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Contents

EDITORIAL

Devotion *versus* Philosophy

ADORATION

By A. Smith

A PSYCHOLOGICAL STUDY OF ALCHEMY

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

SOME PERSONAL REMINISCENCES

By Hereward Carrington

THE THERAPEUTÆ

By E. J. Langford Garstin

THE DESTINY OF RELIGION

By William Loftus Hare

ANTI-CHRIST AND WORLD CHAOS

By "El Eros"

MARS

By Leo French

THE RECANTATION

By G. M. Hort

OCCULT DISCIPLINE

By W. G. Raffé

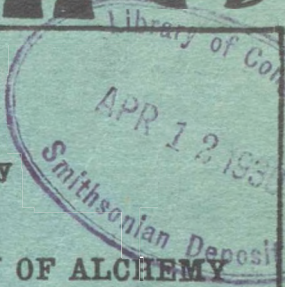
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TOPICAL BREVITIES

BOOK CHAT

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VOL. LI

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No. 5

EDITORIAL

IN the search for Reality there is for each temperament one road which seems more easy to tread than any other. If the heart predominate, then the path of the devotee, the path of the mystic, will seem the more desirable. If, on the other hand, the qualities of the intellect preponderate, if the head is in the ascendant, then the path of the philosopher or the gnani will prove the more attractive. Where the qualities of either the head or the heart are in excess of the other, the problem of life apparently presents far less difficulty than in the case of those unfortunate individuals in whom the qualities balance each other more or less perfectly.

The comparative absence of difficulty, however, is after all apparent merely: it is not really so. Before the vision of Reality may be even momentarily glimpsed, some progress in the direction of effecting a synthesis between the qualities of head and heart must have been achieved. In the words of *Light on the Path*—an inexhaustible well of mystical and occult counsel for those who are able to penetrate its symbolism—"To each temperament there is one road which seems the most desirable. . . . None alone can take the disciple more than one step onward. All

steps are necessary to make up the ladder. . . . The whole nature of man must be used wisely by the one who desires to enter the way."

To the temperament in which the qualities of head and heart are more or less equally proportioned, life is one long effort to achieve perfect equilibrium, one long search for some sort of key whereby a knowledge of how the frequently conflicting claims of the dual temperament are to be satisfactorily harmonised may be discovered and applied. To the purely intellectual or the purely devotional types little difficulty of this kind presents itself. It is to the efforts of those who feel a compelling urge to labour at the task of reconciling this pair of opposites within themselves that so much illuminative thought on the relation between intellect and emotion, between science and religion, is due.

In the West, naturally enough, the problem resolves itself into harmonising the beliefs of the Christian faith with the conclusions of philosophy. Reason clamours for a firmly logical basis upon which to rest the heart's ideal—for the intellect, the unshakable rock of Truth; for the heart, the changeless and eternal Beloved. "To vindicate itself to the intellectual world, Christianity must show that it alone holds the key to the only satisfactory philosophical interpretation of the universe." With these words the Rev. G. A. Ferguson, in his *Outlines of a Christian Philosophy** prefaces his "attempt to show that only a truly Christian Philosophy is competent to read the riddle of the sphinx: that the love of God manifested in the crowning revelation of Jesus Christ can alone solve for earnest seekers after truth the supreme problem of existence."

While it is the business of philosophy to provide a rational explanation of the universe, it is doubtful whether unilluminated reason is able to step outside the bounds of the relative and the limited. To the occultist and mystic alike comes the recognition that the mystery of existence is inaccessible either to the clumsy efforts of the material mind or to the penetration of the unawakened heart. Seers and mystics are obliged perforce to speak in terms of paradox to those whose inner eyes are still unopened, whose ears are as yet deaf to the Song of Life. Much may be done, however, by the earnest and patient labour of those who make no claim to special illumination, to present a line of argument which shall at least serve as a guide to the outer court of

* Williams and Norgate, Ltd. 7s. 6d. net.

the temple of wisdom. There are innumerable isolated clues which, brought together in such a manner as to exhibit the full significance of their interdependence and mutual relationship, proclaim with a voice which compels conviction that the Way is to be sought along such lines.

Ranging over the domain of philosophy and the field of science, it has been the purpose of Mr. Ferguson to bring to light such obscure relationships with a view to establishing the religion of Christ as a philosophy adequate both to satisfy the demands of the intellect as to assuage the thirst of the heart.

Basing his main argument for the foundation of a Christian philosophy on the work of William Kingsland, whose *Scientific Idealism* and kindred books are well known to readers of THE OCCULT REVIEW, Mr. Ferguson passes on to a consideration of the relationship between reason and intuition—a relationship, generally speaking, none too clearly realised. In this connection, Dr. Geley, in his arresting little treatise on *Reincarnation*,* rightly insists on the danger of allowing intuition to run wild. Admitted that great hypotheses have always preceded demonstrations and verifications, yet, on the other hand, "intuition alone is quite powerless. When it professes to do without the help of reason or experience it is fitly condemned to remain of no account, without weight or influence, or to sink beneath a mass of contradictions. The abuses of the intuition are most serious, less easily reparable than the abuses of reason. One owes to them the variety and, in consequence, inanity of *a priori* systems of philosophy, and the variety and inanity of occult doctrines." Strong opinions, emphatically expressed, they are nevertheless worth bearing in mind constantly as a corrective for a tendency all too prevalent in the ranks of occultists and mystics.

Returning, then, to the section of Mr. Ferguson's essay wherein he considers the subjects of reason and intuition, it will be noted that from the very outset he insists that

REASON v. INTUITION "the Truth, the whole Truth and nothing but the Truth must be the sole means and end of a philosophy that is worthy of the Christian name." The material intellect, he rightly points out, is adapted only to the world of Time and Space and their relations. These it cannot transcend. Limited by certain categories, it is obliged to fall back on intuition in order to apprehend the deeper realities. "Intuitive truths cannot be deduced from anything else. We have to accept them as

* Rider and Co. 1s. net.

true because we cannot help it." This would, of course, never be the case were they to traverse rather than supplement reason.

Analysing the several forms which intuition may assume, Mr. Ferguson perceives four main classes. The first and basic intuition is that of the existence of the self and not-self. No amount of argument can make more certain the fact that we exist and that there is something other than ourselves which exists outside of us.

In the second class he would place the great intuition of the Freedom of the Will, or "the capacity for making effort." Despite the determinists, Mr. Ferguson maintains that "to the thoughtful Christian who believes in the reality of Duty, and who sees that there cannot be an 'ought' without a 'can,' it should appear self-evident that, to be 'able to work out his own salvation,' he should have the capacity for trying, for making more or less effort to do. . . ." He is careful to show, however, that the freedom with which he is concerned in this connection is not the freedom of choice of motive, but freedom to make more or less effort, to exercise the power of the will.

Thirdly, the ultimate fact of consciousness, which we are forced to accept as true, is the "principle of Sufficient Reason," or adequate cause. With regard to this form of intuition, Mr. Ferguson writes :

"None of us can ever logically demonstrate that Nothing can come from nothing, that every effect must have an adequate cause, and that, in the same circumstances, the same cause is always followed by the same effect ; and yet on these axiomatic truths depends our unfaltering faith in the uniformity of nature, of the rationality of the universe."

With regard to the fourth great intuition, we are reminded by the author that in the vast majority of mankind, unhappily, it seems to be as yet merely latent. This intuition is the intuition of Right for Right's sake, or the intuition of Spiritual Values. A whole chapter is considered necessary to deal adequately with this important theme.

Like the other forms of intuition, this may be apprehended in varying degrees, from a vague and nebulous perception to an irresistible illumination which nothing may serve either to strengthen or to shake. This intuition of spiritual values it is which brings the sense of universal brotherhood, of non-separateness, of the solidarity of mankind, and, indeed, of the unity of all life.

For the Christian philosopher, Mr. Ferguson points out, it is necessary to establish the reality of the spiritual sphere, and to demonstrate that the intuition of spiritual values is not derived from any form of self-interest or feelings of personal pleasure or pain. He admits the force of Herbert Spencer's contention that in certain aspects Rightness consists in nothing higher than enlightened self-interest—fear of consequences and so on. "In what Spencer terms the Moral Control," however, in which Right is done for Right's sake, an entirely different principle is in operation. "If we named the three lower Spencerian controls, political, religious, and social, collectively 'Subconscience,' and reserved the term 'Conscience' for the truly moral control, then the intuition of conscience would coincide with that of Spiritual Values, and all the difficulties with regard to its apparently inferior human origin would be wholly removed. True conscience, the doing of right for right's sake, comes down to us from a still higher mental world, that of the Spirit, and is the one incontrovertible fact that that more exalted world is indeed a Reality. To the spiritually minded, who alone can perceive and understand the intuition of Spiritual Values or true conscience, that higher world is as certain a fact of experience as the world of sense itself."

Closely associated with this intuition of Spiritual Values, if not in essence part of it, is the intuition of the ultimate Reality, God. Although not specifically included by Mr. Ferguson in this class, it is certainly one of the most universal witnesses that it is possible to bring forward. It is confined not only to the Christian religion. It is universal. Everywhere, throughout all time of which we have any knowledge, the human heart has yearned for union with its Beloved, for a return to its Source. In the words of Mr. Ferguson himself, "it is the very crown of religion, the final goal of all philosophy. Nothing less can ever satisfy man's rational, moral and spiritual nature." So far as the thorough mystic is concerned, what matter it that his Ideal may not satisfy the demands of reason? His heart has found its own, whether in Jesus, Kali, Krishna, Buddha, Mary, Isis, a Master, a Guru, or a Deva. It is all one to him. Providing he is sincere in his sacrifice of self for the sake of Love, he "gets there"—and, like Ramakrishna, finds that each is but a differentiation of the One Great Light thrown, because of our limitations, upon the screen of time.

In his endeavour to find a conception which shall satisfy the demands of the intellect as well as the hunger of the heart, Mr.

Ferguson proceeds logically to consider the question of the Ultimate Reality, and the nature of the Trinity. In the conception of the latter as "God, the Father, *transcendent* over all, unmanifested; God, the Son, *immanent* in all, manifested in the universe, in humanity, and in Jesus Christ; and God, the Holy Spirit, *emergent* in all, the Vital Force in evolution," he offers a conception which, so far as it is within the measure of comprehension, may be found free from inconsistency, and acceptable to reason.

Another variant of the fourth class of intuitions—that Infinite Love is at the heart of the universe, in spite of all contrary seeming—is regarded by our author as the only tenable key to the mystery of existence. In the process of evolution he sees the production by Infinite Love of numberless loving selves, each to become in turn Love Infinite. Such, to him, is the meaning and purpose of the universe.

If infinite Love, however, rules the universe, why the problem of pain and evil? This is traced to the separative aspect of the limited self, which, in its progress towards differentiation and individuality, holds itself apart from its Source. "God," he says, "must desire the very Best for us—our ultimate Perfection—but this cannot be effected even by omnipotent Love without endowing the monads, our personalities, with the divine prerogative of Free-will and its concomitant liability to misuse. This misuse seems to begin at the very commencement of evolution . . . and is the sole cause of evil in the world."

On the debateable question of universal Providence, Mr. Ferguson, though interesting and suggestive, is not entirely convincing. Admitted that entities exterior to our conscious selves may play the part of Providence *via* the "sub-conscious" part of us, why should these external influences necessarily be higher than ourselves? "God in His Providence," he writes, "makes use of the sub-conscious mind, that deeper self in each individual of which our conscious life is but a fragment." Proceeding to show that in a universe which is a manifestation of infinite love or goodness there can be no such thing as "chance," he asks, whence those impulses, apparently involuntary, upon which, not infrequently, the whole subsequent course of a life may hang? Such an impulse, he points out, must have been caused by something—"why not by some higher will than our own?" Insufficient stress, perhaps, is put upon the fact that the *Unconscious* part of the personality may be equally if not more receptive to upwellings

from the *Sub-conscious* levels, as it is to downpourings from the *Super-conscious* planes. All impulses cannot be said to come from God: not only angels may beckon, but devils may prompt.

To the student of occultism it seems only natural that the twin hypotheses of reincarnation and Karma should find a place in any rational system of philosophy, whether it be Christian or otherwise. It is therefore scarcely a matter of surprise to find Mr. Ferguson writing:

"There is no self-consistent alternative to the doctrine of rebirth and karma—'whatsoever a man soweth that shall he also reap'—but the belief in an arbitrary or a powerless Deity who is certainly not infinite Love and Justice. Real character . . . can only create itself from within by its own efforts, whether in one or in many lives. To drag in heredity and human solidarity, each true and influential enough in its own way, as really accounting for innate differences of moral disposition and mental ability, does justice neither to the omnipotence nor to the infinite goodness and love of God."

It comes as something of a shock therefore, to find, a few pages further on, an exclamation from the author to the effect that the phrase, "Reincarnation, the hope of the world," would be more correctly worded, "Reincarnation, the despair of the world."

The key to this apparent inconsistency is to be found in the author's view, that while Reincarnation is a necessity in the lower stages of human development, it is superseded, as the spiritual life unfolds, by the redemptive work of Christ as the Saviour of mankind. It is the loss of memory involved by each change of personality that presents so much difficulty to the mind of Mr. Ferguson.

"The doctrine of Rebirth, to most normally constituted minds, involves the final death or extinction of the successive personalities that undergo it. But there is also another powerful objection which the Christian can urge. . . . Who wants to come back again to this earth and live this kind of live over and over again? . . . Life has been regarded as so much of an evil that one of the mightiest religions of mankind has been based on the idea of getting rid of this mortal existence as soon as possible. Was it not Buddha's great aim to discover a means of freeing the denizens of this world from the wearisome wheel of rebirth and the ceaseless misery and suffering of this earthly life?"

To the objection of forgetfulness an adequate reply may be found in the little work by Dr. Geley referred to above. Experimental psychology has proved that numerous memories, apparently forgotten, have nevertheless not been lost, but have remained latent within the unconscious.

"It has actually been proved," writes Dr. Geley, "that an essential part of the thinking self—a portion which appears more and more vast and complicated—escapes to a great extent (in the normal life) from the sphere of the conscience and the will, and remains hidden and latent. From thence the chief objection formerly made to Reincarnation falls of itself—the objection of forgetfulness. Nothing is easier to understand than that crypt-amnesia extends beyond our present existence. Nothing is more logical or rational than to suppose that the sub-conscious, so mysterious and profound, contains in itself the memory and acquisitions of past lives."

The idea that such may be the case, while not actually carried to the point of proof, nevertheless receives strong support from the experiments of the French investigator, de Rochas, in regression of the memory. So subtle, however, are the ramifications and workings of the sub-conscious (or "unconscious") that it is difficult, in any hypnotic experiments, to ensure that suggestion plays no part in vitiating the results.

Apart from the question of oblivion, Mr. Ferguson finds the Reincarnation hypothesis "quite incompatible with the glorious Christian hope of immortality," and seeks for some means of reconciling and combining the two doctrines into one comprehensive whole.

Reincarnation, he contends, cannot always be necessary in the essential progress of all things to God; and the suggestion is put forward that the mission of Jesus Christ was to inaugurate a condition of permanent progress, whereby the necessity for constant reincarnation should be eliminated. He postulates, rather gratuitously perhaps, that at the time of Christ's coming the progress of mankind had come to a standstill. Reason and intellect had done all that was possible, and religion was fast decaying and losing its steadying and controlling power. "Why," he asks, "is it incredible or impossible that, at this critical moment in the evolution of the race, Infinite Goodness should inaugurate in the person of the Divine Saviour an entirely new order in the moral sphere?"

The mission of Jesus Christ, in the view of Mr. Ferguson, is to raise the personal consciousness to that level which, broadly speaking, is termed "spiritual," as distinct from the "natural." In a word, Christ came in order that man should have the privilege of being "born again"—regenerated. For the spiritually minded person, our author maintains, there is no necessity for the painful process of striving towards perfection along the weary path of reincarnation.

"Perpetual progress towards perfection is finally assured in the case of all who 'know God' and His real purpose for them and others, who cannot but respond to the heavenly Call. These no longer require a world of struggle and competition to induce them to make efforts that otherwise would not be made. Hence there is no need for Reincarnation."

Mr. Ferguson apparently overlooks the fact that the "twice born" are not confined solely to the Christian faith. Spiritual rebirth is a fact in Nature, and forms an integral part of Brahminism as it does of Christianity. Nevertheless, it may be conceded that in the redemptive power of the Spirit, alike for the Christian, the Buddhist, the Brahmin, or Zoroastrian—to mention only some of the chief religions of the world—may be found a means whereby the need for perpetual reincarnations becomes relatively and quickly lessened.

With the view which is so strenuously maintained by our author, that "the spiritual birth in man renders him immune from Reincarnation and endows him with everlasting life," it is possible heartily to concur. But the fact must not be overlooked that even after spiritual birth it may be necessary for reincarnation to take place for the final adjustment of the outstanding karmic liabilities of the Ego, to say nothing of voluntary return on the part of those Flames of God, whose love for their still unawakened brethren causes them to return time after time to help and encourage the weaker ones to bestir themselves and rise to share "the joy of the Lord" which they have found.

The student of Theosophical literature will quickly perceive that Mr. Ferguson's views do not entirely accord with current Theosophical doctrine. He speaks, for instance, of the reincarnation of the Monad—a conception entirely foreign to orthodox theosophical teaching. It is to be feared that in his endeavour to formulate a system whereby the requirements of philosophy and Christian theology may be reconciled, he has rather unduly

complicated the problem of reincarnation. To quote once more from the brilliant little essay of Dr. Geley: "What, in reality, makes the idea of Reincarnation principally attractive is that it is not considered, and is not able to be considered to-day, as the product of revelation or an *a priori* teaching: but is simply the result of a scientific probability, a probability which, sooner or later, will become a magnificent certainty."

To Mr. Ferguson's speculations on the Incarnation and the Virgin Birth, space will permit only a brief allusion. The Virgin Birth he believes to have been an absolute necessity. Christ "was born of the Virgin Mary, not to cut off the entail of Original Sin, but to cut off Reincarnation. If He had been born of normal human parentage it would have meant that he had re-entered this earth-life as an ordinary human being, no matter how extraordinary and advanced. The permanent physical atom which is said to be transmitted through the agency of the male parent, would be present and imply a long ancestral ascent."

It would probably be safe to say that there are not many Christian mystics to-day who regard the Virgin Birth as other than symbolical of the birth of the Christ-child in the human soul. To what extent, however, it is found possible to concur or otherwise with the arguments of the author, it would be ungracious to deny that in his efforts to rationalise conceptions which derive from the sphere of the intuition rather than of the intellect, Mr. Ferguson has succeeded in contributing a highly original and deeply interesting line of argument for the consideration of those to whom the reconciliation of faith and reason is a matter of vital moment.

THE EDITOR.

ADORATION

By A. SMITH

My soul is prostrate, lost in adoration.
 She has become, herself, her own oblation.
 The sevenfold prism of her broken ray
 Resolves into the whiteness of eternal Day.
 In breathless worshipping all prayer is stilled.
 With ecstasy of praise the soul is filled!

A PSYCHOLOGICAL STUDY OF ALCHEMY

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

DURING the past decade or so, there has come about a marked change in the attitude of thinking men and women towards the old-time alchemists. Several factors have conspired together to achieve this result. On the one hand, modern natural philosophy, with its tendency to regard matter as an electric phenomenon, electricity as a peculiar strain in the luminiferous ether, and the ether itself as merely an aspect of the space-time continuum in which we all live, move and have our being, seems less antagonistic to the speculations of the ancient Hermeticists than did the Materialism of the nineteenth century; whilst, on the other hand, there is the growing tendency in favour of historical studies—the increasing realisation that, correctly to appreciate anything, something of its history must be known.

No doubt there are still those who are content to brush the alchemists contemptuously aside as a pack of charlatans and fools. That there were alchemists who were charlatans, and that they found ready dupes, no one, of course, can deny. To the psychologist, however, even these are full of interest. Crime and folly are as important as they are undesirable; and if the history of Alchemy were purely a history of crime and folly, it would certainly be by no means devoid of interest.

One reason why the fraudulent alchemist flourished in days gone by was the ignorance prevailing concerning even the simplest natural phenomenon. A little chemical knowledge sufficed for the charlatan to produce some spectacular, and hence impressive, results; and the use of hollow stirring rods, which could be surreptitiously filled with gold, crucibles fitted with hollow bottoms, and like devices, enabled him to give a show of having achieved the *magnum opus* of Alchemy—the transmutation of base metal into gold. But the main reason why charlatans thrived then, as, indeed, they thrive to-day, is because man is afflicted with desires which he cannot satisfy, aspirations which he cannot achieve, a state of affairs giving rise to a number of interesting and important psychological questions, a discussion of which considerations of space forbid.

By no means, however, were all the alchemists charlatans or their disciples fools. Men like Roger Bacon, Paracelsus, van

Helmont and many another true alchemist were brave thinkers, men who quested after truth and who enriched the world by their thought and by the results of their investigations into Nature's secrets. And it is now no longer grudgingly recognised that Alchemy was the womb out of which modern chemistry sprung, and that the alchemists, whatever their errors of thinking, thought some wise thoughts and made many discoveries of real and permanent value.

As the late Professor James Campbell Brown wrote in his *A History of Chemistry from the Earliest Times till the Present Day*, "the philosophy of the alchemists . . . when fully considered, is by no means despicable. The knowledge which was at that period available did not permit of the practical application of this philosophy, and the sages did not rightly understand their own theories. Yet we must not forget that while there is much that seems absurd and nonsensical, there is much which is not inconsistent with recent researches and discoveries of science. These old philosophers had a wonderful grasp of general principles. It may be that those doctrines of the unity of matter and the mutation of form, which they taught in the light of deductive philosophy, will ultimately, by the use of inductive methods, be established as the true explanation of phenomena at present inexplicable and outside the domain of science."

Fired by the resemblances between the general principles of the ancient Hermetic philosophy and those underlying the modern theory of the mutability of the chemical elements, there are certain students who still seek, in the writings of the alchemists, the clue to the means for the artificial production of gold. I would say nothing to discourage any research whatever, for no bounds can be set to the domain of the possible. It is, however, only just to point out, I think, that when one leaves general principles and comes down to details, the resemblances between Hermeticism and Modern Science are at an end.

In the forward march of human knowledge, things here and there have certainly, I think, been overlooked or discarded because of their incongruity with the accepted philosophy of the day. There are many intimations of such things in Alchemy, things not always lying within the domains of chemistry. All Ancient Wisdom, Alchemy included, is, I suggest, worth exploring for forgotten truths. But over and above this and every other consideration, I would enter a claim on behalf of the study of Alchemy because of its psychological interest and importance.

This is how men thought. Alchemy, whatever else it may be, is a phenomenon of the human mind. It was part of an all-embracing philosophy which held sway over men's thinking for centuries. To understand Alchemy is to understand how men thought in the past, and this, surely, is the key to the understanding of man's present thought.

An alchemical book, let me say, must be studied ; it cannot be just read. At the first glance, and this is true of practically every text, it presents the character of unintelligibility. It is as easy as it is foolish to declare the book therefore to be nonsense. Nor would it be just to regard the majority of the texts, though there are some of this nature, as veils of high-flown jargon, devised to conceal their authors' ignorance. A study of the books produces the conviction that there is meaning behind all the seeming madness of alchemical phraseology.

The alchemists had good reason to veil their knowledge in symbolic language. It was not good in the days when the Church was all-powerful to know too much about Nature. It savoured of magic. And the Church, in her rituals and sacraments, claimed a monopoly of magic.

Secrecy, moreover, was encouraged by the consciousness that their knowledge might be turned to undesirable ends by evilly disposed persons. This fearsome attitude towards truth is a common phenomenon of the human mind. No more surprising is it that chemical knowledge should have been regarded as dangerous in the Middle Ages, than that knowledge concerning the physiology and psychology of sex should have been regarded as dangerous in our own country during the past century. Indeed, we are only just beginning to learn to trust Truth ; and, even to-day, our trustfulness is hedged about with queer restrictions, rooted in unconscious fears, which, sooner or later, we must drag up into the light of consciousness and destroy.

Over and above these reasons for secrecy, however, was the fact that symbolism was an essential element in the alchemist's philosophy. Symbolic language, therefore, came readily to the alchemist's pen, and symbolic language, in so far as the meaning of the symbolism is unknown to the reader, is, of course, secret language. All the alchemists were symbolists ; but it would, I think, be an error to assume that they all spoke one and the same tongue. It is never easy to be perfectly sure what particular substance any alchemist means by any specific name ; and what one calls " Virgin's Milk," or " the Green Dragon," or " Philo-

sophical Sulphur," or "Mercury," may not be identical with that similarly designated by another. The philosophical background may everywhere be one and the same—the details may differ.

The alchemists have sometimes been praised because, whilst other men speculated, they experimented. The praise is deserved, and the picture of the alchemist depicted by Paracelsus is one that demands our respect: "These do not give themselves up to ease and idleness. . . . But they devote themselves diligently to their labours, sweating whole nights over fiery furnaces. These do not kill the time with empty talk, but find their delight in their laboratory."

At the same time, to envisage the alchemist and the scholastic philosopher as exhibiting a contrast similar to that shown to-day by, say, a research chemist and a dogmatic theologian would be to make a serious blunder. Alchemy had roots deep in scholastic philosophy, and, in spite of its experimental character, the method of Alchemy was that of *à priori* reasoning.

In Cornelius Agrippa's *Three Books of Occult Philosophy*, the author tells us quite seriously that "of the shavings of ram's-horn, sowed, comes forth asparagus; and garden basil, rubbed betwixt two stones, produceth scorpions." Many other marvels are related in a similar manner, not as marvels, but as things commonly known. Agrippa believed these things because they fitted in with the rest of his philosophy, and his readers believed them for the same reason, so readily does the mind of man accept that which is congruous to its thought. Incredible as it may seem to us, neither he nor anyone else appears to have bothered to put these fantastic ideas to the test of experience. It was not until well into the seventeenth century, when the scientific spirit—which manifested itself in our own country in the labours of the members of The Royal Society—was born of Baconism and Cartesianism, that men really began to test their beliefs by the touchstone of experience.

Agrippa was not one of the alchemists. But his philosophy was akin to theirs; his mode of thought the same.

The books of the alchemists contain the records of many experiments, as the result of which, and, one may add, incidentally, a number of important discoveries were made. But whilst the result of these experiments may have confirmed the alchemists in their beliefs, they did not create these beliefs, which were, indeed, grounded in intuition or based on *à priori* reasoning.

I think it practically certain, therefore, that some of the "experiments" described in the alchemical books, especially those in which it would appear that the Great Work was accomplished, are of exactly the same quality as Agrippa's experiments with ram's-horn and garden basil. They were experiments carried out in imagination and not in experience. The alchemists, I feel sure, frequently describe as actual happenings the things which, in accordance with their philosophical opinions, *ought* to happen in the circumstances specified. It would be foolish to criticise them as untruthful—all we can justly say is that their mode of thought was not that of modern science. Even to-day there is a tendency in some departments of thought to speak about the most uncertain things in the same strain of certitude.

It would be a Herculean, but, I think, useful task, to examine the whole literature of Alchemy with this possibility concerning the nature of the texts in view, and to classify these according to whether they describe real or imaginary experiments. To give one instance of what I mean: There is a general consensus of opinion expressed by the alchemists that in the preparation of the Stone of the Wise certain colour-changes are observed, white following black, and red following white. It would be interesting to know which of the many accounts describe real experiments in which the substances operated upon actually exhibited these colour-changes, and which are purely hypothetical—the hypothesis being that metals are perfected even as the soul of man is perfected, the colours corresponding to the three stages of Spiritual Darkness, Illumination and Contemplation, postulated by religious mysticism. Certain operations on compounds of copper might give these colour-changes in the stipulated order, but I am strongly of the opinion that many of the accounts must be placed in the second of the above categories.

Let us ask ourselves how Alchemy arose—why men should have believed so ardently in the possibility of transmuting base metals into gold, and should have sought so persistently for the achievement of this end.

The alchemists envisaged the possibility of gold, through their labours, becoming as common as dirt. Moreover, in their minds, the practical solution of metallic transmutation carried with it the solution also of the problem of the prolongation of human life and the conquest of disease. It would, therefore, I think, not be incorrect to describe the alchemists as Utopians, and their quest as that for the Earthly Paradise. The question,

however, still remains to be answered why they considered the problem of the transmutation of base metals into gold and that of the concoction of a Universal Panacea or Elixir of Life as essentially one and the same problem.

It is not difficult to understand the reason for the belief in the practicability of metallic transmutation. In the art of dyeing, the ancients had learnt how to change the colours of fabrics, and the production of alloys resembling gold or silver in colour, which they had also achieved, seemed to them a work of an analogous character. The persistence of the word "tincture" shows how important a part ideas associated with the art of dyeing played in the evolution of alchemical thought; and even to-day we use the expression "colourable imitation" as though colour were the most important property of a body and the one which, if successfully imitated, provides the best cloak for a spurious article.

The alchemists, however, were not satisfied with colourable imitations of silver or gold. They argued that, if a common metal could be changed in the one property of colour so as to resemble silver or gold, it ought, by appropriate means, to be possible to change *all* its properties so that it *actually* became silver or gold.

This line of thought is very easy to understand. What at first sight seems not so easy to understand is why the alchemists came to postulate, as the necessary agent for accomplishing this change of base metal into real gold, a substance possessing the extraordinary and wellnigh miraculous powers that were attributed to the Philosopher's Stone. It was, *ex hypothesi*, a stone that was no stone, a metallic agent, purer, finer, nobler than the purest gold, a substance embodying in itself—like the Ether of Sir Oliver Lodge—properties of the most contradictory character. It was the most precious of all substances, yet compounded of the commonest materials, which, according to one alchemist, might be purchased for less than tenpence. It was at once both material and spiritual. The art of dyeing may very well have suggested the idea of transmutation; that it could have suggested the hypothesis of the Philosopher's Stone is impossible. We must look elsewhere for the genesis of the extraordinary ideas connected with this hypothetical substance.

In my *Alchemy; Ancient and Modern* (Second Edition, 1922), and in the chapters devoted to the subject in my *Bygone Beliefs* (1920), I offer a solution to the two problems I have mentioned,

the explanation, in my opinion, residing in the *à priori* nature of alchemical thought and the powerful influence exerted on it, in the course of its evolution, by Christian mystical theology.

The mind must proceed from the known—or, rather, from what is thought to be known—to the unknown. We do not know when man first began to speculate about the metals and what we now call chemical phenomena; but we may be pretty certain that when he did so he had already speculated about himself. When Alchemy—if the term may be applied to man's earliest knowledge and speculations about mineral bodies—emerges into the light of history, mankind is found to be already equipped with a considerable body of doctrine—part knowledge, part fantasy—about himself; and it was in terms of himself, in terms of the known or seemingly known, that he very naturally endeavoured to explain the mysteries of the mineral world. This body of doctrine falls into two divisions: on the one hand, that relating to man's body, on the other, that relating to man's soul.

In an early alchemical book, *The Turba Philosophorum*, we are reminded again and again that *copper has both a body and a soul*: and if we bear in mind that this duality which man posited in himself was transferred by him to the metals, the riddle of Alchemy becomes easier to read.

On the "body" side, alchemical literature presents a mass of curious theories relating to what I may call the physiology of the metals, especially their sexual characteristics. Substances are classified as masculine and feminine, and we read about the copulation of the metals, about their growth in the mineral womb of Nature, about their seed, how this may be extracted from them and the marvellous things that can be done with its aid.

This is very fantastic, no doubt; but, after all, there is, perhaps, an element of sound sense in it. There seems to be a curious duality running throughout Nature. There is the duality of positive and negative electricity, or of proton and electron, without which matter cannot exist. There is the duality of inertia and energy, without which activity would be impossible. Is sex manifestation of a duality inherent in the nature of things? If so, then the explication of this duality as exhibited in inorganic substances by means of sexual images is not incapable of justification.

However, the "soul" side of alchemical theory is, perhaps, the more important to the understanding of the evolution this theory underwent. Man's fundamental quest has always been

that for perfection—perfection of soul and perfection of body. To those whose philosophy posited the essential oneness of all things, as expressed in the Hermetic formula, "As above, so below," these were aspects of one and the same quest. Moreover, they were one with the problem of perfecting the metals. For fairly obvious reasons, gold was assumed to be the perfect metal; hence the problem of achieving metallic perfection was the problem of converting other metals into pure gold.

To perfect his soul, to perfect his body, to perfect the metals—these were the tasks man set himself, and, as I have said, these tasks were envisaged as presenting one and the same problem.

The Greek alchemists sought metallic perfection, endeavoured to transmute the base metals into gold. But the hypothesis of the Philosopher's Stone was unknown to them. It had yet to be born. This hypothesis was the especial contribution of Christian doctrine to alchemical theory, and it is easy to see in this magical substance, which, as one alchemist says, "in species . . . is gold, more pure than the purest," the assumed metallic equivalent to that Christ spirit which Christian mysticism asserts is the Great Agent for man's regeneration.

In alchemical theory we have a noble effort of man's thought to explain the Universe in terms of himself as a spiritual being. I call it a noble effort, for it is indeed this, in spite of all its follies and fantasies. As a product of man's intuition it stands on a level with the creations of those whom we honour by the name of "Masters" in the realm of Art. The fact that its doctrines do contain a heart of truth is testimony to the power of man's intuition. Its shortcomings and aberrations, its over-hasty generalisations and conclusions, which the scientific study of Nature has proved to be false, may serve as warnings to those of us to-day who are concerned with the problems of Thought.

SOME PERSONAL EXPERIENCES AND REMINISCENCES

By HERWARD CARRINGTON

AS the years pass, and the early psychical investigators one by one pass into the Great Beyond, it becomes increasingly difficult to obtain accurate and detailed accounts of many of their investigations, and of their personalities. Because of this, it has occurred to me that some personal reminiscences of Dr. Richard Hodgson and Dr. James H. Hyslop (particularly), might prove of interest, inasmuch as there is probably no one now living who could supply these details except myself. Incidentally, it will, of course, be necessary for me to include some semi-autobiographical data, which I trust will be excused in view of the fact that this is unavoidable under the circumstances.

The main facts of Dr. Hodgson's life are well known. His early investigations earned for him the reputation of being a keen, critical, hard-headed investigator. This critical attitude he never lost, though later on he became convinced of the truth of spirit-return. When Hodgson went to America, in the middle '80's, he became the Secretary of the (old) American Society for Psychical Research, and contributed several valuable papers to its *Proceedings*. His friendship with William James then began, and lasted to the day of his death; and it is safe to say that these two men admired one another intensely.

The amount of routine work which Hodgson accomplished, under the most disadvantageous circumstances, was colossal. He had only two tiny rooms, one occupied by himself, the other by his assistant, Miss Lucy Edmunds, and his stenographer, Miss Alice Stutermann. This was the old American Headquarters, 5 Boylston Place, Boston, Mass. He lived in one room, at 15 Charles Street, and, during the later years of his life, he allowed *no one* to enter this room—for reasons which will presently transpire.

Dr. Hodgson's greatest contribution to psychical research was, of course, his study of the case of Mrs. Piper. He met her through Professor William James, and—as is well known—began with his usual scepticism, having her watched by detectives, and taking every conceivable precaution to prevent her from acquiring her information by normal means. He soon became con-

vinced of the genuine character of her phenomena, and then began his prolonged study of the case. The general results of this are well known. He became convinced, not only of their genuineness, but also of the truth of spirit-return. Yet he only came to this conclusion after years of patient analysis of the evidence, and after weighing the *pros* and *cons* of the question with the utmost care and deliberation. His absolute fairness of mind in estimating the value of this evidence may be seen from the following incident, which is probably known to few persons now living.

When still a young man, in Australia, Hodgson had fallen in love with a girl, and wished to marry her. Her parents, however, objected on religious grounds. They would not consent to the marriage. It is probable that this girl's influence remained with Hodgson all his life; all at events, he never married, as we know. Years passed by. One day, in a sitting with Mrs. Piper in Boston, this girl suddenly "communicated," telling him that she had "died," and doubtless sending many personal and endearing messages which have never been published. Hodgson was quite unaware of her death, which had taken place shortly before. This incident convinced him of the truth of spiritualism. Nevertheless, in his *first* Piper Report (*Proceedings*, Vol. 8), Hodgson asked the question: "Are we, then, justified in thinking, upon this evidence, that the spirit hypothesis is correct? *I think not.*" (I quote from memory, as I write this many hundreds of miles from home, and have not the S.P.R. publications with me.) And why not? Because, *judging solely the evidence published in the Report*, he thought that opinion justified. In other words, he completely dissociated his personal convictions and beliefs when estimating the evidence, and judged only the value of the material actually printed in the Report itself. And it was only some years later, in his *second* Piper Report (Vol. 13), that he came out for the validity of the spirit hypothesis—because he then thought it justified by the evidence actually published at the time.

One other fact concerning Hodgson should perhaps be mentioned here, because it is also very little known. I have already mentioned the privacy of the Charles Street room. Why was this? During the latter years of his life, Dr. Hodgson believed that he himself constantly received direct communications from Emperor, Rector, and the regular "Band" in charge of Mrs. Piper on the "other side." These communications he received in his room, when alone in the evening. For this reason he

allowed no one to enter the room, in case they should upset the "conditions," or in some way disturb the "magnetic atmosphere." These communications were, to Dr. Hodgson, quite convincing, but he naturally told all this to very few people, as he thought (very wisely) that, were these facts known, they might detrimentally affect his standing—in so far as they would cause the public to doubt his critical acumen and judgment. It is hardly necessary to emphasise the fact that they did *not* do so in the slightest degree.

I corresponded at length with Dr. Hodgson during the last five years of his life. He was most anxious to have me join him as his assistant; but financial and other considerations prevented this, and I was destined never to join him. I did constantly urge him, however, to write a further Piper Report at once, pointing out to him that all the detailed incidents of many years past were in his mind—and his alone—and that, if anything suddenly happened to him, these would all be scattered and lost beyond recall—since no living person could possibly gather together and present this mass of material as he could. He replied that he was aware of this, and that he intended to write another Report that winter. This Report was destined never to see the light of day, as Hodgson died suddenly on the 20th of December, 1905.

There is a certain charm and the halo of romance about the figure of Dr. Hodgson which it is probable no other investigator will ever again possess in a like degree. He was a virile, powerful man, of keen mind, jovial nature and strong physique. He compelled respect and admiration. He was a real pioneer—having no money, caring for none, and absorbed in his work. Here one might find this man, seated in his quiet office, working over the record of his last sitting with Mrs. Piper, convinced that he had, that morning, talked with the dead! He possessed a keen sense of humour, and was always buoyant and cheerful, but would become serious when the name of Emperor was mentioned. It is not now realised, perhaps, that this Personality—together with Rector and other members of the "Group"—played a large part in many peoples' lives, and that numerous old "Piper sitters," as they were called, *prayed* to Emperor for comfort and guidance, as one might pray to any favourite Saint.

The confusion following the death of Dr. Hodgson was naturally great. I well remember how Dr. Hyslop ran into my office the following morning, crying, "Have you heard the news?"

Have you heard the news?" "Ah, yes," I replied, "Dr. Hodgson has died!" He sat down for a long talk. What was to become of the American Society? Of the Piper records? Of Mrs. Piper herself? Of the mass of cases and documentary evidence of all sorts on file in the Society's office? Who was to undertake the work in America, and how? These were all questions demanding solution. Gradually, order was evolved out of chaos. The American Society (really a branch of the English Society then) was dissolved. The work in America for the time being ended. Mr. J. G. Piddington came over from England, and a Committee was formed to dispose of the material on hand. The bulk of this material was sent to England, and some of it subsequently published. Mrs. Piper remained under the jurisdiction of the English S.P.R.—though Hyslop had a long series of sittings with her. The chief difficulty was the disposition of the Piper records. Here were hundreds of stenographically reported sittings, filed away in Hodgson's office, filled with much intimate and personal data concerning the sitters themselves, and their family affairs also. All these sitters had been willing to trust Hodgson with these records, but were unwilling to let them pass into other hands for examination. This was, perhaps, natural enough. On the other hand, if these records were returned to their original sitters, they would be scattered, and any permanent scientific record of the entire case ruined for ever. Hyslop fought valiantly to keep these records intact, but he was finally overruled, and many were returned to the original sitters. It is indeed a great pity that this was ever permitted, since much valuable material was thereby lost to posterity.

The evolution of Hyslop's belief in spiritualism is both interesting and curious. Brought up in a strict religious atmosphere, he was one day contemplating the beautiful scenery in the Adirondack mountains, when he experienced all the typical subjective phenomena characteristic of a religious "conversion." The interesting thing about this experience was that it was a *real* conversion—to *materialism*! This shows us conclusively, it seems to me, that it is not the *subject-matter* in the conversion which counts, but the *process itself*. Hyslop remained a materialist for many years thereafter—until his sittings with Mrs. Piper, in fact. Even during his first sittings, he maintained his sceptical attitude. He constantly raised objections and difficulties. These were all met by Dr. Hodgson. For example, on one occasion, when working over the sitting together, Dr. Hyslop turned to Hodgson and said, "There now, take that remark for example!

It is not at all typical of my father ; the last thing in the world he would say, in fact ! ”

Dr. Hodgson replied : “ Certainly ; your father never said that at all. That was one of Rector’s side-remarks, which slipped through and was registered on ‘ this side ’ as an ‘ automatism. ’ ”

Light suddenly broke upon him.

“ Hodgson,” said Hyslop, leaning back in his chair, “ one can meet every objection raised to the spiritistic hypothesis.”

From that day he was a convinced spiritualist. This was, of course, years before Hodgson’s death.

The year 1906 was devoted to organising the new American Society, and it began its active life in January 1907, when its first *Journal* was issued. Dr. Hyslop was, of course, its active head ; and I became his assistant at the very inception of the Society, working with him on the publications and investigations, until July 1908, when I resigned. That autumn, I obtained my sittings with Eusapia Palladino in Naples, in company with the Hon. Everard Feilding and Mr. W. W. Baggalley, on behalf of the English S.P.R. ; and the following year I brought Eusapia Palladino to New York, where she gave more than fifty sittings, the official reports of which, still in my possession, have never been published.

It may be inferred, from what I have said, that my own interest in the subject has been both deep and prolonged. Such is, in fact, the case. I joined the S.P.R. in 1900, when only nineteen years of age, and have been actively engaged in research ever since. During this period of time I have “ sat ” with innumerable mediums, both public and private ; and, while I have discovered much fraud and nonsense during this period, I have also seen—as I believe—many genuine manifestations, both physical and mental ; and am to-day quite convinced of their actuality. I would to-day be more active in this field were it not for the fact that certain personal factors—which I feel should not enter into our work—prevent my doing so. One can only hope that these will in time be removed, and that Truth—which is said to be mighty—shall prevail !

I have said that, as the result of my own investigations, I have become quite convinced of the actuality of psychic phenomena. While this is true, it is also true that I have not, even yet, been enabled to arrive at any definite decision regarding their ultimate interpretation ; *i.e.*, whether the spiritistic hypothesis

is justified or not. To take the physical phenomena first. My own study of Eusapia Palladino convinced me that they were biological rather than spiritistic in origin. It is true that some of the more striking of these took on a spiritistic appearance, and in my book *Eusapia Palladino and her Phenomena*, I rather inclined to this view.

I then stated that the phenomena might be divided into three main categories : (1) Those over which she has conscious control ; (2), those over which she has subconscious control ; and (3), those which seemed to be beyond any control of her own (in deep trance), when they took on a decided spiritistic appearance. As the result of a further study of her phenomena, however, the following year, when I brought her to New York (1909), I was forced to reconsider this view, and then became more solidly convinced of their essentially biological origin. These conclusions I published in my *Personal Experiences in Spiritualism*.

To summarise, then, the results of my own thirty years' investigations in psychical research, I may say that I have *never* in all that time witnessed any phenomena which have appeared to me undoubtedly spiritistic in character—though I have, of course, seen many unquestionably supernormal phenomena. At the same time I realise very fully that other very competent investigators have seen and reported manifestations far more striking than any it has been my good fortune to witness ; and these findings have duly impressed me. I therefore maintain a perfectly open mind upon this question while continuing my investigations, and shall probably continue in this state of " mental equilibrium " until some striking and convincing phenomena turn the scales in one direction or the other !

It is my firm conviction, however, that definite progress is now being made in this field of psychical research—partly because its problems are better understood ; partly because of the greater number of workers now engaged in this investigation, and partly because of the ingenious laboratory methods which are now being employed. It is my hope that I may one day be instrumental in founding a psychical laboratory in America similar to those now in existence in various centres in Europe. We have only to " keep up the good work " of organised effort, and the day cannot be far distant when the importance of Psychical Research must become officially acknowledged, and it will then take its place among the other branches of legitimate Science.

THE THERAPEUTÆ

By E. J. LANGFORD GARSTIN

VIRTUALLY nothing is known of this rather mysterious sect in any historical sense, and it is therefore only possible to arrive at any conclusions concerning them by a study of the information bequeathed to us by Philo Judæus, and by comparing his statements with similar assertions by writers representing other schools and cults.

We may note, anyway, that they were also called Iessæi—for which reason Epiphanius endeavoured to show that they were the first Christians—also Essæans or Essenes. But it would appear that there may have been some difference of a sort between the Essenes and the Therapeutæ, the former leading the “Practical,” and the latter the “Contemplative” life; but this difference is, in reality, of little importance, the principal distinction being that the Essenes travelled, whereas the Therapeuts did not.

We may take it that the Therapeuts were not Christians, unless in the broad sense of St. Augustine, who remarked that there never has been but one religion since the world began, and that this commenced to be called Christian in Apostolic times. Nor can we assign them to any particular form of exoteric religion, despite Philo's attempt to claim that in the main they were Jews. On the contrary, it would appear probable that they were communities of Gnostic Ascetics, devoted to the holy life and Sacred Science.

Dealing with this point, Mr. G. R. S. Mead, in his *Fragments of a Faith Forgotten*, says: “Philo's . . . particular community . . . was mainly Jewish. . . . Others may have been tinged as strongly with Egyptian, Chaldean, Zoroastrian or Orphic elements. . . . It is further not incredible that there were also truly eclectic communities among them, who combined and synthesised the various traditions and initiations handed down by the doctrinally more exclusive communities, and it is in this direction, therefore, that we must look for light on the origins of Gnosticism, and for the occult background of Christianity. . . . I also think that . . . whatever works they may have put forward for or by lay-pupils were only a small part of their literature . . . the intermediate literature, and for those within there were those most highly mystical and abstruse treatises which none but the trained mystics could possibly understand.”

Such a thesis is one with which we heartily agree, and a perusal of Philo's writings clearly indicates that the non-eclectic communities tended to rely each upon the sacred writings of its own religion, knowing full well that all religions were but expressions of one true, Underlying Religion, diversified only according to the various characteristics, racial and otherwise, of its propagators, but always couched in the same language of symbol and allegory. Each knew, also, that its scriptures were meant to be interpreted with understanding, and not to be treated merely as historical or even ethical.

Philo, of course, was a Jew, and appears to have been a lay brother of the Mareotic Jewish community, and it is interesting to note that, as we should have expected, they relied on this interpretation of the scriptures. The term Qabalah had not then come into use, as the Oral Tradition had not at that time been committed to paper, as it has, in part, subsequently.

Philo, in his *De Vita Contemplativa*, which is the prime source of our knowledge of the Therapeuts, says: "The interpretation of the sacred scriptures is based upon undermeanings in the allegorical narratives; for these men look upon the whole of their law-code as being like a living thing, having for body the spoken commands, and for soul the unseen thought stored up in the words (in which the rational soul begins to contemplate things native to its own nature more than in anything else), the interpretation, as it were, in the mirror of the names, catching sight of the extraordinary beauties of the ideas contained in them, unwrapping and unrobing the symbols from them, and bringing to light the naked inner meanings."

Compare this with the following extracts from the *Zohar*:

Unhappy is he who regards the Law as a mere simple recital, or in the light of an ordinary discourse. . . . It is not thus; each word of the Law has a meaning and cloaks a mystery entirely sublime. The story of the Law is the vestment of the Law; unhappy he who mistakes the vestment for the Law itself. The wise attend not to the outer clothing of things, but to the body which it covers; the sages and servants of the Supreme King . . . are occupied only about the soul, which is the basis of the rest, which is the Law itself; so that in the future they will be prepared to contemplate the soul of this soul which breathes in the Law.

Origen on the same subject is worthy of note:

If it were necessary to lay emphasis on the letter of the Law, and to understand what is written therein after the manner of the people, I should blush to say aloud that it is God who has given us such laws,

In another place he admits frankly the distinction between the historical, moral and inner meanings, and compares them respectively to the body, soul and spirit.

Philo, of course, is reticent in what he has to tell us about his "Wisdom Lovers," as he calls them, and apart from this natural restriction imposed upon him, as a lay brother, he would not have been admitted to their more arcane and recondite teachings, or to a knowledge of their practices; but he intimates that the name of Therapeutæ indicates that "they profess an art of healing superior to that used in the cities, for that only heals bodies, whereas this heals souls." Also, he adds, "Because they have been schooled by Nature and sacred laws to serve That which is better than the Good, and purer than the One, and more ancient than the Monad."

In this connection we may well compare the *Book of the Holy Hierotheos*, from which I take the following extracts:

For when the Mind is accounted worthy of these things, it will not see by vision nor by form . . . for it is henceforth exalted in glorious and divine mystery to become above sight and form. . . . And henceforth it abandons even the name of Christ . . . and so neither loves nor desires to be brought near (the Father) . . . For lo, the very name of Love is a sign of distinction, for Love is not established by one but by two. . . . And then we will marvel at the mystery and say 'O the depth and the riches and the wisdom and the intellect, far above the designation of God-head, of the Perfect Mind that has been fulfilled. . . . Let us then put away Unification and speak of Commingling . . . (for) the designation of Commingling is proper for Minds that have become 'above Unification.' . . . We cannot see the distinctions of Minds when they have Commingling with the Good . . . (for) Mind is no longer Mind when it is commingled. . . . Everything becomes One Thing; for even God shall pass, and Christ shall be done away, and the Spirit shall be no more called the Spirit. . . . This is the limit of All and the end of Everything. . . . All from One and One from All. . . . Before the first Beginning God was not God, and, again, after the consummation of All He is not God.

This book is presumed, upon quite strong evidence, to have been originally written by Proklos, who was initiated into the Mysteries, but to have been subsequently overwritten by a Christian, who grafted upon it a Christian terminology foreign to the original. Making due allowance, however, for this difference in terms, it does not seem that the sense is in any way altered, or the logical sequence of the book destroyed.

With this quotation we may also well compare the following extracts from the fragment of the Great Announcement quoted by Hippolytus, and attributed by him to Simon Magus:

Of the Universal Æons there are two growths . . . springing from one Root. Of these the one . . . is the Great Power, the Universal Mind, Male; and the other . . . the Great Thought, Female . . . They unite and manifest the Middle Space . . . Air. In this is the second Father, who stands Male-Female like the pre-existing boundless power . . . from whom Thought first proceeded. . . . Yet was He (the Boundless) not first . . . for . . . only when He manifested Himself to Himself was there a second. Nor was he called Father before (Thought) called Him Father.

But, to return to our Therapeuts, Philo states that their aim was to arouse in themselves what he terms "that most indispensable of the senses. I mean not bodily sight, but that of the Soul, whereby truth and falsity are distinguished. . . . Let the race of Therapeutæ, being continually taught to see, aim at the vision of Reality, and pass by the Sun visible to sense."

To attain to these heights they gave up all worldly possessions, and dwelt in communities, living in the simplest of dwellings. And in each dwelling, as Philo says, "is a sacred place called a shrine or monastery, in which in solitude they performed the mysteries of the holy life, whereby knowledge and devotion grow together and are perfected."

He adds that at dawn and eventide they were accustomed to offer up prayers, while "the whole interval from dawn to sunset they devote to their exercises."

I need hardly emphasise these two words "mysteries" and "exercises," which, in the original, are in sufficiently close juxtaposition to draw one's attention.

Philo continues: "Taking the sacred writings, they spend their time in study, interpreting their ancestral code allegorically, for they think that the words of the literal meaning are symbols of a hidden nature, which is made plain only by the under-meaning." But with this point I have already dealt at sufficient length.

These devotees carried on the tradition of the Mystery Schools of greater antiquity over against the Neo-Platonic teachings later inculcated by Plotinus and Porphyry, who taught a system analogous to the later Persian scheme, teaching that the Overmind, the Universal Soul and Nature proceeded by emanation from the Absolute One, and that to this Absolute there might be attained, for brief periods, by philosophic discipline, contemplation and ecstasy, as Wilder puts it, the gnosis or intimate union. This is the great difference between Mysticism in its

wider sense, and the Theurgic or so-called Magical School; for this was a theory of impassiveness, and was discarded by the Hierophants, who laid it down that by the practice of the Theurgic Rites the Soul exalts itself over the Over-Mind, and becomes at one with the Absolute, *i.e.*, permanently at one.

Of these practices Iamblichos said, "It is not the concept that unites the Theurgic Priests to the Gods; else what is there to hinder those who pursue philosophic speculation contemplatively from having theurgic union to the Gods? Now . . . this is not the case. . . . It is the complete fulfilling of the Arcane performances, the carrying of them through in a manner worthy of the Gods and surpassing all conception, and likewise the power of the voiceless symbols which are perceived by the Gods alone, that establishes the Theurgic Union. Hence we do not affect these things by thinking."

Thomas Taylor says: "This Theurgy is doubtless the same as the Magic of Zoroaster, which was no Black Magic, but a peculiar form of worship."

And Plato calls Zoroastrian Magic "The Service of the Gods," while Psellus says, "Its function is to initiate or perfect the human soul by the power of materials here on earth, for the supreme faculty of the soul cannot by its own guidance aspire to the subliment institutions and to the comprehension of Divinity."

"O Mysteries truly sacred! O pure Light! At the light of the torches the veil that covers deity and heaven falls off. I am Holy now that I am initiated." Thus Clemens Alexandrinus. This Christian philosopher laboured to show that he was a true Gnostic, says Mead. The first three books of his lost work, *The Outlines*, bear a strong resemblance to the three stages of the Platonists; Purification, Initiation and Direct Vision; or, as Iamblichos classifies them: Coming to the Divinity, Assimilation into the likeness of the Divinity, and Perfection.

Now I have previously, herein, distinguished between the Essenes and the Therapeutæ by saying that the latter were Contemplatives, while the former were Practical, in which distinction I followed Philo. Nevertheless, I have subsequently and consistently emphasised the aspect of the Mysteries, Theurgy and so on, which are essentially practical. I ought, therefore, to make it clear what is to be understood by the Contemplative Life in the true sense of the term.

Proklos tells us that "the Perfective Rite leads the way as *muesis* or mystic initiation, and after that is the *epopteia* or beholding"; while Iamblichos, speaking of what the invocations accomplish, tells us that "by such a purpose, therefore, the Gods being gracious and propitious, give forth light abundantly to the Theurgists, both calling their souls upward into themselves . . . and accustoming them while they are still in the body to hold themselves aloof from corporeal things, and likewise to be led up to their own eternal and noetic First Cause. . . . From these performances . . . the soul reciprocates another life, is linked with another energy, and, rightly reviewing the matter, it seems to be not even a human energy, but the most blessed energy of the Gods. . . . The upward way through the invocations effects for the priests a purifying of the passions, a release from the conditions of generated life, and, likewise, a union to the Divine Cause. . . . (They) by no means, as the term seems to imply, (involve) an inclining of the mind of the Gods to human beings, but, on the contrary, as the truth itself will teach, the adapting of the human intelligence to the participating of the Gods, leading it upward to them and bringing it into accord. . . . (So that) the Rites performed by the Adept in superior knowledge bring them to the superior races, and attach them together by becoming assimilated."

This is the beholding or *epopteia* in its highest sense, of which the Holy Hierotheos says that, "To the Pure Mind belongs the power of seeing above and below . . . for the full account of the secret of the Pure Mind (is) without limit and embraces everything." Whence he says that he is speaking of the things he has seen, so that this becomes the True Contemplative Life.

We are thus led to the belief that the Telestic or Perfective Work which should bring this about was the object of the Therapeutæ, their methods being a form of the Theurgic Rites. They were true Mystics, therefore, in the sense of Aspirants to the Mysteries, having a definite goal in view, and a definite means of attaining thereto proposed for themselves.

THE DESTINY OF RELIGION

By WILLIAM LOFTUS HARE

I

ALMOST every historical religion has, at some period of its career, had to encounter opposition, or even persecution, from its competitors or from the civil power; and there have been times, as now, when Religion in general, as doctrine, practice or institution, has been challenged to its very core by scepticism and irreligion.

In meditating upon the destiny of religion I am not thinking of the continuance of the older forms of hostility to religions in general; for a persecuted cause, more often than not, gains fresh power of resistance to its foes. No, I think rather of the slow process which undermines the ancient fabric, disintegrates its foundations and threatens to precipitate its collapse. I think of Modern Science, and ask myself how long may it be before religion fades, like the fabric of a dream, before the revelations of the telescope, the microscope, the crucible and the calculus.

II

Discourses and books on astronomy have been numerous of late. Professor Eddington's *The Nature of the Physical World* has already been mentioned by me in these pages in the course of an article on "Eternal Recurrence," and I do not revert to it except to recall its abstruse and difficult style, which aggravated me to remonstrance. Not so Sir James Jeans' *The Universe Around Us*, which an un instructed person, familiar with plain English, can understand.

The learned author gives an excellent sketch of the history of astronomical knowledge, and reminds us that, as against the "flat earth theory" of primitive belief, Pythagoras and his successor taught the spherical form of the earth, its daily rotation on its axis, and its yearly journey round the sun. Then came the "dark ages" led by Aristotle and the Church, until the rebirth of astronomical knowledge by Copernicus, Kepler and Galileo. We passed from the geocentric belief to the heliocentric; and now we know the Sun to be but a small member of the stupendous

whirl of stars forming the Galactic System, commonly known as "The Milky Way."

Sir James Jeans explores the sky, the atom, time, the universe and the stars, and in the final chapter gives us his view on "Beginnings and Endings," which led me to compose this article.

III

We are told that "in the beginning" there was primæval chaos, a term which seems rather an inappropriate description of gaseous molecules distributed three yards apart. Condensations of this gas then occurred, and, following them, came rotating nebulæ, stars, binary systems and sub-systems, of which last our solar system is an example. There were added to the planets their satellites, like the Earth and the Moon we know so well.

The age of the universe, the stars, the Sun, the Earth and Life are given by Sir James Jeans in terms of years, and it is pleasant to have back again as old friends Time, Space, and Matter, since their rough treatment at the hands of the Einstein-Eddington school.

But the universe is "running down" like a clock; each body, from the galactic nebula to the little Moon, is radiating its energy into space, which process must, in a calculable number of million years, bring back primæval chaos. Meanwhile, accidents may happen; the Sun may side-slip off its present course, and drag us all into the void; the Moon may be destroyed through approaching too near the Earth; the Earth herself will certainly be frozen hard, and her mountains levelled to the plains.

Human life, after having conquered disease and, perhaps, even death itself, will, ironically, be annihilated with the rest of the universe by a slow, relentless process.

IV

This book will certainly be entered upon the *Index* at the Vatican. It penetrates the cosmos to its core, and finds no place for God or religion. The author spares our race for a time, but, by his description of the universe around us, has logically given religion notice to quit.

But what about *us*? Putting aside astronomy and its sister sciences, we may turn to psychology or the study of the Self.

Here is familiar ground, trodden daily, hourly, from which we cannot escape, which we know with an intimacy to which no instrument can add. And, with due respect to astronomy, the universe within us is as deep and rich in elements as the universe around us, though of entirely a different order.

Here then, is the crux of the argument : A material universe comes into existence and disappears by natural causes ; simultaneously, human beings, parts of this material universe, find themselves to be subjects of immaterial experiences ; they have an immense range of feelings and ideas, including all that is meant by worship in religion. A strange antinomy is presented to us, a law against law, a truth against truth ; how can we resolve it ? Are there two universes ?

v

I have been led to ask myself what systems of religion can stand against the astronomer's revelation. The ancient Vedânta would say that his story is the product of *avidya*, and his picture is *maya*, illusion. The Sâmkhya philosophy would admit the spontaneous revelation of the material universe and its dissolution, but it would claim a real existence, side by side and independent of it, for *purusha*, the soul. Jainism would accept, broadly, the rising and falling of a world in which there are beings who can, by will and by deeds, triumph over the cosmic process by an ethical one. Buddhism has no God, no creator or world-controller, and no soul for man ; its modernist form would approximate to Sir James Jeans' estimate of the outer world ; for the Buddha said :

" There will come a time, brothers, when the great world ocean will dry up, vanish and be no more. . . . There will come a time, brothers, when the mighty earth will be devoured by fire, perish and be no more. . . . "

But he formulated a system of life which always has been regarded as a religion. Of Western religions, including Christianity and Judaism—both professing doctrines of divine Providence—none could tolerate the ideas in our book. Of older religions, dead and gone, only the ethical half of Stoicism would find any agreement with it. Islam may utter *Kismet*, but it believes in God as Providence.

In a sentence : *I can find no one religious system, past or present, which could stand if Sir James Jeans has said the last word.*

VI

But is it conceivable that, as religious systems have risen and faded or changed from their original formulation, there may yet be a religion which shall adapt itself to this view of the universe around us? After all, the older religions *believed* themselves to be based on a correct knowledge of the nature of the physical world, and, so far, were consistent in their material and spiritual conceptions. What has happened is that the conceptions of the physical world have changed radically, but theology and eschatology have not yet been adapted to the new ideas. There is a risk that religion may be discredited before this necessary adaptation can take place. Men, on learning that they are in an unstable universe, will, in their haste, become pessimistic and irreligious immoralists; they will eat, drink cocktails, and have a good time while they may, knowing that to-morrow they die, and that the day after the world will be destroyed.

VII

For relief we may turn first to philosophy. It is even possible that the human mind—including that of the astronomer—is as yet so immature as to be incapable of grasping the ultimate reality, which presents to us so terrible a system of phenomena. As Kant believed, the human understanding, by its very nature and its historical evolution, is forced to interpret everything in terms of elements it inhabits: Time, Space, and Matter, the concepts of which are found unsatisfactory by those who probe them to the uttermost. The mind has seldom or never been plumbed to its depth, and only its shallow waters are navigated by the bulk of humanity. Why, then, should we quail before mere symbols of mathematics?

It may be that the Vedānta is right, and that its "higher knowledge" alone reveals the ultimate truth to the illuminated mind; it may be that the Sāṅkhya is right, and that the physical world is not really the seat of the soul as it appears to be; that the soul may attain to *viveka* or discrimination betwixt Spirit and Matter, and thus to liberation. It may be, as Plato thought (and as his disciple Lutoslawski maintains), that there is "a world of souls" independent of the physical universe, and using it only as a temporary abode. Jew, Christian and Moslem aforetime looked to the destruction of the world for the sins of men and the salvation of the righteous, living and entombed. Even

modern spiritualists seem to have something to say about the life apart from the body.

Admittedly, however, these theories have never been brought to the test of philosophical examination, and we are left at the mercy of materialistic science, in a state of intellectual unreadiness. When will a philosopher arise who can judge of the significance of all these curious religious hopes, who can set them in a bright light as clearly as Sir James Jeans illuminates the dark world for us?

VIII

In conclusion I point secondly to another means of release from the despair of materialism. I have just been reading a remarkable book by Don Cuthbert Butler, entitled *Western Mysticism*. It covers in outline the whole field of mystical experience from Plotinus to modern times, expounding especially the writings of Augustine, Gregory the Great, and Bernard of Clairvaux. The intellectual part of the work of these saintly men is remarkable, but could hardly survive the critical analysis to which it would be subject to-day, but the record of experience which they make is such that it provides a challenge to the deductions made from modern science.

Mystical experience of the highest order does not refute the conclusions of the astronomers; it claims to pierce the clouds that enshroud us and to reach the light of the spiritual sun that will survive when Sirius and Betelgeuse have reverted to primæval chaos. It provides, for the mystic at least, a satisfying certainty that, though this world may pass away, all that was done in it of good or evil has meaning and significance in relation to another kind of existence.

Indeed, it may yet be *known*, before the Great Day arrives, that Life is but a sojourn here and belongs to the Eternal. If, then, men will cling to religion itself rather than to "religious ideas," they may find safe anchorage in a stormy cosmos while its waves and billows of matter roll over them.

ANTI-CHRIST AND WORLD CHAOS

By "EL EROS"

(Through whom were transmitted *The Voice of Osiris*, and kindred messages.)

AS long ago as June 21st, 1925, I was given the following communication from a source which has never failed me. In view of the sinister developments of the present day, I consider it my duty to make it public.

"Many," said my Teacher, "are the trials which man doth call upon himself, many are the trials with which the world shall be beset. . . . The days are at hand when nation shall rise against nation, and class against class. The hordes of Satan are unleashed. Many of those evil ones of Lemuria and Atlantis are incarnate again to-day in Russia. Behold, they seek to envelop the earth with their hatred and their malice; they hate all that is beautiful, and scorn all those who aspire to evolve. They have raised their voices and declared that God is dead. Behold, they have closed the shrines of the Most High, and their faces have become an abomination before the Blessed Cosmos.

"Behold, great shall be the war which shall be waged by these incarnate fiends against evolving humanity. Your statesmen think they are well in hand and held helpless. I say unto you, do not underestimate their strength, for even as they are the incarnate instruments of the Black Forces, so are they exceeding cunning, and have much power.

"Behold, they have cried out for a world revolution. Yea. And why? I will tell you, my son. This is even a parallel to the time when Satan ordered the slaying of all those who were born male-female in Atlantis. His purpose then was to utterly stamp out all the Adamic teachers of Earth. To-day it is the same. For this monster would cut out the tongues of all those who are of the higher orders of life. They not only seek to slaughter in their own country, but also in the remaining countries of the world."

In the meantime, what are the other nations doing while Russia, the once great Empire, is being trampled in the dust by her self-appointed Dictators; and who is to blame for the present chaos?

I am afraid that the trouble in Russia to-day is primarily the fault of those who, when they had power, should have used it for good, and not to have abused it. Are the days of Soviet rule in Russia any worse than the time of Ivan the Terrible and such other of his brood who ruled that unhappy land? Did the Church then raise its voice and say, 'How dreadful!?' No, they did not. Again, have not the most awful atrocities been committed in the name of Jesus and of God by the Roman Church? Were not all who dared to raise a finger against papal power done to death in the most terrible ways in the days of the great Philip and in Italy itself, in the days of the Borgias and such like? To-day, the only difference seems to be that the Soviet commits crimes in the name of the State against Religion, and the past priesthods committed atrocities against the State and its subjects in the name of God.

Which is the more to blame? Surely the Church, for are they not condemned out of their own mouths by the commandment, 'Thou shalt not kill'? Surely, had they taught the people under their guidance sound teachings instead of unstable dogma, the present chaotic state, not only of Russia, but of the world, would never have manifested itself. The vast millions of the world have been priest-ridden for many centuries now, and in Russia are to be seen the first signs of the 'reaping of the harvest.'

The desire of the Church has ever been to teach that Man must reach salvation through its priests, and that Jesus died so that sinners might make a last-minute repentance and go to 'Heaven.'

How Jesus must wonder at what has happened to the simple gospel which He taught to His humble disciples! Caiaphas, mocking Him, said, 'He says He is the Son of God,' and accused Him of blasphemy against Jehovah. The priesthood of to-day call Him Christ, the Lord; in fact, God manifest upon Earth. Has it never occurred to these quarrelling theologians that they are both wrong? When Jesus said, 'Ye who have seen Me have seen the Father,' He did not mean that He was God. He meant that the Father-God was manifesting through Him, that those who followed His teaching could see the Father in Him and pursue the pathway of atonement.

Then again, "All these things shall ye do and greater," was the Master's way of saying that each one could attain to His standard of Spirituality and do the same things that He Himself

did. One thing Jesus never said was that Salvation could come only through the Churches. They do not wish individuals to realise that they are responsible for their own souls and that nobody else can do their work for them. Each person born into this planet is responsible for himself and himself only, and if he can raise himself to the realisation of Cosmic Truth, then he can help those who stumble to follow in his footsteps. It is the duty of each individual to seek Truth for himself, and the sooner this is realised by the Community at large, the sooner will the 'Utopian Age,' vainly striven after by Socialism, Communism and Sovietism, spontaneously dawn. Men will 'know God,' and will see the folly of their petty feuds and wars. They will begin to ask, 'Why am I born lowly?' or, 'Why am I born rich, and of parents of social standing?' They will realise that they themselves are the arbiters of their own destinies. The saying that 'knowledge is Power' has its spiritual as well as its material meaning.

The Churches had the greatest opportunity given to them that they will ever have during and immediately after the Great War.

They failed, and could not answer the many questions put to them at a time when all were faced with the possibility of violent and sudden physical death. Was this death eternal or was it purely the death of the spirit's physical house? The Church and its minions could give no definite answer. And, instead of seeking one, it was busy hurling abuse at those to whom the bereaved mother or wife turned in their desperate longing for the truth of this great question.

No! The Church did not answer it then, and it cannot answer it now. The most blatant failure of the Churches was their inability to agree over the revision of the prayer book. Can we for one moment imagine that an intelligent Infinity, or God, or whatever one may call Him, cares *how* the prayer book is worded? There are many far more vitally pressing humanitarian problems with which the Churches might concern themselves. When the orthodox Churches can claim more knowledge than they have at present and again find the straight and narrow path laid down by the founder of Christianity, then, and then only, can the battling hordes of evil be stemmed.

Russia to-day has drawn the greatest evil electro-magnetic force into its bosom, and it has become the modern Lemuria of evil. It strives at overthrowing all that is good, all that is clean, and all that is manly.

It has become a vast field of concentration against the entire earth. It must destroy or in the end be destroyed.

It is useless for the religious champions of the world to pray to God to save Russia or themselves. Let them rather seek the knowledge wherewith to carry out their mission, which is to teach God and all His world. Let them look back to the great prophet, Jesus, whom they profess to follow, and remember His words: 'A house divided against itself cannot stand, but must fall.' When Jesus spoke those words He was thinking of the future, He knew to a great extent what the priesthoods of the future would do with His teachings.

MARS

By LEO FRENCH

I worship the Might whose Name is Mars.
Conqueror, make of me a field for Thy conquests!
Devastate! Destroy! Triumph in Mine overthrow, and I
will glorify Thy Name.
Thy weapons and engines I invite—and welcome.
Slay me with Thy Sword!
Pierce me with Thy Spear!
Break me on Thy Wheel!
All these hast Thou done, yet hast Thou not left my Soul in
hell, nor suffered me to see corruption.
Thou alone knowest how much yet remains to be slain, pierced,
broken, before outworn vestures are destroyed, and all
that must be broken rent in pieces.
Take! Break! I give Thee all and praise the Destroyer.
Out of the wreck I rise.
Immortal One, who invitest me to mortal combat,
Thy Challenge I accept. I, a Mortal, rise, and wrestle with
my God.

THE RECANTATION
(King Arthur and the Sangrail)

By G. M. HORT

“ He bade Sir Bedivere bear him out of the ruinous chapel, into the open, that he might pass to another country—and a new life. . . .”

I

Bear me into the Open ! I
Am wounded, but I cannot die
Until this death-like place I leave,
This ruined shrine where spiders weave
And things in love with darkness creep
From shade to shade, from sleep to sleep.

II

Bear me into the Open ! I
Am wounded deep, yet dare not die
Till I have gone the Way they went—
Those men I blamed as malcontent !—
To Avalon ? The Vale of Rest ?—
Talk not of that ! I seek the Quest.

III

For now my spirit from it flings
The chains of lifelong hallowed things.
The Voice that calls me from the shore
(Long heard !) shall be denied no more ;
The Boat that waits beneath the moon
On the wide mere shall hold me soon

.

IV

Who'd see the Grail must turn away
From gods whom saner folk obey ;
Who'd touch the Grail must stoop and claim
His share in folly, loss and shame ;
Who'd have the Grail all else must quit
And, blindly, madly, follow It !—

.

To Avalon ? The Place of Rest ?
Aye ! For true rest is in the Quest !

OCCULT DISCIPLINE

By W. G. RAFFÉ

DISCIPLINE is defined in two ways : as a mode of life deliberately followed in order to bring about certain results ; or as a method of rule and control imposed on a man, usually with the aid of force, by some external authority. The distinction to be observed between these two varieties cuts far deeper than at first appears.

Discipline, as the way of the disciple, is of a vastly different character to the discipline imposed on the way of the soldier. They differ as light and darkness ; they compare as the light and the thing illuminated. For only in the type of discipline which arises and is controlled entirely from within, serene, undisturbed, progressing silently in resistless measure, do we find the environment in which the true powers of occult nature may rationally and safely be developed.

The military discipline imposed on the soldier, whether private or general, arises from the basic necessity of strict and *unthinking* obedience to be rendered to all orders from the appointed superior, no matter how absurd, or useless, or even revolting they may appear to the subject.* Such a man hands over the control of body and mind to another and external intelligence, regardless of whether it is in any real way superior to himself, regardless of the ultimate purpose to which his thoughtless service may be directed. Such a type of obedience has long been termed admirable, under the ethic of autocrats or oligarchs, who stand to gain, materially or even spiritually, by such unquestioned servitude.

What is the position of the occult student in this relation ? The question is subtle and difficult. In practice it is settled almost always by the student himself, as he comes to that grade of consciousness which realises the majesty of his indwelling Ego, in contradistinction to the comparative localised poverty of the personality. To those who have grasped adequately this distinction, we may then state that, broadly, those who are yet under the domination of the personality, *either their own or that of some other person*, are fit only for service in the ranks, to give and to render body and soul, all possessions and hopes to those who claim, with more or less justice, that *they* can show the Way. Those who have once realised the power of the Ego know very well, without the need

* " You must fire upon your own brothers if I so order you."—Reported order of the Kaiser Wilhelm II to his troops at Potsdam.

of any argument, that the continued and unthinking acceptance of authority of any kind is the greatest bar to occult progress.

It is necessary carefully to distinguish between law and authority. Knowledge of law bestows a certain authority, but only in power to handle laws and to secure the results which ability to balance them gives. It is possible for some persons to state certain facts, and even to secure that they shall happen. It is not possible for any person to secure and to maintain complete dominance over any other person without intermission or challenge. Such an attempt delays their advance, and is itself a breach of the great law of brotherhood.

The law of discipline acts in two natural phases and in two psychological phases. The former phases are the discipline imposed from without, and the discipline controlled from within; the serene formative power characteristic of creative art, as compared with the noisy ebullition of military effervescence in destruction. The psychological phases are those of the occultist and of the mystic; the way of affirmation, of *intellectual* grasp and study of hidden laws and their relations, as compared with the receptive devotional attitude of the mystic, rapt in contemplation rather than active in criticism, accepting selectively the softly beating rhythms of the finer forces of the unseen world, according to his own vibration and power of passive response.

To endeavour to align the path of the mystic with that of the soldier in the ranks would be to compare two quite different spiritual attitudes, for the soldier must be ever open to all orders. He has surrendered his right to any ethical judgment, either for himself or in relation to any persons whom he may know to suffer by his immediate action. The mystic is not properly open to orders, suggestions or communications; he is receptive only from above. He is a one-way channel. The soldier is an open channel, more liable to be flooded from below than filled from above. In fact, it would be a vain task to attempt the replenishing of any person of modern soldierly character; that is, the man who will fight and kill, utterly regardless of right and wrong. Such a man reduces his personality to that of mechanism, and, however "right" this may be esteemed by those who benefit, he is no more human, but only an animal.

All true occult discipline is directed finally towards the development and extension of consciousness, using that word in its largest meaning. The evolution of mind is a constant reflex and accompaniment of the involution of spirit in matter, at first

forming and separating the necessary *substans*, in terms both of form and of power in massive states ; then through successively finer methods of division and allocation to certain centres, the ultimate development of the kind of personalised individuality which we best know. There are, of course, many quite different types of individualisation, or centres in the mind world.

In the humanised realms of mind stuff, the individual repeats to a certain extent the racial growth in each person from birth to maturity and then to age. The nature of true occult discipline is the paradoxical one of stimulating the Ego to take and use its fullest freedom, and yet to devote this power willingly and knowingly to service rather than selfishness. Hence in the early days of a tribe its segregation is caused or followed by subjection to some more or less paternal or tyrannical authority. Laws are laid down, not to be amended or questioned, but to be obeyed. The best man then was he who best obeyed. This ingrained habit in the race still survives widely as a now largely meaningless (though not altogether useless) dogma of duty and patriotism. It is now of less value either to the individual or to the race at large, owing to the diversion from true racial aims to purposes imposed by limited classes or even individuals having temporary power, who greedily abuse those services to their own gains.

In much the same way, the young child is subjected to varying modes of discipline, some of them not normally recognised as such. It has the direct and gentle suasion of an intelligent and careful mother, or the crude and selfish behests of an incompetent parent, to meet. The child may meet at school the rule of a skilful teacher ; or a mere bureaucratic pedagogue may set it to stuffing facts and passing examinations. He is also disciplined by his brothers at home and by fellow pupils at school. If he is protected too much, he is unable to meet the discipline of events ; but from his earliest moment he cannot escape the discipline of natural law. Still less can he evade the penetrating laws of karma, since he is himself the vital expression of them as modified by his environment, interacting with his will. The fullness of occult discipline depends on a *conscious* acceptance of these facts ; upon a deliberate and willing inward obedience, where before there was a mere animal submission to external authority, from which no essential progress can be made.

The events of the school or family life subject a child to certain phases of discipline, as those of the world also dominate the awakening Ego. Both phases are preparatory to the more im-

portant stages, when, with conscious realisation, the individual moves about the world with a full purpose, causing as well as meeting events in a deliberate mode.

It is therefore distinctly harmful to the progress of occult students for them to be subjected to external authority for an instant longer than is absolutely essential. The minute that such an authority is questioned, not in passion but with reason, is the minute to cease to render thoughtless obedience. Henceforward the student is entitled to know why he is required to do or not to do certain things, and to obtain an explanation, so far as it is within his power to comprehend. Obviously, certain limitations of experience tend to prevent immediate realisation. A boy who has not mastered the rule of three cannot expect his knowledge of arithmetic to unveil to him the mysteries of algebra.

In some of the best-trained families, early development of will-power, even wilfulness, seem to make for trouble. We cannot stimulate thought without having to cope with the results of thought, including, first of all, results caused by immature and inexperienced thinking. Yet it is far better to have these, than to meet the tame docility of those who never venture to think, preferring to accept any statement, however absurd, so long as it comes, or pretends to come, from some blindly accepted authority. Only very small children will accept everything. Even quite young children will frequently challenge absurd or preposterous statements with a keen logic which unfortunately they lose as they grow. They are battered continuously by a host of "authorities" on all sorts of subjects, until they often accept, as adults, ideas through which a child could see.

Occult discipline is directed towards developing the power of discrimination, between falsity or delusion and actual facts or principles. Endless credulity is the sign not of occult training and power, but of sloth and superstition; the symbol of the parasite personality, which climbs rapidly all over its support rather than builds, by its own endeavour, a stem for itself.

In the development of mind, there are births and deaths as with more material forms, since each mind is a form which originates, grows, and finally decays, after its vitality has passed on. The food of the mind is ideas. A weak mind has them thrust in, and they pass out much the same, though distorted. A powerful mind rejects all it does not want, selects and absorbs those it chooses; and can, if it so desires, re-create them into almost entirely new forms as other ideas. Strongly receptive minds

can induce idea-germs to enter from higher planes—though only when the selective faculty is active and properly functioning—and can build around this nucleus a grosser form, capable of perception by other ordinary minds. In this manner inspiration comes for works of art or invention to the already disciplined mind, which has previously given a suitable home to the same type.

Minds are influenced successively by the family, the city and the nation within which they first develop. The true universal mind is thus last to develop. A mind can know its family only by getting outside its family range; can know its city only by experience of other cities; can understand its nation only by leaving and getting contact with other nationalities. There is a birth of mind psychically just as there is a birth of body physically; and not until the mind is born again and grown is any man free. To this end is occult discipline guided: as the discipline of the inner bodily instincts furnishes the unborn body with nourishment, so the psychic instincts supply other subtler matter, less completely specialised, but nevertheless partly biased or digested, for the growing mind of the child and race.

Occult discipline is in a large measure as automatic in act and response as the re-actions of natural law, for it is blended with and is in a certain sense part of karmic law. With the marked development of the Ego, the act of taking in hand one's own development causes changes in each way. Knowledge of the relations and reactions caused by natural law in physical things, is followed rapidly by access of power to use them, to move amidst them safely and easily. The same is true of the subtler psychic laws, where obedience obtains results more speedily with knowledge than without it. Thus, while no creature having form can pass above or out of the laws of form, yet by knowledge it is possible so to use them as to be virtually their master, which is the purpose of discipline.

Throughout we should never cease to contrast the type of discipline imposed by force from without with that type which grows by power from within; the discipline of greed and domination, compared with the true occult discipline of power and service. Often a hair's breadth alone separates them; often it is a matter of direction; but always it is possible to know them by their fruits, to recognise them by their demands. When the authority imposes discipline and conditions, or demands returns of any kind, whether of thanks or recognition or instant obedience to any sort of command, this may be known as the false discipline that leads only to subjection and never to true development.

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 TASHI LAMA AND LIVING BUDDHA

To the Editor of THE OCCULT REVIEW

SIR,—I note in the "Book Chat" column of your magazine for Jan.-Feb. a review of "Beasts, Men and Gods" by Ossendowski, in which you draw attention to the fact that the author "actually met the Tashi Lama, and describes him as a young man sadly addicted to drink. . . ."

On referring to the book in question I can find no account of the author having met or had anything to do with the *Tashi Lama* of Tibet. He does, however, describe at length having met the '*Living Buddha*' of Mongolia at Urga three times; in fact, he devotes a whole chapter to him, giving his full name and title, and on page 261 calls him the Emperor of Mongolia, the Living Buddha and Khan of Outer Mongolia.

The status of this figure in the Buddhist faith is totally different from that of the Tashi Lama of Tibet, and I must ask you to permit correction of a mistake which, in imputing drunkenness to the spiritual head of the Yellow (Gelugpa) or Reformed Order of Lamas, is an affront to Mahayana Buddhists, who regard him with great reverence.

The correction is, moreover, due to Ossendowski, to whom the mis-statement is inaccurately ascribed.

The seat of the Tashi Lama is at Tashi-lhum-po, near Tchigadze in Tibet, and His Holiness' Tibetan title is Panchen Rimpoché (Precious Gem of Wisdom). Many interesting accounts of the remarkable character and personality of the Tashi Lama have been given by several well-known authors and travellers, including Sven Hedin and Sir Charles Bell, who both met and knew him personally. Probably one of the best personal descriptions has been written by Sir Charles Bell, late British Political Representative in Tibet, in his book, *Tibet, Past and Present*:

Truly the Tashi Lama has a wonderful personality. Somewhat short in stature, with a fair and healthy complexion, the smile with which he regards you is touched with the quiet saintliness of one who prays and works for all mankind, but it is at the same time the smile of a friend who takes a personal and sympathetic interest in your own concerns. It is not surprising that he is loved by his people. It is good that there is such a man in Tibet; it is good that there are such men in the world.—(Page 84, *Tibet, Past and Present*.)

H. P. Blavatsky accords great occult significance to the incarnations of the Tashi Lama, and I find this recognised by Mrs. A. L. Cleather and Basil Crump in Editorial Notes and Comments of their

reprint of *The Voice of the Silence*, by H. P. Blavatsky, published in Peking, May 1927, and reviewed by you some time ago.

With regard to the 'Living Buddha' having indulged in drink which brought on blindness, I notice that Ossendowski himself says on p. 274 that the "personality of the Living Buddha is double, just as everything in Lamaism is double"—this may suggest to some that the personality described by the author may be a mask or substitute for the real incarnation.

Further information upon the Lamaic Hierarchy of Living Buddhas can be found in H. P. Blavatsky's *A Modern Panarion*, under the head of "Lamas and Druses."

Finally, I would draw attention to the fact that the Tashi Lama only left Tibet on a special mission to China and Mongolia in 1924, whereas Ossendowski's travels in Mongolia took place in 1920-21, and he met the Living Buddha at Urga during this period, when the Tashi Lama was still at Tchigadze.

Yours truly,

H. WYLLIE.

[A communication from the writer of "Book Chat," apologising for the error in confusing the Tashi Lama with the "Living Buddha of Urga," has already appeared in these columns. It seems, however, in view of the interesting information in this connection embodied in the present letter, desirable to find space for its inclusion in our Correspondence Columns.—ED.]

ASTRAL PROJECTION

To the Editor of THE OCCULT REVIEW

SIR,—In the past, from time to time, I unconsciously projected the astral body and could see in the Astral. Some months ago I purchased Muldoon's book on *Astral Projection*. I now try to project the astral, apparently without result; yet part of me, i.e., the face, has been seen by a friend on more than one occasion at the time of the experiment, yet I remember nothing! Can any reader tell me why?

Yours truly,

GERALD BRADBURY.

THE DATE OF THE GREAT PYRAMID

To the Editor of THE OCCULT REVIEW

SIR,—I have just read Mr. Palmer's article on the above. I write from memory, but I believe the Brotherhood of Light place the date of the erection of the Great Pyramid close on 20,000 years B.C., that being the time when the earth's obliquity corresponded with the angle of the descending passage.

Yours faithfully,

NEMO.

ASTRAL PROJECTION

To the Editor of THE OCCULT REVIEW

SIR,—Some time back I found myself outside my body, looking at it. I then wished to know how one got out and in, etc. Then one night I found myself out, and saw my Astral come out, gather itself together, hover over the physical, and float out of the room through the closed window. I (my mental, I suppose) then joined it and seemed to feel a friend was waiting for me. We rose high, and soared all over the town, entered a door, and went through the rooms. Then I said, "Why, this is my house," and laughed myself awake. A friend had told me getting out of and into the body was painful; this I did not and could not believe, and I fancy the experience was to satisfy myself. I have not done it again consciously.

I should very much like to know if this is a usual experience.

Yours truly,

A. R. D.

EL DUD AND ELOHIM

To the Editor of THE OCCULT REVIEW

SIR,—Captain MacHuisdean has done Truth a noble service in exposing some of the spiritual and terrestrial creeping Judases. Jesus definitely stated of Elijah or John the Baptist that no man born of woman was greater than he—Jesus Himself being beyond any human comparison. Any antique godling who would collect dupes to-day must now of necessity bow before Elias or Elijah or John the Baptist, and how much more before the Lord Jesus Christ? In the Hebrew script of Genesis the Supreme Godhead is 3,141,600 or THEM. This is the TRINITY and the Eternal Priest, the King of Righteousness and the Prince of Peace. Therefore a mere 314.16 is some long way off being one of THEM. It seems as if the Man of Sin is being revealed at last.

Yours very sincerely,

ISAAC FAIR.

CHRIST AND RUSSIA

To the Editor of THE OCCULT REVIEW

SIR,—It may interest many of your readers, in view of current developments in Russia, to note that as far back as the summer of 1926 the words of the Rev. Walter Wynne were quoted in the Editorial Notes as follows: "Russia is making and will make a final determined effort to clear God and His Son out of the world. . . ." This is precisely what is taking place in that country, and which, there is strong reason to believe, she will exert every effort to bring about wherever Christ is worshipped.

Very truly yours,

S. L.

PERIODICAL LITERATURE

It has been pointed out long ago that, a little prior to the date of the Rochester Knockings, the doctrine of Spiritism concerning life on the other side and the Summerland had been presented at full length in the *Principles of Nature*, delivered by Andrew Jackson Davis, in what was called at that period the magnetic state, otherwise the induced trance of Mesmerism, and that Spiritistic messages through several succeeding decades were so much evidence at their value of the alleged "Divine Revelations" in that remarkable work. Mr. Stanley de Brath, writing recently in *LIGHT*, has suggested that "the usual descriptions of Summerland," which came then and still continue to emanate from psychic sources, are to be regarded as "figurative," the reason being that our language is "based on material realities" and that spirit messages, of necessity using that language, of necessity also speak in the terms of our present physical environment. It is in this sense that they are figurative—figurative, that is to say, of "conditions that we do not understand," and of a "higher Reality than the natural and material." It must be so, on the hypothesis that there is valid communication from another realm of life which is not embodied in our terrestrial sense. But there arises irresistibly a further question as to the worth, under any circumstances, of communications which reach us through such veils, seeing that we have—and can have, apparently—no key of the figuration. We may invoke the doctrine of correspondences—Hermetic, Kabbalistic, Swedenborgian, and what not—but its authenticity remains open. "We do not understand" is like a knell of the whole subject, and there the matter rests. Spiritism may continue on rare or frequent occasions to bring us proofs of identity, but it can have no "Divine Revelation" and is no "Voice to Mankind"—in Davis terminology—on the state of the "hither hereafter." The position thus indicated offers some further views on the distinction between Spiritism and Spiritualism which is discussed elsewhere in *LIGHT*. It appears that *THE HARBINGER OF LIGHT*—being the title of a time-immemorial psychic journal—has gone astray on this distinction, and has identified Spiritism with fortune-telling. On the other hand, our London contemporary takes it to cover psychic investigations apart from "moral purpose" but recognising "spirit agencies." It is proposed further that Spiritualism "deals with the same subject, but on the grounds of religion or philosophy." *LIGHT* dwells also on the error of "confusing the two terms, and using them interchangeably as denoting the same thing." Spiritism, however, is a word of French origin, and has been used to embrace all sides of its subject from the days of Allan Kardec. For a considerable period it has been held, furthermore, as synonymous with its alternative by *LA REVUE SPIRITE*, which is described as a *Journal*

d'Études Psychologiques et de Spiritualisme Expérimental. There was an earlier time when the French School confined Spiritualism to the higher philosophical and religious side of the subject. But if all communications from the beyond are couched inevitably in figurative language, the key of which is wanting, and if the conditions of disembodied life are beyond understanding, there is no philosophy of the subject possible—so it seems to us—and there is no religious side. It would follow also to our thinking that Spiritism is the proper descriptive word to represent psychical experiments for communion with departed souls who are intelligible only on things of the world about us.

THE NEW YORK ASTROLOGER has issued the first number of its second volume, with a portrait of the editor, Mrs. Elizabeth Aldrich, whose quarterly notes bear witness to her living convictions and are written otherwise with a certain force and brightness. She presents also the inevitable predictions for 1930, and, did time an opportunity serve, it might prove instructive to compare them with other speculations on the immediate future which have appeared already in several astrological publications. We are diverted on our own part by "The Days and the Aspects," a complication which offers to those who can suffer it an account of every quarter, from day to day. We are left wondering as to those dates, if any, on which it is not desirable to "avoid all liquid poisons" and on which we can lay ourselves open with impunity "to any treachery." . . . The JOURNAL OF THE NATIONAL ASTROLOGICAL ASSOCIATION appears at Los Angeles, and is also a recent venture. It presents the report of a Congress held by the Society to which it belongs. Among its other contents the subject of Astro-Diagnosis and its value to the medical profession is unfolded in the latest issue. There are papers also on the ductless glands and on so-called Apparent Time. . . . The BULLETIN of the Astrological Society of France is a minute publication, but of some bibliographical consequence, giving notes of articles on its subject in the French periodical Press, and reviews of books on Astrology in various languages. . . .

L'ASTROSOPHIE has a memorial notice of Sepharial, affirming that his loss is irreparable for the astrological world. The issue is notable throughout, within its own measures, and, to summarise its point of view broadly on the speculative side, an editorial study may be cited respecting three branches of its subject: (1) Exoteric Astrology, occupied with occurrences under stellar influences; (2) Esoteric Astrology, concerned with the kind of influence which comes from the stars; and (3) Occult Astrology, the consideration of which passes beyond the stars. This is the highest of the triad, and is a species of Astrology Theosophised, which surveys worlds invisible and investigates not only the auras of planets but the past and future lives of those who dwell beneath them. The text-books of this science are not quoted, nor is

the reason far to seek; and those who would proceed in the subject are left to their own devices. We conclude that Occult Astrology is like the showing of a vision, or at least that its observatory is "built beyond mortal thought, far in the unapparent." . . . There is also THE SEER, a companion journal published in English at Carthage and now in its second issue. There are articles on fulfilled predictions, Astrology and Democracy, the Spiral Curve in Nature and so forth. Like its original and prototype, THE SEER is by no means confined to the study of the stars, having papers on materialisations, bewitchments, the psychic gifts of savages, etc. A complete Tarot system, which appeared in L'ASTROSOPHIE, is in course of translation, and is of interest from a divinatory standpoint; but we invite the editor to remember that *arcanum* is a neuter noun with *arcana* for its plural. The recurring *arcanae* as a rendering of the French *arcanes* is not a little ridiculous.

M. Ernest Bozzano, M. Gaston Luce, and other contributors to LA REVUE SPIRITE have continued from month to month, and have now finished their several suggestive studies (1) on the literature of automatic writing; (2) on the points of correspondence between Greek thought at its highest, that of Christology from Clement of Alexandria to Dante, and that of Modern Spiritism in the school of Allan Kardec; and (3) on the nature of thought and its forms, from which it is concluded that the prototype or true model of material things abides in the unseen and must be sought therein. M. Henri Azam, on the other hand, began his consideration of the Creative Word and the meaning of Human Evolution so far back as 1928, and has not yet reached a term. He is dealing at the moment with problems of time and space. . . . EUDIA is now in its fifth volume, with M. Henri Durville to the front as usual. He has been studying the problem of consciousness, and ends with an appeal for the development of our sub-conscious faculties, affirming that their messages can be heard in the silence of the physical part, that the spirit can spread wings therein, can behold the harmony of creation and share in the concert of the spheres. The suggested excursion would seem, however, to be more accurately in a super-conscious region of our being. . . . PSYCHICA has opened its columns to a debate on the old question whether occult practices may induce mental alienation, various medical authorities presenting their views successively. They are not in agreement with one another, and those who are acquainted at first hand with the practices—especially in the realm of Spiritism, incline to other conclusions than do those whom they regard as still in the preparatory classes, without adequate ground for the expression of authentic opinion. There is at the same time a general and natural agreement that a perfectly equilibrated nervous system is essential to safe experiment. . . . LE CHARIOT is another periodical which takes thought upon the subject of Astral Medicine, looking at the problem for the moment from the standpoint of alleged zodiacal influences. An article on the Sabbath of Sorcerers suggests that at one period—that is to say, in the early Christian cen-

turies—it was the veil of a secret religion at war with the established cultus, and that it degenerated subsequently into Witchcraft and Diabolical Magic. Alfred Maury, who wrote on occult subjects in the mid-nineteenth century, is cited for the persistence of Pagan Rites through Christian ages, but there is more evidence to the purpose, at its value, in a curious monograph of Leland, who deals with such survivals in Italy. There is more to be done on this subject, but real research is difficult. Meanwhile the writer in *LE CHARIOT* promises—it is to be presumed, derisively—that if anyone would go to the Sabbath at the present day he will tell them how it can be done in some future article.

There are excellent things as usual in the Sydney *FEDERAL INDEPENDENT*, which explicitly and implicitly is looking for the Kingdom of Christ the Spirit in all its pages. We may not feel too certain about its rather nebulous Christian Socialism, while some of its strictures on Theologians and Churches may seem to us a little crass occasionally; but it has the ring of sincerity everywhere, and is not of the money-changers, either in the House of Representatives or the Temple of God. Mr. V. E. Cromer's discourses on practical Christian Mysticism count among its best things, whatever we may feel about Aquarian Ages and Gospels, or on Advents in the air and clouds. . . . The passing of Colonel Olcott took place in the month of February 1907, and is commemorated in the second issue of *THE THEOSOPHIST* of Hollywood by a memorial notice on the part of Mrs. Hotchener, who was present, and has moving things to tell us of his humour and solicitous kindness, his courage and faith amidst suffering, above all his "anxiety not to leave this life without righting every possible wrong of which he felt he might have been the cause." Mrs. Besant tells us that "every World Teacher has charge of the religions of the world," and so contributes another element of comedy to the position of her quondam protégé, Mr. Krishnamurti. There is a crumb of consolation, however: one cannot imagine that he will do much harm as the power behind the Pope or a leavening spirit at Canterbury. He may count only at the end as part of that "something not ourselves" which makes for silliness. . . . The new issues include *IMMORTALITY AND SURVIVAL*, a monthly magazine published in London and printed creditably on good paper. As the title suggests, it is devoted to Spiritualism; but the editorial notes, which are relegated to the last pages, say nothing as to purpose or programme. It appears to be a private enterprise. Mr. Hannen Swaffer offers a challenge to the medical profession on the subject of the cancer scourge and what is called the Cardigan Cure, connected with the name of Mr. Rees Evans, whose herbal treatment has been practised, we are assured, for nearly forty years with conspicuous success. Mr. Swaffer testifies to the claim on the basis of first-hand knowledge, for he is acquainted with "a score of people" who have been "treated and cured." The intent of the challenge is to enforce official investigation.

TOPICAL BREVITIES

THE B.B.C. "Ban on Spiritualism" has naturally aroused keen resentment among the thousands to whom it is a veritable religion, a "new revelation." The narrowly conventional grooves in which the minds of the broadcasting authorities move hamper not only propaganda on behalf of Spiritualism, but even the discussion of such purely philosophical conceptions as reincarnation and the law of karma, both of which topics, judging from information to hand, seem to have been placed on their *Index Expurgatorius*.

STIGMATISATION, a comparatively rare phenomenon, is being investigated, according to the German paper, *Wahres Leben*, in the case of "Hedwig C.," at Halle. Under the most rigorous test-conditions the sensitive "fell into trance, and the blood commenced to flow from the nose and eyes, the pupils of the latter being filmed by the effusion."

PHOSPHORESCENCE of physical objects in the vicinity of the medium is another manifestation seldom recorded. Under the mediumship of a Riga sensitive, Madame Ideler, fountain-pens, watches, and similar small articles become luminous and float about the circle.

PARALYSED for eight years, and his case pronounced incurable, a German boy of twelve surprised his parents by asking for his clothes, as he intended to get up. In a vision, a Figure, whom he took to be Christ, told him that he was about to be restored to health. *Der Vortraempfer d' Hochtedt*, in which the case is recorded, says that, in order to humour the invalid, his clothes were brought, when, to the astonishment of all, the sufferer put them on and walked without any difficulty. A vast field of research lies unexplored in these cases of irruption from the super-conscious planes. Here, and in similar cases of "miraculous" healing, no long-sustained course of "spirit treatment" is necessary to effect a cure, which occurs, apparently, spontaneously and instantly.

MRS. TINGLEY'S SUCCESSOR, Dr. de Purucker, has taken up his new duties with an energy which augurs well for the future of the Point Loma movement. *Lucifer, the Light-Bearer*, is the title of a new magazine in which it is proposed to begin an entirely new translation of the *Gita* by Dr. de Purucker, along with the well-known commentaries by W. Q. Judge. The magazine will be the official organ of the H. P. Blavatsky and W. Q. Judge Clubs of the Point Loma Society.

THE TRUTH ABOUT LEADBEATER, up to the time of going to press, remains shrouded in mystery. According to a radiogram received by Dr. Stokes, of Washington, D.C., the rumoured "collapse" is characterised as "mental." The current number of the official *News and Notes*, however, refers to C. W. L. as being "in wonderful health and spirits, body vigorous, mind as alert and keen as a young boy's."

NEW THEOSOPHICAL HEADQUARTERS for English T. S., have been located at 45, Lancaster Gate, London, W.2 (ground floor, first floor, and part of No. 46). The transfer took place in March last from Bedford Square. This address is within a minute or two of Bayswater Road and several 'bus routes, and of the Central London Tube Station. It is also within a short distance of Paddington (G.W.Ry.), and the Met. Hyde Park and Kensington Gardens are close by. It will thus be seen that the situation of the new Headquarters is very accessible.

KABUL AND CENTRAL AMERICA, according to the *Gazette des Beaux Arts*, have been proved to be connected by a link established by a party of Buddhist monks and Nestorians who went to Mexico in the fifth century A.D., and left distinct Asiatic marks behind them, including sculptures of the elephant, unknown in America within historical times.

THE ANGELS OF MONS have once again been the subject of reference in the Press. An American journalist of vivid imagination showed how the "phantoms" were projected from a cinematograph in an aeroplane on to the smoke-clouds hovering over the field of battle. Intended to scare, they acted as an unexpected source of inspiration! It is a pity that the military authority alleged as responsible for the "stunt" could not be traced! Was he also part of the journalist's imagination?

THE HEAD TEMPLE OF LIGHT is in debt. In another column we publish an urgent appeal for funds. Mr. W. Harold Speer founded the first Temple nearly four and a half years ago, soon after his only daughter, "Edie," passed over. During that time he has devoted practically the whole of his time to the work, not only without remuneration, but by drawing upon his own slender savings to keep the flag flying. Mr. Speer is editor of the *Temple of Light Gazette*, and President of the Christian Spiritualists' Federation. His books, of which "Edie" was the first, are well known to many of our readers, and it is to be hoped that his appeal may meet with a generous response.

DAVID GOW, in one of his spirited pars in *Light* (Feb. 15), writes: "Einstein says there is a Fourth Dimension, and that it is Time. But another authority tells us that the Fourth Dimension is a condition in which a knot can be tied on an endless cord or an object taken out of a closed box without opening it, so it is not clear exactly what Time has to do with it. It needs a colossal brain to understand these matters. Meantime it is interesting to observe that some great mathematicians have been able to deduce immortality from mathematics. And not for the first time. Proclus, the Greek mathematician, arrived at the same result many centuries ago. When the mathematicians agree with the mystics and they in turn are supported by the facts, our case seems (to put it mildly) reasonably strong"—observations the truth of which is enhanced, rather than diminished, by the genial levity so characteristic of their author.

BOOK CHAT

(It is our intention to include from time to time, as circumstances may warrant, a short causerie on books of interest to occultists and mystics generally. This feature will be entirely independent of the book reviews which appear regularly from month to month, and will not be confined only to current publications. Much information of absorbing interest may be found in volumes in which, in the ordinary way, it would never occur to the student to look for it.—Ed.)

THERE is a growing tendency among occultists at the present time to look to Western sources for their inspiration, and to seek in the tradition of the old gods of their own race not only for light but for contacts.

The Books of Fiona Mcleod have taken their place among the minor classics of the English language on account of their literary beauty ; but for occultists they have an additional value, in that they are a storehouse of information concerning the ancient faith of the Kelts. Many of the stories deal with the relations of humans with non-humans, and are extremely interesting studies in supernormal psychology, and not without practical interest for the experimenter in occult matters.

The Blessing of Pan, by Lord Dunsany, a book of great charm, gives much insight into the psychology of the temperament that seeks communion with the old Gods, or, in the words of the Freudians, to break down the barrier of the censor and bring the subconscious self to the surface.

Lolly Willows, by Miss Warner, has a similar viewpoint, and tells the story of a mild little spinster, who broke through her repressions and inhibitions under the influence of the beech-woods of the Chilterns and the folk-dances performed there, which were really the survivals of old rites. Among other delightful doings, she invoked the Devil, and liked him very much. The whole book is the quaintest of fantasies, but true in psychology.

Witchwood, by John Buchan, deals with the darker side of the same fantasy, telling of the cult of Pan among the stern Covenanters of the Scottish Lowlands, showing what happens when the subconscious upthrust surges against strong repressions.

All these books are of interest, apart from their delightful quality as tales, for they reveal a most significant aspect of psychology.

There are a number of other books, in addition to novels, which tell us something about the cult of the old gods, if we can read between the lines. One of the most significant of these is *The Green Roads of England*, by Hipsley Cox, wherein is worked out a theory respecting an archaic civilisation in England, of whom the tribes found by the Romans were the aftermath. Mr. Hipsley Cox shows by his maps that a net-

work of pre-Roman roads covered the southern half of our island, and that this network had for its focus the important temple of Avebury.

A more recent book, *Downland Man*, by Massingham, throws much additional light on the same subject, and is of the greatest interest to the student of occultism, who is feeling his way towards contact with the old Gods of his own race.

The Stones of Stonehenge, by Stone, is also of great interest, and throws much light on the nature of this great sun-temple and the manner in which it was constructed.

Neolithic Dewponds and Cattle-ways, by Hubbard, while not dealing explicitly with the occult, is a most fascinating book which enables us to visualise the primæval life in these islands.

Morag the Seal, by Brodie Innes, was a novel well known in its day, but the present generation of occultists do not seem to be familiar with it. The story is of the western coast of Scotland, and the curious experiences of a girl who is a natural born-witch ; it is not only a delightful story, but an interesting study of Keltic psychism, a legacy from the worship of the old Gods.

Marjory Bowen's *Five Winds* has also for its motive the heritage left behind by the old gods, but in this case it is sinister and destructive.

Another curious book is *The Last Devil*, by Toksvig. Although the story is of the ancient worship in the Basque country, and therefore is, strictly speaking, outside the scope of this article, it throws so much light on the witch-cult that it may well be read in conjunction with the books already mentioned.

Margaret Murray's book on *The Witch-cult in Western Europe* is exceedingly illuminating, and she holds the opinion that the witch-cult is the degraded relic of the worship of the old Gods. Olivier's *Analysis of Magic and Witchcraft* is also valuable in this respect.

Finally, if these books are read in conjunction with Spence's books on Atlantis, and especially his *Atlantis in Britain*, a very interesting synthesis will emerge ; for may not the old gods be the gods of Atlantis, and the earthworks and Standing Stones described by Hipsley Cox and Massingham, the remains of the Atlantean civilisation as developed in its colony of the Tin Islands—our Britain ?

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SEVEN MINUTES IN ETERNITY ; WITH THEIR AFTERMATH. By William Dudley Pelley. New York: Robert Collier (The American Magazine). 599, Fifth Avenue.

"CALL it what you will. Whatever it is—and where—that human entities go after being released from physical limitations, I had gone there that night." So says W. D. Pelley, and with the wonderful account of that journey and its aftermath before us, we are as convinced of the truth of this statement as is the writer himself.

In his absorbingly interesting account he tells us how all unexpectedly he was projected (if you will) into a Hyper-Dimensional state where he "was conscious of a beauty and loveliness of environment that surpass chronicling on paper," and where he was welcomed by friendly persons, who cast curiously amused glances at him and whose kindness and courtesy quite overwhelmed him. "Think of all the saintly, attractive, magnetic folk you know, imagine them constituting the whole social world . . . and the whole of life permeated with an ecstatic harmony as universal as air, and you get an idea of my reflections in those moments." But space forbids much quoting. Nothing, he tells us, happened to him that night that has not happened to hundreds of other people, only very rarely do they talk about it. We strongly advise all persons who can to read this little book—they will then realise for themselves why we emphatically state that it is true, and why the writer himself knows that it is. We would specially draw attention to page 36: "The result of Mr. Pelley's experience has been a complete transformation of his life on all three planes, and this statement is the testimony of all who know him. He is a changed man. The super-sensitive powers which were awakened in him by those on the other side have persisted in uninterrupted sequence ever since," and he is now "able to tune in on the minds and voices of those in another dimension of being." "I can," he says, proffer questions and get sensible and oftimes invaluable answers. I have taken down 10,000-word lectures on abstruse aspects of science, cosmology and metallurgy. I should already be the wisest man on earth if I could be credited with fabricating this material from my own sub-conscious mind." The writer affirms that when any of us has arrived at that eagerness to serve which he felt, a similar dispensation will occur, but first we must get rid of our dogmas, theological inhibitions and inferiority complexes. The fact that the great majority of those persons who from time to time enter other planes report similar details, suggests that "here is a field which Science may well look over to its credit." In his book, *Golden Rubbish*, Mr. Pelley tells us how to develop our hidden powers and so prove for ourselves the existence of these truths. As a final word he adds, "Infinite patience is the key which unlocks the door of Earnest Seeking to the Great Beyond of All knowledge." Completing the book is a concise account of the author's life and work, and as frontispiece is an excellent portrait of Mr. Pelley.

ETHEL ARCHER,

THE FAITH OF THE FUTURE. By James Henry Tuckwell. London: Methuen and Co. Price 5s. net.

THIS volume of the "Faiths" series, edited by Professor L. P. Jacks, makes a fitting conclusion to a notable and valuable collection of representations of the various creeds.

Mr. Tuckwell is judge rather than advocate. He passes in review Catholicism—Roman and Anglican—the Four Gospels, Unitarianism, the Question of Authority, Mind-Cure, New Thought, and Spiritualism. His conclusion may be summarised—inadequately, of course—as follows: The Christianity of the Churches, which is Pauline Christianity, is not a new thing, but has historical continuity with pre-Christian Orphic cults and mystery religions of various sorts. All these are attempts to establish communication with deity by objective means such as sacraments. We are now discovering the Divinity within, as indeed the Stoics and Platonists did, but we have the advantage of ordered scientific knowledge. This knowledge, external and internal, will form the basis of the faith of the future.

Mr. Tuckwell aims at showing the possibility of a religion that is based on knowledge and reason so completely that there is no need for authority. It is to be in complete harmony with science; a cosmic faith grounded on the known structure of the universe and on the spiritual nature of ultimate Reality. But it is to take in all knowledge, not merely that of the chemist and physicist. It must include psychical knowledge, and the author accepts the findings of William James, F. W. H. Myers, and the Society for Psychical Research. With these results he associates mind-cure and the Vitalism of Dr. Hans Driesch, the three together forming a refutation of materialism. From these three he draws the argument for an interpretation of life based on an Aristotelian entelechy, a guiding principle which works through individuals and, on the larger scale, through the whole universe. This divine Principle acts with purpose, directing energy towards ends. Mr. Tuckwell's doctrine is a philosophical pantheism which, however, provides for individual survival and progress.

We need, from time to time, amid the jar of sects and in face of intolerant dogmatism, some statement of how the Universe looks when surveyed by a competent, calm, and unprejudiced observer; a man who, like Goethe, has "swallowed all formulas"—who can see through wrappings to reality, so far as that may be. Such a statement this book supplies, and we hope it will be widely read and studied.

J. ARTHUR HILL.

REINCARNATION. By Dr. Gustave Geley, with an introduction by Gabriel Gobron. Translated from the French by Ethel Archer. Pp. 60. London: Rider & Co. 1s. net.

THIS little book should certainly be studied by all those to whom this subject is of interest. It is a masterpiece of condensation, and a clear exposition of a particular point of view; but much of it is highly controversial, and will find antagonists even among believers in reincarnation. It is in the stimulus thus given to discussion that we conceive its chief value to lie,

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STRENGTH OF THE SPIRIT. By Leonora Eyles. London: Constable & Co., Ltd. Price 7s. 6d.

THIS is a story dealing with obsession and the darker side of spiritualistic phenomena. The tale is well told, and grips the reader from the first, although perhaps the authoress has erred on the side of too much realism. The story centres round Adrian Flail, editor of a well-known London daily, a man of great charm and strength of character, who is threatened with possession by a powerful evil entity. As to the heroine, though possessing many good qualities she is not an attractive character, although towards the end of the book she becomes almost likeable. She learns through experience, which lessens her most unpleasant egotism. The character of Andimovitch, the mediumistic philanderer, is cleverly drawn. A quite detestable person, but possessed of unusual magnetism, he fascinates the heroine. She, though already the mother of one illegitimate child, is prepared to have another by him, but for the intervention of fate. The description of the astral plane where she meets her lost child is absolutely convincing, and though bigots and materialists may call it "dreaming," those who have had such experiences can afford to smile. That persons who admit their complete ignorance of these matters should yet dare to lay down the law concerning them and say what has, or has not happened, is, to say the least of it, puzzling.

In pointing out the dangers which may accrue to foolish women from unscrupulous mediums, Mrs. Eyles has done a good work, but the greatest usefulness of her work is the correct manner in which she has described the super-sensuous planes, thereby annulling for many the fear of death. Readers of THE OCCULT REVIEW will readily realise the truth of this statement.

ETHEL ARCHER.

ASIA MYSTERIOSA. L'ORACLE DE FORCE ASTRALE, COMME MOYEN DE COMMUNICATION AVEC "LES PETITES LUMIÈRES D'ORIENT." By Zam Bhotiva. Preceded by a preface by F. Divoire, and studies by Maurice Magre and J. Marques-Rivière. Paris: Dorbon-Ainé. Price 18 francs.

THE author is concerned to show the *modus operandi* of astral force, especially as a method for communication. His eight chapters, introduced with suitable commentaries by his friends, discuss this work from the point of view of polarisation. The results he gives are fortified by a system of numerology which features first a set of four nines, one at each end of a simple equal-armed cross; and latterly in a set of six "threes" placed in a triangle. The author states: 3 = Spirit; 33 = Spirit and Astral; and 333 = Spirit, Astral and Matter. He finds these symbols in connection with the oracles of the Cumean sybil, and gives certain answers to questions he asked by his method, thereafter proceeding to discuss the replies. Some of them concern the masters, kings or rulers of the world; and M. Bhotiva offers this information for our benefit. The book will interest the kabbalists and numerologists. He has originated a society, "The Polars," in which, although he "cannot transcribe the twelve articles of its Statutes owing to their esoteric character," he avers that "an important esoteric rôle is confided to women," probably on lines similar to those of the bygone sybils.

W. G. R.

THE PATHWAY OF BLESSEDNESS. By Henry Victor Morgan. Chichester: Henry Thomas Hamblin. Wholesale Trade Agents: L. N. Fowler & Co., London, E.C.4. Price 1s. 6d. net.

In a Foreword to the present work, which would make an appropriate Easter gift, Mr. Richard Whitwell wisely says -

When we set out in quest of the Truth, from that moment Truth, or shall we say Life, begins to test us. It is a process of sifting. There is an apparent opposition arising out of everything, till we attain a certain view-point. Jesus knew that, and hence the beatitudes, with their divine cheer to us on our way.

The keynote of the book is spiritual Healing in the truest sense: When there is Peace in the Soul, all will be well. . . .

The author, Mr. H. V. Morgan, takes as a practical illustration of this *Gospel of Comfort* an episode in the Life of our Lord—the Raising of Lazarus. "It needed," he writes, "no messenger to tell Jesus that Lazarus was sick unto death. He knew from within. So it will be with us in our journey from sense to soul. When we "come to the measure of a man," the "telephone, the telegraph, the wireless, will be superseded; all we will have to do will be to place our minds on our friends and call their names, in order to be in conscious union."

This is as true as true. There are sensitively attuned souls among us who have almost attained this condition, which, in Mr. Morgan's own words, "Reveals a Kingdom beyond our fondest hopes, our most ardent longings." Yet it is also true, as he further says, that "Whenever the light of the spirit is manifest, the gods of this world are disturbed. Infamy and ridicule beset the pathway of the illumined. Low cunning and endless enchantment seek to beguile the wayfarer on his journey through the mists of ignorance to the Palace of Light."

Through nine chapters, or essays, the author rings the changes on his lofty theme—the attainment of Blessedness by the only Pathway, that of Love and Hope and Joy.

EDITH K. HARPER.

BRIDGED! Psyche—The Link. By A. Symonds. London: Anglo-American Publications, Fetter House, Fetter Lane, E.C.4. Pp. 79. Price 3s. 6d.

THIS book, of which Part I consists of *Outlines of Addresses*, and Part II *Communications from the Unseen*, is evidence of the author's close association for many years past with ministering spirits, "those grand advanced witnesses to the truth that 'There is no death.'" One is becoming a little tired of this *cliché*, and wishes there were in the mass of spirit communications more evidence of a continuance of mental vitality. Like the majority of recipients of such truly automatic messages, the author of *Bridged!* is richer in sincerity than in sense of humour. In the first address we have the following ecstatic outburst: "Oh! the Garden of Eden story is beautifully true. Man had evolved from protoplasm to a tolerably perfect animal plane, and could batter and bruise the lower animals; but Eve, the soul consciousness, the psychic woman, had to be born to bruise man's head, *i.e.*, to knock a higher sensitiveness into it." A new and amusing interpretation of the Eden myth, which seems a little hard on old Adam, and suggests that woman is here both judge and jury.

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THE SPIRITUAL ADVENTURES OF A BUSINESS MAN. By T. A. R. Purchas. London: Simpkin, Marshall, Ltd. Price 7s. 6d.

SIR ARTHUR CONAN DOYLE, in his benedictory Foreword to this volume, says: "I send the book out to the world in the full assurance that it will be a source from which many will draw a fresh inspiration in their lives." The absolutely straightforward setting forth of the details of the various séances recorded by the author, who is a well-known and highly respected public man in Johannesburg, bears out his own assertion that, "In a book of this kind, the value must largely depend upon the personality of the writer."

Mr. Purchas's psychic work was done with a small circle of his own personal friends—a "Home Circle"—and he offers his testimony in the hope that "a plain statement of facts by one who has done his own seeking might induce others to do likewise."

Mr. Robert Blatchford writes a striking and interesting Preface to this earnest and carefully revised work, in which he states: "For my part I am in the Author's debt, and I write this preface as an expression of my gratitude." It was, indeed, due to the initiative of Mr. Purchas that Mr. Robert Blatchford first made personal acquaintance with Spiritualism, and received tidings of his wife in the Beyond. To quote Mr. Blatchford's own words in regard to the earliest intimations: "The medium, Mrs. Purchas, announced to the circle that the spirit of George Fisher, a young African soldier, killed in France, was present, and that with him were two ladies, one of whom was Mrs. Blatchford. . . . It struck me as rather curious that the young soldier, George, should speak of my wife as 'the little lady,' because no one in the Johannesburg circle knew that my wife was a little woman, and because amongst our friends in England she was spoken of affectionately as 'the little lady.'"

Thus was the brilliant "Nunquam" of old *Clarion* days first enrolled in the ever-growing Army of Spiritual Pathfinders. And Mr. Purchas's book is yet one more signpost on the Broad Highway.

EDITH K. HARPER.

MAHĀ MAYĀ: THE WORLD AS POWER: POWER AS CONSCIOUSNESS (Chit-Shakti). By Sir John Woodroffe and Pramatha Nātha Mukhyopādhyāya. Madras: Ganesh & Co. Rs. 5.

It is well said in the preface to this volume that the reader would do well to have recourse to the previous expositions by its authors; for it is the conclusion of a series which has dealt respectively with Power as Reality, Life, Mind, Matter, Causality and Continuity. The reader is thus at some disadvantage in missing all the links leading up to the conclusion, which is so exhaustively and admirably set forth by Sir John Woodroffe and his Indian collaborator. Nevertheless, given patience and perseverance to follow the labyrinthine winding of the relation between Consciousness veiled—the Finite—and Consciousness Unveiled—the Infinite—the reader is well rewarded in the final chapter, "Retrospect and Conclusion," which sums all up in a passage of resplendent clarity and beauty. Here the student of Vedānta, or of Mental and Divine Science, or even the earnest Christian Student, will find a solution of many problems, an answer to anxious questionings on passages of Scripture which seem contradictory—on the clashing views of the Personality versus Impersonality of God.

"Divine Consciousness, though it involves and knows all particular feelings of particular Centres (in individuals), involves and knows them as 'elements' of an infinite whole of Experience, so that their effective tones as veiled and disconnected particulars do not remain when seen as elements of a grand Harmony which is Divine Life . . . the 'seeing' of particular pleasures and pains, of particular Centres by God, means their being reflected on a pure and perfect Bliss-Consciousness, imbedded in an unbounded mass of Pure Joy. It is Infinite Joy and Bliss looking finite pleasures and pains in the face. . . . In the eyes of him who sees the Whole, the Mother (God), showing Herself in an infinite variety of expression (which finite Centres may know pragmatically as good or bad, true or false, beautiful or ugly and so forth), never goes out of Her Being-Essence, which is Being-Consciousness-Bliss. . . .

"The Supreme Being-Power is a personal and moral God, but personality and morality are attributes that do not exhaust the immensity of Supreme Being."

A. M. C.

WINDS OF FATE. By Nina Charlotte Martin. London: Erskine Macdonald, Ltd.

BEAUTIFUL thoughts—blithe, simple and tender, with the inevitable background of sadness inherent in the Highland temperament—mark this volume of verse, the work of a writer who modestly alludes to herself as "a minor poet." Would there were many more such minstrels to strew flowers among the prickly hedgerows of "this tough world." I use the word "inevitable" because, for the Celt, *happiness* is ever intermingled with the most poignant of race-memories. This comes out in the Scottish lyrics (called by the author "London-Scottish"), at the end of the book, but their lilt has all the charm of the heather, and the poem, "The Sma' Thackit Cot," is full of the fragrance of peat smoke.

Among other delightful lays is "Embers," by which "Old Man Roddin" sits dreaming of his days of duck-shooting in the happy past. The poems, however, are not by any means all in dialect. "The Song of the Reeds" is full of the everyday mystery of life. Here are the first two verses:

Reed o' the wind, sing to me songs of the air,
Of sunshine and cloud, and of all things ethereal rare;
Teach me the lore of the light, its healing and power,
Then shall I know that delight is my portion and dower.
Reed o' the tarn, sing to me songs of the night,
Of moonshine and mist, and loveliness hidden from sight;
Teach me the lore of the darkness, unseen and unknown,
That, asleep or awake, I may know I am never alone.

Very beautiful also are the lines entitled "The Pilgrim"; and, in an entirely different vein, the "Hymn of Health" rings like a clarion call to the Jeremiahs with whom "the wind is always in the East."

One might indeed, did space permit, go on quoting until one had rifled this hive of melody.

"Bells of Arcady," and "Hinkie-Bindon," are, each in its different way, amongst the most attractive, and carry one's jaded thoughts into the realm of Faërie.

EDITH K. HARPER.

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THE MAHATMA LETTERS TO A. P. SINNETT, FROM THE MAHATMAS.
 "M" AND "K. H." Transcribed and Compiled by A. T. Barker.
 London: Rider & Co. Price 21s. net.

THE Mahatma Letters were first written some forty years ago, and this book, which was first published in 1923, has now run into six impressions. To the man or woman who would study occultism at first hand it should prove a veritable mine of information. Its contents form the basis of every important theosophical work which has since been written on the subject. Scattered amongst its pages are quite an amazing number of truths, many of them of a prophetic nature which have since been realised; and whether the interest be practical or theoretical the reader will find therein much to arrest and absorb his attention.

Too many persons have tried to arrive at adeptship by short cuts. There are no "short cuts" in Occultism. "Occult Science," says "K. H.," "is a jealous mistress, and he who would reach the higher levels of spiritual attainments must be prepared to sacrifice and transcend even the natural desires of the body. . . ."

Very decided teaching is given in regard to Spiritualism, it being held that communication with the higher vehicles of man's consciousness is an impossibility, and that it is only the disintegrating corpses of the lower vehicles which can temporarily be galvanised into activity by the efforts of a medium.

The letters entitled *Probation* and *Chelaship* are of immense interest. The writer strongly disapproves of Hero-Worship in any form; and the disciple is warned that, if he would attain, "devotion to principles and the Idea" is to be maintained rather than to any leader.

To the casual reader it may seem that too much space has been given in this work to alleged misunderstandings on the part of A. P. Sinnett and others, and that there are too many recriminations in regard to would-be students. To such we would say, "Have patience. Read, mark well, and you will soon inwardly digest." This series of letters furnishes a key to the Doctrines of Occult Science, the value and importance of which only future generations, possibly, may justly determine.

ETHEL ARCHER.

LEON DENIS INTIME (Preface by Sir Arthur Conan Doyle). By Claire Baumard. Paris: Jean Meyer, 8 Rue Copernic (XVIe). Price 8 francs.

THIS study of the famous French spiritualist by his former secretary, enthusiastic to the point of hero-worship, gives us a portrait of the man as seen by a colleague. "The Druid with the white beard, the Tolstoi of spiritualism" (there was not much physical similarity) is described as a man at home and as a public man. His writings—he published some ten or twelve volumes—his ethics, his visitors, and his hobbies (lecturing, travelling, and music), are adequately detailed. In the second part some séances at his house are described; and his work connected with the 1929 Spiritualist Congress in Paris. The book ends with an account of his later travels. Cheaply printed, with paper covers and issued at a low price, the book is an interesting addition to the literature of spiritualism.

W. G. R.

NOT GONE, BUT WITH US STILL. A story of Messages received by E. W. Oughted. London: Arthur H. Stockwell, Ltd. Price 2s. net.

THIS volume is described as "A Story of Messages," and the messages were received first by automatic writings, then later, by mental impression. In the author's own words: "We receive our messages by thought-transfer which is much quicker than the automatic way." The value, of course, of a work like this is more apparent to the writer than to the general reader, but, in saying this, I do not wish to underrate the interesting nature of many of the communications. In one, for instance, received in October, 1921, entitled *Concerning Play rather than Work*, the Unseen friend writes:

Some of our earthly ambitions, however, do not now seem as worthy, and these are laid aside without regret, we recognising now that lack of understanding as to what was worth while was responsible for them. You have known of many who have toiled for years to a certain end and found when they at last achieved it, that what had looked so alluring in the distance lacked all charm on their close approach to it; but we are never so disappointed here; on the contrary, we are ever discovering new beauties in whatever we undertake, and we find no limit to the occupations that are possible for us.

The whole tone of the communications is on a high level, and bears out in many ways much that has been received, through similar sources, of tuition and suggestion from Beyond the Veil.

The simple sincerity of these writings will have for certain readers an appeal peculiarly its own.

EDITH K. HARPER.

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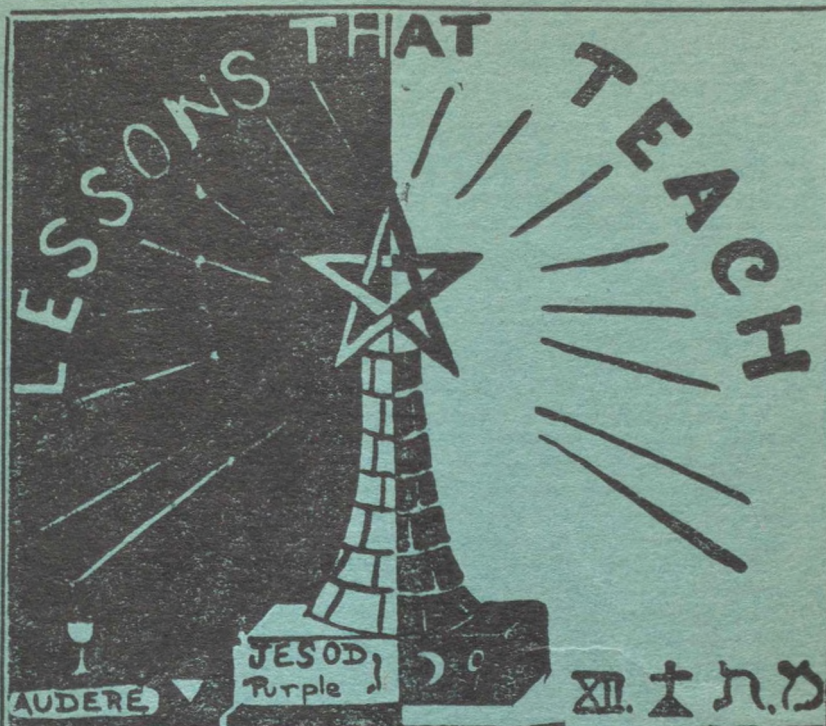
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