricked by verbal quibbles. There is evidence for this view in European folklore, as in magical literature. The procedure followed in evocations reproduces old *Grimoires*, that of Honorius, that of the *Red Dragon* and other occult chapbooks, well known to collectors. Now as formerly, the Black Art is pursued in country places, sometimes in virtue of supposed hereditary gifts, but it is found also in cities. Maître Garçon himself, being regarded evidently as an expert, has been asked to supply pacts; and he is acquainted with a financier who admits that he owes his fortune to the signature of such a document. Potions and philtres, wax figures and other "properties" familiar in the art are still in evidence, and the human vampire or wer-wolf pursues his ghastly avocation. M. Henri Desoille, house surgeon of successive Paris hospitals, has also a *Dossier* on this exotic theme; and he examines at great length and with minute care the question whether the practice of "occult sciences" may lead to mental unbalance, without of course postulating their truth or falsehood. The consideration occupies nearly fifty pages, and it should be mentioned that it eschews metapsychical discussions, being based solely on studied cases of hospital and other patients. It is careful to set aside those in which symptoms of alienation preceded occult activities and others in which such activities could not be regarded as an accounting cause of disease. The examined cases enumerated include magical practices, results of hypnotism, the use of drugs for occult purposes, eastern modes of concentration, *e.g.*, on the plexus, but above all the spiritistic procedure which leads to the phenomena of mediumship. The title question is answered affirmatively on the evidential ground and on that of occult opinion, which occupies Part III of the study and includes spirit-communications, the views of Dr. Steiner, of writers on Yoga, and the findings of Catholic theologians. On all these counts, it is resolved that "practice of occult sciences is extremely dangerous to mental equilibrium" and that all persons whomsoever should be dissuaded from experiment.

The REVISTA DE ESPERITISMO, published at Lisbon under the auspices of a Portuguese Spiritistic Federation, is curious reading. These are not only articles on first steps in its subject, on survival and immortality in the light of supernormal phenomena, on psychotherapy and similar concerns, but we hear also of revelations to come, a new gospel, as of the Christ Spirit, presumably when the doctrines of Spiritism have made their way further in this world of ours. There is, moreover, a chart of cosmic states in successive evolution, with their correspondences in the manifest order and in the order of human intelligence. It begins in the unknown and again returns therein, for prior to evolution there is the undifferentiated mode of primal substance, while at the end is intelligence in liberation from bonds of space and time. Over all, as Source of all, God is represented in His omnipotence, omnipresence and immanence. We are given finally the chief elevations and ground plan for a proposed House of the Federation, which has been approved and adopted recently. . . .

IL MONDO OCCULTO of Rome has been noticed on a previous occasion, a bi-monthly of old foundation and official Review of an International Psychical Society established in the Eternal City. Whether the organ creates the function, or *vice versa*, is discussed in a recent issue, quoting the famous *mens agitat molem* of Virgil and adding *simulque moleculam*. The conclusion is that the soul possesses the body and not *per contra*. M. Henri Durville's account of an interview with the Grand Duke Alexander of Russia, described as a Spiritist, is translated presumably from the French. It is known that his Imperial Highness, who has now left this life, had been long abroad in the world, preaching the gospel of the spirit; but it appears from the present report that he had established also some kind of association under the name of Union of the Soul, no doubt a confraternity of like-minded persons confessing to his own dedications, and not more rigidly incorporated than the Inner Church of Eckartshausen. . . . L'ASTROSOPHIE, published at Carthage by an Astrological Institute in that time-immemorial region, has completed its first volume and provides a serviceable Table of Contents, embracing its six issues. There is no other French publication to compare with it as an astrological review which seeks to represent all aspects of the subject and things connected therewith or arising therefrom. It affirms that there is an esoteric as well as an exoteric Astrology on the following grounds, being: (1) That the universe is not a chaos but a cosmic order, governed by certain laws; (2) That the idea of order connotes an end in view; (3) That the ruling laws apply to all which lives therein; (4) That humanity is therefore under direction, while its life has purpose or event before it; (5) That this purpose is one of perpetual progress; (6) That there is a soul or spirit in man which is subject, like his body to evolutionary law; and (7) That by the study of this law he may reach an understanding of his nature and destiny, the why and wherefore of his existence. It emerges thus, that the alleged science of the stars on

its esoteric side is an Astrology philosophised, and justified as such to those who believe therein. . . . LE CHARIOT is also astrological, but embraces the general circle of Divinatory arts and finds room for psychic happenings. When its supplementary *Dictionary of Occultism* is completed in years to come it will form a curious miscellany. We note meanwhile in its columns that pride is the dominant characteristic ascribed to the English race. . . . With reference to the study of Comte de Saint-Germain in L'ÈRE SPIRITUELLE, we note with satisfaction that the anonymous author has provided by request a considerable list of authorities. It is prefaced by an editorial affirmation that the enigmatic personality in question was one who belonged assuredly to the Mystical Order of the Rosy Cross. The evidence is wanting unfortunately, and we must add that the study of Saint-Germain betrays little acquaintance with several items enumerated in the bibliographical supplement. . . . PSYCHICA has a scoffing account of the historical meeting at Ommen, when Mr. Krishnamurti dissolved the Order of the Star. He is described as a Gentleman-Messiah, for tea-parties and the old ladies who frequent them.

We are brought in this manner to the great comedy of the moment in theosophical circles. Having survived the clairvoyant revelations of Leadbeater and dismissed the apostolate discovered by Mrs. Besant, there is no question that Mr. Krishnamurti might remain as an interesting figure on the otherwise vacated proscenium; but it happens that at the back of his claims there is nothing of original or individual value to lend them a moment's colour. An invertebrate counsel to go away and be happy is no finger-post to reality; he is a teacher without a valid message. In the act of dissolving the order he affirmed that "truth is a pathless land" and cannot be approached "by any path whatsoever." This is a clear issue at its value, if indeed any; but a few lines further on in the report it is added, by way of counsel or ordinance; "You must climb towards the truth," whence it follows that there is a path upward by which it can be approached after all. A self-stultifying speaker of this kind should learn to hold his tongue. We have quoted from THE STAR REVIEW, according to which the Indian Messiah went on to state that he is himself "unconditioned," forgetting that as he stood there at Ommen he was conditioned by his physical body, not to speak of all its environment. Hereof is his metaphysics. It was added immediately that he is "not the part, not the relative, but the whole Truth that is eternal." Relative, part or whole, the Lord save us from such Truth and its revealer. The discourse is worth reading at length, to realise its full import as a rag-fair of repetition. An editorial note says that it "closes in somewhat dramatic fashion a chapter in religious history." It does nothing of the kind. The Star Order belongs to the history of false enthusiasm, not of religion. THE THEOSOPHIST, quoting "Indian Dailies," represents Mrs. Besant as terming the dissolution logical. What aims and hopes, what reams of declamation and testimony dissolve therewith. The occult periodi-

cal press is forgotten speedily, with the fervid utterances which appear therein; but the records remain, and a lurid light may be cast upon them in one of the days to come.

An advertisement on the front cover announces that the possible immortality of the physical body is taught by THE CHRISTIAN ESOTERIC and its connected publications. Accordingly the first paper in the most recent issue lays down: (1) That every disease has its mental correspondences; (2) That nothing can affect the body, unless the mind allows it to enter therein—accidents not excepted; (3) That the sane way of healing is to remove the mental correspondence of this or that malady. Now it is obvious enough that *mens sana* must contribute to the maintenance of *corpus sanum*, and has also a valid ministry in healing. Seeing also that it is an aid to vigilance, it is preventive in respect of accident. But beyond these cautious admissions there extends an illimitable region over which un-reason rules. Where is the efficacy of *mens sana* when poison gas is in the neighbourhood? In the midst of a blazing airship? Or when the gun is shooting straight? What also is the mental correspondence of the cancer scourge? THE CHRISTIAN ESOTERIC may preach its gospel of "Divine Healing," and a certain Mr. Charles Fillmore, writing in UNITY MAGAZINE of Kansas City, may continue to "emphasise" that "eternal life in the body" was taught by Jesus of Nazareth; but the cancer patient will not be cured by thinking, the *mens sana* will not deflect the bullet, and the burning airship will still claim its victims till airships cease to burn. . . . Wordsworth said in one of his immortal lines that "Heaven is about us in our infancy" but THE SCIENCE OF THOUGHT REVIEW, in the person of its editor, holds firmly that it is about us now, and above all that it is or may be within us. "Love is the key," and "the mind of Heaven is Love." He who can "become Love" becomes also "the Heavenly Mind"; and the little magazine devoted to "applied right thinking" testifies that he can who will. It is always on the side of the Angels and true of voice at its best, like Osiris. . . . There are excellent Editorial Notes in the last HARBINGER OF LIGHT, especially those on the change which came over St. Paul as the result of "personal experience." The antagonism to Christianity exhibited by the Apostle to the Gentiles, prior to such experience, is contrasted with hostility to Spiritism on the part of those who have not searched its evidences; while the conversion of St. Paul, with all that followed thereon, is compared with the zeal in propaganda which has followed sometimes on first-hand acquaintance with authentic phenomena. Whether it is wise propaganda always is of course, another question. . . . HUMAN BIOLOGY is a record of research, published quarterly at Baltimore by Warwick and York, and we take this opportunity of acknowledging one of its reprints, being a valuable Bibliography of recent works on the subject in English and German.

TOPICAL BREVITIES

"THE THEOSOPHIST," of Adyar, the chief organ of the Besant section of the Theosophical Society will, it is announced, as from January 1930, be published in the United States of America instead of in India as at present, Mrs. Besant having declared her intention of handing over the publication of the magazine to Mr. and Mrs. Hotchener.

THE SURVIVAL LEAGUE has been organised to provide a platform for people of otherwise divergent views who hold this belief. The organiser is Mrs. Dawson Scott, author of some psychically inspired works; while the council consists of men and women who have been actively engaged in psychic work and study. The inaugural meeting of the League took place at the Queen's Hall, London, on the 13th of October, the speakers and supporters having been recruited chiefly from the ranks of avowed spiritists.

LIFE AFTER DEATH SUNDAY, on the 27th of October, was also set apart for the Theosophical presentation of the subject.

THEOSOPHISTS IN THE HOUSE OF COMMONS—Peter Freeman; George Lansbury; D. Graham Pole; John Scurr; H. C. Charleston, and Ben Tillett. In the House of Lords is one Theosophist, Lord de la Warr.

ANIMALS' DAY is a humanitarian observance which was inaugurated by the League against Vivisection and for the Protection of Animals on the 4th October, the objects being to direct attention to the wrongs inflicted upon animals for "sport," commerce, amusement, and the purposes of certain forms of science; to focus thought on the speediest means of abolishing such wrongs; and to inspire action on behalf of suffering animals.

REINCARNATION, a conception which is deprecated by orthodox spiritists in Great Britain, and about which the "spirits" manifesting through British mediums seem to be rather shy, is freely "taught" by spirit-guides in Continental spiritist circles. In *The Two Worlds* of 20th September, Amelie de Beziers is quoted as confessing that her relatives in the spirit-world tell her that Marie de Maumarron was her mother in her last incarnation, while she herself lived at Nevens in the reign of Louis XII. Why, however, should the conception be more prevalent amongst Continental than amongst British mediums? If it is a fact in nature, difference in the nationality of the medium should have no influence.

EXTRAORDINARY ENTHUSIASM apparently attends the footsteps of Shri Meher Bábá, even in his informal journeys through India. "Without actively doing anything," an eye-witness records, "he carries the people off their feet." In its issue of 15th August the leading Indian daily, *The Times of India*, concludes flippantly, though, we believe, none the less truly, that Mr. Krishnamurti stands as much chance against Meher Bábá as its sporting representative does against Gene Tunney.

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REVIEWS

CREATIVE CONSCIOUSNESS. By Kate Simmons. London: Rider & Co., Paternoster Row. Price 3s. 6d.

THIS series of visions deals with Reality from the viewpoint of universals and it treats of the Oneness and Allness of Life. Clearly as the writer thinks, the book does not make easy reading for the reader must ponder over the truth of almost every paragraph; and this truth being on the plane of paradoxes, will often need a second or third reading before one can thoroughly appreciate it. But appreciate it the thoughtful reader most certainly will.

As Miss Simmons wisely remarks " . . . eternal changelessness can only manifest in eternal change, hence in this manifestation there is true variety, which is the progressive expression of the Changeless One." Again: " In order to see truly and comprehend Nature we must also know the heavenly life and the Mind of God."

The vision of duality and the opposites is extremely well thought out, and in style is reminiscent of the Platonic dialogues. Indeed, the entire book has a Platonic flavour which is most refreshing after the slovenliness of some modern ways of thought. To illustrate our point, follows a quotation from the talk on *Naturalness and Unnaturalness*: " You have a great work to do on the planet in order to unite natural opposites and bring them to the Balance of Perfection, this alone is true progress and the exercise of right choice. . . . Perfection is and hence cannot be evolved. Therefore, true evolution is not the laborious building up of perfection, but the way of the right use of all things." As a final quotation we refer the reader to page 113. " Show me a true dreamer and I will show you one who is truly practical. Show me a truly practical one and you will find a dreamer."

This book may not prove a " best seller," but we think it safe to predict that its readers will more than make up in quality for what they may lack in quantity.

ETHEL ARCHER.

THE GOLDEN VERSES OF THE PYTHAGOREANS. A new translation with a commentary, by the Editors of the *Shrine of Wisdom*. London: The Shrine of Wisdom. Price 2s. net.

The *Golden Verses*, as the introduction tells us, " give all the essential principles for the right ordering of physical, affectional, intellectual and devotional life. When they are put into practice all the real and lasting virtues of the Soul follow spontaneously. . . . Periodical repetition of them will be found to act as a most valuable aid to the treading of the Mystic Path." In reading these verses one is forcibly reminded of the similarity of all practical Mystical Teaching, and in particular of certain teachings of the Catholic Church. The very helpful and well-reasoned Commentary adds greatly to the value of the book, which is charmingly produced and cheaply published. One instinctively places it within reach of one's bedside.

ETHEL ARCHER.

PRINCIPES ET ÉLÉMENTS DE LA LANGUE SACRÉE, SELON L'ASTRO-KABBALE D'AL CHAMI. By S. U. Zanne. Les Editions Cosmologiques, Librairie Centrale, Lausanne (Suisse). Price 60 French francs, or 12 Swiss francs.

THE edition of this book—excellently produced by the way—is limited to 200 copies ; which is perhaps just as well, as the author will be extremely lucky if he can find half that number who will agree with him.

Imagine the spirit of Rabelais interfusing itself with a metaphysical-cabbalistical, analytical-anatomical disquisition upon the Genesis of Language, and one will have some idea of the contents. " Il vous serait bien difficile—si pas impossible," as Mr. Zanne himself warns us, to get to the bottom of it all. The writer is obviously a man of brains, but he gives us the impression of having dined not wisely but too well. Occasionally he takes refuge in dots, which, to the average reader, will be quite as intelligible as the rest of the volume.

To try to be explicit :—According to Mr. Zanne, La Langue Sacrée is composed of twenty-two glyphs or ideographs, the letters of the Hebrew alphabet, and of these there are four stratifications, modes of interpretation, according to the depth of initiation. La Langue Sacrée is to be seen and deciphered but not to be spoken. It is the language of Initials, of Origins, of Commencements, of Initiation, the *Genetic* Language. Fecundity, Conception, Parturition, being the order of becoming on every plane, language above all partakes of this Universal Law, and in words themselves can be traced their origin through various stages of becoming. A much stressed statement of the writer is, that as that only *is* which is becoming, man has only need for faith in himself, and no need for anything moral, mental, or otherwise, save that which he himself desires—as far we can see, complete Solipsism, and somewhat fallacious at that. Assuredly "*La Langue Sacrée* is not for all." With which statement of the author we cordially agree.

ETHEL ARCHER.

THE PEACE-FIRE : A Story of Somerset. By G. M. Hort. Cr. 8vo., pp. 280. London : Andrew Melrose, Ltd., 7s. 6d. net.

MRS. G. M. HORT is known to readers of this REVIEW by occasional verse contributions which bear evidence not only of her metrical gift but of eyes which look below the surface sense of things. Whether in the present volume she is making her first appearance as a writer of fiction there is no intimation before me, but the question matters little : here is a good beginning, and the author alternatively is proceeding well in a field which has been entered previously. As one who does not attempt many experiments in reviewing novels, it may be said that I have not approached *The Peace-Fire* from the standpoint of its merits as a story. It has claims in this respect, and they are likely to obtain recognition. But it is also a study of primitive life in Somerset by one who knows her county on the inward side, as well as that which is manifest, and has things to tell about its ways and faith and doings that might be thought incredible. Be it added, in this connection, that the vivid picture is of happenings here and now, not in the sixteenth or seventeenth century. Somerset is living at this day its own folk-lore, working its old spells and lies imbedded in a sorcery belonging to the age of *Little Alberts* and *Grimoires* of the countryside.

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A. E. WAITE.

THE BIBLE UNMASKED. By Joseph Lewis. Published by the Free-thought Press Association. New York. Price \$1. 0 Cr. 8vo. pp. 285.

MANY people who claimed, particularly during the last War, to be "Christians" would be considerably surprised were they to read Mr. Lewis's book. It is frankly an attack on the licentious aspect of the various legends of the *Old Testament*, mingled with a forthright condemnation of those people who commend the Bible to the study of young children, and reflecting by comparison on those righteous persons who take unto themselves the task of censoring the lives, thoughts, literatures and arts of their fellows.

Such a book as *The Bible Unmasked* is possible only upon one condition, for we cannot question the sincerity of its writer or the reasonableness of his position. That condition has been furnished, in a crescendo of force, by the exponents of the Bible as actual history to be accepted literally in each and all of its statements and implications. The horrors of the theological hell, as expounded by Calvinism, or as portrayed in graphic form upon the screens of our English churches during the fourteenth and fifteenth centuries, were possible only by this literal aspect of Bible teaching.

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the literary symbolism they are ; or of meeting the criticism which their forefathers have invited, by continuance of the emphasis upon literal meaning and face value. We have had an *Authorised Version*, and a *Revised Version*. And if at some time in the not-distant future some genius will give us a *Scientific Version*, we shall have to thank the challenges such as we find in this book for some part of the stimulus behind the demand that will surely bring this revelation of reason.

W. G. R.

LE VRAI MESSAGE DE JÉSUS. By Léon Meunier. Paris : Les Editions Jean Meyer, 8, Rue Copernic (XVI). Price 12 francs.

APART from Eva Gore-Booth's *Poetical Approach to the Study of the Fourth Gospel*, this is the most remarkable book on the message of Jesus I have read. The author's method is entirely intuitive, not historical ; he holds fast to the great spiritual truths throughout, interpreting them in terms of modern thought. His method of approach is synthetic and artistic ; the result is an extraordinarily living presentation of the Master, which will appeal equally to the simple and the intelligent, provided that the book is studied without bias.

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All who are attracted by the mystical approach to Reality, should read this work.

MEREDITH STARR.

CAPITALISM, SOCIALISM AND UNEMPLOYMENT. By Joseph Bibby
Liverpool : J. Bibby and Sons, Ltd., King Edward Street.

THIS pamphlet, like all Bibby's publications, is artistically and charmingly produced. It contains ten beautiful illustrations, three of which portray the parables of the Talents, the Ten Virgins and the Prodigal Son.

There are three chapters (1) Introductory, (2) Why a better spirit is needed, (3) How it may be achieved. In the first the author treats of the merits and demerits of Capitalism and Socialism, pointing out that Corporate Control lacks the initiative which results from character. Progress "is conditioned by obedience to the fundamental laws of Nature, and not by coercion from without."

In the second chapter the need of a better spirit is stressed. Instead of idly complaining of our ill fortune we should direct our efforts towards correcting the faults which were the cause of it. In the Parable of the Talents, "Jesus," the author remarks, "tells us nothing about taking from the rich and giving to the poor : quite the opposite." He upbraids the man who had one talent for not making the best use he could of it. He saw that the community would be better off if the talent were withdrawn from the

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W. P. S.

DUDLEY AND GILDEROY. By Algernon Blackwood. London: Ernest Benn, Ltd., 281 pp. Price 8s. 6d. net.

WE have often heard it declared that Blackwood is not everyone's taste in fiction, and we cordially agree, but he stands almost (if not entirely) unrivalled as an exponent of literature which treats of other shades of consciousness, of bustling activity in invisible realms—a curious blend of mysticism and occultism. A writer of the mystery and magic of existence, he exhibits an amazing skill in describing and interpreting our most whimsical dreams and wildest flights of fancy, the rich poetical prose of which is nothing short of enrapturing. *Dudley and Gilderoy* is, however, quite a departure from all his previous stories, and is described as "a nonsense." It is the most gorgeous extravaganza imaginable, and relates the amusing adventures of a grey King Parrot and a ginger stray cat—bosom pals, if ever there were any! And *what* adventures!—but we will be fair to the author, and refrain from crudely giving the game away in the limited space at our disposal; it would be kinder to let others enjoy the story first-hand. But whilst the whole thing is such delicious fun, Algernon Blackwood, with his art for clothing in words those things

which the majority of us cannot even stammer, reveals much of the bird and animal mind which is not merely interesting, but extraordinarily enlightening. A subtle humour, too, pervades the story, which keeps one in a continual state of chuckle.

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A CEUX QUI SOUFFRENT. By Docteur L. Wauthy. Publishers: Les Editions Jean Meyer, 8 Rue Copernic, Paris. Price 5 fr.

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REGINA MIRIAM BLOCH.

TELKA: AN IDYL OF MEDIÆVAL ENGLAND. By Patience Worth. Edited with a Preface by Herman Behr. New York: Patience Worth Publishing Co., Inc. London: Kegan, Paul, Trench, Trubner & Co., Ltd. Price 10s. 6d. net.

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thrush nested 'neath the thick o' yonder shrub, hath preened her wings full long aneath the tender warmth o' morning sun. Afield, the grasses glint, and breeze doth seeming set aflow the current of a green-waved stream."

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Patience Worth, the seventeenth century transmitter of these wonderful writings through Mrs. Curran, her intermediary, is too well-known to need any further introduction by a mere reviewer. But it is delightful to picture her possibly comparing notes on human speech with Archbishop Trench and Professor Max Müller in the Land of Light.

EDITH K. HARPER.

THE NEW DIVINITY. Spirit Lectures; edited, and with a Foreword, by Herman Behr. London: Kegan Paul, Trench, Trübner & Co., Ltd. Pp. 251. Price 10s. 6d. net.

The New Divinity, the first volume of a "Transcendental Series," consists of a number of lectures recorded by a Ouija-Board, through the mediumship of Irene Pargeter and Clare Colton; the lecturers being, presumably, John Bunyan, Martin Luther, Mary Baker, G. Eddy, and other great religious leaders of the past (poetically styled "Seven Candles of Light"), under the leadership of Henry Ward Beecher—Jesus' "Shadow Glow." No proof is offered as to the *bona-fides* of the communicating entities, all of whose statements we are expected to accept entirely upon their face value.

If "The Mind does not Change after Death!" (page 176), it is surprising that the lecturers reveal nothing whatever of their once striking individualities, but all express themselves in precisely the same vein. Henry Ward Beecher displays here naught of that exuberant rhetoric which made him so vital a force; and certain assertions attributed to him—such as that "God is a 'Powerful Spirit' Known as 'Electricity'"—seem more probably traceable to another source, the subconscious mind of the recipient. John Bunyan, master of exquisite prose, we find guilty of vulgarisms and absurdities of the type: "Obey your Hunch!" "Top of His Universe," "God's True Telegraph to Eternity!"—while Henry Ward Beecher prophesies that Jupiter "will become Mortal (*sic*) in the year 2000." Swedenborg tells us (page 143), "This Brain is a Water-Phenomena"; likewise its ethereal counterpart, one would think, from such outpourings!

Despite its ambitious title, *The New Divinity* adds nothing very new to the prolific and somewhat tangled growth of automatic script; though to many not over-critical devotees to the "little heart of love and truth" it will doubtless have its appeal.

FRANK LIND.

SYMBOLIC DIRECTIONS IN MODERN ASTROLOGY. By C. E. O. Carter.
London: W. Foulsham and Co., Ltd. 4s. net.

THE various measures set forth in this book probably owe their inspiration to the pioneer work of Mr. W. Frankland. They amplify and do much to prove the value of Mr. Frankland's investigations; and, taken in conjunction with them, present to the Astrological world a system of "directing" both mathematically simple and speedy, and give "directions" (it is claimed), for all the important events of life.

Astrologers may be excused for feeling bewildered by the various systems of directing that have been introduced from time to time. The merits of any system will ultimately stand or fall by its results, and any system advocated by an astrologer of the reputation and experience of Mr. Carter will well repay careful investigation.

Mr. Carter has written a helpful and informative chapter on the prediction of the time of marriage by the symbolic system, and has illustrated his theory from maps of the English Royalty. He has also much of unique interest to say on the "Measure of Death." He has found by experience that Jupiter and Neptune are always involved, and that the quincunx aspect is very significant. He has discovered a symbolic Measure that is always present at the time of death. People to whom a fatalistic view of Astrology is obnoxious will be glad to learn that this measure can point to several periods of life, and that it is still left to the judgment of the Astrologer to decide which one of these will be fatal.

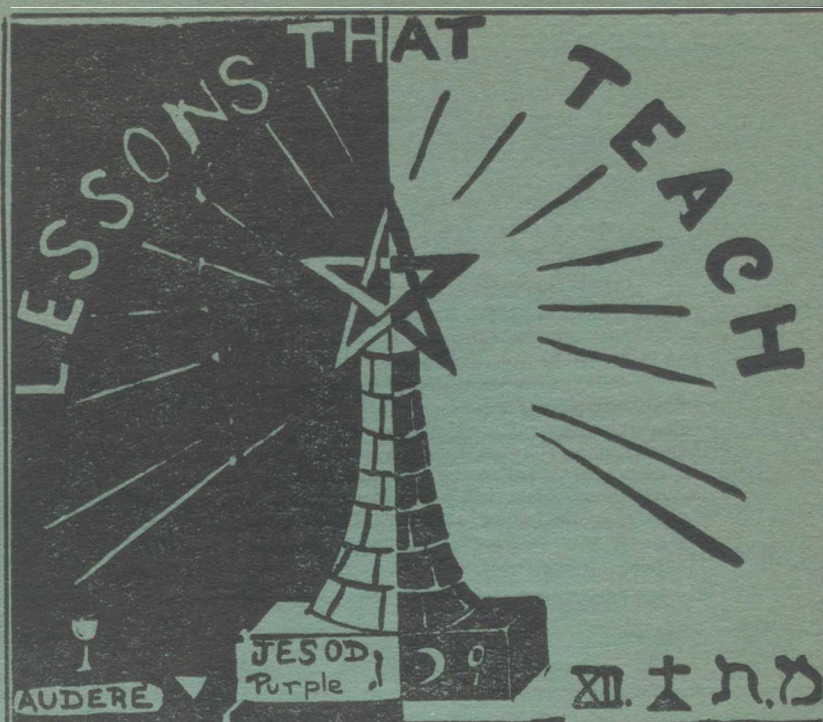
E. JULIAN MILLS.

THE ROMAN CATHOLIC CHURCH—A REJOINER. By Sir Arthur Conan Doyle, M.D., LL.D. London: The Psychic Press. Price 1s. 6d.

THERE is no doubt that, in this rejoinder to Father Thurston's booklet on *Modern Spiritualism*, Sir Arthur has established several important facts. He shows that spiritualism is neither anti-Christian nor mere "delusions of devils," but a helpful and elevated creed, and quotes with good effect passages from well-known Catholic writers—including a portion of a bishop's pastoral letter—which show that Father Thurston's opinion is not the only view of the subject current in Catholic circles.

It is, however, a thousand pities that Sir Arthur considered it advisable to "carry the war into the enemy's country," even though he is on safe ground when commenting on the unfortunate narrowness of outlook with which some Catholics are afflicted. He seems to have forgotten most of his theology, for there are several misstatements of Catholic doctrine; and in these days of psycho-analysis, his objections to auricular confession will not carry much weight. When we add to this the stories of escaped nuns and convent scandals—which have long since been exploded—it will be seen that of necessity his attack must fail even to perturb the educated Catholic. Indeed, it may have the unhappy consequence of prejudicing him against the many good things this booklet contains, for, in spite of the defects referred to above, it is an important contribution to the subject, and deserves to be widely and carefully read.

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