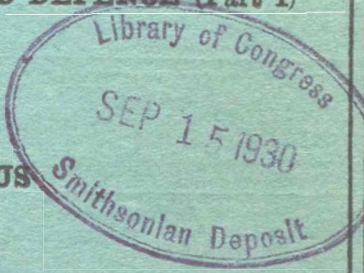


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VOL. LII

OCTOBER, 1930

No. 4

EDITORIAL

WHILE Occultism, whether it be of the East or of the West, is one in essence, nevertheless the esoteric tradition, especially as regards details and practice, differs as considerably as do the respective races of light and coloured peoples. That the methods of the East are by no means entirely suitable to the average psycho-physiological temperament of the West few will dispute. To take only one instance, the rigorous demands of yoga discipline in the way of abstention from the eating of flesh are easily met in the case of a Hindu, inheriting a physical body which is constitutionally adapted to a fleshless diet. For the average person of the West abstention from the eating of flesh is something of a deprivation. This is not to say that the ideal of the food-reformer is not a goal worthy to be worked and striven for. It is probably a matter of good karma to be born of parents who have themselves never tasted flesh, and never oneself to have felt the need of it. That the humanity of the future will have definitely abandoned the slaughter of animals for food, and will look upon the "backward races," who still adhere to the practice, something after the manner in which to-day the civilised man regards the cannibal, one may prophecy with confidence.

Even from the point of view of physical diet, then, the Western practitioner is handicapped, so far as the application to his needs of the methods of the Eastern systems of yoga are concerned. Injudicious use of the breathing practices of the East, without proper adaptation to the requirements of an alien race, is a veritable trap for the unwary. It is a serious matter to risk injury to heart, nerves and, possibly, brain, by the indiscriminate practice of pranayama. Lured by the occult knowledge of the East, the student is apt to forget that the esotericism of the West is a repository not only for the same fundamental truths, but for teaching with regard to "yoga practices" which in the Western tradition may be followed with far greater safety, if not with complete immunity from danger, provided only that the motive of the inquirer is characterised by sincerity of purpose and purity of heart. Where a longing for the acquisition of powers which shall give him an advantage over his fellows is secretly harboured, that man, whether of the Orient or Occident, is making for himself a hard and difficult future. It may even result ultimately in a definite choice of the Left-hand Path in this or some future incarnation. "Narrow is the way" alike for Hindu or Christian.

The great occult tradition of the West is that known as the Rosicrucian. The semi-secret fraternities who claim the right to the use of this designation are numerous. What percentage of the total number could bear a searching investigation into their origin, and rights to the title, it would be idle to speculate.

It is too frequently forgotten that the true occultist or mystic brings with him at birth definite links on the inner planes which inevitably become manifest in the course of his life in the physical world. Where curiosity is the dominant motive, many queer adventures, some, perhaps, amusing, others less pleasant, lie in wait for the investigator.

There is an occult law which operates to guide the footsteps of the true "disciple" in the right direction at the proper time. The inquirer will find someone, probably quite "by accident," who can put him on the road to his desired goal. Protected by the hidden links formed in the past, such a one will quickly detect the merely specious, let alone the blatantly spurious, and pass on his way unharmed. Sometimes, so strong may be the link on the inner planes, that the student may become aware of his inner contacts before they are manifested in the outer world.

The mark of the true occultist or mystic is an intuition,

strong to the point of conviction, that the personal life is dedicate. This sense of dedication leaves little room for smug self-satisfaction. Rather does it beget an ever present sense of short-coming and unworthiness, whereby the heart is kept humble, while no ground is left for the growth of intellectual conceit. The hand of a "Divinity which shapes our ends" is to be traced working throughout the course of the life, sometimes gently guiding, sometimes checking firmly, or, maybe, sternly chiding. Full well the disciple knows that none but his own will come to him. Even though he may be unconscious of the fact, he is interiorly awake, and not merely drifting through life on the light wings of sensuous pleasure.

It is only the awakened souls, the secret servants of the Divine, who succeed in entering into the true spiritual Brotherhood. Purposely the term is used in the singular, for the real Brotherhood is no mere organisation in the outer world of men, but is rather an actual fact in nature—or super-nature. A man is not a Rosicrucian or an Eastern initiate merely on the strength of his membership of some society. If he is a true Rosicrucian, it will be in his very blood, so to speak; if he is an Eastern chela in a Western body, the fact will with equal certainty work its way out. Some students of the Rosicrucian tradition go so far as to maintain that no physical organisation of that fraternity is in existence. Such is the case with the author of *Man made Perfect*, a study of the esoteric teachings of the Rosicrucians, translated into English from the German of Karel Weinfurter.*

"The actual Rosicrucians," he writes, "have no visible brotherhood, no lodge where they meet each other, whereas they do exist, and there is a possibility to get into personal touch with them; but this is only reserved for those mystics who have attained the inner Fire baptism."

Fundamentally, the way of the Rosicrucian is the way of the mystic, although it has much in common with the principles of Eastern occultism. Mr. Weinfurter, in fact, refers the reader to the *Bhagavad Gita* for the gaining of "an actual idea of our Lord."

Throughout the work the teachings of the Eastern and of the Western schools are compared one with another, and, of course, the claim of the Western tradition as being better adapted to the needs of the West is stressed continuously.

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'Well, how do you find the *Bhagavad Gita*?' Mr. Z. smiled and replied:

"I am not able to read books merely stitched together, and shall therefore have it bound. For some weeks I have been racking my brains about selecting a special design for the cover."

"Such remarks went on for some few weeks, which was of no more importance, as we were quite sure of Mr. Z. reading the *Bhagavad Gita* after having it bound. Some time afterwards Mr. Z. appeared at a meeting with a joyous face, declaring that he had just ordered a design for an engraved copper cover, which would suit a book like the *Gita*."

"More weeks elapsed, until the design was ready and the whole copper cover was finally done. At last Mr. Z. brought the bound book in a nice case to show us. But we waited to hear that he had read it through, and to know the impression it had made on him. But, strange thing, when asked, he had always the same answer:

"I don't know what's the matter with the book. I am used to reading in bed until late in the night, or when awakening in the morning. I never fall asleep when reading other books, but as soon as I take up the *Gita* I immediately fall into a deep sleep both at night and in the morning. I therefore decided to take the book to a public garden. There, many a time, I looked for a quiet place, where I could enjoy undisturbed the profound beauties of this selection from Indian literature. When at last I found such a place, there always appeared an acquaintance to start a conversation and so deprive me of my reading. The same happens to me during the day; as soon as I am going to read the *Gita* the bell rings and someone calls to see me."

"So finished the adventure of Mr. Z., who passed over some years ago without, I presume, having ever read the *Bhagavad Gita*. There are many reliable witnesses to this strange case."

Quite a large proportion of the book is devoted to a consideration of Rosicrucian mantra practices and their origin; and this despite the fact that the author has apparently little use for magic. This, at any rate, is the impression which is to be gathered, not without justification, from the following lines taken from the chapter dealing with the meaning of Mysticism.

"As the theosophical and anthroposophical ways of to-day are identical with magic, they first lead to the attainment of powers,

provided the student has succeeded in obtaining the highest possible moral purity. Otherwise he would be exposed to great dangers on the astral plane. Therein lies the difference between the Mystic and modern Theosophy, which, however, is not understood by the theosophists."

By the author's own showing, the word "mantra" means "a magical sequence or formula," and the use of mantras by the Eastern tantrists for the production of magical phenomena is well known to the student of occult literature. Mantra yoga, nevertheless, may serve man's highest purpose—the attainment of Divine Union—equally with many lesser things. It is all a question of motive and application. It is only the apparent inconsistency of the author's conception of what constitutes magic and mysticism respectively to which it is here desired in a spirit of friendly criticism to draw attention.

In the Rosicrucian practice, the mystic *aum* of the East is replaced by the Gnostic *iao*. In this mystic syllable, it is said, lie hidden the eternal mysteries of spiritual fecundation and rebirth. Again, unlike the Indian system of chakras, the centres of which are located in the spinal column, "man is divided into seven sections, to be compared with the seven rungs of a ladder. The first rung is in the feet, and the last in the head. On these rungs the student progresses internally. The first rung is in the ankles, the second in the knees, the third a little below the sexual organs, the fourth in the navel, the fifth in the breast, the sixth in the pit of the throat, and the seventh in the temples. He who has started the correct practice will soon learn that the human body is tuned like a musical instrument, containing a great octave consisting of seven under-octaves."

Also, contrary to general belief in occult circles, it is claimed that the practice of any one mantram ceases to be effective after a time, and that it becomes necessary to alternate it with another one.

A phenomenon of rarity—at least in Theosophical circles—is mentioned in connection with the results of this OCCULT Rosicrucian yoga practice; *i.e.*, the appearance of STIGMATA stigmata in the shape of magic sigils upon the body. Only one such case has come before the notice of the present writer, and that, appropriately enough, concerned a disciple following the Western rather than the Eastern tradition. These appearances cannot with any justice be attributed to the power of auto-suggestion. The student can neither produce them at will, nor foresee their shape when they occur.

The aim of the mantra practice is to draw down the fire of the Holy Ghost for the regeneration of the physical and more subtle bodies of the mystic. It is further contended that the ultimate result of such practice is the attainment of physical immortality, as is alleged to be the case with European adepts such as St. Germain. The reason why the Eastern yogi gives up the physical frame is apparently because in the highest types of yoga he fails to pay sufficient attention to it. It may not be without significance in this connection that it is generally the Hatha yogis who retain for the longest periods the physical form.

"The adversaries of the mystical," writes Mr. Weinfurter, "and they are particularly to be found among the pseudo-occultists—presume that the mystical practice first affects the senses and the soul. That is a great error, as just the contrary happens. In fact, however, the mystical practice first affects the material body, and this in a salutary manner. The mystical practice fortifies the health, this having been testified to by many physicians. It further evokes remarkable transformations in the whole organism, calming the nerves, and then it gradually influences the finer parts of the man, such as the ethereal and the astral body."

The Gnostic, Tantric, Egyptian, Hebrew, and other sources are investigated for the origin of these mantra practices, and as a consequence many interesting correspondences are brought to light. To the work of Arthur Avalon on the *Serpent Power*, together with his splendid translations of the more important Tantric texts, Mr. Weinfurter acknowledges his indebtedness for information in regard to the Indian system of mantra yoga.

Of the Tantrists it is remarked that :

"The Tantric scripts have in Europe a very bad reputation, owing to the fact that certain theosophical authors have held them to be identical with Black Magic, which, of course, is quite wrong. The same applies to Hatha Yoga practice, of which it has been asserted that it is but a means for strengthening and healing the body. Both Tantra and Hatha yoga are profound religious scripts, prescribing the hardest asceticism, and their aim is the attainment of the highest Divinity. On the other hand, it cannot be denied that there are certain Tantric scripts referring to Black Magic, but they form only an insignificant part of the whole. It was Mme. Blavatsky who committed this error, because she was not told all while staying in India. Since then the bad reputation of the Tantric scripts has been obstinately maintained, of course only by those who do not know them."

Frankly it is difficult to think that H. P. B. was as ignorant as Mr. Weinfurter would like to believe. How high was her ideal of true occultism may be seen from her little work on this subject written for the benefit of the serious inquirer. Much of what passes for white magic in the esoteric circles of the West would be regarded by the higher schools of occultism with a certain amount of suspicion of being akin to the dark side. Even the late Dr. Franz Hartmann, who, there is reason to believe, had certain Rosicrucian affiliations, was referred to in one of her letters, jokingly perhaps, as "bad and unreliable."

Mr. Weinfurter correlates the union of Kundalini and Brahma with the alchemical marriage of the Western mystics. "As with the Western mystics the bride is called the Virgin Sophia (the divine Wisdom), it follows that thereby is meant the divine soul of the man (buddhi), who is nothing else than the yogi's sacred Serpent Power of Kundalini. . . ."

A further parallel is drawn between the stages of the mystical path of the Rosicrucian tradition and that of the Indian yogis. Both experience the mystical death and rebirth; and each it is claimed have the baptisms of water, blood, and fire.

One of the most curious—and materialistic—explanations of the well-known aphorisms of *Light on the Path*: "Before the eyes can see they must become incapable of tears," and "Before the ear can hear it must have lost its sensitiveness," is given in the following words:

"Under the ancient rituals the student was immersed head downwards into water, and held there for a moment, at an apparent risk of his life. At that moment 'the eyes became incapable of tears and the ear became insensitive.' This is the sole interpretation of the profoundly expressive sentences with which the beautiful work of Mabel Collins commences."

Man's highest purpose being concerned with the Highest only, it would be unfair to the author of the book were the reader left with the impression that the mystical work of the Rosicrucians began and ended with psycho-physiological practices of debatable value from the spiritual point of view. The author's descriptions of the three baptisms of water, blood and fire, together with the three corresponding rebirths, afford a clue to the higher reaches of Rosicrucianism as dealt with by Mr. Weinfurter, both in regard to their mystical and alchemical meaning. After the crucifixion and descent into hell the mystical marriage of Christ with the Divine Sophia is the culminating point of the inner spiritual

drama. Man's highest purpose can be concerned with nothing less. In burning yet somewhat cryptic words Jacob Boehme alludes to this high experience, which is the goal of the mystic. Happy is he to whom has been vouchsafed merely a foretaste of that joy in heaven in which to its fullest extent only the man made perfect may share.

THE EDITOR.

A SYMBOLIC VISION OF THE LOTUS

By E. L. L.

(Experienced during a meditation on the *Aum.*)

IN the silence the vision came.

The golden light glittered, then waves of deeper gold, and rose with a tinge of blue, which followed each other in regular succession.

Then I saw the great white petals of the open flower revealing its golden heart, which shone as with a thousand jewels.

Around its immensity—for it had no boundaries—hung a translucent cloud as if its wonderful perfume was made manifest.

Within the circle of its immensity there were forms, which I discerned, in ever widening circles, but in which a perfect unity was expressed. They all curved inwards to the centre, and gazed with rapt and inward vision to the Heart of the Lotus. Gradually they drew nearer and nearer, until, as a man plunges into depths of blue water, they were drawn to that centre of Centres and lost in it.

Was this the end?

Oh, no, it was but a beginning of more unfolding, for gradually from that Divine Centre sprang more and more petals glittering and beautiful, so the ring above the heart of the flower was never lessened. The outer circles drew nearer as the inmost were in-drawn, and the cloud of perfume became sweeter and more glorious above the increasing petals of white.

Beyond this wonderful circle and unity I gazed, and all was dark, sorrow and unrest—but upon the waves of light upon which the circles moved was peace and loss of all desire.

THE VALUE OF HISTORICAL BACKGROUNDS IN THE STUDY OF PHILOSOPHY AND RELIGION

By E. J. LANGFORD GARSTIN

THE value of a working hypothesis, a theory, a philosophy or a religion, lies in its power to explain to us the facts of which we are aware, or to answer the manifold questions that we ask. In so far as it is able to do this in a manner that we find acceptable, it is a good theory or philosophy, and where it ceases to satisfy our requirements it is of little or no use to us.

The age of a belief can certainly not be taken as any criterion of its reliability, any more than that it is held by a large number of people, or modern scientific knowledge would assuredly not stand where it does to-day. It is only the fact that we do not respect Antiquity as such, in that we can never regard any thesis as so venerable as to be beyond question, that has enabled us to make the advances in knowledge that we have achieved.

It must, however, be admitted that in this respect Religion and Science cannot be judged in quite the same way. For the fact that mankind has always, as far as can be ascertained, held certain convictions which are not based on the evidence of the physical senses, and cannot be verified by any system of measurement so far devised, is beyond dispute.

It therefore follows that the survival of these convictions is something that we must take into account. Their existence cannot be ignored, although we may consider ourselves perfectly entitled to enquire as to whether they have any foundation in fact.

It does not, however, appear probable that the causes of these beliefs can be found in any historical considerations. On the contrary, the very universality of such ideas leads one to suppose that they are fundamentally inherent in mankind, a definite and integral part of our make-up; and, except for variations in the way in which they are stated, quite independent of anything outside man himself that can have come to him through his contacts with the visible and tangible physical world.

This seems to be of prime importance in our consideration of the value of historical backgrounds, for it leads us inevitably to

the conclusion that it is not the fundamental beliefs that are affected by the crises through which an individual, a tribe, a nation or a race may pass, but the expression of them in the form of a creed or cut-and-dried religion.

The point, therefore, to be determined is whether or not a knowledge of all the factors that have gone to the formation of such a creed are really valuable in assisting us to arrive at a conclusion as to its value—if any—for us, seeing that we live in a different environment and are being affected by other crises and influenced by quite another outlook on the world of things as we see them.

And this is really the crux of the matter, for religions and philosophies are essentially personal things. In the words of Professor Eddington, "consciousness alone can determine the value of its own convictions." And we would take this a stage farther and say that consciousness alone can determine the value of someone else's convictions for itself, can alone say, "This or that belief is one that we can accept without doing violation to our reason."

Science is still unable to prove to us the existence of God, and historical research is never likely to be able to do so. The latter has shown us that, as far as it can penetrate into the past, man has always believed in a God, and, as it gradually gets further and further back into time, it may continue to be able to show us this.

But can this compare in importance with the fact that we ourselves, to-day, hold the same belief? And would it be of anything but a passing interest for us if we did not do so?

We may, presumably, confine ourselves to people who really think for themselves; for historical backgrounds can have no real value for the unthinking man or woman. Such people take their religion ready made, and are not interested in either studying it deeply as it is, or in understanding how it has become what they find it to be.

The thinking individual, on the other hand, is not likely to accept a thing because it has always been believed without proof. He adopts a belief because it makes a personal appeal to his mind; because, having asked himself a number of questions, he finds in the particular belief that he accepts the best answer to them.

Let us for a moment take a concrete example and examine

Christianity, not in any critical manner, but in the light of the foregoing remarks. In common with other religions it shares a belief in God, in immortality and in salvation. It differs from them principally in the attributes it assigns to the Deity, in its descriptions of a future world, and in the method of salvation.

It is not suggested that this is in any sense a comprehensive statement, but as a broad generalisation it may suffice for the purposes of discussion.

Now, no amount of study of historical backgrounds will ever establish the truth—or even the falsity—of these beliefs. History cannot prove immortality or the nature of a future life. It has not, so far, proved the Resurrection. From which it follows that it cannot prove anything either about salvation itself or the method of it. It cannot prove that Jesus was the Only Begotten Son of God. It can but show that some people believed this. As a matter of fact, judging from recent scholarship, it seems to be arriving at the conclusion that these people were in error. But here, again, it does not seem likely that it will be able to prove such an alternative.

It should be plainly understood that these statements are in no sense a criticism of Christianity, as we have already remarked. On the contrary, it is our thesis that Christianity, in common with other religions, is founded on faith and rooted in conviction, that its "proofs" are of an inner nature, transcending mere documentary evidence, which, at its best, is relatively unsatisfactory.

This is not to say that the archæologist and the student of religious history have not conferred upon us any benefit. In point of fact, they have, as one of the results of their labours, given to the world much information regarding what men have believed at various epochs in the history of mankind. And these beliefs are well worthy of study, not so much for the effect that one may have had upon another, but for the values that we may ourselves find in each statement of belief.

Much argument is heard as to whether such and such a belief originated here or there; whether it shows traces of this or that influence; whether it was indigenous or alien. In the end, what does it all matter? Surely, for us, the only factor of real importance is its applicability to our own individual needs. Nothing else will make us believe in this or in that.

And these needs are psychologically determined; they are a compounding of heart and head, as it were. There are some

things that we would like to believe, and a strong desire in such a direction often has a tendency to over-rule a careful intellectual inquiry into the inherent probabilities of the belief.

But, if we are honest with ourselves, we do not allow our wishes to run away with us. We apply every test that our reason can suggest to the theory that is either presented to us ready-made, or that we have evolved ourselves, whether by original speculation, or by putting this and that element together from this and that theory, and thus synthesising something that is different from any particular hypothesis, though containing in itself, perhaps, nothing inherently new.

In any question of values, therefore, it would seem that the important time for us is here and now.

But it is often urged that we cannot properly understand the formulation of any creed or statement of belief without understanding first the habit of thinking of the person or persons who evolved it, and that to arrive at this understanding it is necessary to study the surroundings and conditions among which its originators lived.

At first sight it may be thought that this is a potent argument, but on closer inspection we venture to suggest that this is not the case, and that its value is illusory.

It may be that lack of familiarity with the technical terms employed in any given exposition may at first prove a handicap, and that a word to which we may be accustomed to give a particular meaning may be used in another sense by the writer or writers we are studying. This may momentarily mislead us, but as soon as we begin carefully to read and re-read, methodically to note contexts and so on, we begin to see the import of the words and phrases, and to translate them, if need be, into terms with which we are better acquainted.

There is also the fact, which would be disheartening and disconcerting if we believed in the value of historical backgrounds, that even among the most careful students of them it still remains almost a case of *tot homines, quot sententiae*, not merely as to the understanding of those backgrounds themselves, but as to the conclusions that may be deduced from them when considering the religious systems that are said to be so much more easily understood by the help and light of such researches.

There is an uncomfortable lack of unanimity among the scholars that may, of course—though one hopes not—be due to

that most unscholarly quality, bias, but which seems more likely to be attributable to other causes.

And this state of affairs is unfortunate in other ways, for the amount of time that one would have to spend going over their individual data—often disputed—from which they draw them would be great. Many of us feel that it would be too great. And even if we were prepared to devote ourselves to such a labour, the fact indubitably remains that in the end we should have to rely upon our own judgment.

For these reasons it seems likely that the time spent in the careful study of such written records of belief as may come our way, without paying too much attention to questions of date, or even authorship, is, *ipso facto*, laid out to better advantage than would otherwise be the case.

We may admit freely that this argument does not apply to those who want a definite historical basis for believing in their religion; as, for example, those who want to substantiate the historical basis of the Gospels, etc. In such a hope it is to be feared that they are doomed to failure for other reasons, but in any event it does not seem that this can properly be called a study of backgrounds, which, in this case, are the influences playing on nascent Christianity.

For those who are not engaged upon any such endeavour, but who are interested in Christianity as a religion, its value surely lies more in the message—if any—that it contains for them, and it is with the implications contained in the words “if any” that we have to occupy ourselves.

Does it work? Does it explain? Does it harmonise with what we already believe? If not, does it make us modify our other beliefs in such a manner that we can still retain them after the necessary modifications have been made; or must we choose between them and Christianity? And, if so, which appears to us to be the most logical, probable and worthy of credence? And so on. These seem to be the questions of prime importance. For even if the whole historical ground were proved untrue; if there were no Virgin Birth; if Christ was a man and not the Only Begotten; if the Resurrection were proved to be no more than a myth—even then it seems that there are still values to be sought and found in Christianity and its Scriptures.

But among the scholarly students of historical backgrounds there appears to be such a tendency to explain this idea by an

influence from that, and that in its turn by something else, that we seem to be involved in a sort of intellectual paper-chase in which, apparently, no individual bit of paper possesses any value other than that of leading us to another. It is an examination of pedigrees, rather than of persons (if we may be forgiven for mixing our metaphors), in which we lose sight of the individual amid the crowd of ancestors and relatives.

And herein, it seems, lies the basic fallacy of the study of historical backgrounds, if the objective of such a study be to lead the genuine thinker to a better understanding of a faith or creed.

If, on the other hand, the purpose is to expose what is false in alleged historical narratives, to indicate what is superstition, and otherwise to strip these beliefs of all that is unworthy of our attention, then we feel disposed to reply that the discriminating mind of the honest and sincere thinker and student is capable of doing the bulk of this work for himself, *as he studies*; and that for the rest—the non-thinking—in nine hundred and ninety-nine cases out of a thousand they do not even hear of the books that are the result of the scholars' labours, much less think of reading them if they did hear of them. It thus appears that in neither instance is the desired result achieved.

As a particularly striking example of this, we may quote the Qabalah. Much has been written on the subject of the backgrounds and origins of the Qabalistic Books. Attempts have been made to show that the Qabalah reveals traces of Egyptian, Chaldean, Babylonian, Alexandrian and even Christian thought. Anything, so to speak, except Jewish thought. A tremendous amount of energy, speculation, research and analysis has gone into these attempts, and how many people have read them? How many people have even read the Qabalah itself? Remarkably few. And for those who find in it anything worthy of attention, does it really matter whether all or any of these theories are right or wrong? Does anything matter other than the values they find in the Qabalah? As far as one can see, its adherents are not particularly interested in trying to prove or disprove all these statements. Their interest lies in what they can get out of it that is helpful to them in coming to an understanding of the universe, both seen and unseen, and man's relationship to it. And this, it may be supposed, is the ultimate object of all true and thoughtful students, whether they believe in historical backgrounds or not.

Arising out of all the foregoing, there is one final comment

which we feel obliged to make. It is that the study of historical backgrounds appears to have a singularly devastating effect upon the mystical outlook of its devotees. Almost invariably this side of them suffers a considerable eclipse, if not total extinction. It is as if the enforced additional contact with man and his ways dulled and obscured the finer sensibilities, narrowing the field of vision to things of earth, and shutting out the perception of the more inward life. We do not wish to suggest that there are no exceptions to this rule, but such appears to be the general result, and we cannot but regard it as a tragedy.

PRESENCES

By EVA MARTIN

Golden mist and golden flowers and golden music all night long,
 Golden-feathered fountains throwing high their waters bright,
 Singing birds and ringing bells, and beating of a golden gong—
 I shall have no need to pray for happy dreams to-night.

Silver waves and silver wings and silver silence all night long,
 Alabaster lily-cups o'erbrimmed with silver light,
 Flowing airs and blowing ferns, and fragrance of a starry throng—
 I shall have no need to pray for quiet sleep to-night.

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THE YOGI AND THE HUNTER : A TALE OF THE INDIAN CHRIST

By SAMUEL F. DARWIN FOX, Chevalier de l'Ordre de la Couronne S. Michel

A SOFT brown fluttering thing—a bird with a shaft caught fast in its blood-stained breast—fell at the feet of the ensilenced Yogi, who for hours had sat in deep meditation at the foot of a broad-branching tree in the green heart of a jungle. The hunter, following the path of his flying arrow, found himself thus confronted by the Yogi, who, rudely awakened from his trance-like attitude, looked upon him with stern rebuke.

Now in India—that land of Castes and vital Religion—he that is a slayer of living things, be they large or small, bird or beast, is out of the pale of all Castes and is considered so unclean that his very touch is regarded as pollution. So great was the fear and consternation that overcame the hunter when he found himself before the Yogi, that he quickly prostrated himself to him and spoke as follows :

“ O thou Holy One, forgive me, I pray thee, for having intruded thus upon thy meditation. I know how unseemly it is for such as I, who make my living by the hunting and slaying of flesh, to come before thee. But I saw thee not, as thou didst sit in stillness. I saw only the bird perched upon the bough above thy head ; and so intent was I upon its slaying that everything else was blotted from my sight. So I beg thee to forgive me and allow me to depart in peace. Do not follow me with thy anger, O Yogi, for having brought my unclean presence before thee.”

The Yogi, looking upon him wrathfully, said :

“ Thou hast aroused me from my silence. Thou hast caused a dead thing to fall upon me. Thou hast polluted my atmosphere by thy unclean presence. And because of this I could, by the power of my wrath, cause thee to die.”

The frightened hunter writhed.

“ But do it not, kind sir,” he implored again, helplessly. “ I pray thee, do it not. I know it for certain that though I fly to mountain heights or sink to the deeps of the ocean, thou, in thy wrath, couldst reach me there. So do it not, O Spirit-potent One ! I am too small for thy power. But ask any service thou wilt of me for the expiation of my unconscious wrong to thee, and I will

render it to my uttermost might. Only do not visit thy wrath upon me, Holy Sir, for the sake of my wife and little ones, who would perish for want of life's sustenance if I am no more ; for I am their only provider. If thou wilt forgive me and let me go, I shall never cross thy path again or come within a long radius of thy holy seat."

The Yogi looked upon the hunter with unchanged sternness, and then said :

"Go thou, then, since thou wouldst serve me and thus escape mine anger. Go thou far and wide into this forest and find thou my Boy—my truant Boy who comes not at my call, but wanders ever away, sometimes near, sometimes far, aye, ever in waywardness strays from me, although I long for him. Go ; seek him ; find him and bring him to me. Krishna is his name. Call upon his name and he will come to thee and thou wilt bring him to me. Thus only canst thou escape the punishment thou so richly deservest, and return to thy home and people untouched by my wrath."

The hunter repeated the name slowly : " Krishna, Krishna."

"Tell me, O Yogi," he begged, "how he looks, and I will hunt the jungle day and night and bring him to thee if he is to be found therein."

A slow smile of peace came upon the face of the Yogi as he answered :

"The Boy thou art to bring before me is of great beauty and grace. His garment is of rich and rare texture and gold in colour. His complexion is dark, but with unchanging light of unwavering love gleaming from within until colour is quite lost in the glory of that light. His brow is crowned by three peacock plumes, and in his hands he bears a flute upon which he makes strains of music that cause all hearts to throb in ecstasy because of its sweetness. This is the boy I will have thee find. And if thou art so fortunate as to catch him and bring him hither thou shalt not only gain my forgiveness, but my blessing shall be with thee from now unto all life."

Happy in this given promise, the hunter rushed into the jungle calling the name : " Krishna ! Krishna !" . . . until the echo fell fainter and fainter on the ears of the silent Yogi, who listened with a still smile on his lips.

And so the days passed until three were gone, when suddenly the hunter appeared before the Yogi, footsore and weary, and said unto him :

"O Holy Sir, I see the Boy often when I call his name, but

only as a flash, and then he has gone again. Oftimes, in the far distance, I hear the sweet strains of his flute as if in answer to my call. But ever, as I follow it, and seem to come upon him, lo, he is not there ! And again from the far distance the flute I hear and the flash of his garment I behold, and then, woe is me !—he vanishes, or is too far in the distance for me to overtake him. Once, O Sir, I caught the flash of his eye. Oh, wondrous eye it was ! And it seemed to me I must follow for ever to see again the flashing thereof. And I wonder not, O Sir, that thou art sad, and wouldst have with thee this wayward but bewilderingly beautiful Boy. But I have come back to thee, tired and worn, to tell thee that he eludes me ever. And empty-handed, my quest in vain, I beg thee to allow me to return to my wife and children, who ere now must have missed me sorely."

While the hunter was speaking, the Yogi sat gazing at him with wonder slowly growing in his eyes of wisdom ; and when he paused, he said :

" Away, thou favoured one ! Bring to me this Boy. Call upon him, follow him, catch him and fetch him to me, else never expect mercy from me."

And again the hunter hurried away, calling : " Krishna ! Krishna ! " . . . until the jungle echoed and re-echoed with that name. To and fro he rushed, ever calling, calling, now chasing here, now there, gazing into the thickets, peering behind the trees and anon crawling through the interlaced branches of undergrowths, until again the days and nights were passed. But he knew not of the passing because of the wild joy in the chase of the Boy who lured him from the distances by the glance of his eye exquisite and the strains of his flute entrancing, until he once more stood before the Yogi. But this time he was not footsore or weary or frightened ; but with flushed cheek, triumphant brow and gladsome voice, he called forth :

" Here, O Yogi, is he whom thou seekest. Long and hard have I chased him, and over and over again hath he eluded me. But elusive and mischievous as he is, I have caught him at last and bring him to thee. For three days I followed the gleam of his golden garment, the flutter of his mantle in the breeze, the waving of his peacock plumes, and the strain of his flute. Hither and thither he darted, flashed the beauty of his eye upon me, and then the splendour of his smile which quite outrivalled the glory of the jewel on his breast. But I have him now. I bring him to thee though he even now struggles to flee from me. But he

cannot. I hold him tight. And now that I come to give him to thee I cannot, I cannot ! For his glance has made me forget the world ; his smile has made me forget all that it holds ; his flute has filled me with longings for that which only his beauty can satisfy. Though he is thine, O Yogi, let him, I pray thee, be mine also. Let me stay here forever to serve thee, so that I may be near him, and look upon him always."

The Yogi stared at the glorified mien of the hunter, who seemed to be grasping Something which struggled to escape, but which the Yogi could not see. "What art thou saying ?" he asked. "I see no Boy with thee. I see only thee."

"Why !" the hunter exclaimed in surprise. "Dost thou not see thy Boy, Krishna, whom I hold here ? Come, take him, lest he escape again."

Intently the Yogi gazed toward him ; and close at the side of the hunter there flashed before his vision the outline of a Figure—shadowy, faint, entrancing. It gleamed for an instant, then vanished, though the hunter still struggled to hold the figure beside him.

Then the Yogi rose and fell at the feet of the hunter and said :

"O fortunate one ! O man that is blessed beyond human ken ! Thou art a Yogi of the highest rank, and I am an outcast compared to thee. Didst thou call me a holy Yogi and thyself an un-touchable Pariah ? The reverse is the truth. Whosoever, like thee, has searched and reached and grasped the Holy of Holies is the holiest Brahmin, the highest Saint, the greatest Yogi ; and whosoever, like me, has failed so to do, is a Pariah, a false Saint, and of unclean soul and body, though born a Brahmin and trained in Yoga. It was to serve thee that I frightened thee with mock anger into turning thy mind from the killing of life to the Source of All Life ; for I saw thee possessed of absolute concentration born of thy past incarnation. This I recognised when I saw how thou couldst see a bird above my head and yet not see that head ; yea, could see that bird to the exclusion of all else. I was right ; for by the power of that absolute concentration thou hast in six days found what I have sought in vain in silent meditation for a lifetime. Dost thou know Whom thou beholdest, O thou unconscious one ? It is the seedless One, yet the Seed of all Creation. He is the Lord of Life and Love, the Youth Eternal and yet the Ancient of All Ages. He is the Soul of the Universe—the Supreme Being in Manifest Form, the Lover and Beloved of all—KRISHNA, HIMSELF !

PSYCHIC ATTACK AND DEFENCE

By DION FORTUNE

I

IT is very necessary, with so much occult knowledge about, that people should know a psychic attack when they see it. These things are much more common than is generally realised. The recent tragedy in Iona gives point to this assertion. No occultist is under any illusion as to that death having been from natural causes. In my own experience I have known of similar deaths.

It is not easy to get people to come forward and bear witness to psychic attacks. Firstly, because they know there is very little likelihood of their being believed, and that they will be more likely to earn a reputation for mental unbalance than for anything else. Secondly, because any tampering with the foundations of the personality is an experience of such peculiar and unique horror that the mind shrinks from the contemplation of it, and one cannot talk about it.

The essence of occult attack is to be found in telepathic mental suggestion. I am convinced that this factor played a large part in the witch-cult, and was the real cause of the universal horror and detestation of the witch. These powers have always been known to students of occultism, but nowadays they are known and used by people who would be exceedingly surprised to know who are their affiliations. Mrs. Eddy stumbled on these methods empirically, without ever acquiring any rational knowledge as to their *modus operandi*. She endeavoured to teach them in such a way that they should only be used for good, and their potency for evil should be concealed, but that she herself was well aware of their possibilities if abused is witnessed by the dread of what she called "malicious animal magnetism" which shadowed her whole life.

The methods of Christian Science, without its strict discipline, were developed and exploited by the innumerable schools and sects of the New Thought cult. In many of the developments the religious aspect was lost sight of, and they simply became a method of mental manipulation for purely personal ends, though not necessarily deliberately evil. Their exponents advertised that they would teach the art of salesmanship, of making oneself popular and dominant in society, of attracting the opposite sex, of drawing to oneself money and success, and of developing hypnotic powers. The amazing number of these courses advertised shows their popularity; in a recent issue of an American magazine

I counted advertisements for sixty-three different courses in various forms of mind-power. They would not be so popular if they achieved no results at all.

Let us now consider what such advertisements as these signify from the point of view of the persons to whom they are *not* addressed, the persons over whom the reader is presumed to want to acquire power. What will be the position should he desire to break the tenth commandment and covet his neighbour's wife, or his ox or his ass, or any of his other valuables? Supposing the diligent student of these methods wants something he ought not to have? Supposing he is on the shady side of the law? Or is nursing a sense of injury and desires to be revenged? Or merely loves power for its own sake? What is the fate of the cannon-fodder that supplies the student of mind-power with the material for his experiments? What does it feel like to be dominated by one of these methods, and what results may ultimately be obtained by a competent experimenter?

I hope it will be clearly understood that I do not intend in any way to reflect adversely upon either Christian Science or the New Thought movement at its best, both of which have made an invaluable contribution to the sum of human happiness, and to both of which I not only accord great respect, but owe a great debt. It is not sufficiently realised, however, that mind-power is a two-edged sword, just as powerful for evil as for good. Mrs. Eddy was under no delusions upon this subject, as the earlier editions of *Science and Health* clearly reveal. Certain passages she eliminated from the later editions, realising that the wisest thing she could do was to refrain from giving information concerning mental malpractice by denouncing it, and trusting to the inherent stupidity of human nature to miss the turning into the Left-hand Path, a conspiracy of silence in which all mind-workers have hitherto united.

It is hardly possible to give practical information on the methods of occult defence without at the same time giving practical information on the methods of occult attack. It is not without reason that initiates have always guarded their secret science behind closed doors. To disclose sufficient to be adequate without disclosing sufficient to be dangerous is my problem. But as so much has already been made known concerning the esoteric teachings, and as the circle of students of the occult is becoming rapidly wider every day, it may well be that the time has now come for plain speaking.

As long as the world in general was ignorant of the powers of the mind, it was better that nothing should be said by those who knew, because the knowledge, if spread abroad indiscriminately, might do more harm than good, giving information to those who ought not to have it. But now that so much is generally known and even practised concerning the powers of the human mind, it is as well that the real facts should be known and the whole matter brought out into the open, and, as far as it lies in my power, I am prepared to do this.

II

Anyone who reads the old books on witchcraft, usually compiled by the professional witch-finders from the confessions of alleged witches extorted under torture, will find that the phenomena described fall into certain broad categories which are so constant in different ages and in different parts of the world that we are left with the impression that there must be some fire behind so much smoke. The State records of witch trials in Scotland, the reports of a priest charged with the task of extirpating witchcraft in Northern Italy, the archives of Brittany, the stories of magic in classical literature, and, finally, travellers' accounts of the practices of primitive people all over the world, all corroborate each other, agreeing as to the phenomena described, the explanations given by the witches of their methods, and the broad divisions into which the phenomena fall.

I may be charged with reviving the superstitions of the Middle Ages. To this charge I must plead guilty. But I must put forward as a counter-claim the plea that the superstitions of the Middle Ages may repay examination in the light of the recent discoveries concerning the psychology of subconsciousness.

Let us approach the subject of modern witchcraft neither in a spirit of incredulity nor of superstition, but from the standpoint of the psychologist, seeking to understand the workings of the human mind and prepared to discover much that has hitherto passed unsuspected.

In my novel, *The Secrets of Dr. Taverner*, there were presented under the guise of fiction a number of cases illustrative of the hypotheses of occult science. Some of these stories were built up to show the operation of the invisible forces; others were drawn from actual cases; and some of them were written down rather than written up, in order to render them readable by the general public.

So much first-hand experience, confirmed by independent evidence, should not go unregarded, especially since rational explanations are difficult to find save in terms of the occult hypotheses. It may be possible to explain away each individual case by alleging hallucination, fraud, hysteria, or plain lying, but it is not possible to explain the sum total of them in this way. It is not possible that the prestige of the magician in antiquity and the dread of the witch in the Middle Ages could have arisen without some basis in experience. The vapourings of the wise woman would be no more heeded than those of the village idiot if no painful consequences had ever been found to follow upon them. Fear was the motive of these persecutions, and fear founded upon bitter experience; for it was not officialdom which incited the witch-burnings, but whole countrysides that rose up for a lynching. The universal horror of the witch must have some cause behind it.

III

We live in the midst of invisible forces whose effects alone we perceive. We move among invisible forms whose actions we very often do not perceive at all, though we may be profoundly affected by them. How does the haunted room earn its unenviable reputation? It earns it by the experiences of those who have occupied it.

In this mind-side of nature, invisible to our senses, intangible to our instruments of precision, many things can happen that are not without their echo on the physical plane. There are beings that live in this invisible world as fish live in the sea. There are also men and women with trained minds, or special natural aptitude, who can enter into this invisible world as a diver descends to the ocean bed. There are also times when, as happens to a land when the sea-dikes break, the invisible forces flow in upon and swamp our lives.

Normally this does not occur. We are protected by our very incapacity to perceive these invisible forces. There are three conditions, however, in which the veil may be rent and we may meet the Unseen: we may find ourselves in a place where these forces are concentrated; we may meet people who are handling these forces; or we may ourselves go out to meet the Unseen, led by our interest in it, and may find ourselves out of our depth before we know where we are.

But we must not make the mistake of thinking that these

invisible forces are necessarily evil and inimical to humanity. They are no more inimical in themselves than are water or fire, but they are potent. If we run counter to them, the result is disastrous for us, for we have broken a natural law ; but they are not out to attack us any more than we are out to attack them. We must face the fact, however, that men and women with knowledge of these things have, both in the past and in the present, used that knowledge unscrupulously, and that we may find ourselves involved in the results of their actions. It may safely be said that the Unseen is only evil and inimical to humanity when it has been corrupted and perverted by the activities of these unscrupulous men and women, whom initiates call adepts of the Left-hand Path.

IV

We must consider the outward and visible signs of psychic attack before we are in a position to analyse the nature of such attacks and indicate their source of origin. It is a fundamental rule that diagnosis must precede treatment. There are many different kinds of psychic attacks, and the methods that will dispose of one may be ineffectual against another.

The commonest form of psychic attack is that which proceeds from the ignorant or malignant mind of our fellow human beings. We say ignorant as well as malignant, for all attacks are not deliberately motived ; the injury may be as accidental as that inflicted by a skidding car. This must always be borne in mind, and we should not impute malice or wickedness as a matter of course when we feel we are being victimised. Our persecutor may himself be a victim. We should not accuse a man of malice if we had linked hands with him and he had stepped on a live rail. Nevertheless, we should receive at his hands a severe shock. So it may be with many an occult attack. The person from whom it emanates may not have originated it. Therefore we should never respond to attack by attack, thus bringing ourselves down to the moral level of our attackers, but rely upon more humane methods, which are, in reality, equally effectual and far less dangerous to handle.

People also come into touch with the Unseen through the influence of places. Someone who is not actually psychic, but who is sufficiently sensitive to perceive the invisible forces subconsciously, may go to a place where they are concentrated at a high tension. Normally, although we move in the midst of these

forces—for they sustain our universe—we are oblivious of them. Where they are concentrated, however, unless we are very dense-minded, we begin to be dimly conscious of something that is affecting us and stirring our subliminal self.

It may happen that the barrier between consciousness and subconsciousness is dense in some people, and they are never able clearly to realise what is going on. They merely have the sense of oppression and general malaise, which lifts when they go away to another place. Consequently the condition may never be detected, and may lead to years of ill-health and misery.

More commonly, however, if there is a definite psychic attack of sufficient force to make itself noticeable at all, there will soon begin to appear characteristic dreams. These often include a definite sense of weight upon the chest, as if someone were kneeling on the sleeper. Unless the sense of weight is present, it is certain that the attack does not emanate locally, for the weight is due to the concentration of etheric substance or ectoplasm, and is sufficiently tangible to press down the scale of a balance when it is possible to capture it for measurement. A great deal of research has been done with materialising mediums upon the nature of this tangible subtle substance, and the reader is referred to the books on the experiments conducted by Mr. Crawford with the Goligher Circle at Belfast, and by other experimenters at Paris with Eva C., for further information and evidence on this subject. It may be noted that Crawford eventually committed suicide for no known reason.

A sense of fear and oppression is very characteristic of occult attack, and one of the surest signs that herald it. It is extremely rare for an attack to make itself manifest out of the blue, as it were. We are not, firstly, in our normal state of mind, body and circumstance, and then find ourselves in the midst of an invisible battle. An approaching occult influence casts its shadow on consciousness before it makes itself apparent to the non-psychic. The reason for this is that we perceive subconsciously before we realise consciously, and a line of creeping shade indicates the penetrating of the subconscious censor from below upwards.

As the attack progresses, nervous exhaustion becomes increasingly marked, and there may, under certain conditions, be such wasting of the tissues that the victim is reduced to a mere bloodless shell of skin and bones, lying on the bed too weak to move. Yet no definite disease can be demonstrated.

Such a case is an extreme example, proceeding unchecked to

its logical conclusion. Other issues are possible, however. The resistance may be good, in which case the attack is unable to gain a foothold on the physical plane, and is limited to that borderland between matter and mind which we perceive on the threshold of sleep. This is a very terrible experience, for the victim is afraid to sleep, and cannot keep awake indefinitely. Worn out by fear and lack of sleep, mental breakdown soon supervenes.

Nervous exhaustion and mental breakdown are the commoner results of astral attack among white people, for in Europe, at any rate, it is not often that an attacker is able to bring the attack to a conclusion in the death of the victim. There are, however, records of cases where the victim has died of pure fright. Kipling's terrible story, *The End of the Passage*, gives an account of such an occurrence.

V

But, in addition to the purely subjective phenomena, there will also be objective ones if the attack has any degree of concentration. The phenomenon of repercussion is well known, the phenomenon wherein that which befalls the subtle body is reflected in the gross body, so that after an astral skirmish during sleep bruises are found on the physical body, sometimes bruises of a definite pattern. I have seen the print of a goat's hoof and the ace of clubs marked upon the skin as well-defined bruises, passing from blue to yellow and dying away in the course of a few days, as bruises will.

Evil odours are another manifestation of an astral attack. The characteristic smell is of decomposing flesh, and it comes and goes capriciously, but while it is manifesting there is no doubt whatever about it, and anyone who is present can smell it, whether they are psychic or not. I have also known a frightful stench of drains arise when a ritual belonging to the Element of Earth was being incorrectly performed.

Another curious phenomenon is the precipitation of slime. I have not actually seen this myself, but I have first-hand information upon good authority of one such case. The marks are sometimes as if an army of slugs had been marching in ordered formation; sometimes there is a broad smear of slime, and at others distinct footprints, often of gigantic size. In the case to which I refer, of which I heard from an eye-witness, the marks were like the footprints of an elephant, enormous tracks on the floor of the drawing-room of a bungalow situated near the sea.

Odd footprints appearing from nowhere and leading nowhere are sometimes observed when there is snow about. I have seen them on two occasions on the roof of an outbuilding. They alighted upon the edge of it, as if the walker had stepped off an aeroplane, went straight across, and ended abruptly at the wall of the main building upon which the lean-to abuts. They did not return. A single line of footprints came from nowhere and ended in a lofty wall.

A similar happening took place on a very extensive scale in Devon some fifty years ago, and an account of it is to be found in that very curious book *Oddities*, by Commander Gould. In this case, however, the prints were not human, but were those of what was apparently the hoof of a donkey, proceeding in a single line and going straight through walls and over roofs and covering the best part of a couple of hundred miles in a single night on both sides of an unbridged estuary. Those who want confirmatory evidence would do well to consult Commander Gould's book, where the incident is given in detail.

There is a curious phenomenon known to occultists as the astral bell. The late Sir Arthur Conan Doyle made use of it in one of his Sherlock Holmes stories. This sound varies from a clear bell-like note to a faint click. I have often heard it resemble the sound made by striking a cracked wineglass with a knife-blade. It commonly announces the advent of an entity that is barely able to manifest, and need not necessarily be a herald of evil at all. It may simply be a knock on the door of the physical world to attract the attention of the inhabitants to the presence of one who stands without and would speak with them. If, however, it occurs in the presence of other symptoms of an astral attack, it would give strong evidence in confirmation of the diagnosis.

Inexplicable outbreaks of fire are also sometimes seen in this connection. These indicate that elemental forces, not human, are at work. Poltergeist phenomena also occur, in which objects are flung about, bells rung, and other noisy manifestations take place. Of course, there may be multiplicity of phenomena, more than one type appearing in the same case.

(To be continued.)

JOE THE COALMAN

RECORDED BY A. K.

THE medium hurried towards the door of the room, saying, "Dear friend, you are hurt. Let me lift you up." She seemed to make a strenuous effort, stooping low as though lifting a heavy weight. Then she came towards us slowly and with difficulty, for a wanderer was in possession, saying:

"I have lost my sack. I fell. It came on my head and hurt it. I don't know no more, only that I've lost my sack."

"What was in your sack, dear friend?" we asked.

"Trouble, a sackful of trouble! What else should be in it? And now I've lost it. I *must* find my sack!"

"But, dear friend, it is a good thing to lose trouble. There must have been something else in it or you wouldn't worry."

"Let me think . . . let me think," said he, putting his hand to his head.

Then, so suddenly that it startled us, he shouted "Coal! Coal! COAL!"

Ah, we had discovered. We could read the story of his last moments!

"What was your name? Tell us your name."

"JOE . . . Yes, let me think. Yes, JOE. . . . Joe the Coalman, that's what they called me, and my horse's name was Bob. Oh, he was a beautiful horse. I did love him. I want him now. I want Bob. I was always kind to Bob, but I fell, and a sack of coal came on my head. I don't remember any more. COAL! COAL! COAL!"

In the stillness of the night the cry reverberated through the room, and we mentally saw the picture of the control's earth-life.

"Poor Bob!" we said.

"Poor Bob?" he echoed, turning on us sharply. "You needn't say 'poor Bob.' He was well looked after, only"—he hesitated—"they used to say I oughtn't to have given him drink." . . . He came nearer and whispered: "I was drunk when I fell and lost my sack. I'd been drinking. I was often drinking, and my dear little mother couldn't stop me. 'Joe,' she used to

say, 'stop drinking, Joe'; and 'Joe, come and wash yourself.' I'd say, 'Tis the coal, mother, as makes me dirty.' 'Yes, Joe, but you can wash and be clean.' And sometimes she'd say, 'It is possible, Joe, to be washed of all your sins, washed whiter than snow. Stop drinking, Joe.' But no, I wouldn't stop, and I'd give it to Bob, too. My dear Bob! I did love my Bob. I wish I'd never given him drink. . . . I must go now to look for my sack. Coal! Coal! COAL!"

"Dear Joe, that's all over now. What you've to do is to pray to be made whiter than snow."

"I *pray*! No, I can't pray. I'm old. I can't bend my knees. They're stiff—stiff. They'll never bend again. I can hardly walk now, but I must. *I must run!* They're after me. They caught me and threw me down, and I lost my sack. But they said, 'You'll have to find your sack,' they said, 'for you are going to the burning fire, and you'll want coal!'"

Here he became very terrified, and we tried to comfort him. "Who do you mean by 'they,' Joe?"

"The evil men—wicked, wicked men who are always after me to pull me down—down."

We assured him he was safe with us, that there were angels guarding us; and we asked our usual question—the question that succeeds when all others fail: "Would you like your mother to come to help you? Our Blessed Lord will bring her if you will pray to Him, if you will kneel and ask Him humbly."

"Ah," he said brokenly, "if the Blessed Lord would do that, how I would thank Him! Is it possible He would forgive my drinking? My dear little mother would. Oh, if the Lord would! But first I must ask Him to bend my knees. . . . Bend my knees, Lord, that I may pray to Thee to bring my mother. When I used to sell coal away in the villages, and drink and drink, my mother would forgive me. Perhaps she would now, Lord. . . . I'm sure she would, and then she'd ask Thee, O Lord, to pardon me, and Thou wouldst listen to my mother, Lord, my dear old mother. . . . Yes, yes, my knees are bending! Let me try to kneel."

It took him some time, but at last he knelt beside us, and Joe the Coalman prayed and prayed until he bent his head to the floor.

"A light!" he cried, lifting himself up with alacrity. "A light, and my mother! Jesus is bringing my mother!"

A moment or two, and Joe's mother took control. After thanking for our help, she said :

" My poor son fell off his cart, and a sack of coal came on his head and killed him. He was a loving son but for the drink. He will be taken to the rest-room now, and I shall be allowed to be with him for a little while. Then he will sleep, and awaken healed and refreshed ; washed whiter than snow, my boy will be, in God's good time. I will come to you, dear friends, and tell you how he gets on."

Then Joe once more returned, and was full of joy. " See," he said, " Jesus is leading the way for Joe and his little mother to mansions above."

GOD

By TERESA HOOLEY

I am Mahomet, Osiris, Christ,
Buddha, Confucius, Ra ;
Redeemers, prophets, teachers, seers—
I am all gods that are.

In every tongue by which men pray,
Lifted by love or fear,
I am the worshipper, I the prayer,
And I the listening ear.

I am the earth, the sky, the sea ;
My truth no creed can bind ;
The universe my temple is ;
My incense is the wind.

I am Religion, I am Doubt,
Love, hunger, blood and breath,
End and beginning, good and ill,
And I am Life and Death.

A KEY TO PARACELSUS

By ALICE M. CALLOW

ROBERT BROWNING by some divine, intuitive faculty, has enabled us to "touch souls" with many a great one he has enshrined in his verse, and probably we have come as close to the enigmatical personality of the one called Paracelsus as we are ever likely to get in any other more direct or authoritative way. In the closing and crowning words of the Paracelsus who has "attained" is expressed a prophecy.

" . . . I have done well, though not all well.
As yet man cannot do without contempt—
'Tis for their good, and therefore fit awhile
That they reject the weak, and scorn the false, in me.
But after, they will know me! If I stoop
Into a dark tremendous sea of cloud,
It is but for a time; I press God's lamp
Close to my breast—its splendour, soon or late,
Will pierce the gloom; I shall emerge one day!"

Now the very fact that these words were written during the present era shows that the fulfilment of the prophecy was at hand. Nearly three hundred years lay between the edition of Paracelsus' works in 1618 and that issued by the firm of Dietrich in Jena in 1904, and during that long interval interest in the life-work of the great physician and Wisdom initiate had "dwindled to vanishing-point."

The causes are not far to seek. Paracelsus, in common with other great ones who had mighty truths to hand down to posterity, was forced by the exigencies of his time to write his treatises in so cryptic a manner that no one, unless himself initiate in more or less degree, was able to decipher them and deduce their meaning in black and white. They could, indeed, be addressed only to members of the Brotherhood of the Rosy Cross, to which their writer avowedly belonged. They were therefore couched in the same alchemic phraseology to which Jacob Boehme was also forced to resort to shield his revelations of spiritual truths from the understanding of the profane.

With the revival of the ancient Mystery Wisdom brought about by the Theosophical teachings of H. P. Blavatsky new light was thrown on the veiled writings of the mediæval and renaissance mystics; hence new editions of their books were

brought to birth ; but a Key to Paracelsus was not to be found in the *Eastern* lore which was the special form adopted by H. P. B. and her school. It was not till 1911 that the first serious attempt to *explain* Paracelsus and interpret the *occult-technical* terms of his teachings was undertaken by Herr Wolfram, and published in Leipsic.

His choice of the *Volumen Paramirum* as his first essay was owing to its being concerned with a subject of very universal interest, *viz.*: the health of the human body and the many ailments which afflict it in the present day.

"What indeed is sickness?" he asks. "What are the causes of infection? Of chronic and acute disorders? Of mental maladies? How does a seer follow the course of disease? What, in short, is illness? How did these things appear to him who was a Clairvoyant and an Initiate? How does the unveiled eye of the spirit behold the connection in which the soul stands to the body? After what manner do the processes of nutrition and excretion take place? What is the nature of the Healing Force in man? And upon what does it depend that a person may become infected or remain immune?"

And the answers to all these questions lie concealed within the technical expressions of the *Volumen Paramirum*, now put into ordinary language—"thus making the Initiate Hohenheim accessible also to a circle of exoteric admirers in his capacity of Hohenheim the Physician." *

The author makes no secret of the source of his own divinations. "The Key to the riddle," he proclaims, "was forged in a *Western* 'smithy,' amid a glowing fire whence the divine sparks flying from the oratory of a seer and know-er kindled the truth in those alone who were ready and able to hear it." There is no difficulty in identifying this "Seer and Know-er" as Rudolf Steiner, whose life and lamentable death repeat some features of his great Prototype of the sixteenth century. But, fortunately, Rudolf Steiner *did* found a school, and left a body of earnest students to make known his message—and, incidentally, to translate the messages of other giants who towered above ordinary mankind, notably his two great countrymen Paracelsus and Goethe.

It is in the Therapeutical Section of Rudolf Steiner's work that we shall find the relation with the *Volumen Paramirum*.

* *The Occult Causes of Disease.* Being a Compendium of the Teachings laid down in his "*Volumen Paramirum*" by Bombastus von Hohenheim, better known as Paracelsus. By E. Wolfram. Translated by Agnes Blake. London Rider & Co. 6s. nett.

Both concern themselves with the *occult* causes of disease, and are guided by the same general principles. While the ordinary physician of the past few centuries has studied the body alone, and the more awakened physician of our own times has recognised the mind as the sleeping and more responsible partner, the initiate-physician has definitely classified disease in its attacks on the Physical, Etheric and Astral bodies in their different systems, *i.e.*: (i) Physical—the body structure. (ii) Etheric—the glandular system. (iii) Astral—the nervous system, and, by far the most important of all in its complex, mystic meaning, the Ego—the Blood—the life-giver to the whole manifest man.

Paracelsus speaks of four causes of all disease: (i) The influence of climate and infection; (ii) Poisons such as man's organism compels him to take up in the process of eating, drinking and breathing, as well as through the medium of his organs of perception; (iii) The manner in which his corporeal body was conditioned at birth; and (iv) God's Will—which is Karma. (This refers to the Fifth and most interior part of Man's being.)

In reference to Cause (iii) it may be said that Paracelsus sweeps ruthlessly aside the hypothesis that the planets and stars have aught to do with our body, thus striking a heavy blow at "the manner in which astrology was, and still is, practised. . . . In this way is a spurious and decadent astrology set at naught, but this does not imply any refutation of the real science of the stars," as will be shown later.

The *Volumen Paramirum* is divided into five chapters, *viz.*: (i) "Ens Astrale," (ii) "Ens Veneni," (iii) "Ens Naturale," (iv) "Ens Spirituale," and (v) "Ens Deale," these corresponding to the "Five Entia"—Forces or Powers which go to make up Pentagrammic Man, whose Harmony means Health, whose *Dis*-harmony reveals itself in Ill-Health. The word *ens* is formed from "esse," *i.e.*, *to be*. The meaning sought to be conveyed is that man's nature, or being, is five-fold. This work was the prelude to his main work, the *Opus Paramirum*, which deals with the diseases themselves. But here we have the *quintessence* of technically occult terms compressed into units which can only be unravelled through occultism.

"Ens Astrale" deals with the nature of man on the physical plane and the influence of Mother Earth in organising or injuring through the agencies of Air, Water and Soil emanations. And here it is admitted that these elements are under the influence of the stars, which thus, and thus only, reach the human organism.

It is readily understood how infections are carried by these elements, and they are disguised under such terms as Arsenic, Sulphur, Salt, Quicksilver, etc., but when Paracelsus speaks of the sufferings thus originated he is in fact alluding to the processes of coagulation, liquefaction and combustion which take place in the physical body—all three being in the highest degree influenced by the soul-life of the individual.

“*Ens Veneni*” (Poison-essence) concerns itself with the nature of the etheric body, and therefore of the alimentary and glandular system. It is extremely informative on the subject of “poison,” which is shown as the most relative of terms, well bearing out the familiar adage “One man’s meat is another man’s poison.” And here Paracelsus has much to say on the “*Alchemist*” in man—corresponding with the instinct in animals—ceaselessly working in the laboratory of man’s organism, to separate, transmute or eject all that may have found ingress during the process of breathing, eating and drinking.

In “*Ens Nature*” we are led a step higher—away from the processes of life watched over by the “*Alchemist*” to those of Consciousness. For the organs of the body are the visible physical and perceptible results of conditions of evolution—“miniature worlds of consciousness.” Here we are introduced definitely to what Paracelsus calls astrology—“the constellations influencing man’s fate,” by which he means the astral activities within the corresponding organs of man, which have built up those organs and are responsible for the maintenance of their activity. Thus, the brain is the Moon; the heart, the Sun; the spleen, Saturn; the lungs, Mercury; the kidneys, Venus; the liver, Jupiter; and the gall, Mars. . . . “If the organs of the body are to remain in health they must be the expression of a planet, and capable of doing all that which the planet in the heavens can accomplish.”

Thus in the “*Ens Naturale*” lies all predestination, and from the forces pertaining to it—*i.e.*, the Firmament, the elements, the Complexiones and the Humores—arise four classes of disease: chronic ailments which have to do with the constitution of the soul; those to which the astral body is exposed through the Elements; those which depend on race characteristics; and those which man’s life calls into being (Infections), and which he must at some time atone for. And all these constitute the occult side of man’s nature, causing and determining his form and his life. “Yet”—and here lies the gist of the whole matter

—"there is one thing which is not part of the Natural Man, but should itself govern Nature—this is the Earth-born, the Incoming God in man: 'The true Life wherein lieth the soul.'"

"Ens Spirituale" opens with a sharp warning that Theology has nothing whatever to do with the subject. It deals throughout with those "spirits" which man has himself evolved from an unripe condition of mind—"from envy, hatred, malice and all uncharitableness," as well as weaknesses, self-depreciation, and a thousand erroneous conceptions pertaining to man on his road from group-soul to full individuality, and, as Shelley aptly says, "His own thoughts along that rugged way, pursue, like raging hounds, their father and their prey." And now it is asked, "Can precautions be taken in the matter of bodily illnesses if these have been caused by the Spirits?" And in the answer may be traced the germ of what constitutes in our own day "New Thought", and its prescription for healing—Right-feeling, Right-thinking, Right-doing. For, argues Paracelsus, "Man has to recognise the nature and value of his own Ego—and this Ego that gives rise to such conceptions should be as easily capable of destroying as creating them!" For let the foe threaten as much as he likes, the strong Ego takes up the counter-position himself, and, holding the citadel of his own Conscious Life, fights and gains the Victory. "And while Heathendom regards this Ego as something which is ephemeral, Christianity teaches the separate Ego's capacity for developing towards Immortality to be the result of that which Christ gave to Earth."

But it is in the last section of the *Paramirum* that Paracelsus reveals the heights and the depths of his teaching. In "Ens Deale" we are brought to consider "the Cause of all Causes," and to recognise that all the minutiae of instruction with regard to the component parts of manifest man are but as the "scaffolding" which hides from view the perfect temple within, till the crowning stone be placed in position.

In "Ens Deale," the Priest-Physician casts away all similitudes and reveals the care of his teaching, and admonishes those who be Christian "not to turn to either physic or physician, would they be made whole, but to Christ alone. For not till the Christ in man brings about a change in soul is the Hour in Time at hand, and with it the Physic and the Physician. Every man is his own Karma (cause and effect), and God in man brings Karma to pass; even as a man lays his own sickness, so too can he bring about the *causes* conducive to health. And God will make health appear. . . .

“Relying upon occult guidance, the Masters of the Human Race have slowly, gradually, led men forward to an ever increasing sense of self-consciousness, until—in the Græco-Roman age—the flower of Personality was unfolded. . . . Personality then became the expression of all the Glories of the Earth—yet would such Glory have turned to dust again had not Christ endowed it with the possibilities of Spiritualisation and of Eternal Life. . . . Evolution ends with Spiritualised man : Natural Man is its beginning and foundation : *Natural Man is subject to Karma*, but the ‘*Spiritual man judges all things and is judged by no man.*’”

There are many in our day who have divined the value of Paracelsus' writings, but who have struggled in vain to elucidate and assimilate their full meaning. To these the new light thrown by Wolfram, which he frankly attributes to his studies with Rudolf Steiner, will be warmly welcomed and made use of.

MERCURY

By LEO FRENCH

I WORSHIP the light that shines and flashes from Mercury,
 Angel and Minister of Light.
 In Thy Light shall I see Light, Yea, daily on my path.
 It falls from Thy Golden Mind and Heart.
 Shine through, flash down to me.
 Cease not to illuminate and irradiate my darkness and ignorance.
 Scatter all my unbelief, as a dream when one awakeneth.
 Swallow darkness in thy Stainless Sheen.
 Thy Light-cure I invite ; though its brilliance blind my mortal
 eyes, yet from darkness and dust shall my song arise to Thee.
 Lo, my thoughts, even from the dust, shine and sparkle—my
 light is come—the Glory of the Lord is risen upon me !
 Mercury—Hermes—Thrice Blessed—
 On Thine own wings I soar to Thee !

ASTROLOGY AND THE BIBLE

By E. JULIAN MILLS

REFERENCES to Astrology can be traced right through the Bible. Some of these references are so veiled that any but an astrological reader would pass them by unnoticed and even dispute their existence; other allusions are so clear that they are unmistakable. Readers of this magazine will be willing to admit that there are more ways of studying the Bible than that crude literal reading of the text that satisfied Christians in a less critical age. In addition to symbolical and perhaps other interpretations it is possible that there is also an astrological one which would make some obscure passages clear if we only had the key.

It would not be surprising if this were so when we remember that the patriarchs of the Jewish race were connected with Chaldea, and that in that country can be traced Sun-worship (the base of all religions) and the practice of Astrology back to prehistoric times. It is on Chaldean foundations that Western astrologers have founded the little knowledge they have of this subject.

That the Jewish race sprang from Chaldean stock is, I think, indisputable, if the early scriptures are allowed to have any historical basis at all. Abraham lived in Ur of the Chaldees (Genesis xi, 31), Isaac had a Chaldean wife (Genesis xxv, 20), Jacob lived twenty-one years in Padan Aran (Genesis xxviii, 2, and xxix, 10), and married Chaldean wives. It is recorded that the Israelites periodically intermarried with the surrounding nations, either through right of conquest or through being carried away into captivity themselves; so, in spite of the endeavours of their priests to keep them in the fold of an exclusive and monotheistic form of religion, the practice of Astrology would never be lost, neither would the knowledge that the surrounding nations worshipped the sun as the physical vehicle of the Supreme Deity, and the moon and planets as lesser gods.

In the early days of the Jewish race, and before their priests had built up a theology, the religion of the Jews must have been the worship of the heavenly bodies, so it is not surprising that in those books of the Bible which scholars consider to be the earliest written, astrological allusions can be traced. The seventh verse of the twenty-eighth chapter of Numbers might be held to be a commendation to star-worship, for it reads: "And at the

beginning of your months ye shall offer a burnt offering," etc. This appears to mean, make sacrifices every new moon.

The Signs of the Zodiac are alluded to in the first chapter of Genesis, verse 14, for we read that the lights in the heavens were not only to divide the day from the night, but to be "for signs and for seasons and for days and for years." In the Book of Job, after allusions to God and the stars being in the height of Heaven, we come to the significant phrase, "He walketh in the *circuit* of Heaven" (Job xxii, 12-14). This seems to be an unmistakable reference to the annual journey of the sun through the circle of the zodiac.

It is usually conceded that the number 12, which occurs so frequently in the Bible, has some relation to the twelve zodiacal Signs and the twelve types of mankind. We can all be said to be under one of these Signs, for according to the time of our birth we each show out in character and disposition more of the characteristics of one zodiacal Sign than of the others. In the Bible we read of the twelve sons of Jacob, the twelve tribes of Israel and the twelve stones on the breastplate of the high-priest (Exodus xxviii, 17). The word *Mazzaroth* (Job xxxviii, 32), is also supposed to refer to the Signs. We read, too, of the twelve Apostles and of the twelve gates to "that great city, the holy Jerusalem," which had written on them the names of the twelve tribes of the children of Israel (Revelations xxi, 12)—presumably showing that every type of humanity can finish its evolutionary course with honour and eventually attain perfection. That strange tree mentioned in Revelations, chapter twenty-two, verse 2, which yielded twelve manner of fruits and yielded every month, does not appear to lend itself to any but a Zodiacal interpretation.

Astrologers seem to have taken a peculiar pleasure in allocating a particular Sign to a particular son of Jacob (basing their judgment on the hints dropped in the Bible text) such as allocating the Sign Leo to Judah because Judah is alluded to as a lion's whelp (Genesis xlix, 9). Unfortunately, these lists differ, and until the time comes when astrologers are in agreement I cannot see that these speculations can have any practical use.

It is not likely to be disputed that Daniel was a clever astrologer, and that sun-worship was familiar to the Jews of his time. It will be remembered that after King Nebuchadnezzar's magicians and astrologers had failed, Daniel was called upon, and as a reward for his services was promoted to be chief of the King's

astrologers and renamed "Belteshazzer according to the name of my God" (Daniel iv.)—Belus, or Baal, being the Babylonian name for the Sun-God.

Some of the priests and prophets of the Israelites did try from time to time to suppress this deeply implanted worship amongst the people. In the past it has always been the tendency of priests to try to keep all important knowledge within their own circle, and in Zephaniah i, 4-5, we have narrated one of these early struggles between orthodoxy and an unorthodox sect. We read, "I will cut off the remembrance of Baal from this place and those that worship the host of heaven from the house-tops."

We find many other references to this subject; for example: "And he put down the idolatrous priests . . . that burned incense to Baal, to the sun and the moon and to the planets and to all the host of heaven" (II Kings xxiii, 5); "Let now the astrologers and star-gazers, the monthly prognosticators, stand up, and save thee from these things that shall come upon thee" (Isaiah xlvi, 13). The Jews were also warned against worshipping the sun, moon and stars (Deuteronomy iv, 19).

When we read in the Old Testament such expressions as, "The word of the Lord came unto . . .", "The Lord hath delivered your enemies into your hands," etc., it may mean that the prophet had received psychic impressions, or that this was merely his picturesque way of saying: "The planetary aspects are now favourable for your enterprise," or, "Your enemy is at present under *adverse directions*: take advantage of this opportunity."

The following quotations appear to bear out this view: "And Deborah said unto Barak, Up; for this is the day in which the Lord hath delivered Sisera into thine hand; is not the Lord gone out before thee?" (Judges iv, 14). "They fought from heaven, the stars in their courses [paths] fought against Sisera" (Judges v, 20). Whether Sisera's misfortunes can be definitely traced to the stars or not, I think astrologers will agree that the outcome of his expedition was compatible with violent and adverse planetary directions.

Another interesting account of an astrological consultation is to be found in the twenty-second and twenty-third chapters of Numbers. The story is, briefly, this: The conquering armies of Israel came to the territory of Balak, King of Moab, much to the consternation of both King and people. Balak sent trusted messengers to Balaam, an eminent astrologer, and, we read, they "departed with the rewards of divination in their hands" (Num-

bers xxii, 7). Balaam evidently took time to work out some calculations, for it is implied that he delivered his message the next morning. This message was: "Thou shalt not curse the people for they are blessed" (v. 12). Perhaps this means that Balak's progressed planetary aspects were adverse for this enterprise, and that those of Israel's leaders were of a favourable nature. But the message did not satisfy Balak, and he sent more honourable messengers and larger presents. Balaam replied: "If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God, to do less or more" (v. 18). The lavish offers seem, however, to have tempted Balaam, for we read that he decided to find out "what the Lord will say unto me more," the result being that he decides to go with the King's messengers. We then have the incident of the Ass, which confirms Balaam in his determination not to pervert his judgment.

When Balaam meets Balak, it is evidently decided to cast another horoscope, after a solemn ceremony. This horoscope seems to have been some form of horary map, for we read that they went to the high places of Baal (the Sun-God) and built seven altars—one for each planet?—and offered animal sacrifices (v. 41). The results were, however, still unfavourable, and the ceremonies were again performed at two other temples and with the same result. Balak, angry with the judgment, complained: "I call thee to curse mine enemies, and, behold, thou hast altogether blessed them these three times. Therefore now flee thou to thy place" (xxiv, 10-11)—a thing which Balaam no doubt hastened to do, thankful that no worse evil had befallen him. But he had the courage to wait while he reminded the King: "I cannot go beyond the commandment of the Lord, to do either good or bad of mine own mind; but what the Lord saith that will I speak" (xxiv, 13), thus confirming his previous declaration, "How shall I curse, whom God hath not cursed? or how shall I defy, whom the Lord hath not defied?" (xxiii, 8).

In the New Testament we have the well-known reference connected with the Wise Men, who are supposed to have been Chaldeans, "For we have seen His star in the East" (Matthew ii, 2), and the reference connected with the Second Advent, "And there shall be signs in the sun, and in the moon, and in the stars" (Luke xxi, 25).

Zodiacal symbology enters largely into the New Testament, and can also be constantly noticed in the Christian Church. We have the "Seven Spirits before his throne," which can surely be

interpreted as a reference to the seven great planetary Logoi, with their special duties towards mankind, and the seven Churches with seven star angels (Revelations i, 4, II, 20).

The last 2,000 years is recognised by esoteric astrologers as being a Piscian age, so it is not surprising to find that the symbolism of the religion given to the world at the commencement of that age has much to do with water, fishes and fishermen. It is said that the sign by which the early Christians recognised each other was a fish drawn on the ground. The bishop's mitre is made in the form of a fish's head, and there are many allusions to fish and fishermen in the New Testament. Christianity has up to the present been a very emotional form of religion, and this is also a Piscian characteristic.

It does not seem to be without significance that the four evangelists have been linked up with four zodiacal Signs, and this in no haphazard manner: Matthew, the Ox (*Taurus*); Mark, the Lion (*Leo*); Luke, the Angel or Man (*Aquarius*), and John, the Eagle (*i.e.*, *Aquila*, standing for the Sign *Scorpio*) *

These are the fixed Signs of the zodiac and form the Fixed Cross. They represent the four Triplicities: Taurus, the Earthy, Leo, the Fiery, Aquarius, the Airy, and Scorpio, the Watery. This cross is evidently alluded to in the fourth chapter of Revelations, verse 7: "And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle." These four symbols are portrayed in the main porch of St. Albans Cathedral, and can no doubt be traced in many other churches; I understand that the appropriate symbol is also often to be found prefacing the four Gospels in the Greek Church.

The whole Bible, especially the book of Revelations, appears full of allusions which might have an astrological interpretation, and, studied in the light of occult knowledge, future investigators may obtain much illumination. No doubt there are many meanings to the symbolisms used in the Bible, but at present it would be a bold man who would care to dogmatise on a subject of this nature.

* It is supposed that the tribe of Dan, and also Judas Iscariot, typify Scorpio. It will be remembered that another was elected in Judas's place after the Crucifixion, and at the sealing of the tribes, recorded in the seventh chapter of Revelations, Dan is not alluded to, Manasses taking his place. Scorpio was called by the old astrologers the accursed Sign. It has been the opinion of some astrologers that when the lower side of Scorpio is transcended *Aquila* takes its place.

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.]

H.P. BLAVATSKY AND REINCARNATION

To the Editor of THE OCCULT REVIEW

SIR,—Many students of H.P.B.'s writings have been puzzled as to her apparently adverse attitude towards reincarnation in her earlier writings; and this appears once more in the recent issue of some of her *Unpublished Letters* by Dr. Corson.

The letter from "The Writer of the Article" which appeared recently in your columns is practically correct as to the reserve in which the subject was held at the time that she wrote *Isis* and was corresponding with Dr. Corson's father. *Isis* is admittedly a tentative work, and H.P.B. was not authorised at that time to give out the real occult explanation, involving—as "The Writer" very correctly says—the distinction between the "individuality" and the "personality," the four lower principles which disappear.

It will be interesting to students as confirmation of the above to quote the following passages from the *Mahatma Letters*.

On pp. 289-290, K.H. says:—

"You will write so and so, give so far, and no more—she was constantly told by us. . . . We thought it was premature to give the public more than they could possibly assimilate; and thus the further sub-division of the trinity into the seven principles was left unmentioned in *Isis*. And is it because she obeyed our orders, and wrote, purposely *veiling* some of her facts—that now, when we think that the time has arrived to give most, if not the *whole* truth—that she has to be left in the lurch? The difficulty I had to labour under, to explain the right meaning with an endless and clumsy paragraph before me, that insisted upon *non-reincarnation* without inserting one word in it to show that the latter had reference but to the *animal* soul, not Spirit, to the astral, not the Spiritual Monad."

Writing to Sinnett on the 31st Dec., 1882, K. H. says (p. 329.):

"Tell him (C. C. Massey) that you were possessed of the Oriental views of reincarnation several months before the work in question [*The Perfect Way*] had appeared—since it was in July (18 months ago) that you began being taught the difference between Reincarnation *à la* Allan Kardec, or personal rebirth—and that of the Spiritual Monad."

And so I think that we may clear up one more of the many "inconsistencies" of which the much abused H.P.B. has been so freely accused.

Yours truly,

W. KINGSLAND.

"CAPITALISM, THE ARCH-CRIMINAL"

To the Editor of THE OCCULT REVIEW

SIR,—A perusal of your Editorial, *Peace in Turmoil*, gives rise to some interesting reflections. There can be no doubt that never were restlessness and discontent more prevalent in the world than at the present time. A calm and impartial survey of the conditions governing the social structure of the civilised world to-day will lend weight to your remarks. The forces of disruption and social upheaval are everywhere apparent.

A careful analysis of the social aspect of civilisation will reveal a bed-rock truth. The majority of the evils rampant in the world of to-day can be traced directly to the peculiar constitution of the social structure itself. In other words, Capitalism stands condemned as the arch-criminal of society.

Consider the position dispassionately. On the one hand the small minority of the human family, the Capitalists, hold the reins of power and dictate terms to the masses. On the other hand, the vast majority of the civilised world's population—the "Workers"—bend under the yoke of the master class and to all intents and purposes occupy a position of slavery. A study of the economic laws governing the relations of Capital and Labour will make this assertion self-evident.

Passing quickly to a casual inspection of the pivotal basis of the system we find that production, as undertaken by the Capitalist, is for profit and not for use. The submerged masses are exploited to the utmost by the Capitalist class and compelled to produce a vast surplus of wealth that passes directly and absolutely from their hands. Held down by rigid economic laws, "Labour" toils slavishly for a fractional value of the wealth it produces and by the pitiless working of the Capitalist system perpetuates the existing evils.

You differentiate the two main forces struggling for power in the present-day world—the forces making for harmony and those intent on disruption. It would surely be easy to transfer the analogy directly to the two main divisions of the industrial world—Labour and Capital. The latter would probably disavow this ugly imputation. It would argue that an harmonious relationship between the two opposing camps would conduce to its best interests. By this specious and perhaps plausible sally it would seek to obscure the factors and principles that are responsible for widespread misery and distress amongst the subjugated army.

You would condemn any acceleration of the driving power bent upon introducing some remedial or even drastic revolutionary measures. The average "Worker" would be prone to discount such an attitude and push aggressively towards the goal. To what extent and by what

means the powers of light are offering their assistance and guidance in this matter would interest the majority of occult students.

This subject leads naturally to the consideration of war—the world's *bête noire*. Does not the existing Capitalistic society tend to promote and foster the war-consciousness of mankind? Will not its inherent competition and rivalry constitute a main incentive to war? Would not a reconstruction of this tyrannical system modelled on the lines of sane socialistic architecture usher in an era of permanent peace for the world?

To expect any widespread amelioration of the condition of the masses while the present ruthless system holds the field would be to tax credulity to the limit. Not over-production but under-consumption supplies the key to the solution of the world's industrial problems—under-consumption by the masses.

Nor is it clear how those highly developed souls working in comparative isolation and obscurity can in any effective measure promote the realisation of these drastic reforms.

We are forced to the conclusion that the new social order will be enthroned through the operation of evolutionary processes. When the present system has plunged through the whole gamut of excess it will be made to relinquish its hold.

May the white brotherhood hasten the day of deliverance.

Yours truly,

H. W. STEVENS.

To the Editor of THE OCCULT REVIEW

SIR,—Mr. E. J. Langford Garstin, commenting upon my review of his truly excellent book *Theurgy*, takes exception to my mentioning that by some the antiquity of the origin of the Ain Soph and the Sephiroth has been held in doubt; he reminds me that the ten Sephiroth are mentioned in the *Sepher Yetzirah*. But, unfortunately, the precise date and authorship of the *Sepher Yetzirah* are still in doubt; while its essential elements may be of the third or fourth, and are, at all events, probably prior to the ninth century A.D., one has to be on one's guard against later interpolations.

Howbeit, whereas I indicated where hostile criticism might possibly be raised, it must not be assumed that I am, therefore, not one with Mr. Langford Garstin as to the antiquity of the Qabalah as an integral part of the Oral Tradition. Still, in my view, the Sephiroth are but arbitrary distinctions; and, in Occam's words, "Entities ought not to be gratuitously multiplied." Rather do we need to get back to the Eternal Unity, wherein all variations merge and disappear.

Yours truly,

FRANK LIND.

THE RUSSIAN PROBLEM

To the Editor of THE OCCULT REVIEW

SIR,—The recent letter under the initials of "W.G.R." seems to call for some comment.

The writer speciously draws the proverbial red-herring across this particular controversial "track" when he quietly turns the reader's attention from the indictment of Bolshevism to other tragedies which have occurred at various times and places in the world's history. No decent-thinking man or woman would ever suggest that the barbarities which happened, say, under the Inquisition are to be condoned for one moment, or that they were the workings of "The White Forces."

He naïvely states that the people of Russia "are no longer under a dissolute clergy, *but can please themselves what they believe. They are being educated.*" (Italics mine). I would commend to him, and, in fact, to all your wide circle of readers, a book recently published by the Pilot Press, entitled "*Moscow Unmasked*," by Joseph Douillet, a man who had spent 35 years in Russia, and knew it before the war, as well as since the Revolution. (He was late Belgian Consul in Russia, and a member of Prof. Nansen's mission to Russia, etc., etc.) His book speaks for itself. Certainly the rule of the cleric has gone, but that which has been substituted in place is NOT ONLY DISSOLUTE BUT DIABOLICAL.

"W.G.R.'s" statement that "the Soviet have abolished the power of organised greed in human affairs" shows either a deplorable lack of knowledge of the facts, or else it serves as a cover for a deliberate misstatement concerning existing conditions over there. I trust that the latter alternative is untrue, otherwise one is forced to certain conclusions.

There is no doubt that we are nearing a great crisis in the world, but "The Way" out to the establishment of right doing and right thinking will not be along lines Bolshevik.

"DALETH."

To the Editor of THE OCCULT REVIEW

SIR,—With regard to the discussion on religious persecution in Russia, some of the criticisms in "W.G.R.'s" letter are surely contrary to fact.

To quote therefrom: "The Soviet have abolished the power of organised greed." So far from "abolishing" it the Soviet have seized upon the "power of organised greed" and wield it themselves.

Again: "It is not now possible for rich men to take advantage of their power to subject the poor to misery, starvation, unemployment, or to murder in wars for their benefit."

It would be true to fact to say that the Soviet have now the power to subject the poor to misery, starvation, etc. and they take full advantage of that power.

The Soviet hold their subjects in slavery. What is a slave? It is this: A slave cannot own any kind of property. He cannot even own his own body, or the labour of his body. All he is is the property of his owner, whether the owner is an individual or an organised State.

This condition of slavery is what the Soviet have enforced on the Russians. They will also be forced to "murder in wars" when the time comes for the Soviet to strike its blow as an agent of the "Dark Forces."

Surely "W.G.R." cannot be ignorant of the militarism of the Soviet, or its preparations for war as a means of enforcing its rule on the whole world.

"W.G.R.'s" accusations against Christian countries are only too true. But he fails to discriminate that these evils are not due to Christian teachings, but to the weakness and imperfections of humanity. If we honestly tried to follow our Divine Guide these evils would not exist.

The Soviet are trying to sweep away all religion and the ideals which lie at the root of every religion, including a belief in the hereafter, and "what a man sows that shall he also reap."

The result of such a course must inevitably be that all restrictions on human selfishness, greed and cruelty will be removed. The only restriction will be the brute force applied by the agents of the Soviet for their own benefit.

Should the attempt succeed, the horror would be indescribable. It would result in the destruction of Man at which the "Dark Forces" are aiming.

He who is not against the "Dark Forces" is for them.

E. PARRY.

VENUS-LUCIFER

To the Editor of THE OCCULT REVIEW

SIR.—A typographical error altered "psychical" to "physical" in my letter in your last issue and obscured the sense of the argument. The first sentence in the second paragraph, p. 115, should read:—

"This polar balance, though in reverse, obtains in every normal human being; but if the senses (which function etherically) be abnormally developed through stimulation of the *psychical* functions, the balance is disturbed: the concrete physical brain is no longer sufficiently positive to balance the latent *spiritual* ego-principle."

W. W. L.

PERIODICAL LITERATURE

MR. THOMAS BROWNE affirmed in the April HIBBERT JOURNAL that Anthropology must "leave bones and fossils" to antiquaries and must "place Religion in the forefront of its studies" in order to "deserve its name," failing which it will rank as a "dehumanised Science of Man." The editor promised a reply on the part of Dr. R. R. Marell, who is Rector of Exeter College, Oxford, and it appears in the current issue. His own affirmation is that an "inside view of Man" is the supreme object of anthropological quest, Man being "the measure of all things," while the measure of Man is mind. He says further that a vast amount of literature is being devoted to the all-important subject of "human development in terms of mind." Religion is not overlooked therefore by first-hand observers. Now this appeared decisive on the point of fact as such, though the bald statement does scant justice to the brilliance of Dr. Marell's rejoinder regarded as a contribution to debate; and we should question whether Mr. Browne has much chance against him in matters of dialectical skill. But the subject involved is not, as Dr. Marell assumes, the mere history of Religion, nor is the Anthropology desired by Mr. Browne that of existent schools. The hope in view, if we understand his thesis, is the ultimate emergence of a "Science of Man" in the light of his divine capacities, and of what man may become in their unfoldment, to which a true Anthropology would contribute. We suspect also that the bones and fossils may call to be understood figuratively, from which point of view Frazer's GOLDEN BOUGH, though it contains "no word about bones," as Dr. Marell says justly, is concerned, symbolically speaking, with little else. The life of Religion and the life of Man in God are for us of an Anthropology to come, and we were drawn to Mr. Browne's article on the hypothesis that he also is looking in this direction. Prof. J. E. Boodin of Los Angeles presents his conception of the universe as a living whole and testifies that unless dominated by life and mind it cannot be regarded as a "going concern." We fail, however, to attach a definite significance to this statement. Otherwise we are in agreement assuredly with the doctrine that an indwelling spirit rules "the course of the cosmos," and that for those who are *en rapport* therewith it is "light, beauty and salvation." Prof. Alexander proposes that truth, Goodness and Beauty are "made on one pattern," which pattern is best recognised in "fine art," the last being described as meaning imported into "a material substance." That which is communicated by the artist is said to be drawn from his experience of the universe, not from the void, and thus belongs to the universe. It is therefore not fantastic. As we understand on our own part, it follows that Art is a Gift of the Spirit; it is a seeing sense which recognises and that which can also express; it bodies forth inward realities. Mr. W. J. Blyton looks askance at Religion as an "attitude"; at Mr. Wells' seeming attraction to that mode

of ineffable worship which is inseparable from the idea of God, supposing only that there were a God ; at Mr. Housman's satisfaction in emotions produced by High Mass, though he does not believe in High Masses ; at the dispositions connoted by prayer in certain minds, though there is none to hear or answer. But it happens that these things are only of casual and passing significance ; they are the aftermath of old ecstasies, their regretful remembrance, and the incense—fragrance of a sanctuary where incense burns no longer. It is a pity to take them too seriously and weep over them for nine pages. There is finally a paper on Popular Christology, by Dr. G. E. Vincent of New Jersey, which we have read with discerning interest. He considers in succession (1) the " Jesus—only " of a Christo-centric " viewpoint " ; (2) its presumed antithesis diverted from the Jesus of history and looking towards a *Christus ineffabilis*, a living Mystical Christ ; and (3) of a Jesus the Nazarene, who was Man only but " Man of Men," man of a special mission, in the following of which He attained very wonderful intimacy with the mind and will of God. Dr. Vincent reflects upon each, looking for their vantage-points and points of hindrance with plenary fairness and sympathy. At the end he confesses that he is drawn to the old Incarnationist Idea : if its " psychological and physiological difficulties " seem almost insuperable, the others have their own as great, and more than these the old doctrine gives " depth and meaning to our human experience of groping and of growth." The essayist has no axe to grind and no conclusion to enforce above others : he offers an aid to reflection on a choice of paths and tells how he has fared among them.

There lies before us the last issue of *THE QUEST*, which in twenty-one years has produced as many volumes. Mr. G. R. S. Mead, on behalf of himself and that memorable undertaking, of which he has shaped the course so long and so well, fulfils his final task, taking leave of friends and readers with " a grateful thanksgiving " to all who have helped therein. For him—as doubtless for some and perhaps many of his colleagues—it is the end of a " particular adventure " on the Great Quest ; but *THE QUEST* itself goes on, and other adventures will follow for those who hear their call. It is difficult to express on our own part the regret with which we turn over these last pages and think of the foremost contributors with whose work in the future we shall be less readily, if at all, in touch—Mr. Mead himself as the chief and, say, Dr. Robert Eisler, to number two only.

THE QUEST was *sui generis* from the beginning, and there is nothing in English periodical literature the continuation of which can supply its vacant place. As it comes to an end through inability to pay its way, there is no similar enterprise likely to be attempted—in the approximate future at least. Indeed we can scarcely think of one under other auspices. It remains, therefore, to wish Mr. Mead prosperity and inward satisfaction in whatsoever paths of work he may enter subsequently, and to say a few words on the contents of this last number. It is perhaps fitting that the valedictory lines are all which are offered

from his own familiar pen ; but Dr. Eisler has yet another contribution on Fourth Gospel origins. We had thought, mistakenly, that he had reached last April a term for the time being on this subject. A Gospel of the Simonians, a Gospel according to Kerinthos, has been specified already as one of the chief sources. We hear now, speculatively of course and yet in terms of certitude, about the contents of that Gospel according to Lazarus, which " seems to have survived in Constantinople until the end of the thirteenth century," and is held here to have embodied *ex hypothesis* the claims of one whose sisters said unto Jesus : " Behold, he whom Thou lovest is sick." On the faith of this and of his resurrection the claims are presented as those of a " true predestined leader of the Messianist community."

It is unfortunately impossible to summarise the thesis or produce the array of authorities on which it depends ; the study must be read by those who are concerned. Dr. Moses Gaster translates for the first time and introduces a Samaritan text " dealing with the legendary history of the birth of Moses." Mr. Morton Luce presents " the development through language of the higher form of consciousness " as a neglected argument for evolution. Mr. E. G. Braham unfolds in a notable study his summary of evidences, drawn from physics, biology, ethics and religious experience, in defence of self-determination against determinism. The final QUEST truly a worthy number.

It seems long since we saw and welcomed THE EASTERN BUDDHIST, but the considerable time which elapses between each issue may be due to difficulties attendant on high class English printing in Japan. The double number before us is almost a volume in itself, and the chief article approaches book dimensions. It is an editorial study on Passivity in Buddhist Life. Opening with the assumption that Passivity in religious experience is " Universal and natural," it proceeds thence " to see how this feeling rules and in what form it expresses itself " in Mystic Buddhism. The survey is presented admirably and with equal lucidity of thought and language. Alleged parallelisms of Western mystical teaching offer notable food for reflection, though we remain unconvinced that Ruysbroeck, Gerson, Molinos and Madame Guyon understood Passivity in the sense of Mahayana Buddhism. . .

THE SUFI QUARTERLY gives prominence to the poems of Pakenham Beatty, who has passed away recently at a great age and appears to have earned considerable repute some forty years ago. Mr. R. Dimsdale Stocker says (1) that his songs will " never cease," and (2) that they " will be chanted to all eternity " ; but the significance, if any, of these affirmations lies beyond our ken. There are seven poems quoted when the panegyric ends, most of which are rare in thought and beauty. The wife of the Dean of St. Paul's contributes some impressions of Modern Christianity, affirming that " never have we been so religious as we are to-day." However this may be, the question arises : What is the part of the Church ? The answer is vague enough and almost as if

the Church signified little, because "practically everybody has the Christian attitude toward life, whether professing Christianity or not." Moreover, "all the men and women in the land are the Church"—presumably whether they will or no—in which case it is impossible to be remote therefrom, though this is said elsewhere to be the case with "a number of people." So do the kindly considerations stultify one another.

LE VOILE D'ISIS prefaces its successive issues by a communication which claims to deal with Facts of the Month, and for some considerable time this department has been in the care of a writer whose identity is veiled under the pen-name of Argos. Perhaps he is voyaging to Colchis, perhaps returning thence with a golden Fleece. In either case LA HAUTE SCIENCE, with which our contemporary deals, according to its sub-title, is beginning to cover new fields under his auspices and to explore them with notable results. There is only one fact of the month, so far as Argos is concerned, in the latest number of LE VOILE, and this is a new book about the Admirable Ruysbroeck. It serves as a peg on which to hang an original discourse concerning the "high mystical summits" and modes of experience thereon. It is unfolded from a distinction drawn in the preface of the work between a dualistic and monistic Mysticism, on which we ourselves have sought to insist as occasion offered in these pages. The term of the one is found in the Beatific Vision, but of the other in attained unity.

Argos has points of moment respecting both, and then raises the question whether there is not a state beyond either, beyond the Vision, beyond Ruysbroeck's realisation in "the plentitude of Divine Life." Argos concludes that there is and that it is reached beyond the manifest, in the Great Abyss. But we have heard of it otherwise, in an older form of language, as the nowhere and the nought of pseudo-Dionysius. . . . EUDIA continues to study the old Instituted Mysteries under the auspices of Mme. Anne Osmont, who has considered her subject anxiously, whether or not she is in debt to Cumont on the great cult of Mithra, this being her most recent concern. It leaves us, however, as we have been left previously by her earlier considerations, and by those of more authoritative writers on Eleusis, on Syrian Adonis and Attis of Phrygia, on all the dying gods and gods that rise, with our ever increasing certitude that there is a Mystery in Christ which has not only a living message to all who can receive, but is greater than all, and is the Reality of spiritual experience, while these things are the shadows. . . .

L'ERE SPIRITUELLE talks about Max Heindel as if the time had come to justify its presumed representative position towards a Heindel Rosicrucian Fellowship established in Paris. It appears that the Californian Messenger of the Rosy Cross who was warranted—*ipse dixit*—in the Astral, looked to the evolution of a new race, like Mrs. Besant at this day. Meanwhile he thought it possible for some others to

obtain their wedding garment, meaning the glorious body mentioned by St. Peter. Moreover, those who can contrive to become each an "evolved Ego," may also choose their destiny, whatever this may be held to mean. *La suite au prochain numero* may tell us more of the same calibre, supposing that we can suffer it. Many prophets of highways and byways have borne this kind of witness ever since occult books and reviews began to pour forth in that "best of all possible worlds" which used to be called "new," and rejoices not only in Californian Oceanside but in centres of light and centres of reformed thought everywhere. . . . In the course of its studies, to which we have referred previously, L'ASTROSOPHIE exclaims: Let us search the Russian problem—not, however, that of Bolshevism but of alleged Russian Mysticism. Solovieff, Dostovievski and yet others are cited; but we know less than ever what it is proposed to unfold. Russia, indeed, is said to be the third Rome, which at the time of writing seems specifically untrue.

An official BULLETIN, which has been issued for ten years past by *L'Union Spirite Française*, is justified in stating that the world-wide development of Spiritism must be evident to anyone who follows in France and elsewhere the newspaper records of the day. It is no longer a tabooed subject, and in varying degrees may be said to be in all men's minds. Of necessity, therefore, it finds a voice in journals, and it comes about in this manner that it is also in all men's ears. Moreover, hostile or not, it appears that the foreign Catholic Press, and even a Jesuit organ, gives space to the subject, admitting that statistics testify to its increased diffusion. We ourselves feel concerned more nearly with another fact which the BULLETIN exhibits, by the general content of its pages apart from explicit reference, and this is the bond of sympathy and union which exists in France between the numerous groups dedicated to Psychological Research. The *Union Spirite* embraces nearly all. . . .

THE DIRECT VOICE of New York is a nuisance in reading, because those who would finish its articles must turn forsooth to some later parts of its issues, and because an ugly device for opening its various pages is a hindrance rather than a help; but Mr. Florizel von Reuter's account of circumstances which drew him towards Psychological Research will concern many who have made his acquaintance through LA REVUE MÉTAPHYSIQUE. We must register also our complete agreement with Mr. Stanley de Brath when he lays down that Spiritism is not a creed, not a religion, and not a science, but is "connected with all these things," because essentially it is a "conviction that Spirit is the moving force in the world, and in every one of ourselves." . . . IMMORTALITY AND SURVIVAL has contributions by Marjorie Bowen, who writes on "What happens after Death"; by Mr. W. H. Evans, who says that a hidden splendour in the soul of man awaits unveiling, and by Mr. Hannen Swaffer, who gives personal experience with mediums and mentions that the late Lord Dewar had been engaged in psychical inquiry for many years.

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.)

Students of occultism are usually well read in comparative religion, Asiatic religion, and the dead faiths of antiquity, but rather seldom have they any knowledge of the mystical side of Christianity. Perhaps this is due to the fact that so many people break away from conventional religion with more or less resentment, and the consequent repugnance prevents them from evaluating it at its real worth. They do not realise that the Christianity of the parish church by no means represents the sum total of the faith. They envy the esoteric teachings of Buddhism or Hinduism, they look to Thibet for inspiration, and entirely fail to recognise the esoteric aspect of their own faith when it is referred to under the term Christian Mysticism.

Yet Christian Mysticism is a true occultism, and the lives of the saints and hermits of Christendom and the discipline of the great religious orders at their best are a true Way of Initiation.

There is a voluminous literature dealing with the subject, so voluminous that we can do no more than point out a few landmarks in the hope that they may lead the student on from one thing to another, and so bring about the exploration of the riches of mystical literature that lies at our very doors.

Our principal authority on the subject is Evelyn Underhill, and her scholarly and charming books are already standard works and classics of their kind. But for a beginner some introduction is necessary, for he is generally entirely ignorant of the nature and scope of the subject, and so cannot profit by the more scholarly works. He can have no better guide to this unexplored country than the great Spanish mystic Theresa of Avila, who, in her *Autobiography*, tells how she found and trod the Way. There is much in her writings which will not appeal to the non-Catholic or the modern mind, but discounting this, much more remains that is of the greatest interest to the student of esoteric science, for it is obvious that St. Theresa was tilling the same field.

St. Theresa is put forward not because she is an ideal to be imitated, but because she is representative of her school of thought. To counter-balance her viewpoint we would suggest the careful study of Molinos' *Spiritual Guide*. This is one of the most important works we have upon Western Mysticism; it approaches more nearly to the occult method than any other; so nearly, in fact, that its author, far from being

canonised as a saint, was rigorously persecuted by his fellow-religionists and died in confinement, having given this one great book to the world. The *Spiritual Guide* can yield more to Western readers than any of the Yoga books of the East because it is expressed in terms of our own thought and psychology, and all students of esotericism ought to be familiar with it. Once they have made its acquaintance they will marvel that such a treasure of occultism came to be neglected.

Next may come a representative of modern Christian mysticism, the little gem by an anonymous author, *Christ in You*, which is the fruit of Spiritualistic inspiration, yet bears so close a resemblance to its forbears as to indicate a common origin and throw much light upon the sources of their inspiration. Following this may come the exquisite idyll of *Brother Lawrence*, who found God among the pots and pans of the monastery kitchen.

A book which will greatly interest, though it is little likely to appeal to the student of occultism, is that curious treatise, the *Exercises* of Ignatius Loyola, the founder of the Jesuits. This method is pure magic, and will be immediately recognised as such by anyone who has had any experience of practical occultism. From it we can learn many things that will stand us in good stead, for the founder of the Society of Jesus had great experience and great knowledge of the nature of the mind and how best to approach it. His teaching does not represent a high peak of spiritual idealism, but it is one of the best examples we have of a way of training the mind that will bring it to its highest pitch of efficiency and make it the obedient servant of the higher self. It is a system that will well repay the consideration of the occult student, who can adapt its methods to his own ends.

Having read this representative collection of mystical Christian thought, the student will now be in a position to appreciate the work of Evelyn Underhill, and should read her great book, *Mysticism*, which is the standard work on the subject. When a standard work is referred to, one generally expects massive stodginess, but this is far from being the case with this fascinating book. The occultist will be especially interested by her chapter on the occultism of the Mass, in which she clearly recognises that the ritual of the Catholic Church is ceremonial magic and says so unequivocally.

Two of her other books, *The Mystic Way* and *The Life of the Spirit and the Life of To-day* are equally delightful, and show the manner of approach to practical mysticism and its experiences. If a more elementary approach is needed, there is an excellent little book by Aelfrida Tillyard. *Can I be a Mystic?* which is the most admirably practical introduction to the subject that we have.

For the serious student of the supernormal states of consciousness we would recommend Abbé Poulain's great book, *The Graces of Interior Prayer*. This is regarded by the Roman Church as being a standard work on the subject, and is used in the training of priests, and what the

Roman Church does not know about the mystical consciousness is not worth knowing. The average Protestant has no concept of the nature of the mystical knowledge contained in her literature. One of the greatest books of all time upon the subject is St. Theresa's *Interior Castle*, and no one can be said to have an adequate knowledge of the higher consciousness who does not know this book.

Coventry Patmore's *The Rod, the Root, and the Flower*, Wilmhurst's *Meditations*, and Brodie Innes, *The True Church of Christ* are all written from the esoteric standpoint, and are of great interest to the occultist.

A curious book which has recently come into my hands from America is *The Mystical Life of Jesus*, by Lewis. It sets forth the occult tradition concerning the life of Jesus as adept. I have come across it before as a carefully guarded oral tradition, but have never yet met it in book form. Schuré is evidently indebted to the same source for his information, but is much more guarded in his statements. The author states that he derives his authority from a Thibetan source. I am not in a position to express an opinion upon this claim, but I met the same doctrine deriving from a European source, so it is evidently a genuine tradition, and not a modern fabrication.

Finally, to turn to a lighter aspect of our subject, there is a perfectly delightful book concerning modern mystical contacts and the Holy Places of these islands. It is Stephen Graham's *Priest of the Ideal*. Written in the form of a novel, it contains some extraordinarily interesting things about the holy places of our race, as well as great charm of description and illustration. A similar charm will be found in Fiona Macleod's stories of Keltic gods and Keltic saints and the men and women who worshipped them.

I am convinced that occultists have only to make the acquaintance of Christian mystical literature to realise how great a heritage we have in our own Western Tradition.

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REVIEWS

THE NATURE OF CONSCIOUSNESS. By E. R. Rost, Lt.-Col. I.M.S. Ret., O.B.E., K.I.H., M.R.C.S., L.R.C.P. London: Williams and Norgate. 158 pp. 12s. 6d. net.

COLONEL ROST is a well-known authority on Buddhism. He tells us that when he began his studies in Burma he was surprised to find the large number of Pali words used to express certain scientific ideas, and that these words appeared to have the exact meanings of those which we have compiled from the Latin and Greek to build up our scientific language at the present day.

"On probing deeper," he says, "and interesting myself in the study of the Buddhism of Burma, I was convinced that Buddhism, as taught by the Buddha 2,473 years ago, was in absolute agreement with modern scientific ideas."

In this respect Colonel Rost's experience coincides with that of others who have pursued the same inquiry. Like them, he became convinced, as the result of twenty-seven years of further study of all sides of the question, that "Buddhist Psychology is the true and only solution of the study of existence in the spirit of true science."

This work is an attempt to bring psychology within the range of science. Beginning with the nature of the physical world, and passing rapidly through the process, it shows the gradual evolution of consciousness side by side with the evolution of the species. "It is claimed that the Doctrine of Rebirth is made sufficiently evident to be adopted as a basic law of the universe, for the same reason as evolution, as it is the subjective side of the objective law of evolution, and that, moreover, without it, no scientific progress into the nature of consciousness is possible."

The law of Kamma (Karma) is explained, as also the much misunderstood law of Dependent Origination, which is, in fact, the sequence of events, interrelated cause and effect, extending from infinity to infinity. This, considered as a whole, constitutes kamma. As expressed in the phenomenon known as consciousness, "the whole character or kamma of a being is the result of æons of experiences in thought and action, and the resultant is carried on by the life-stream, continually being changed and altered by the operations of kamma in the seven Javana (apperceptions), when imagination, reproduction, construction, memory, conception, discrimination, judgment, and classification are taking part, and are being repeated hundreds of thousands of times for the simplest form of consciousness, becoming a habit of consciousness, which in the last two moments of the consciousness have a registering function, carrying on the memory."

The principal reasons why the Buddhist doctrine of rebirth is the only possible solution of the understanding of existence are given. When a being dies, "all the forces locked up in the brain and represented by consciousness are not lost or dissipated in space, but, just as there is continuity of the sequence of consciousness in the life-stream, so there is continuity of the same life-stream at death. And as this life-stream requires for its functioning a nidus in the evolutionary scale of beings, so is it the cause, on its subjective side, of the formation of an objective basis."

The types of consciousness are classified, and following are chapters on

super-normal intellection, concentration, meditation, psychic powers, and the abnormalities of consciousness.

Twenty-five elaborate tables assist in the elucidation of the text. The work, however, is not one merely to be read, it must be studied in the light of an adequate knowledge of Buddhism; it will not be understood at all by those who do not possess such knowledge. Given this, it will prove a valuable assistance to students of the Abhidhamma, the most recondite of the three Pitakas, or collections, of the Buddhist (Pali) Scriptures.

J. E. ELLAM

HANDS AND FACES. The Book of Temperaments. Being the third and concluding volume of *The Book of the Hand*. By Katharine St. Hill (Mrs. Ashton St. Hill), late Editor of the *Palmist's Review*. London: Rider & Co., Paternoster House. 160 pp. (24 illustrations). Price 10s. 6d. net.

Cheiromancy dates back, so its best-known modern exponent tells us, to long before the dawn of civilisation had reached nations we now call ancient; the early Hindus were the creators of what they called "Hastrika"—the Study of the Lines of the Hand. Hence, if age lends any weight to authority, the practice of scientific Palmistry cannot be dismissed as "merely a matter of reading meanings into old gloves." These meanings will, however, gain both in clearness and reliability by a careful consideration of the correlative signs between the face and the hands; not even regarding as negligible the size of feet, manner of walking, tone of voice, and so forth. Such a study is not easy, as we seldom come across an individual answering to the tables of pure type, a personality of an absolutely single temperament, most of us being a blending of several; but, fortunately for the cheiromancer, two frequently predominate, one taking the lead. The author of this guide has supplied a list of these dual combinations, with helpful analysis of same.

Hands and Faces, the last of a series of three volumes, cannot fail as an invaluable aid to the earnest student in his delineations. Admitted that the survey of personality in its entirety can hardly be regarded as part of regular cheiromancy research, yet it unquestionably constitutes the only rational basis for the proper solution of the many complex problems with which the palmist has to deal. The reproductions of paintings, all from the National Portrait Gallery, are skilfully chosen to illustrate the text.

FRANK LIND.

YOUR CHARACTER FROM YOUR HANDWRITING. By C. Harry Brooks. With a Foreword by Robert Saudek. London: George Allen & Unwin, Ltd. Price 3s. 6d.

THE author of this volume is a disciple of Robert Saudek, who is probably the most scientific and reasonable exponent of deductive graphology. The résumé here printed offers an introduction to a fascinating system of character study by means of exhaustive examination of specimens of handwriting. It is essentially a piece of scientific analysis, dependant upon the wide and varied knowledge of the expert, who must be familiar with many more things than pens and papers.

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education, technical factors, and stage of maturity, pointed by the circumstances of the time and emotions current when the writing is done. It is the task of the expert to place each factor correctly, and to assess character as distinct from merely temporary influences, which may superficially alter the style and forms of writing but do not eradicate basic factors.

Space does not allow exhaustive criticism, so only one item may be taken, that of "pastiness," which is said to be writing lacking inflections or "thick-thins." This deduction is seriously in error. Fine muscular control, as well as lack of it, produces unaccentuated writing. Insufficient attention is given to people in their normal life; are they professional writers or not? We have groups of people who may be (1) clerks, writing all day; (2) creative writers, authors, etc., writing spasmodically but habitually; (3) reproductive writers, journalists, students, who are regular notetakers; (4) technicians, printers' readers, etc., who read for corrections and who must write clearly; and (5) designers, etc., who use pen or pencil for drawing, but whose daily work affects their handwriting. From this last group, who possess fine muscular control, comes much unaccentuated writing. People using machines commonly reveal traces by the continuance of vibration. Gardeners and others who do not use the hand for fine work, also write broadly, heavily and slowly.

The importance of speed is recognised, as also that of place and style of education. While graphology can now claim to be accepted as a serious science, it has still to make further progress before the basis of its system can be reasonably complete. Further facts can be developed from selection of paper and pen, placing of writing on paper, relation of lines, spacing, etc. Mr. Brooks' volume makes a useful guide for the beginner.

W. G. R.

UNSIGNED LETTERS FROM AN ELDER BROTHER. London: L. N. Fowler & Co., 7 Imperial Arcade, E.C. 4. pp. 227. Price 6s. net

READERS of the *Occult Review* who remember the arresting articles by E. A. Chaylor entitled *The Tocsin*, etc., will have little difficulty in identifying the author of these letters. Again he sounds the tocsin for "the long overdue" destruction of the present system.

What appears to be a curious inconsistency is apparent when one studies the author's Foreword. "The writer," he states, "will *not countenance any organization* (italics ours) nor any attempt to create a cult amongst those who as the result of reading these letters may wish to step out of the rut." Yet he ends his book by alluding to a new project for the formation of a Centre for entry into which *the first requirement is the surrender of all personal possessions*. "Any building put up becomes automatically the property of the Order." "From this centre there shall ultimately go forth Light and Knowledge and Leadership and finally—Rulership."

Embodied in the Letters may be found many suggestive comments and practical advice on the subject of meditation; the *modus operandi* of Reincarnation; and the outline of a theory of spiritual affinities, wherein "by the fusion of a dual consciousness" spiritual potency may be enormously increased. The allusion, apparently, is to partnerships like that of the late Anna Kingsford and Edw. Maitland.

Much material for thought and speculation is to be found in the pages of this puzzling yet withal intriguing book.

LEON ELSON.

SWEET CORN FROM HEAVEN. Per Richard Bush, one of the Carriers on Earth. Two Worlds Publishing Co., Manchester. Price 3s. 6d.

"KIND thoughts work miracles unseen by mortal eyes," is one of the very best aphorisms quoted in this book of messages from the Workers within the Gate, at whose portal Mr. Bush and congenial friends stand in prayerful confidence. The "Corn" is indeed plentiful, and has been garnered with loving care, and where *Love* is nothing can go far from the Path of all that is most desirable for pilgrims bent not only on their own welfare but the welfare and guidance of others. . . . Among many other interesting assertions is one in particular by "Another Messenger of Heaven": "We work as one individual," he assures us, and the collective wisdom, knowledge, love and service is given to you as if one person were speaking for himself. The singular and plural are alike to us since we feel as one, although we know we are a composite group of independent beings."

Throughout the book the predominant teaching is Love, and what can help this weary, struggling earth-world better than to ring the changes, day in and day out, on its exquisite theme.

EDITH K. HARPER.

"SHAKESPEARE'S SONNETS UNMASKED." By Bertram G. Theobald, B. A. London: Cecil Palmer. 5s. net.

THE vexed question of Shakespeare v. Bacon as the writer of the immortal plays and poems still remains indecisive as far as public opinion goes, despite the steady accumulation of evidence by enthusiasts of the Baconian theory. This is the latest book on the subject, and orthodox Shakespeareans will find it a hard nut to crack. It is true that the ingrained reverence for Shakespeare as the long-reputed author has so far been proof against all persuasions to the contrary—but Mr. Theobald has right on his side when he pleads not only for "an act of tardy justice to the greatest figure in the world of literature, but for a recognition of truth for its own sake." The present volume deals exclusively with the "Sonnets," and if one can accept the elaborate cryptography involved—which we know was greatly in vogue in the sixteenth century, and that Lord Bacon was past-master in its use—it would be hard to get away from the evidence of his secret signatures on title page, dedication, and in many of the Sonnets. It may be left to readers to discern for themselves the *modus operandi* employed as deciphered by Mr. Theobald—who invites "anyone of moderate culture to find some aspect of the problem which he can work out with pleasure to himself and profit to the general community as additional evidence." The occult character of many of the plays—and also the Sonnets—for those who can read between the lines, and their alleged source in Rosicrucian Teaching, raises the question into one of deep interest to all esoteric students.

A. C.

THE PATHETIC FALLACY. A study of Christianity. By Llewelyn Powys. London, New York, Toronto: Longmans, Green & Co. 129 pp. Price 5s. net.

"ALL moralities, all philosophies, all religions, are a direct product of death. As toadstools grow up from buried logs so do these fantasies take their nourishment from buried bones." Such is the conclusion of Mr.

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Llewelyn Powys, who, in his hasty and sweeping survey, focuses upon Christianity—a moribund religion that interferes with a clear and enlightened vision of life—as the mistiest apex of false beliefs, *The Pathetic Fallacy*. In his sanguine conviction, “religion as we know it will surely drift out of our thoughts . . . the cathedrals and churches will have taken upon themselves the proud, poetical glamour of abandoned temples.” Plainly an instance of “the wish being father to the thought.”

Swayed more often by his fertile imagination than by cold logic, Mr. Powys seductively enchants our reason with passages of painted prose. “No man has been less blinkered than Jesus, less spiritually blindfold,” he admits, with kindly tolerance; patting Him, as it were, upon the back, from loftier heights of understanding. “He revealed a mystery which has never grown stale or out of date. . . .” But there is a sting in the tail: “It is true that He said many ignorant and foolish things.”

The difference between the wisdom of Christ and the sciolism of Mr. Powys is that Jesus gave something new to the world, whereas the latter merely repeats what has been advanced, more or less ably, oftentimes before. *The Pathetic Fallacy* is the sick child of its author.

FRANK LIND.

A LAMP TO THE FEET (a guide to Truth and Holy Living). By Frederick H. Haines, F.C.I.B. Foreword by the Rev. John Lamond, D.D. The Pure Thought Press, Watford, Herts. Price 6s.

IN spite of mighty attempts on the part of a certain section of the unenlightened to discredit inspiration when and wherever claimed—inspiration is proving itself to be a fact, a fact which the genuine poet and artist has never for one moment doubted. That this book is definitely inspired is obvious from the outset; and it seems to us to matter little whether the source of inspiration be the two great spirits Ehoima and Aeria as the writer believes, or whether the work emanates from the Higher Self of Mr. Haines.

Truth is truth, no matter who the speaker. As the Rev. John Lamond tells us in the foreword, we are “given an exposition of the true meaning of the Christian faith so profound and . . . expressed in language of such poetic beauty as to awaken in the mind of the reader feelings of surprise and admiration.” The book is divided into three sections, *viz.*, *The Way of Attainment*, *Harvest Sheaves*, and *Man's Becoming*. The first two sections may be regarded as preliminary studies leading up to the main portion—*Man's Becoming*. “Not everyone that saith Lord, Lord, but he that doeth the will of My Father” is a very brief summing up of the teaching. One truth that is emphasised throughout the volume is the need for, and importance of, sacrifice. “The Flame from Heaven,” we are told, “can kindle no altar fire where there is no sacrifice.” Also great stress is laid upon the power of thought. There is no such thing as an “idle thought”—always, whether he realises it or no, man is weaving with his thought his soul garment . . . the opportunity for growth comes through temptation. There is a power for good which finds expression through resistance of evil.

The chapter entitled “The Presence of God,” is especially beautiful, as is also the chapter which precedes it; though from a book which is good

from cover to cover it seems superfluous to quote. The author tells us that to give is to live, and love is the greatest giver of all. Hence he who loves most, also lives most. To revert for a moment to the foreword, "Are we," as suggested, "getting back to the standpoint of the Apostles? Is the Master Himself freed from 'the tradition of the Elders' about to be made known to us? Is that what is meant by His Second Coming?"

We leave the solution to the reader.

There is strong internal evidence in this book of a Roman Catholic trend of thought, but so entirely devoid is it of bigotry that any sincere seeker after truth will gain help and enlightenment from its pages. The title is fittingly chosen. Persons who imagine that only "drivel" comes to us from the other world had better read this volume. It will give them furiously to think.

ETHEL ARCHER.

KONDORA. A Romance of the Magic of Egypt. By Percy Pigott.
London: Anglo-American Publications. 7s. 6d. net.

ASTROLOGY, symbolism, magic, reincarnation—such are some of the ingredients which go to make this book. Combined with them we have the love story of the daughter of the Pharaoh of Egypt, and the self-sacrifice of her lover, whereby Egypt is saved from the invader. The thread of the story is picked up again in Jacobite times, when another act of self-sacrifice has to be made, the happy ending coming only in modern days. Unfortunately there is rather a straining after effect, while the similarity both of event and speech in consecutive lives seems unnecessary and overdone. On the whole, although there is here the stuff of real drama, one is not gripped, nor are the emotions really stirred.

E. J. L. G.

NEW LIGHT ON THE PROBLEM OF DISEASE. By Geoffrey Hodson.
London: Theosophical Publishing House. 3s. net.

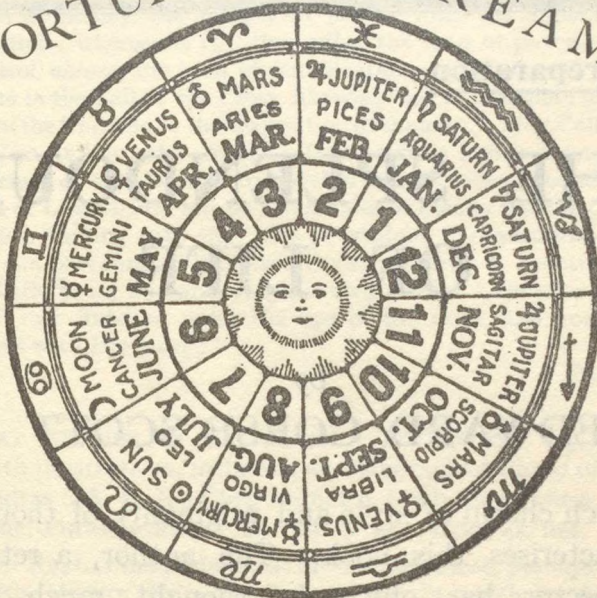
THERE is so little "new" under the sun that one cannot claim to have been disappointed with this book; but astonishment, rather than mere surprise, is the feeling likely to be experienced by many at the use of such a word in the title. The fundamental assumptions on which the argument is based, summed up under twenty headings in the introduction, will be familiar to almost every reader, while the principles enunciated in the book itself have already been amply dealt with—to give one outstanding example—by Paracelsus. We cannot feel that the book is improved by dragging in either the unfortunate Mr. Krishnamurti, or the Virgin Mary in her alleged capacity of World Mother.

E. J. L. G.

KRISHNA'S FLUTE. By Professor T. L. Vaswani. Madras: Ganesh & Co. Crown 8vo., 135 pp. Rs. 1-8.

"In the present volume," writes Professor T. L. Vaswani in his introduction, "I wish to share with Young India a few thoughts concerning the Master's Flute and its message to us in the Struggle for national freedom." *Krishna's Flute* breathes, however, a soulful appeal that is not for India alone, the Swaraj Movement meaning to Professor Vaswani more than a

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narrow nationalism. He believes the Soul of India can be of service to Europe, which is suffering from a triple malady : materialism, mechanism and efficiency—the *maya* of "Modernism." In the West the politician, the man of money, the wielder of power, wins the applause of empty appreciation ; whereas it is " the *sadhu*, the man of poverty, the man of self-control, *ahinsa*, the man of renunciation, India adores." The Call of the Flute is the Call of the Cross, likewise that of Buddha ; all three being *avatars* of the One who is the inspiration of the ages. That Call, the message of the *Gita*, is " for the world." Humanity is higher than the Nations, the urgency at this hour is to develop *love-emotions* ; the *dharmakshetra*, the field of Life, should not be a shambles of bloody passions, but an altar of sacrifice flaming with the " fire of wisdom " (*gnanatapas*).

One can best sum up Professor Vaswani's faith, so beautifully unfolded in this little book, by employing his own words : " Be poor in spirit, and you will rest flutelike upon the lips of the Lord, and your life will be melodious with His music."

FRANK LIND.

RAILWAY STUDIES IN NEO-MODERN PALMISTRY. By P. S. Neel.

With illustrations, including an autographed Photo of the Author.

Madras : A. B. N's Cheirosophical Publishing House, 17 Menad's Lane, Purasawakam. Pp. xii. + 95. Price 4s. net.

MR. P. S. NEEL is the protagonist of what he names, perhaps rather clumsily, " Neo-Modern Palmistry," a system in which he deals specially with the *analysis of breaks on main lines*. " Breaks in lines," he contends "—main lines in particular—are commonly the worst and the best among linear variations." He bases this statement upon a long and deep intimacy with his subject.

In our warm appreciation of the truly excellent repast Mr. Neel has here served us up, but so badly garnished, we venture kindly to advise him to submit, before publication, the three remaining parts of this work to the revision of someone having a closer acquaintance with the English idiom than he himself possesses. This we suggest, as we fear there will be few with the courage to struggle through the veritable barbed-wire entanglements of his perplexing phraseology.

FRANK LIND.

INITIS. By Dr. Rabagliati, M.A., M.D., F.R.C.S. (Ed.), Author of *Towards Life* etc., etc. (Second Edition.) London : The C.W. Daniel Co. 10s. 6d.

To Occultists, as to others, it is important that the physical body should be kept in good order. We are hindered, however spiritual or mental may be the nature of our work, if the physical self fails to respond.

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A. T.

L'ASCENSION COSMIQUE DE L'HOMME, AVEC PREUVES. M. Sage.
Paris: Les Editions Jean Meyer. (B. P. S.) 105 pp. Frs. 2.50.

SOMEWHAT to our surprise we found that, despite its title, this little book is a treatise on Spiritualism, based on the researches of the Rev. Charles Drayton Thomas, and amplified by many quotations from his writings. It is divided into three parts, of which the first is introductory, while the second deals with the method of communication with the other world, and the third gives some description of the alleged life and surroundings of man after death. Mr. Drayton Thomas has for many years been investigating these subjects, and has paid much attention to what he has called "the *modus operandi* of trance communication," on which his conclusions are of considerable interest, and we think it likely that the reader will find Part Two by far the most instructive portion of the book.

E. J. L. G.

THE LARGER MEANING OF RELIGION. By J. I. Wedgwood. Theosophical Publishing House. 2s.

IN this booklet is a scholarly and coldly self-conscious exposition of certain phases of religious ritual, explaining their meaning and value in the discipline they afford to mass emotions in Church congregational worship. The nine chapters glance—somewhat cursorily, it must be admitted—at such great subjects as "What is Man?" or "What is Religion?" and "The Scope and Aim of Religion," and then proceed to explain Church worship in its various relations to God, man and the surrounding world. There are reflections from Leadbeater's works on Church ritual and sacraments, intermingled with various critical comments on different sectarian aspects of the modern theologies which commonly pass for religion. There is a translation into Oxford English from Burns. But the author need not fear that he has been "too exuberant," for his book, in its argument, smacks rather of a legal brief than rings with the sincerity of a disciple. There are more than two classes, for besides "those who know" and "those who do not know," there are the few lights and the many mirrors, some of which reflect strangely.

W. G. R.



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