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THE OCCULT REVIEW

April, 1931

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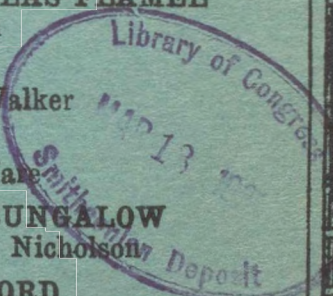
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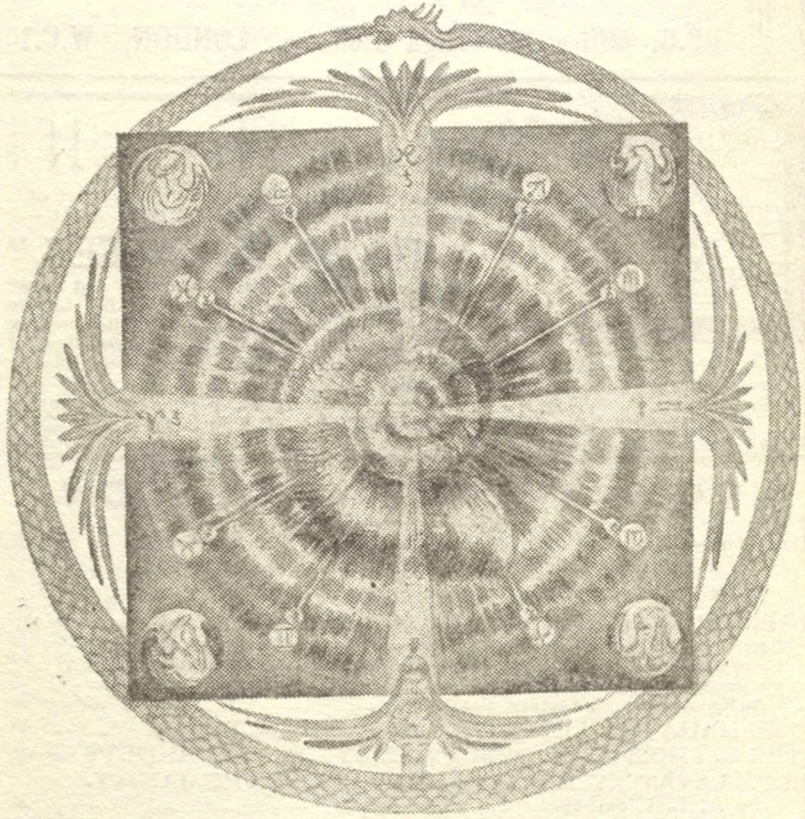
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No. 4

EDITORIAL

BY the superficial thinker spirituality is frequently confused with piety. Piety, indeed, especially in orthodox religious circles, is regarded as practically synonymous with spirituality. The religious man, the pious person, is considered to be "spiritual". He may be nothing of the kind. He need not necessarily be a hypocrite, an evil character masquerading in the guise of a religious man. He may be an entirely estimable and worthy citizen, a credit to the community; but he may nevertheless fall a long way short of being spiritual.

The tendency to regard as spiritual that vague atmosphere of religious sentimentality which is so intimately associated with orthodox worship is becoming more and more widespread. One of the most disturbing developments in this connection is the movement to present the psychical phenomena of the séance-room dressed in the trappings of religion, thus investing it with an atmosphere of piety, and to offer the mixture to an indiscriminating public as "spiritual"-ism.

In thus deprecating the use of the term "spiritual", it is by no means intended to imply that the phenomena upon which

the new "religion" is based are other than genuine. So great a mass of evidence has been accumulated and sifted during the last half century that to deny the reality of psychic manifestations is merely to betray one's ignorance. There may be room for difference of opinion as to their interpretation or as to their value; but they are indisputable facts. The point is that their association with the paraphernalia of religion does not make them "spiritual". In their origin they were psychic, and psychic they remain. The question as to whether or not it is desirable to turn psychism into a religion is another matter. The fact remains that psychism is being vigorously put forward in this guise. But even its religious atmosphere fails to make it really "spiritual". Even were psychism officially grafted on to the body of Western orthodox religion, as the optimistic zeal of some of the leaders of the movement would wish it to be, it would be no more "spiritual"-ism than before. Few words in the English language have been subject to more abuse in common usage than this word "spiritual". The religious man, as indicated above, need no more necessarily be spiritual, than the spiritual man need necessarily be religious. This is not to say that to become religious is not a step in the right direction. The great religions of the world have, in fact, been given to mankind by the spiritual giants of the race as aids in the attainment of spirituality.

In any attempt to arrive at a more or less clear conception of the meaning of the word spirituality, members of the Western races have only to bear in mind the classification of the principles of man as given in the Christian teaching. Man, it is said, is composed of body, soul, and spirit. That which is spiritual, therefore, is that which is connected with the highest principle in man. Spirituality is manifested most strongly, of course, only in the highest members of the race. Those more highly developed members have all, at some time or other in their lives, touched a higher order of consciousness than that normally attained by their fellows, even though, as in the case of the founders of the great world religions, they do not enjoy its uninterrupted possession. The attainment of this higher order of consciousness alone constitutes spirituality in the true sense of the word; and that only is entitled to the appellation spiritualism which is primarily concerned with the achievement of this highest phase of human evolution. That alone is truly spiritualism which is concerned with the realization of the wider consciousness to which the very flower of the human race have borne witness—those Great Ones

who have left an indelible impression upon the generations which followed Them, such as Christ and Buddha, to mention only the first that come to mind. That only is spiritualism which is concerned with divine illumination. As the term itself implies, it is a lighting up, an irradiation of the human consciousness. The marks of this illumination in the great spiritual leaders of the race are unmistakable, and the testimony of all who have followed in their footsteps and who have succeeded in catching even a fleeting glimpse of the goal of human development, is to the same effect ; that of dazzling light, illimitable life, and ineffable love. Spiritualism as popularly understood cannot honestly pretend to be even remotely concerned with the attainment of divine illumination. The respective lines of development, spiritualistic and spiritual, become, indeed, more and more widely divergent as they are pursued. The spiritualistic movement of to-day is avowedly indebted for its "revelation" to the phenomenon of mediumship. Raise mediumship to the *n*th degree, and the divine illumination of the medium will remain as far away as ever. The medium will continue to be a medium and nothing more.

The medium may or may not be rendering a service by bringing comfort to the bereaved. The question
MEDIUMSHIP A still remains as to how much, if anything,
BLIND ALLEY mediumship contributes to the attainment of the true goal of human evolution—union with the Divine. If the great religions of the world have in the past refrained from exploiting the particular line of development associated with modern spiritualism, it can only be because the fact was recognized that, after all, and at its best, it could not lead to the true goal, and therefore, viewed from the purely spiritual point of view, it contributed in no way to the fulfilment of human destiny. For it must be borne in mind that although mediumship has come into prominence only in comparatively recent times, the phenomenon has been known to exist throughout the ages. The fact, therefore, that the great world teachers, who were in full possession of the wider consciousness, neglected to advocate the cultivation of mediumship is, to say the least, significant.

It may be pertinently asked, however, whether, in view of the fact that man is composed not only of body and spirit, but of soul as well, whether the cultivation of the psychic or soul-faculties is not thereby justified. May not psychism, in fact, be a stepping-stone to true "spiritual"-ism? In this connection one may appropriately recall the saying of the latest and greatest of the

World Teachers, to the effect that it is better to "Seek first the Kingdom of God", the spiritual realm, when these other (psychic) things "shall be added unto you". A reading of the lives of those who have testified to the attainment of the wider, or cosmic consciousness, will, indeed, show that psychic faculties of a high order and under the complete control of the individual quickly followed in the wake of the spiritual achievement. To this extent, at any rate, one may surely be justified in placing reliance upon the dictum of such a spiritual giant as Jesus, the Christ. A certain type of mind, however, with a penchant for classification and systematizing, finds the logical sequence of body, soul, and spirit irresistible. Psychic development and spiritual unfoldment, they contend, is the logical order of progress. Against this may be urged the fact that the development of the psychic faculties before the unfoldment of the spiritual life is accompanied by the ever-present tendency to become mediumistic; and again, from the spiritual point of view, this is undesirable as hindering, rather than furthering, progress. Mediumship, if it cannot be too strongly insisted, leads nowhere, contributes nothing of eternal value to the soul. Even such a doughty champion of the idea of logical sequence in development, Dr. W. Winslow Hall, in his recently published work, *Illuminanda*,* keeps the phenomenon of mediumship well in the background. "One's wits must always keep control", he says, in dealing with automatism. The way of progress is not to cultivate the faculty of making way for the intrusion of alien consciousnesses into one's cosmos, but so to refine one's own instruments that they may be used at will to respond, or not, to the forces impinging upon them from outside.

Dr. Winslow Hall characterizes his latest work as "an experimental guide", and his purpose is eminently practical. Having, in previous books, dealt respectively with the subject of illumination as exhibited in the Old and New Testaments, and in the light of data collected in connection with a number of observed illuminations, he seeks to discover and outline the factors which govern the development of the psychic faculties and the unfoldment of the spiritual life respectively. "Tradition", he observes in his Preface, "having proved that Illumination has occurred throughout all recorded history, and observation having proved that Illumination is occurring with ever-growing frequency in modern times, experiment is now invoked with a view to proving that Illumination is an actual possibility for every human being who can fit himself for reception of the boon".

* *Illuminanda*. By W. Winslow Hall, M.D. London: Daniel, 12s. 6d. net.

“My fervent hope”, he continues, “is that this volume may be found helpful by many future seekers after Light. To no easy quest do I invite them. It must be their main, though hidden, occupation ; but I can assure them that their more mundane concerns—their breadwinning, their family life, their political and international responsibilities—will suffer no damage from this ardent central devotion. Every wholesome activity of body, mind and heart will be strengthened and enriched by such an unseen, flaming energy of soul”.

MAN'S HIGHEST
PRIVILEGE

Dr. Winslow Hall's clear and methodical exposition is divided into three parts: subliminal exploration ; supra-liminal explication ; and a summing-up ; with a fourth section devoted to verse by the author inspired by notable books which in their respective ways have influenced his life and thought. The two main sections are again subdivided, evidence being brought forward with regard respectively to the subliminal self in the sleeping state, and in the waking state ; subliminal manifestations in waking and sleeping ; the rudiments of illumination ; and development of these rudiments. The section dealing with “supra-liminal explication” is divided into chapters on bodily education ; mental education ; moral education ; and spiritual education.

For the many and varied records of subliminal manifestations adduced by the author, acknowledgment is made to such standard works as Myers' *Human Personality*, James' *Varieties of Religious Experience*, Dunne's *Experiment with Time*, etc.

With the many instances of subliminal activity such as telepathy, projection of the double, clairvoyance, hypnotism, automatism, and so on, readers of the OCCULT REVIEW will be well familiar, and there is little need to quote them.

It is worthy of note, however, that in dealing with nunciative motor automatisms ; i.e., automatisms which serve to convey to the conscious self something in the way of an announcement, Dr. Winslow Hall is at pains to point out that with the truth or otherwise of the claim that such messages are due to the activity of disembodied spirits he is not concerned, “as the object of this inquiry is the exploration of the subliminal self”, and “these nunciative automatisms demand investigation quite apart from their spiritistic associations”. “All that is asserted here”, he continues, “is that every one of the nunciative motor automatisms about to be considered can quite certainly be caused by the subliminal self”. Dr. Winslow Hall points out that automatic

speaking, like automatic writing, is by no means always enlightening. In fact, he gives it as his considered opinion that automatic speaking is scarcely worth the trouble of cultivating, while automatic writing usually results in "a pompous mediocrity" which quickly palls upon the reader. To which it may be added, from personal observation, that when automatic scripts of utter worthlessness, written over such a signature as that of "Jesus Christ", are seriously put forward by otherwise sane people, one cannot but regret the fact, to which Sir Oliver Lodge has recently alluded, namely, that automatic phenomena attract especially the unbalanced. This, be it remembered, does not necessarily imply that all automatists lack balance. Some of the sanest and most balanced types, both of men and women, have exhibited the automatic faculty in a highly developed degree; but the fact remains that such phenomena are all too frequently associated with nervous instability.

OBSTACLES
AND HELPS
TO PROGRESS

Taken altogether, the various types of subliminal manifestation outlined by the author, especially the automatisms, appear to contribute so little to the development of illumination that they might well have been neglected in this connection. Some, indeed, such as narcotism and anesthesia (produced by drugs), and hypnotism, Dr. Winslow Hall considers to be positively dangerous for most people. He gives, however, a list of subliminal activities which may prove useful to the end in view. Amongst them may be mentioned "a mood of alert expectancy"; mind control, i.e., the ability to concentrate or render the mind blank at will; mental transcendence of time and space; and "fourth dimensional thinking".

It is with the second part that the real interest of Dr. Winslow Hall's book begins; for it deals with the problem of how to bring to fruition any illuminative beginnings of which the experimenter may be personally conscious. As in every other branch of an activity, practice is the only key to ultimate success. No faculty can be expected to grow without exercise. As things are at present, however, "most people are quite unaware that they possess any psychic or illuminative capacity. They are absorbed in the bustle and strife of Western civilization; and that Babel has no use for such qualities as those we have been describing; in fact it finds them distinctly detrimental to mundane success. Only by being made aware of the nobler possibilities of spiritual life, and then by being given a longing for these, can a man be

lifted out of the realm of show and greed and strife into the higher realm of truth and giving and love. Well, the creation of such an awareness and such a longing is what these three illuminative books of ours would fain achieve".

The Doctor then proceeds to describe how to go about developing any rudimentary awareness of the subtler planes of which the student may find himself possessed. The attitude of alert expectancy is given a prominent place. So heartily does the present writer concur with the author's expression of opinion on this point that the liberty has been taken of quoting *in extenso*. With regard to "alert expectancy", then, the author has the following words to say :

"'Waiting on the Lord' has been, in some fashion or other, a religious exercise, among all races, of every creed, ever since the soul of man first grew conscious of the Oversoul. But, in recent years, especially among the Western nations, this exercise has been allowed to fall far too much into the background. Undue stress has been laid on doing things ; and the consequence has been that men have become so ashamed of being seen 'doing nothing' that their lives are frittered away in a futile flame of crackling thorns. We need religious men who are strong minded enough to assert that 'waiting on the Lord' is work, yea, noble and arduous and necessary work ; men who are sincere enough to acknowledge that without a daily quiet time with God the lamp of the soul goes out.

"Certainly, for any one who is a seeker after Illumination, a liberal sacrifice of time is necessary. He must be willing to offer up, on God's high altar, unnumbered hours and priceless years, with no hope of tangible reward, rather, with grim certainty of tangible loss. He must be content to be derided as an idler and a fool. He must be ready to give all, on the chance of being given something ; nay, he must be ready to give all without the slightest thought of gain. Yet his venture will be no forlorn hope. He may rest assured that, in some way, his time will not be lost. He may not win what he expects, or what he wants, but he will gain what God sees best for him. And this will certainly be far better than anything he can either ask or think".

He next proceeds to point out that mental control is an essential part of the practice of "waiting on the Lord". For unless the busy mind can be for a moment stilled how can it catch the Voice of the Silence ? And equally, unless the mind can be consciously

directed, in concentration, how may one hope to bring it under control, to think, or inhibit thought at will?

One of the distinguishing marks of illumination is mental transcendence of time and space. "Fourth dimensional thinking", as Dr. Winslow Hall terms it, plays a prominent part in his system of training for rendering the mind sufficiently flexible to respond to the vibrations from higher planes, in preparation for the reception of Illumination. Among the books recommended for study by the author is the remarkable work by Mr. J. W. Dunne, *An Experiment with Time*. According to the theory of Serialism, of which that book is an exposition, time is considered as constituting the fourth dimension of space; and it is shown how the "three-dimensioned, time-travelling, conscious self is being observed, all the while, by a *higher-dimensioned self of which one is unconscious*; and that this unrecked-of self is also able to observe events which lie in the past or in the future, as well as those which are present to the conscious self".

Most of what goes before is in the nature of preliminary training; and although the different steps have been considered seriatim, they are really aspects of a greater whole, and should, in normal life, "go on together, inextricably mingled one with another, each aiding and advancing the others".

In dealing with specifically spiritual training, the author naturally gives much attention to meditation in its various forms: the practice of the Presence of God; mystical contemplation; ecstasy; and rapture. The difference between ecstasy and the last-mentioned form of illuminative activity, rapture, lies in the fact that in the latter case, although time and space for the nonce are abolished from the consciousness, no memory remains when the rapture comes to an end. The great Spanish ecstatic, St. Theresa, and her method of prayer, are cited in the section dealing with the ascending degrees of meditation. Summing up the teaching given on this point, Dr. Winslow comes to the conclusion that "the production of ecstasy is a process of self-hypnotization, whereby the lower nerve-centres are put out of action, and the highest centres are allowed to function unimpeded and unperturbed.

"Then the practical question rises: Is it right to try to achieve ecstasy? I believe it is right. So long as wholesome methods are used, ecstasy is in the line of ascent. Aiming at ecstasy, you will fit yourself also for noble everyday living, and even for the still higher experience of Rapture".

In apologizing for failing to avail himself of the spiritualistic doctrine that Light may be obtained from discarnate spirits, the Doctor regrets that generally speaking in spiritualistic circles too little stress is laid "on the supra-sensuous certitude which characterizes real spirituality". "It is therefore more correct to talk of the modern cult as 'spiritism', and to keep the noble and ancient term of 'spiritualism' for that which deals with the supra-sensual realm alone".

In bidding godspeed to the aspirant in his experimental inquiry into his own capacity for receiving spiritual illumination, the author, in his chapter entitled The Gospel of Illumination, calls attention to the signs, which may be discerned in current literature, of the presence of a subconscious yearning after God. The efforts so frequently made of late on the part of the most earnest and sincere leaders of thought, to present the truths of religion in their essence, and to stress the reality of the larger life which is of the Spirit, are signs of the times. That the turmoil and seething unrest of the present day are as much due to the unaccustomed pressure of deep spiritual forces which are beginning to stir within the soul of the race, as they are to the stress of world-wide economic depression there are strong reasons for believing. A world expectant awaits the birth of a new spirit, and the dawn of a happier age.

THE EDITOR.

MEMORIES OF PAST LIVES

By ANNIE BESANT, D.L. (President, Theosophical Society)

PART II

LET us now apply that same idea of memory to genius, say to musical genius. How can we explain, except by previous knowledge existing as memory, the mystery of a little child who sits down to a piano and with little teaching, or with none, outstrips many who have given years of labour to the art? It is not only that we marvel over children like the child Mozart of the past, but in our own day we have seen a number of these infant prodigies, the limit of whose power was the smallness of the child's hand, and even with that deficient instrument, they showed a mastery of the technique that left behind those who had studied music for many years. Do we not see in such child genius the mark of past knowledge, of past power of memory, rather than of learning?

Or let us take the Cherniowsky family: three brothers in it have been before the public for eleven years, drawing huge audiences by their wonderful music; the youngest is now only eighteen, the eldest twenty-two; they have not been taught, but have taught themselves—*i.e.*, they have unconsciously remembered. A little sister of theirs, now five years old, already plays the violin, and since she was a baby the violin has been the one instrument she has loved. Why, if she has no memory?

This precocious genius, this faculty which accomplishes with ease that which others perform with toil and difficulty, is found not only in music. We recall the boy Giotto, on the hillside with his sheep. Nor is it found only in art. Let us take that marvellous genius, Dr. Brown, who as a little child, when he was only five or six years old, had been able to master dead languages; who, as he grew older, picked up science after science, as other children pick up toys with which they are amused; who carried an ever-increasing burden of knowledge "lightly as a flower", and became one of the most splendid of scientific geniuses, dealing with problems that baffled others, but that he easily solved, and standing as a monument of vast constructive, scientific power. We find him, according to his father's account, learning at the age when others are but babies, and using those extraordinary powers—memories of the past persisting into the present.

But let us take an altogether other class of memory. We meet someone for the first time. We feel strongly attracted. There is no outward reason for the attraction ; we know nothing of his character, of his past ; nothing of his ability, of his worth ; but an overpowering attraction draws us together, and a lifelong, intimate friendship dates from the first meeting, an instantaneous attraction, a recognition of one supremely worthy to be a friend. Many of us have had experiences of that kind. Whence come they ? We may have had an equally strong repulsion, perhaps quite as much outside reason, quite as much apart from experience. One attracts, and we love ; the other repels, and we shrink away. We have no reason for either love or repulsion. Whence comes it save as a memory from the past ?

A moment's thought shows how such cases are explained from the standpoint of reincarnation. We have met before, have known each other before. In the case of a sudden attraction, it is the soul recognizing an ancient friend and comrade across the veil of flesh, the veil of the new body. In the case of repulsion it is the same soul recognizing an ancient enemy, one who wronged us bitterly, or whom we have wronged ; the soul warns us of danger, the soul warns us of peril, in contact with that ancient foe, and tries to drag away the unconscious body that does not recognize its enemy, the one whom the soul knows from past experience to be a peril in the present. "Instinct" we say ; yes, for, as we have seen, instinct is unconscious, or subconscious, memory. A wise man obeys such attractions and such repulsions ; he does not laugh at them as irrational, nor cast them aside as superstition, as folly ; he realizes that it is far better for him to keep out of the way of the man concerning whom the inner warning has arisen, to obey the repulsion that drives him away from him. For that repulsion indicates the memory of an ancient wrong, and he is safer out of touch of that man against whom he feels the repulsion.

Do we want to eradicate the past wrong to get rid of the danger ? We can do it better apart than together. If to that man against whom we feel repulsion we send day after day thoughts of pardon and of goodwill ; if deliberately, consciously, we send messages of love to the ancient enemy, wishing him good, wishing him well, in spite of the repulsion that we feel, slowly and gradually the pardon and love of the present will erase the memory of the ancient wrong, and later we may meet with indifference, or even may become friends, when, by using

the power of thought, we have wiped out the ancient injury and have made instead a bond of brotherhood by thoughts and wishes of good. That is one of the ways we may utilize the unconscious memories coming to us out of our past.

Again, sometimes we find in such a first meeting an ancient friend and we talk more intimately to the stranger of an hour ago than we talk to brothers or sisters with whom we have been brought up during all our life.

There must be some explanation of those strange psychological happenings, traces—I put it no more strongly than that—worthy of our observation, worthy of our study; for it is these small things in psychology that point the way to discoveries of the problems that confront us in that science. Many of us might add to psychological science by carefully observing, carefully recording, carefully working out, all these instinctive impulses, trying to trace out afterwards the results in the present and in the future, and thus gather together a mass of evidence which may help us to a great extent to understand ourselves.

What is the real explanation of the law of memory of events, and this persistence in consciousness of attraction or repulsion? The explanation lies in that fact of our constitution; the bodies are new, and can only act in conformity with past experiences by receiving an impulse from the indwelling soul in which the memory of those experiences resides. Just as our children are born with a certain developed conscience, which is a moral instinct, just as the child of the savage has not the conscience that our children possess previous to experience in this life, previous to moral instruction, so is it with these instincts, or memories, of the intelligence, which, like the innate moral instinct that we call conscience, are based on experience in the past, and hence are different in people at different stages of evolution.

A conscience with a long past behind it is far more evolved, far more ready to understand moral differences, than the conscience of a less well-evolved neighbour. Conscience is not a miraculous implanting; it is the slow growth of moral instinct, growing out of experience, builded by experience, and becoming more and more highly evolved as more and more experience lies behind. And on this all true theories of education must be based. We often deal with children as though they came into our hands to be moulded at our will. Our lack of realization of the fact that the intelligence of the child, the consciousness of

the child, is bringing with it the results of past knowledge, both along intellectual and moral lines, is a fatal blunder in the education of to-day. It is not a "drawing-out", as the name implies—for the name was given by the wiser people of the past. Education in these modern days is entirely a pouring in, and therefore it largely fails in its object. When our teachers realize the fact of reincarnation, when they see in a child an entity with memories to be aroused and faculties to be drawn out, then we shall deal with the child as an individual, and not as though children were turned out by the dozen or the score from some mould into which they are supposed to have been poured. Then our education will begin to be individual; we shall study the child before we begin to educate it, instead of educating it without any study of its faculties. It is only by the recognition of its past that we shall realize that we have in the child a soul full of experience, travelling along his own line. Only when we recognize that, and instead of the class of thirty or forty, we have the small class, where each child is treated individually, only then will education become a reality among us, and the men of the future will grow out of the wiser education thus given to the children. For the subject is profoundly practical when you realize the potencies of daily life.

Much light may be thrown on the question of unconscious memories by the study of memory under trance conditions. All people remember something of their childhood, but all do not know that in the mesmeric trance a person remembers much more than he does in the waking consciousness. Memories of events have sunk below the threshold of the waking consciousness, but they have not been annihilated; when the consciousness of the external world is stilled, that of the internal world can assert itself, as low music, drowned in the rattle of streets, becomes audible in the stillness of the night. In the depths of our consciousness, the music of the past is ever playing, and when surface agitations are smoothed away, the notes reach our ears. And so in trance we know that which escapes us when awake. But with regard to childhood there is a thread of memory sufficient to enable anyone to feel that he, the mature individual, is identical with the playing and studying child. That thread is lacking where past lives are concerned, and the feeling of identity, which depends on memory, does not arise.

Colonel de Rochas once told me how he had succeeded, with mesmerized patients, in recovering the memory of babyhood,

and gave me a number of instances in which he had thus pursued memory back into infantile recesses. Nor is the memory only that of events, for a mesmerized woman, thrown back in memory into childhood and asked to write, wrote her old childish hand. Interested in this investigation, I asked Colonel de Rochas to see if he could pass backward through birth to the previous death, and evoke memory across the gulf which separates life-period from life-period. Some months later he sent me a number of experiments, since published by him, which had convinced him of the fact of reincarnation. It seems possible that, along this line, proofs may be gradually accumulated; but much testing and repetition will be needed, and a careful shutting out of all external influences.

There are also cases in which, without the inducing of trance, memories of the past survive, and these are found in the cases of children more often than among grown-up people. The brain of the child, being more plastic and impressionable, is more easily affected by the soul than when it is mature. Let us take a few cases of such memories. There was a little lad who showed considerable talent in drawing and modelling, though otherwise a somewhat dull child. He was taken to the Crystal Palace, and saw the statues ranged along the central avenue. He looked at them very earnestly for a while, and then said to his mother: "Oh, mother, those are the things I used to make." She laughed at him, of course, as foolish people laugh at children, not realizing that the unusual should be studied and not ridiculed. "I do not mean when you were my mother," he answered. "It was when I had another mother." This was but a sudden flash of memory, awakened by an outside stimulus; but still it has its value.

Now take an instance from India, where memories of the past are more frequently found than in the West, probably because there is not the same predisposition to regard them as ridiculous. This, like the preceding, came to me from the elder person concerned. He had a little nephew, some five or six years of age, and one day, sitting on his uncle's knee, the child began to prattle about his mother in the village, and told of a little stream at the end of his garden, and how, one day when he had been playing and made himself dirty, his mother sent him to wash in the stream; he went in too far and—woke up elsewhere. The uncle's curiosity was aroused, and he coaxed details about the village from the child, and thought he recognized it.

One day he drove with the child through this village, not telling the child anything, but the little boy jumped up excitedly and cried out: "Oh! this is my village where I lived, and where I tumbled into the water, and where my mother lived." He told his uncle where to drive to his cottage, and running in, cried to a woman therein as his mother. The woman naturally knew nothing of the child, but, asked by the uncle if she had lost a child, she told him that her little son had been drowned in the stream running by the garden. There we have a more definite memory, verified by the elder people concerned.

Not long ago, one of the members of the Theosophical Society, Minister in an Indian State, and a mature man of ability and good judgment, set to work to collect and investigate cases of memory of the past in persons living in his own neighbourhood. He found and recorded several cases, investigating each carefully, and satisfying himself that the memories were real memories which could be tested. One of them I will mention here because it was curious, and came into a court of law. It was a case of a man who had been killed by a neighbour who was still living in the village. The accusation of murder was brought by the murdered man in his new body! It actually went to trial, and so the thing was investigated, and finally the murder was proved to the satisfaction of the judge. But judgment was reserved on the ground that the man could not bring an action for being murdered, as he was still alive, and the case depended upon his testimony alone; so the whole thing fell through.

Memory of the past can be evolved by gradually sinking down into the depths of consciousness by a process deliberately and patiently practised. Our mind working in our physical brain is constantly active, and is engaged in observing the world outside the body. On these observations it reflects and reasons, and the whole of our normal mental processes have to do with these daily activities which fill our lives. It is not in this busy region that the memories of the past can be evoked. Anyone who would unveil these must learn so to control his mind as to be able, at will, to withdraw it from outer objects and from thoughts connected with them, so as to be able to hold the mind still and empty. It must be wide awake, alert, and yet utterly quiet and unoccupied. Then, slowly and gradually, within that mind, emptied of present thought, there arises a fuller, stronger, deeper consciousness, more vivid, more intensely alive, and this is realized as oneself; the mind is seen to be only an instrument of

this, a tool to be used at will. When the mind is thus mastered, when it is made subservient to the higher consciousness, then we feel that this new consciousness is the permanent one, in which our past remains as a memory of events and not only as results in faculty. We find that being quiet in the presence of that higher consciousness, asking it of its past, it will gradually unroll before us the panorama through which it has itself passed, life after life, and thus enable us to review that past and to realize it as our own. We find ourselves to be that consciousness ; we rise out of the passing into the permanent, and look back upon our own long past, as before upon the memory of our childhood. We do not keep its memories always in mind, but can recover them at will. It is not an ever-present memory, but on turning our attention to it we can always find it, and we find in that past others who are the friends of to-day. If we find, as people invariably do find, that the people most closely knit to us to-day have been most closely knit to us in the far distant past also, then one after another we may gather our memories, we may compare them side by side, we may test them by each other's rememberings, as men of mature age remember their school-fellows and the incidents of their boyhood and compare those memories which are common to them both ; in that way we gradually learn how we built up our character, how we have moulded the later lives through which we have passed. That is within the reach of any one of us who will take the trouble. I grant that it takes years, but it can be done. There is, so far as I know, no other way to the definite recovery of memory. A person may have flashes of memory from time to time, like the boy with the statues ; he may get significant dreams occasionally, in which some trace of the past may emerge ; but to have it under control, to be able to turn our attention to the past at will and to remember—that needs effort, long, prolonged, patient, persevering ; but inasmuch as everyone is a living soul, that memory is within everyone, and it is within our power to awaken it.

No one need fear that the above practice will weaken the mind, or cause the student to become dreamy or less useful in the "practical world". On the contrary, such mastery of the mind much strengthens mental grasp and mental power, and makes one more effective in the ordinary life of the world. It is not only that strength is gained, but the waste of strength is prevented. The mind does not "race", as does a machine which continues to go without the resistance of the material on which

it should work ; for when it has nothing useful to do, it stops its activity. Worry is to the mind what racing is to the machine, and it wears the mind out where work does not.

Further, the conviction, which will gradually arise in the student who studies these memories of the past of the truth of his permanent Self, will revolutionize the whole life, both individual and social. If we know ourselves to be permanent, living beings, we become strong where now we are weak, wise where now we are foolish, patient where now we are discontented. Not only does it make us strong as individuals, but when we come to deal with social problems we find ourselves able to solve them. We know how to deal with our criminals, who are only young souls, and instead of degrading them when they come into the grasp of the law, we treat them as children needing education, needing training—not needing the liberty they do not know how to use, but as children to be patiently educated—helping them to evolve more rapidly because they have come into our hands. We shall treat them with sympathy and not with anger, with gentleness and not with harshness. I do not mean with a foolish sentimentality which would give them a liberty they would only abuse to the harming of society ; I mean a steady discipline which will evolve and strengthen, but has in it nothing brutal, nothing needlessly painful, an education for the child souls which will help them to grow. I have said how this knowledge would affect the education of our children. It would also change our politics and sociology, by giving us time to build on a foundation so that the building will be secure. There is nothing which so changes our view of life as a knowledge of the past of which the present is the outcome, a knowledge how to build so that the building may endure in the future. Realizing reincarnation as a fact, we can work for brotherhood, work for improvement. We realize that every living human being has a right to an environment where he can develop his abilities and grow to the utmost of the faculties he has brought with him. We understand that society as a whole should be as a father and a mother to all those whom it embraces as its children ; that the most advanced have duties, have responsibilities, which to a great extent they are neglecting to-day ; and that only by understanding, by brotherly love, by willing sacrifice, can we emerge from struggle into peace, from poverty into well-being, from misery and hatred into love and prosperity.

THE MYSTERY OF PISCES

By M. OLDFIELD HOWEY

THE Mystery of Pisces is the Mystery of the Fathomless Deep, the element of Aphrodite, the Sea-born goddess of Love. It is the Mystery of the Fish, the Avatar of Vishnu the Preserver, and the sacred emblem of Jesus the Christ.

In this article it is proposed to consider its symbolism more especially in connection with Christian mysticism. Astrology figures prominently in certain Bible texts, and references to it may be discovered from the first chapter of Genesis—where we read that God set “lights in the firmament of the heaven . . . for signs and for seasons”—to the Book of Revelation, where “a great sign was seen in heaven; a woman arrayed with the sun, and the moon under her feet, and upon her head a crown of twelve stars”; whilst the birth of Jesus was heralded by the “Star in the East” which led the “wise men” to his cradle. The celestial sign of the grand precessional cycle (which the sun completes in from 24,000 to 25,000 years) dominating the Christian era is the sign of Pisces, and a close relationship is established between Christ and the fish in the New Testament history of the Master’s life on earth.

The first inkling we have of the strange linkage of ideas is conveyed to us by the name Jesus, which is the Greek form of Joshua, who, we read, was the Son of Nun, that is, of a Fish. But this thought was afterwards considerably enlarged upon, and Christians observed that the Greek word for Fish $\iota\chi\theta\acute{\upsilon}\varsigma$ was formed by the initials of the Master’s principal titles:

ι	Ἰησοῦς	= Jesus
χ	Χριστός	= Christ
θ	Θεοῦ	= of God
υ	Υἱός	= Son
ς	Σωτήρ	= Saviour

It is difficult to say at what period the word was first used with the new symbolic significance, but at Vienne, in southern France, an inscription supposed to be contemporaneous with the tenth persecution makes use of the synonym. It states that a child buried there has gone “to be with the great $\iota\chi\theta\acute{\upsilon}\varsigma$.” Later still we find the figure of the fish used in ecclesiastical architecture to replace the name of Christ, and on some ancient fonts the fish has been carved to signify that through the baptismal rite the

infant becomes a member of *Iχθύς*. Sometimes, instead of being a part of the font, the symbol takes the shape of a small window formed like a fish and inserted in the wall behind the font. This is known as the Fish Window, and allegorically suggests that the Light of Heaven shines through Christ on to the newly-admitted member of the Church. An example may be found in the quaint fourteenth-century church at Whitburn, on the coast of Durham. We may note also that a Holy-water stoup is known as the *Piscina*, whilst the *Vesica* is assumably a fish-scale.

Jesus selected His disciples among fishermen and promised to make them "fishers of men" (Matt. v, 18-22). The parable survived the centuries, as may be seen not only from the inscriptions on the Catacombs where Christ's followers bear the name of "Piscisculi" or "little fishes", but from the fact that the head of the Roman Church to-day is enthroned on the "Fisherman's Chair", whilst the Ring which seals his "bulls" and decrees is known as the "Fisherman's Ring". The miraculous feeding of the hungry multitudes was accomplished by the use of loaves "and a few small fishes", and, reading further, we quickly realize that a symbolic meaning is attached to the food, and that the narrative must be taken in connection with the discourse of Christ on the Bread of Life, if we would obtain the key to its interpretation. The Biblical description of the first Communion tells of the giving of the broken bread and the wine as emblems of the Body and Blood of the Lord, but among the ancient frescoes that adorn the walls of the Roman catacombs are illustrations of the Lord's Supper showing not only the Cup and the Bread, but, on a dish beside them, Fish, sometimes one, and at other times more. The Three foods appear as a mystic Trinity, together representing the Feast spread for the spiritual nourishment of man. And though the Fish no longer occupies a place on the Communion Table, yet even to-day it is partaken of by the faithful on Good Fridays, and is the recognized food for days of fast. The influence of Greek symbolism is traceable in the connection of the loaves and fishes. For, as Anna Kingsford pointed out, "the 'loaves' represent the doctrine of the lesser 'Mysteries' whose 'grain' is of the Earth, the kingdom of Demeter and the outer. And the 'fishes'—which are given after the loaves—imply the greater Mysteries, those of Aphrodite". Perhaps the fact that the Fish no longer figures in the Communion ritual signifies that the Churches have lost their spiritual inspiration, though happily there now are signs of a reawakening.

Pisces was the sign of Jonah the Prophet, which foretold the Lord's death and resurrection, and the Master said it was the only sign that would be given, "for as Jonah was three days and three nights in the belly of the whale (or "great fish"), so shall the Son of Man be three days and three nights in the heart of the earth."

Or, if we may add a second interpretation, as the Fish was the Saviour and Preserver of the outcast Jonah, so Christ, according to the Christian conception of His mission, in His relation to lost humanity, is the "Ark" of their redemption.

Astrology postulates the theory that each Zodiacal sign corresponds with some portion of the human frame. Pisces is connected with the feet, and this is emphasized in certain Eastern ideographs of the constellation, showing the soles of two feet in place of the familiar fishes. Symbolical importance was attached to the Feet of Vishnu, and, as we have noted, the Preserver in one of His Avatars assumed Fish form. Possibly because Christianity was influenced by Indian thought—owing to the presence of Essene Buddhists in Palestine for two centuries before the birth of Jesus—we find that emphasis is laid on the symbol of the feet in Christian scripture. The unnamed woman of Luke's gospel (vii, 37-50) washed the feet of the Master, the Great Fish, with her tears, salt and bitter like the sea. And just before the Feast of the Passover, Jesus washed the feet of His disciples, an action which, according to Cardinal Newman, narrowly missed being the Central Act of the Church, and the memory of which is even to-day perpetuated by the Pope on Maundy Thursdays.

The first food partaken of by Christ after His resurrection was fish. The disciples to whom He appeared doubted His reality, but "He showed them His hands and His feet. And while they still disbelieved for joy, He said unto them, 'Have ye here anything to eat?' And they gave Him a piece of broiled fish. And He took it and did eat before them. . . . Then opened He their mind, that they might understand the scriptures". (Luke xxiv, 40-43). The eating of the Fish was the symbol that the chosen band were now to enter on the new life "clothed with power from on high". "And He lifted up His hands and blessed them. And it came to pass while He blessed them, He parted from them, and was carried up into Heaven. And they worshipped Him, and returned to Jerusalem with great joy: and were continually in the temple blessing God" (Luke xxiv, 49-53).

Thus did the Fish become the monogram of Christ, and the symbol of the Resurrection and Redemption.

THE SECRET OF THE FORTUNE MADE BY FLAMEL THE SCRIVENER

By FREDERIC THURSTAN (Master of Arts, of
Christ's College, Cambridge)

OF all the renowned and fabulous professors of the divine science of Alchemy or, as they preferred to style it, divine Natural Philosophy, in the early Middle Ages there is but one that appeals to the modern minded Occultist—especially if he be a Mystical Student—and that alchemist was Nicholas Flamel, the Scrivener in Paris who, born about 1330 A.D. and departing this life in 1418, practised his profession as a quiet, modest business man during the times of our King Edward III and the French King Charles the Sage.

With most professed adepts of the ancient Arabic Art we find a career of deception, fraud, ruin and despair, whereas in the case of this one man there is presented to us in veracious biographical records a career only of quiet happiness and serenity. He never even breathed a word to the public, nor to his friends, that he was devoting himself nightly to the discovery of the master secret of the Philosopher's Stone—a secret which he looked upon as divine, and to be gained only by humble petition to God's Grace and Bounty. Far from ruining himself or making himself the tool for greedy masters he amassed in some mysterious way that puzzled his contemporaries a considerable fortune—considerable at least for those times. Not only did he prove himself a wealthy man by building handsome Portals and Windows and Chapels in the parish where he resided and laying out waste land purchased by him from idle monastic corporations into dwellings and almshouses and hospitals for the poor and comfortable hostels for Students of the University of Paris, and endowing them with funds—the annual income of which, as has been proved from civic records, amounted to 38,839 livres de rente, but also he gained the popular opinion of having fabulous wealth.

A story of him illustrates this last point, and at the same time proves the modest sincerity of his beneficence and character. He was residing with his wife, Perenelle, in the modest and cramped quarters where all his life he had resided, working at his profession of Public Scrivener and Bookseller—two little dwellings or booths—one used for his business offices, the other for his private

residence—abutting the churchyard of St. Jacques de la Boucherie—a Gothic high-towered edifice at the corner of two streets, the Rue de Marivaux and the Rue des Escrivains. As a craftsman he was noted and had a large custom. From early morn to late evening he worked in his office with his staff of trained apprentices—copying new issues of books for rich Bibliophile patrons—for printing in those days had not yet been invented, or editing scholastic teachings of the University or writing business or private correspondence for social customers. Then he retired to his residential quarters which consisted of one small room but seven feet in length with vaults beneath. There he lived with his good wife Perenelle, who—herself a good business woman—had helped him all day in his bookshop of old curios.

The couple rarely went out into social or public life. But late at night citizens and working people passing that way noticed a light burning in their windows as if the couple were still hard at work in some pursuit. Parisians are very curious. All sorts of rumours went abroad as to what their pursuit might be. The poor and ignorant whispered in gossip they had sold their souls to the devil and he was paying them their wages in gold, and that they were nightly counting the hoards of gold they stored in the vaults beneath them.

Then came a winter of terrible privations in Paris. Abnormal weather of rains and cold found the poor populace without bread or fuel. A gang of roughs suggested attacking Flamel's vaults and getting his hoarded gold.

They entered the churchyard with crowbars and picks, shouting wildly. The good Curé of St. Jacques met and faced them.

"What do you seek here?" he asked. They told him their intentions.

"You are going the wrong way," he replied, "Flamel does not store his wealth in the vaults. Follow me. I will show what he does with it."

He led them across the yard and down the cloisters—pushed a door open. They rushed in and found themselves in a large room filled with poor and starving women and children attended to by sisters of mercy.

"These," said the priest, "have all been rescued and fed by the money Flamel has secretly given us."

It was not until after his death that certain occultists pro-

claimed that this enormous wealth of the Flamels had been procured by his discovery of what they styled the Great Magistère—the secret of the Philosopher's Stone, by which the baser metals were transmuted into gold. They affirmed that they were in possession of certain writings left by Flamel in their charge, in which he revealed the way he found to gain the secret.

Their affirmation, of course, was scouted as mere bombast. A century went by. A priest of the name of Père Vilain came to be Curé of St. Jacques de la Boucherie.

Thinking he could easily disprove the wild assertions that imaginative romanticists were making about the old benefactor of his church by hunting up old civic and ecclesiastical records in which Flamel's name figured, he set himself to the task and wrote a pamphlet to prove that the wealth, which he found to be an actual fact, might easily have been acquired not only from his lucrative profession and judicious investment of his savings in land and buildings, but also by his having become the depository of unclaimed treasures of Jewish moneylenders, who had been banished from Paris in his younger days.

Meanwhile, printing had been invented, and a certain occultist of the name P. Arnauld replied to this attack made on Flamel's reputation by Vilain and others by publishing in print replicas of all the MSS. books purporting to have been written by Flamel himself. The following are some of the titles :

1. *Le Sommaire Philosophique*, containing Flamel's autobiographical account of his adventures in discovering the secret.
2. *Le Desir Désiré* or *Trésor de Philosophie Naturelle*.
3. *Le Grand Esclairissement de la Pierre Philosophale pour la transmutation de tous metaux*.
4. *La joie parfaite de moi Nicholas Flamel et de Perenelle ma femme*.
5. *La Musique Chimique (with Annotations)*.

The enemies' camps could only deny the authenticity of these remarkable disclosures of the Great Secret, and there the matter has rested through the after centuries, each student believing in these revelations or rejecting them according to the bent of his faith or his animus.

Several subsequent editions of these reputed treatises by Flamel have appeared. The best method offered to the modern student to judge them is to read carefully between the lines of

Flamel's words and come to his own intuitive decision as to whether they were uttered by a sincere seeker of the truth or by an ignorant forger and pretender to occult knowledge. The conclusion I have come to is that these books are perfectly genuine. I base my judgment on the reason that Flamel reveals as his secret what all true occultists have held : that the Philosopher's Stone is not to be discovered by laborious work in laboratories on scientific lines of chemical research, but by attaining a mystical union with some Celestial operator, who pours through our hands the required etheric fluxes or radioactive solvents and tinctures from Celestial sources in the same way as the priest obtains the power to bless the host or to heal.

In an article like this I can have space only to summarize a few of Flamel's revelations which best illustrate my contention. He begins his book with an exordium to the "Lord God of his life, who of his own grace reveals to the believing soul the springs of his bounty". He finishes with words so earnest, so sincere, so intense, that surely any reader filled with a sympathetic spirituality must feel they are the words of the real utterer and not those of a forger. "And thou, O Lord God Almighty as thou out of Thy infinite and most desirable Goodness hast condescended to open the Earth and unlock Thy treasures unto me, Thy poor and unworthy servant, and hast given into my possession the Fountains and Well-springs of all the treasures and riches of this world, so, O Lord God, out of Thine abundant Kindness extend Thy mercies unto me that when I shall cease to be any longer in the Land of the Living on Earth, Thou mayest offer unto me the Celestial riches, the Divine Treasures and give me a part or portion in the Heavenly Inheritance for ever—where I may behold Thy Divine Glory and the fullness of Thy Heavenly Majesty, a pleasure so ineffable and a joy so ravishing which no mortal man can express or conceive".

He then unfolds the tale of his experiences in language modest and simple—without a spark of vainglory or boast. It is not the language of one writing fiction or romance. He begins by telling us that his parents, having only a mediocre fortune, could not afford to give him an extended education in Latin and Greek and Philosophy, but he had managed to get a smattering of these enough to assist him in his work of Scrivener and Copyist and seller of choice and rare books. He had no thought of devoting himself to any researches or pursuit other than his profession, which kept him as a young man either busy at his office beside the

Church of St. Jacques, or hunting in old bookstalls in the markets for rare manuscripts and rolls to copy.

But one night he was in a profound slumber when an angel appeared at his bedside, holding in his hand a book of venerable antiquity and magnificent appearance. "Look well at this book, Flamel", said the radiant appearance, "you will not be able to comprehend a word of it yourself or any of your friends, but having read it you will see a day bringing you knowledge which has as yet been grasped by no one on earth".

Flamel stretched out his hand to take the book, but angel and book disappeared into a cloud of gold. He awoke, and thought no more of his dream. The angel, if a veridical personage, seemed to have forgotten his promise.

But not long after, one day—it was in the year 1357, he notes—a stranger offered him for purchase an old volume, which, he recognized in a flash, reminded him of the book shown him in his dream. The price asked was only two florins. It was a gilt-edged book, very ancient and very big. Its leaves were not made of paper or parchment, as those of other books, but of some white stripped bark, fastened tight. Its covers were made of copper, well beaten out, all engraved with strange lettering and figures bearing some resemblance to old Hellene or Hebraic characters or some similar ancient tongue—at any rate, they were neither Latin nor Gallic. The engravings and writings on the leaves inside were most elaborately and artistically executed with some fine stylus of steel employing fine large coloured Latin characters which he could read. The book was made up of three parts, each part containing seven leaves. The seventh leaf in each part had no writings on it, but each had a design or a symbolical picture. The first of these pictures was a rod with two serpents eating each other; the second was a Cross with a serpent crucified thereon; the last was a scene of deserts, in the midst of which rose spurts of beautiful fountains, from whence several serpents issued out and ran hither and thither. On the Frontispiece leaf of the book there was inscribed in large engrossed gilded capitals the words:

"Abraham the Jew, Prince, Priest, Levite, Astrologer and Philosopher, to the nation of the Jews by the wrath of God dispersed amongst the Gauls, Greeting, D.¹".

The rest of the title page was filled up with a declamatory curse, beginning with the word Maranatha several times repeated, against anyone prying into the rest of the book to unfold it unless he be either Priest or Scribe.

It was evidently a Jewish book, for on the next prefatory page was an address to his afflicted nation, consoling them and counselling them to wait in patience for the promised Messiah and to the end that he might give them some aid, meanwhile to pay their tributes to the Roman Emperors he was giving them in this book plain words as to the process of the transmutation of metals to manufacture gold out of baser stuffs.

In the remaining pages there were clear instructions what to do in the final stages, with diagrams of the retorts and vessels to be used and the colours and marks which should successively appear. But one point was lacking: there was not a word of instruction, except perhaps in various symbolical pictures, as to what kind of materials to get together to start upon—the "first agent", as it was technically called by Natural Philosophers.

The secret, he felt, must be in the interpretation of those mystical pictures. He pondered week after week over them, but no gleam of enlightenment came.

There were three pictures especially which appealed strongly to him. The first was of a young Hermes with wings on his ankles with the Caducean rod writhed about with two serpents—called the Ankh by Egyptian occultists. The young god messenger was faced by an old Saturnian man, like Father Time or Death, with hour glass and open wings who was attacking him with a scythe as if he were endeavouring to lop off his winged feet. The second was a scene where a fair flower with a blue stalk and leaves of fine gold and blossom red and white was blowing about struggling in a gale of wind on a mountain-top, and all round Dragons and Griffins had made nest and caves to watch it on guard.

The last of the three was a Rose Bush covered with flowers in the midst of a garden, growing up by twining against a hollowed old oak, at the foot whereof bubbled forth a fountain of pure white water, which ran headlong down into precipitous depths below, reaching a plain at last, where crowds of persons were busily engaged scraping the soil on the banks, as if searching for gold or treasure—but all were blinded except one or two successful ones.

Opposite this last picture was another of a King who, armed with a cutlass, was supervising a band of Romans killing a multitude of little children whose mothers were weeping at the feet of the pitiless swordsmen. Their blood was being scooped up by another set of troops and poured into a great receptacle where the Sun and the Moon were dipping to bathe their discs,

These are the only pictures which Flamel discloses in his story, although he said there were numerous others. This Abraham the Jew was famed as one of the first instructors regarding the Philosopher's Stone and the Universal Panacea. Then he goes on thus with his narration: "Having thus obtained this delicate and precious book I did nothing else day and night but study upon it, conceiving very well all the operations it pointed forth but wholly ignorant of the Prima Materia with which I should begin—which made me sad and disconsolate. My wife whose name was Perenelle whom I loved equal with myself and had but lately married (the date of this marriage was 1368) was mightily concerned for me and with many words comforting me earnestly desired to know how she might deliver me from this trouble. I could no longer keep counsel and told her all showing her the very book which when she saw she became as well pleased with it as myself and with great delight beheld the admirable cover, the engraving, the images and exquisite figure thereof but understood as little as I".

This delightful, simple personal touch of Perenelle and her natural femininity rings true. A forger must have been a superlative dramatic genius to have conceived these details.

So he tells us it delighted them night after night to converse over the mysterious book and think what they should further do to find out the interpretation and meaning thereof. At last the idea occurred to him to make a faithful copy or replica of all the said images of the fourth and fifth leaves, and to show them to the greatest scholars and most learned men in Paris. They understood no more than he did. He simply told them they were taken from some old book on Alchemy, and they merely made a mock of him and the subject. There was one exception; a certain Practitioner in Physic named Anselm, who set himself up as an authority on this subject. He was a mere pedantic bibliophile and discoursed learnedly. He wanted to see the book, but Flamel discreetly refused. Then he said Father Time showed the long time required for the Digestion of the Mercury to make the Argent Vive, and the slaughter of the Infants the well known custom of the Jews to slaughter such to gain pure blood to turn the white oil into the Red heavy solar oil.

"That suggestion," says Flamel, "I accounted wicked and villainous. For I felt that what Philosophers call Blood is a mineral spirit extracted out of a blend of Sol, Luna and Mercury, and mystically it was the Blood of Christ as a stream of life in the World Soul".

Baffled in this attempt to gain the interpretation from exterior minds, he determined to seek it by inspiration from within. He composed and daily offered the following Petition to God.

“O God of all Power, eternal Father of Light, from whom come all good things and gifts of perfection, I implore Thy Infinite pity. Permit me to know Thy Eternal Wisdom—that Wisdom which environs Thy Throne which has created all things and fashioned them and leads them and preserves them. Deign to send some Celestial Goodness of Wisdom from Heaven Thy Sanctuary and from the Throne of Thy Glory to the end that she might abide and work with Love in me. For She is the Isis and the Athene who is mistress and inspirer in man’s heart of all the Celestial intelligence of Nature below. Grant that She Thy Daughter may accompany me in all my works and doings on this mundane earth so that by her spirit I may have intelligence of the Truth and may thus proceed without error in the noble art to which I have consecrated myself in the research for the miraculous Stone of the Sages that Thou hast hidden from the World but dost in customary times impart to a few of Thy Elect. Grant that this great handiwork which I have to achieve down here may be set into commencement and that I may pursue it and consummate it with all happiness and success and then content and satisfied in soul I may rejoice for ever and ever. I ask this favour of Thee in the Name of Jesus the Christ the Celestial Corner Squared Stone laid in the foundations of all Eternity”.

Surely this is one of the most beautiful of mystical petitions that was ever offered by man’s struggling soul on earth. Has any other seeker for the miraculous solvent and panacea—Philosopher’s Stone, Elixir of Gold and Elixir of Life—ever commenced his attempt by such an approach as this to the Source and Fountain of all Goodness and Truth and Knowledge? The majority known to history worked only in intellectual or scientific conceit or in unscrupulous greed for self aggrandisement, devoid of humanitarian conscience. Is it a wonder, then, that Flamel succeeded, the others failed?

This is how, after years had passed by and his faith and patience tested, his prayer was answered in “God’s good time”.

One day, at last the idea came to him that as the book had been addressed to the Jewish nation there were possibly learned rabbis who from the Kabbala would be able to interpret the symbols. The only country where such learned Jewish doctors resided at

that date was Spain. The Inquisition had not yet been established to drive them from their old colonies there.

Flamel found an insistent urge to travel there in hopes the inner light would lead him to find an interpreter. There was only one method for safe travel for a poor man then. It was to travel as a pilgrim—staff in hand—as one who had made a vow to a certain Saint in Spain. So in pilgrim's garb, taking the replica he had made of the designs folded in his cowl, he left Perenelle to manage the business and hostel and started off. It was in the year 1378, he tells us, and his figure as a pilgrim is depicted on one of the arches he had raised in Paris. For wherever his munificence raised buildings he always had symbolical figures inserted in the architectural designs.

He arrived safely at Santiago, in Spain, and made his vow to the Saint with much devotion, asking his aid. Then he resided awhile in Leon, the Jewish headquarters, without apparent result. But just as he was arranging to start back home he met a fellow countryman, a French merchant of Boulogne, who introduced him to a Jewish physician of the name of Cancez—or, rather, a man of Hebrew extraction now converted.

He showed him the extract or copy of the figures. Cancez was ravished with astonishment and joy. He had heard about Abraham's work and desired all his life to procure a reading of it. They conversed in Latin as the common language. He began to decipher what he was shown but that was not enough. He resolved to accompany Flamel home, in order that he might view this wonderful book, which was known to be the only copy in existence, and had generally been thought to have been lost.

The two new cronies made a prosperous and happy journey until they reached Orleans, on the Loire, on their way to Paris. Here Cancez fell sick of a virulent fever. Flamel nursed him devotedly for a week. Although he was continually at his bedside the patient kept deliriously calling for his friend and at the end of the seventh day expired.

Flamel buried his friend in a church at Orleans and returned home, to the joy of the faithful Perenelle. He says: "He that would see the manner of my arrival and the joy of Perenelle let him look upon us two in the City of Paris upon the Door of the Chapel of St. James of the Bouchery close by the one side of my house where we are both painted kneeling and giving Thanks to God".

Although he had apparently been foiled by some demon at the last moment, somehow, from the moment of his return, what before had seemed hopelessly obscure now seemed clear, and revealed to his inner vision. Probably, though he does not state the fact, the spirit form of his Spanish enthusiast was still by his side interpreting the message with the clearness of spirit vision.

He learned what elements to procure for the Prima Materia. But he had still to learn the steps of their first preparation—a thing, he says, most difficult above all other things in the world. “But in the end I had that also after a long aberration for a space of three years or therabouts during which time I did nothing but study and search and labour so as you see me depicted on the outside of the Arch where I have placed my Process—praying also continually to God and reading attentively the words of ancient Natural Philosophers (Geber and Artephius probably).

“At length I found what I desired which I also soon knew by the scent and odour thereof. Having this I easily accomplished the Magistery. For then literally following the Directions in my book I could not miss the successful issue, if I would.

“The first time I made projection was upon Mercury a pound and half thereof, which I turned into pure Silver in Argent as I proved by the assaying of it myself and also causing others to assay it for me many times. This was done in the year of Our Lord 1382 Jan. 17 about Noon in my own house, Perenelle only being present. Again following exactly the directions in my book word for word I made projection of the Red Stone on the like quantity of Mercury. Perenelle only being present and in the same house which was done in the same year 1382 April 25 at five in the afternoon. This Mercury I truly transmuted into almost as much Gold, much better indeed than common Gold more soft also and more pliable. *I speak it in all Truth.* I have made it three times with the help of Perenelle who understood it as well as myself because she assisted me in my operation. I had truly enough when I had once done it and felt exceeding pleasure and delight in seeing and contemplating the miraculous operation of Nature within the vessel. But I was much concerned for a long time lest that Perenelle by reason of extreme joy should not hide her felicity which I measured by my own and should let fall some words among her relations concerning the great treasure and secret we possessed. But thanks be to God Perenelle was more discreet and secret than ordinarily other women are. She made it

her business thereafter, as I did, to think alone of working for God and to give ourselves to the works of Charity and Mercy."

He concludes by stating he is correcting this Sommaire of his Process in the year of Our Lord 1413, after he had lost his wife many years before, and enumerates many of the institutions they had founded and endowed with revenues, viz., fourteen hospitals, three chapels, seven churches, all in the City of Paris, besides new almshouses and dwellings for the poor in the waste lands purchased by them all for the glory of God and the good of necessitous humanity.

Surely we must all agree that Flamel, in this account, with his pious mystical faith, his careful details, his earnest asseverations and his enlightened charity of heart, is speaking the truth.

Though he only confesses to have made one and a half pounds of gold his extraordinary large fortune proves that whenever funds were required for God's work among the poor and pious in Paris, the devoted couple must have resorted to this abnormal means to secure them secretly. The exact process is not disclosed, but a perusal of Flamel's other writings proves he was an accomplished mystic. The secret must lie in some mystical union with the source of Nature's unlimited supply, and some Celestial flow of radio-active etheric energy through his hands.

To the regret of all mystical occultists the work which would have told us the most interesting details of his emotional pose—the one entitled *The Perfect Joy of Me, Nicholas Flamel and of Perenelle my Wife*, though announced with the other writings to be shortly published, was withheld by the Editor at the last moment from public presentation and circulated only in private circles. Consequently there are no known copies now extant. The title seems to imply some mystical union.

THE TRUTH OF LIFE

By EVELINE VERNON WALKER

Tell me, oh Lonely Soul, has not thy loneliness caused thee to seek within, and thy pain to reach out thy hands to one who passed through the pain of life ?

When the hill of life led upward was not the way made easier by the feet of many who had gone before ?

Because thy feet were wounded, didst not thy pain teach thee how to bind up the wounds of others ?

When the noise of earth jarred thee, didst thou not find how silence healed thee ; and when selfishness chained thee to earth, did not unselfishness set thee free ?

When thou wast laid aside, didst thou not send out great thoughts to the world ?

When the hands were working, was not thy heart worshipping ?

If thou hast been able to comfort one lonely soul, or bind up one broken heart, or lead one soul into the Light, has not thy life been worth living, though it may appear to the world to be of no account ?

Didst thou not long for the peace of God, and find that only by recharging the battery of thy life at the great source of silence, thou couldst then play thy music, of Love, Harmony and Beauty ?

Are not the eyes of a mystic veiled ? His eyes are on the God within. Does he not treat a blind man with reverence, knowing not what he sees ?

How shall we, if we turn not within, find the vision splendid ?

Only he who becomes as a little child shall find the Kingdom, for in the eyes of children, they who look deeply shall catch glimpses of an Unseen World.

HAPPINESS

By WILLIAM LOFTUS HARE

I

OF all the feelings with which living creatures are familiar, the most potent and the most ancient is the pressure of necessity. This was not known as an abstract idea until almost these very last days; that is, until mankind attained to the power of reflective thought; but it was and still is a subjective experience known to every sentient being.

Necessity arises in the consciousness as sensations of discomfort, at first few and simple, but gradually increasing in number, variety and complexity. Living beings suffer primarily from hunger, and, with whatsoever powers they possess or can generate, they seek to satisfy this appetite. Similarly, they suffer from those conditions of their environment which bring to them feelings of heat and cold, constriction or insecurity. Likewise, from some other kind of discomfort, they obtain relief in fission, budding, hermaphroditic or sexual reproduction. All the appetites, so long as they are pressing and are denied, must seem to the sentient creature to be evil states, and their gratification must seem to be good. Indeed, if we may place the ideas of good and evil so early in the course of evolution, it is not a question of their *seeming* good; they *are* good. It is from this deep root of satisfaction that happiness arises through many stages of development and refinement. And likewise unhappiness, which is its deprivation.

There is a crux in philosophy which may be mentioned here. The earliest speculative thinkers were disposed to believe that the world was the creation of a god or gods, and that man was placed in it to enjoy his life. Plato puts the idea in the fewest words: "He was good and wished to make the world as much like himself as possible"; while the writer of Genesis makes Jehovah declare his creation to be "very good." These views were inevitable and were repeated in many forms down the ages.

But in time the volume of suffering and evil was perceived to be so great that some explanation of its origin and meaning was sought. By the Semitic thinkers it was attributed to an evil power which led men astray: Satan and sin accounted for all that was adverse to God and good. The conflict between good and evil was most clearly formulated by Zoroaster, who, nevertheless, foresaw the victory of good. Broadly speaking, the Vedic

people, the Chinese, Greeks, Jews and Persians, and, later, the Christians and Moslems, declared the world to be good, with a human element of evil, which could by effort be eliminated.

On the other hand, there were great thinkers among ancients and moderns who did not hesitate to take the opposite view, known generally as "pessimism."

The very fact that the Brahmin philosophers of the Upanishads made *liberation from the cycle of birth and death* the highest good shows upon which side they stood. Their view was taken up by the Buddha and formulated by him more powerfully than by any Oriental in the direction of pessimism. So far from regarding the world as the creation of a good God, or in itself good, he analysed sentient existence into its many parts, and failed to find any good in it. True, under his guidance, man might reach to *nirvana* and finally to *para-nirvava*, and only thus could the path to this end be said to be good.

Out of a fundamentally evil world, the Buddha would lead all sentient existence, after a long and painful journey, to a good and happy end.

From time to time modern European thinkers held views resembling the Buddha's. The greatest of these was Schopenhauer, who combined the Brahmin and the Buddhist theses with Christian pietism and German metaphysics. The World is Will and its Manifestation; Life begins and continues in suffering on the thread of the will-to-live. Egoism is the fundamental impulse which brings all evils and sins into existence. Relief only comes with the *renunciation* of the will, which takes many forms in moral systems based on the phenomenon of compassion, or the power of feeling the sufferings of others. Happiness comes to him who *sees* the truth and *lives* in accordance with it.

Must we accept one or other of these radically opposed philosophies of optimism or pessimism? In the end, I think we must; but I would hold a decision in suspense for the present, while I point out that a doctrine of human happiness is contained in both philosophies, and each has a striking resemblance to the other.

I will now endeavour to state this synthetic doctrine without tying it to any particular system of thought.

II

The individual life contains both unconscious and conscious elements; but in man the latter have not a fixed relationship to

the former, nor are they substantially separate from each other. We may not think of life as a duality, a triplicity, a quarternary or as a septennial system.

The conscious elements are like those portions of the field of the soul which are illumined from time to time by a focussed beam of light, and again cast into shadow. The poorer the life, the smaller the illuminated circle ; the larger the field, the richer and more complex the life. As a beam of light brings into vision objects and spaces hidden in darkness, so the unconscious realms of the whole potential life of the soul—both higher and lower—are awakened into consciousness and establish a connection and a unity hitherto unnoticed or unknown ; the monad, the duad, and the whole series to the ennead, are thrown into evidence and, in the richest experience, all the being becomes *one* illuminated field.

The common phrase "to function on this or that plane" means that one or more of the potentialities of life in informed physical matter is realised, and is the place of origin of individual action appropriate to the element of soul-life that is, for the time being, illuminated.

It need hardly be said that there is a normal mode or law of progression or a widening and brightening of the illuminated field, the subject being one much discussed in the psychology of religion, morals and mysticism ; and we shall now attempt, at least in a formal way, to clarify the matter. "Spheres," "realms," or "planes" of consciousness are reached or realised in accordance with the general structure of the whole being, and they have an hierarchical relationship to one another, obviously.

We may say, if we choose, that the ego "expands," by which we mean that it realises, one after another, its higher potentialities. The empiric ego, or normal self, was known to Indian philosophers as *ahamkāra* (literally, I-making). The higher ego (*jiva*) is the realisation of a fresh domain of consciousness. Following this is the ideal ego (*buddhi*, enlightenment) the normal integral potentiality of the soul-essence. And again, the mystical ego (*ātman*) the self in divine contact ; lastly, the transcendental ego (*paramātmān*) the eternal.

These sentences do not mean that there are five egos, but that the ego receives a new character and power as it enlarges its conscious experience—"a new creation" as St. Paul aptly expressed it. The ego-qualities are distinguished from one

another just as the infant, the child, the youth, the man and the mature person are distinguished, but not separated.

The intrinsic dignity of the personality depends upon the habitual emplacement of the consciousness ; as we might say, the occupation of the ego. Or, to express it otherwise, it depends on the focus of the consciousness. The basic man has the habitual focus of his consciousness directed towards the physical plane in order to secure bodily comfort. With its satisfaction he is pleased, he is happy. Conversely, with dissatisfaction he is displeased, and even unhappy. How simple it seems !

But our basic man needs more than mere comfort ; he has a series of appetites towards which his consciousness is focussed ; and with their gratification he is pleased and happy, or otherwise. The appetites are many and of different degrees of intensity ; they come and go, and with them their dependent delectation.

Towards a higher aim than mere comfort and appetite the habitual focus of the consciousness may be directed in muscular activity, such as games and sport or pleasant labour, all of which, in their various successes and triumphs, yield many kinds of happiness. Here follows the emotional life with its many disturbances, failures and successes. Out of these last temporary or relatively enduring happiness may emerge.

And now we may discern an indication of a turning away from the lower forms of delight and the occupation of the ego with material and economic interests : business, causes, politics, every detail of which may contribute towards a general residuum of happiness.

Perhaps midway in the hierarchy of habitual occupation of the consciousness is the mysterious focus of æsthetic appreciation, which comes into activity with such variety and charm. Music, painting, sculpture, literature, drama and the manifold displays of earth, sea and sky attract the soul and mould it in a cultured form by occupation with the things it loves. And the more immaterial the objects of delight the more deep and abiding is the happiness.

Without passing to a higher stage, we perceive how happiness can be likened to a chord of notes in harmony, making in combination, as Abt Vogler says, " not a fourth sound, but a star." Comfort, appetite, activity, emotion and aim, combined with appreciation of natural or artistic beauty, yield the highest degree of mundane happiness. But this is not the end. Moral action,

or the discriminating choice of ends and aims, draws us away from the lower instruments of happiness, while intellectual enlightenment anchors us in the safe universal haven where the early storms are stilled. And here the highest form of happiness awaits the soul, when the balm of mystical grace sinks into the life of him who is fitted to receive it, unifies its elements and experiences, and dissolves the antinomies. The mystics call this state "conscious union with God."

Stated afresh, happiness gains new qualities as the habitual focal point of the consciousness ascends through the planes: physical, vegetable, muscular, emotional, economic, æsthetic, moral, intellectual and mystical. Regarded as *gunas* by Indian philosophers, the first three are material, static and *tamasic*; the second three are quasi-material, dynamic and *rajasic*; while the third three are spiritual, ideal and *sattvic*.

Here let Aristotle speak: "This, then, must be the perfect happiness of man, when it attains to the end of life complete; . . . for he would live thus, not so far as he is man, but as there is in him something divine. . . . And a man ought not to entertain human thoughts because he is human, nor mortal thoughts because he is mortal; but as far as it is possible he should make himself immortal and do everything with a view to living in accordance with the best principle in him; although it be small in size yet in power and value it is far more excellent than all." Besides, this would seem to be each man's "self."

(*Ethics, Book X., Chap. VII.*)

III

It is known that among mankind happiness and unhappiness exist in different degrees and spring from different sources, and it may be useful to ask to what general level of potentiality mankind has as yet reached. The question assumes as a fundamental fact an evolutionary or hierarchical course. The answer here offered is that the normal emplacement of the consciousness moves from the purely physical plane to the moral plane. Moral discrimination of a kind is made everywhere, though not, of course, always wisely. There are some whose consciousness is focussed on the macrocosmic or universal plane of intellect, and others who have reached the highest of all potentiality, and consequently, the greatest happiness.

We are often told that happiness should not be deliberately sought, but that it comes as a sort of by-product. This rather loose view is unsatisfactory, for it is unreasonable to suppose that while for lesser goods there are known means for obtaining them, yet for the higher good there is neither science nor art.

It would be too much to embark here on such a large theme as the way to attain happiness, although much of an indicative nature has already been said. Yet it may be asserted that every member of the human race can and should aspire to direct his consciousness on to a higher plane, and ultimately to the highest—the mystical.

If the habitual consciousness is first definitely directed towards the moral plane, and focussed there, it will be possible to raise it thence to higher planes. We may venture upon the further thought that the higher the aim of men the greater will be their spiritual and physical beauty, happiness and power, and the longer will physical death be postponed; for the more completely spirit dominates substance, the less subject is it to the laws which govern matter, including the phenomena of decay and death.

“Blessed is the man that walketh not in the counsel of the wicked, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord and in his law doth he meditate day and night.” Ancient Hebrew piety promised to that man that “whatsoever he doeth shall prosper.” The Christian conception of happiness, with more experience to its hand, is found everywhere in the New Testament, but nowhere so clearly as in the “Beatitudes” of the Sermon on the Mount. These aphorisms are not always understood aright. The hearers of Jesus are described as μακάριοι blessed, happy-for-ever—not because they are poor, or because they mourn, are meek, hungry and thirsty, or are persecuted; but because they have “the Kingdom of Heaven,” are comforted, are filled with righteousness, obtain mercy, see God and are known as His sons. In spite of their afflictions they are blessed, assuredly happy.

It has often been taught by ascetics of all religions that mortification is the path of happiness; that in order to be happy in the highest planes we must make ourselves unhappy in the lowest. The truth seems to be otherwise: ever to aim at the higher until, with success, we are drawn upwards from the lower.

Perhaps, after all, there is a science and an art of happiness.

IV

We may now return to the two fundamental views of the world which were referred to at the opening of this article: the one optimistic and the other pessimistic. If, in spite of evidence to the contrary, we adopt the first of these two philosophies and assume the goodness of the creator and his creation we shall naturally expect happiness to be the flower of life's experience; and in its absence we shall attribute unhappiness to some form of error or sin. We shall point to the page of history which is one long catalogue of mistakes and crimes which bring misery upon their perpetrators and their victims. We shall preach repentance, reform; we shall cry over the heads of men descending the slippery slope: *μετανοείτε*, turn round! We shall promise them happiness if they do so.

Or, if we prefer the second hypothesis and agree with those whose analysis of the world makes it out to be a vale of tears: have we no word to speak? If the truth of the pessimists be so terrible and the gloom so deep, is there no redeeming ray of light for suffering mortals? Strange as it may seem the greatest pessimists have also a gospel. Man can be greater than the world forces that have produced him; he can overcome the world. He can change the scale of values that has been implanted in him by life itself, and with this victory he becomes "happy-for-ever," blessed.

It is possible that if an optimist and pessimist were to compare their respective experience of happiness they would find these to be identical.

A PATHAN-HAUNTED BUNGALOW

By LT.-COL. RALPH W. NICHOLSON

THERE is no country more prolific in tales of magic, occultism, and weird occurrences than India. It is extremely difficult, however, to embark on any investigation, as the local inhabitants can rarely be persuaded to speak of such things for, perhaps with some reason, they regard all ghosts to be the shades of earthbound human beings, and, in their opinion, of an undescrivable nature. To obtain any information on psychic matters one is forced to turn to European or Eurasian residents. There is a wide field in this direction.

In the year 1897 it was my fortune to be quartered at a station in the North-West Province, and there, one night, the after-dinner conversation turned to stories of the supernatural. A young man of the party who had just come from Bombay to settle up the affairs of a brother who had recently died at Nowshera, narrated to us, in a most vivid manner, certain experiences which he and two companions had had whilst living at Surat, on the West Coast.

It seems that these three young men, who were employed on the Bombay, Baroda & C.I. Railway, had decided to take up their residence at Surat, which was conveniently situated about midway between the limits of that part of the line on which they were working. On arrival they searched for a suitable bungalow, and at last found one which answered their requirements exactly—a large and comfortable house, which the landlord, for reasons of his own, insisted on their renting for three months at least, with payment for the whole period in advance. To these conditions the young men readily agreed, as the rent was very low, and eventually they installed themselves, considering they were fortunate to have secured such a suitable residence on such favourable terms.

The house consisted of two storeys, the lower one containing a large central drawing-room, flanked on each side by other rooms; while the upper storey with the bedrooms was of identical proportions. There was the usual wide veranda running along the whole length of the building, on each side, with a single staircase at one end communicating with the upper storey.

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The first night, after seeing that all the doors and windows were securely fastened, two of the occupants retired to their rooms on the upper floor, leaving the third, a man called Woodburn, downstairs to extinguish the lights. He was in the act of bending down to put out the lamp in the corner of the drawing-room when he felt a presence close beside him. He stood up, and was astonished to find himself confronted by a tall Pathan (a member of one of the trans-frontier tribes of the North-West), dressed in the flowing white robes affected by his race. Feeling sure that the man, who stood glaring at him, must have entered the house by mistake, he asked him what he was doing there. The Pathan made no reply, but hissed at him through his teeth. Woodburn aimed a violent blow at the man's chest, but to his horror his clenched fist passed completely through the figure, which remained erect in front of him. Scarcely realizing, even then, that he was in face of a spectral apparition, so material it seemed, Woodburn spoke again, on which the Pathan slowly faded into nothingness. Woodburn was standing at the only exit, all the doors and windows having been closed before his companions had left him.

Overcome by the tension, Woodburn, as white as a sheet and trembling all over, hurriedly mounted the stairs to join his friends. It was only after continued and pressing entreaty that the others could persuade him to tell what had happened. He also intimated that the Pathan had somehow conveyed to him a threat, and despite their urgent demands he absolutely refused to disclose its nature, saying that the Pathan would assuredly learn about it and kill him! He declared that he would not pass another night in the place, to which the other two strongly demurred, pointing out that they could not afford to throw away the money which they had already paid for the three months' rent. After considerable discussion they decided to complete their tenancy, but in future to occupy the same room and to keep a light burning all night. After dark they constantly heard the most blood-curdling screams and groans, accompanied by the sound of hissing coming from the drawing-room. On several occasions they tried, by rushing into the room suddenly with lights, to see if anyone was there; but the noises invariably ceased immediately.

These visitations and noises continued throughout the whole period of their occupancy, and at various times all three saw the figure of the Pathan either on the veranda or peering at them

through the windows of the drawing-room. They frequently, also, rushed out into the compound, but never succeeded in finding a living soul near the house.

One night, my informant told me, he was in the room adjoining the drawing-room, when he heard, close to his ear, a baleful hissing sound, and suddenly noticed the face of the Pathan grinning at him through the glazed door of the drawing-room. With his flesh creeping he rushed out on to the veranda, where he found one of his companions, who exclaimed: "Did you hear him?" During their search they became separated, when suddenly my informant felt a violent slap on his cheek. He at once swung round, asking his friend whether he had thrown something at him, but received a reply in the negative.

Further evidence of the ghostly methods of annoyance to which they were subjected consisted of stones being thrown at them from outside, through the windows of the drawing-room, without damaging the panes of glass. Several times they were struck by the stones, and in fact picked up quite a number off the floor. This last feat seems incredible, but I place implicit trust in my informant, feeling confident that he would not relate anything of which he was not sure of the truth.

On another occasion, a friend of theirs, a sailor employed in the coastguard service, made a short stay with them. He refused to believe in the apparition, and expressed himself as willing to sleep in the room next to the drawing-room. Arrangements were then made for him to do so, and he took the precaution to place a loaded revolver under his pillow, and a cutlass by his side. During the night he was suddenly awakened, and had the unpleasant feeling that the straps of his bed were being unfastened and himself deposited on the floor. He at once leapt to his feet, and to his surprise saw a huge Pathan standing over him, between the bed and the door.

The sailor spoke to the apparition, but, receiving no reply, made a lunge with his cutlass. To his horror the weapon passed clean through the man, the point embedding itself in the door, whilst the Pathan still stood erect, hissing at him through his clenched teeth. By this time really frightened, the sailor fled upstairs, calling out: "I've seen him! I've seen him!"

A search was made in the records of Surat as far back as 1838 to endeavour to find out the reason of these noises and annoyances. From these it was learnt that the house had always

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been known as the "Bhut (or ghost) Bungalow"; that no native would willingly pass anywhere near it after dark; and certainly no servant could be persuaded to remain in the compound at night. They found that there was a Mahomedan tomb at the back of the house, which was popularly believed to be that of a man, evidently of a most evil disposition, who was responsible for all the noises, etc.

Further details of events subsequent to the departure of the young men from the bungalow are of interest as being connected with the story.

About three months later my informant again met his friend Woodburn (who, he told me, had become unusually taciturn and rarely smiled) at a spot some three hundred miles from Surat. He again begged him to tell what the Pathan had said to him or threatened him with, hinting at the same time that he could now safely do so, seeing how far they were away from Surat. Woodburn shuddered and answered that he wouldn't do so for worlds, as he was convinced that the Pathan would, even at that distance, hear him and kill him.

Finally, three months after this last interview, Woodburn died of cholera. The doctor who attended him told my informant that the attack to which he succumbed was very slight indeed and would not have killed an ordinary man. He thought that there must have been something weighing very heavily on his mind. They both considered that he had actually died as a result of some severe mental shock—which so affected him that he had no wish to bear it any longer.

"MAC" : A SEANCE RECORD

By A. KENWAY

MEDIUM: "There is someone calling. . . . Here I am, dear friend, and my brother in the spirit world is here too, waiting to help you."

Instantly the voice changed. A strong personality had taken control. He staggered towards us sideways, shielding his face from something behind.

"Bang—poof! Run, boys, r-r-r-run!" Here he almost sprang, throwing up his hands, and then fell on his face, to rise crying, "The guns—the guns! . . . Run, boys, r-r-r-run."

We told him he was safe. Tried to assure him, but to no avail. He thought he was still on the battlefield. We often have rehearsals of their last moments on earth from these poor Wanderers.

"Run, boys. . . . Bang! Poof! . . . I'm blown up! Run, boys, run!"

At last he realized our presence. "I've lost my gun," he said, putting his hand to his side, "and I've lost my cap," touching his head. . . . "Tell my old mither that I died for king and country. Tell her that Mac was blown up. . . . Run, boys—run! Mac is blown to pieces."

"You are a Scot, dear brother. What is your full name?"

"Macdonald, but my mither called me Mac. . . . Oh, the guns Hark, can't you hear them? . . . Run, boys, r-r-r-run! Tell my mither Mac died for king and country. . . . Blown up, I was."

We tried again to calm him. "Look, Mac, there's an angel here. Can you see him?"

He stood firm and erect, as at attention. Then he bowed low.

"Yes, I see an angel. I saw an angel bending over me when I was dying. . . . Oh, angel, tell my dear old mither that Mac didn't want to leave her and my small wee child, but they told me I must go to save her and the wee one from the enemy."

Each time he spoke of the "wee child" he stooped and held his hand about the height of his knee, and his voice grew gentle.

"Is there no one else in the lower world you would send a message to, Mac?"

“No, my Jenny was taken from me. My mither said the Lord took her. My Jenny was my all.”

He reverted to the battlefield again. “Bang! Don’t ye hear the guns?” . . .

“Mac, your dear old mother told you true—the Lord took your Jenny, and the Lord will bring her to you to help you now, if you will ask Him. Come, Mac, let us kneel and ask together.”

But Mac was back in the blood and carnage, urging the boys to run. “There’s no cover, boys—r-r-r-run!”

“Listen, Mac. You are safe. No guns can hurt you here. Look at the angel, Mac, and pray with us to Jesus. He will bring you Jenny from heaven to help you and lead you home.”

Then Mac listened.

“My Jenny—my all. . . . Is it possible—oh, is it possible? . . . But I cannot meet Jenny in these clothes, all torn and dirty.”

He was on his knees.

“Jesus, Jesus, when I was a little chap I went to the kirk and heard of Thee! Thou didst take my Jenny, Lord. Wilt Thou let me see her once more? I saw an angel on the battlefield. . . . Oh, Lord, I think it was my Jenny. . . . Ah, I see a door opening, Lord, and a shining light. . . . And oh, blessed Jesus, my Jenny is coming to me all in white!”

He rose, and there was silence. Mac and Jenny had met. . . .

Soon Jenny took control, and in a sweet young voice talked with the inflections and pretty brogue of her country.

“I’ve been so long trying to get to Mac, but he was always running. Will you please thank little sister for stopping him and enabling me to come to him? I thank you, too. I will come to you again. Mac wants to thank you himself.”

A different Mac returned now. Calmly and gratefully he spoke of the help he had received, praising God for His goodness in bringing him his Jenny.

“Some day,” he continued, “my dear old mither and our small wee child will be with us. Jenny is taking my hand and leading me home.”

He was moving away now, but looking back he said: “Home! It is *home* up here, not hame. *Hame* is in the lower world. . . . Home, Jenny, Home!”

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.]

RACIAL MEMORIES

To the Editor of THE OCCULT REVIEW.

SIR,—In 1896 I heard Mrs. Besant lecture in Toronto just after the discovery of X-rays, and she had then a greater respect for the results of modern scientific research and its future possibilities than she has now, judging from the article "Memories of Past Lives, Part I" in your recent issue. The scheme of cyclic human rebirths adumbrated in this article has the concreteness of the old-time Christian theology with its Heaven and Hell or Purgatory. It seems that modern science has revealed in vain the dynamical *principles* in Nature and the permeability of matter by radiation—which H. P. Blavatsky predicted it would discover—when modern theosophists think in terms of *concrete* images as men in general still do, and a president of a theosophical society states that "religion illuminates that which science leaves obscure".

It is doubtful whether any religion ever referred to Conscience as an *instinct* "a mass of interwoven memories of past experiences, *speaking with the authoritative utterance of all instincts*" (italics mine). The idea expounded reduces conscience to an instinctive sense of expediency derived from sensational experiences. It has, I submit, more resemblance to the scientific conception of the survival of the physically fit than to the "religious" teaching that he who would save his life must lose it.

Perhaps modern psychology is the religion meant, for it reveals "records which lie below the threshold of waking consciousness—and some say that this is the most important part of our consciousness" [!]. These are unconscious involuntary memories. "The conscious memory of past events being present only in the spiritual body" [?].

Well, science has proved that records of *sounds* are accumulated in the ether, and it only awaits the invention of suitable instruments to be able to broadcast the din of battles long ago as well as football matches of to-day. When it has demonstrated that *images* are also "reflected" in the ether, men in general will know what all Initiates have stated: that the Astral Light is all before us where to choose our "memories of past lives". What a terrible prospect! Too many are already undergoing "systems of Yoga (?) training" and rummaging

in the débris of racial memories. Surely, surely, this is not the kind of *continuity of consciousness* the seekers of the Light desire?

Mrs. Besant seems to confuse the theosophical *planes*, the alchemical *discrete-degrees*, the scientific *frequency-levels*, when she speaks of a "spirit" that *enters* "an undeveloped human body". The antithesis, *spirit* and *matter*, corresponds to that of *abstract* and *concrete*. "Spirit" has been defined as the synthesis of all differentiated states of spirit-matter (energy-matter). Hence we interpret the statement "Spirit and matter can never meet" to mean that consciousness in Spirit *per se* knows nothing of consciousness in manifested matter—and vice versa. How can the timeless Spirit be conscious of a past or a future? What has It do with "memories" in the Astral Light?

We have an analogy in the Cosmic Rays discovered by Prof. Millikan, of California. These rays, *as such*, do not enter our atmosphere or penetrate the physical world, *as such*. Prof. Millikan became aware of their existence by inventing an instrument that responds to their vibrations *because it is insulated from velocities of lower frequency*.

The knowledge of magnetic principles and polar propagation can be traced back in the records of Initiates to remote antiquity, and their statements regarding the interdependent relationship of "body", "soul", and "spirit" are incomprehensible without some understanding of these principles. It was H. P. Blavatsky, an initiate, who predicted that modern science would discover the electrical constitution of matter. She taught, as the Neo-Platonists, that "incarnation" is not an entering into a body, but a polar manifestation; that the "spirit" or positive will remains on its own plane and interacts magnetically through intervening planes with its shadow or projection in the lower world. When at death this interaction ceases, there can be no longer any connection between the shadow and its principle of Self- or Spirit-consciousness, in the ordinary course of events. Therefore, Mrs. Besant's deductions regarding *conscious* suffering in the "intermediate world" cannot be correct.

One must regretfully conclude that, if Mrs. Besant took "the heart out of the book and presented it intelligently to the ordinary newspaper readers" in her review of *The Secret Doctrine* for the *Pall Mall Gazette* forty-two years ago, that heart has ceased to beat since its removal. Happily, the doctrine of the heart lives on and can never die, however many men and women become oblivious of it while absorbed in the cinematographic records of the past. Let the dead bury their dead!

I am, sir,

Yours respectfully,

W. WILSON LEISENRING.

BIBLE EUZOGENICS

To the Editor of THE OCCULT REVIEW.

SIR,—When one reads such editorials as yours in the January, 1931, U.S. edition, on "The Footprints of the Divine", it is no wonder that to the ordinary student of occultism "God seems a long way off". This is especially true when one reads that "we should seek the Lord (Yod-He-Vau-He or Jehovah) if haply we might find him, *for he is not far from every one of us*. For in Him we live, and move, and have our being; as certain also of your poets have said, "For we are also His offspring". We also read that "they who seek the Lord understand all things".

If this be true, how happens it then that the thousands who claim they are "seeking the Lord", are "ever learning and never coming to a knowledge of the truth"?

And why are you, in common with the orthodox religionist, doing all in your power TO CONCEAL rather than TO REVEAL the truth about what or who the Lord is?

The path of approach to the Divine *is not beset* with difficulties which it is beyond our strength to surmount. The command is clear and positive that "we must enter in at the strait gate; for wide is the gate and broad is the way that leadeth to destruction, and many (seeds) there be which go in thereat; because strait is the gate and narrow is the way, which leadeth unto life and few (seeds) there be that find it." Furthermore, we have the promise that "happy are they who obey his precepts, for they have a right to (eat of) the tree of life, and may enter in through the gates into the city", "the city which hath foundations, whose builder and maker is God". Now couple this with the saying that "GOD IS THE SAVIOUR OF ALL MEN, specially those who generate", why should "God seem a long way off"? And we also read that "WOMEN ARE SAVED by childbearing, if they abide in faith, and love, and holiness, with sobriety of mind".

To a man up a tree it looks as if you were the one who lays obstacles in the way of the occult student to make "the quest of the Divine take on an aspect of a relentless battle, a fierce fight to the finish, with no quarter for the vanquished foe". True, life is a struggle, but it is also a vapour, and we must "fight the *good fight* of faith, and lay hold of eonian life, from which you also were generated, as was made manifest by many witnesses", when you were born.

Now what is the good fight of faith we must fight? Listen! It is "the practice of the presence of God", in the life of every man, signifying an act of veneration or veneration of the oldest profession of faith in the world, where "his honour rooted in dishonour stood". And this "faith is the *substance* of things hoped for, the *evidence* of things not seen (for nine months), whereby the parents obtained a *good report*".

You ask, "Who is there so gross as never to have been touched by the innocent beauty of a little child?" You yourself are guilty, because you have excluded all serious discussion of the spiritual aspect of sex from your magazine, with the result that for more than half a century, you and your predecessors have been "ever learning, and never coming to a knowledge of the truth", about the truth of a man with a maid. This "practice of the presence of God", is the Secret Doctrine of all true spiritual unfoldment. For "that is not first which is spiritual, but that which is natural; afterwards that which is spiritual."

Using your own words, "Let us not forget that the spirit of the Divine is everywhere; that its immortal radiance may be seen in the murky corners of the slums or in the busy city streets, as well as in the fields and hedgerows; and that we may be blessed by a breath of its fragrance at the most unexpected times. The spirit of the Divine presses gently about us on every hand, and at every moment. It is not so much because we do not venture forth that we fail to see its glory, as that our eyes are closed to the hidden Beauty, our ears are deaf to the silent voice, our hearts too full of selfish cares to feel the tender throbbing of that Love which beats at the very heart of things".

Then why ignore the only source of the origin of our bodies, for sex is the fundamental basis of "the life that now is, and of that which is to come", from our bodies by the same source? Surely, "the kingdom of God is inside of us", and God "is ALL in ALL". In its essence, THE ALL is *unknowable*, but in its substance, "THE SEED is THE WORD OF GOD, which was made flesh, and dwells within us full of grace and mercy". For:

THE MAN is in THE SEED concealed,
While THE SEED is by THE MAN revealed.

Thus "the practice of the presence of God", when the finite holds communion with the Infinite, by "the glad tidings of great joy, which shall be to all people", is the manifestation of "the life that now is, and of that which is to come", from this holy communion, the **ONLY LIFE** there is, was, or ever will be, for "that which has been is **now**, and that which is to come hath already been, but God requires that which is *driven away*", by acts of vengery, for without the aid of a man and a maid, even God himself (the spirit in man, which is neither male nor female), cannot create a human being. This reasonable service of presenting our bodies for a "living sacrifice", must be hospitably entertained (not derogatively), and treated with all due respect, for "freely ye have received it, and freely ye must give it". It "heals the sick, cleanses the lepers, rouses the dead (eons), and casts out devils."

Listen! THE SEED contains THE ALL, each after its own kind. It exists of itself, and gives being and existence to others, and nothing can exist outside THE ALL, else THE ALL would not be THE ALL.

THE ALL in THE SEED is therefore INFINITE, for there is nothing else to define, confine, bound, limit or restrict THE ALL. It is Infinite in Time, or EONIAN CELL LIFE. It has always continuously existed, for there is nothing else to have ever created it, and something can never evolve from nothing; and if it had ever "not been", even for a moment, it would not "be" now; it must continuously exist for ever, for there is nothing to destroy it, and it can never "not-be", even for a moment, because something can never become nothing.

Your philosophy refutes these self-evident facts, and "you are unmindful of the Rock that begat you, and hast forgotten the God who formed you in your mother's womb", consequently "you worship you know not what", and "are ever learning, and never coming to a knowledge of the truth", about the spiritual aspect of sex.

"God is Love", and Love beats at the very heart of things. Love active seeks for Love responsive. It has but one aim: To kindle a kindred fire from its flame. Thus we share our heart's desires with a loved one of the opposite sex, "and offer a living sacrifice, holy, acceptable unto God, which is our reasonable service. By this act we do not conform ourselves to the eon (life cell), but we transform ourselves by the renovation of our Mind (the Spirit in man), that we may prove what is good, and acceptable, and perfect, will of God".

Thus "the Lord *thy* God turns the curse (the torments of the sex urge) into a blessing unto you, because the Lord *thy* God loves you". And "we love him, because he first loved us" into being. "He that loves not knoweth not God; for God is Love; and he that abides in Love, abides in God, and God abides in him".

"And thus abides Faith, Hope, Love, these three; but the greatest of these is Love; therefore pursue Love" by "the practice of the presence of God".

Submitted in Love,
C. DE VOS,
Teacher of Bible Euzogenics.

THE RUSSIAN PROBLEM

To the Editor of THE OCCULT REVIEW.

SIR,—I read with considerable surprise in your January issue, a letter on the Russian problem by "E.K.M." who, professing to be a Theosophist, asks how Madame Blavatsky would have cast her vote: for the Russian Church or for the people who were bound in poverty and superstition by the force with which that church was aligned.

Madame Blavatsky, undoubtedly, had very little patience for modern exoteric forms of religion, but on the other hand she, great

soul that she was, felt the deepest and most heartfelt sympathy for all who suffered or were in misery. Having no respect for religions, however, is very different from condoning the unspeakable cruelties that are daily being inflicted by the present Soviet Government on the Russian Church, and the whole body of the Russian people. I feel convinced that Madame Blavatsky would never have countenanced such things in any way.

The fact is that "E.K.M." utterly confuses the issue. He or she seems to labour under the delusion that it is the Russian people who are committing these awful atrocities and that it is they who are striving to suppress their national church, to escape from the domination of its priesthood. Nothing is further from the truth, for the Bolshevik minority alone are responsible for all that is being done.

"E.K.M." also talks of "Russia's practical response", but is all this terrible persecution of everyone in that country by a small clique who have usurped the reins of power, really the response of the Russian people? The evidence is overwhelming that it is not. Who, for instance, would dare to assert that the real Russians, who, *per se*, are an extremely religious and mystic race, are guilty of a desire to extinguish their church? Is it possible to imagine that they would readily consent to all their places of worship being closed and desecrated, their church property confiscated, and their clergy imprisoned, tortured or ruthlessly murdered? whilst they themselves are severely punished for any attempt to practice their religion.

As for the real Russians themselves, they are in no better plight. It is only necessary to read the accounts in the daily papers of the incredible tyranny and injustice under which they are labouring; the detestable cruelties perpetuated by the OGPU; especially in the case of the now notorious Solavetsky prison; the cold-blooded murders and executions without any semblance of a trial; the practice of slave labour under the most horrible conditions in the forests and collectionist farms, in order to gain money for propaganda in other countries, whilst the real Russians, whose suffering and misery must be almost unbearable, are on the verge of starvation.

Surely "E.K.M." does not approve of all these inhumanities or venture to pretend that they are the work of the "Real Russians". To endorse such action in any way, or to plead for toleration for those who commit them, seems to imply a very poor conception of what real Theosophy is.

Yours truly,

RALPH NICHOLSON.

PERIODICAL LITERATURE

MR. ALDOUS HUXLEY occupies the place of honour in THE HIBBERT JOURNAL and delivers his impressions on Grace, Predestination and Salvation. There is someone called Michelet in France, and he has talked about people who, being the "elect of God", are predestined to salvation. He has talked also of those who, being hated by God, are condemned to perdition in advance. It would seem also that there is a Charles Péguy, who affirms that we are "one with the damned of the earth" and "one with the eternal damned". The alleged "Christian conception of Grace" is rejected by both luminaries, with their "Who can believe?" and "We do not admit", and so forth. But Mr. Huxley rejects their rejection, because (1) Grace and Reprobation are observable facts; (2) "the Nature of Things is profoundly inequitable"; (3) "it is impossible to justify the ways of God to man in terms of human morality or even human reason"; and because (4) "our universe is the universe of Behemoth and Leviathan". For these and other reasons there are "unescapable and foredoomed damnations", as well as "inevitable elections". Obviously, Mr. Huxley is entitled to his view of the universe, and Charles Péguy is entitled at need to feel one with the damned in the world about him and the postulated world beyond. His case does not signify beyond the worth of a personal mood, while there is a bare possibility that Mr. Huxley's measure of the cosmos is not above challenge. But we are concerned only with the fact that the putative "conception of Grace" is not that of the only Christian Theology which matters, as against the ravings of dead heretical sects. Mr. Aldous Huxley would do well to consult his *Summa*, being that of St. Thomas Aquinas and not of the excellent Michelet, declaiming on "equal justice, without privileges". It is refreshing to turn from this tilting at windmills to Mr. Edmond Holmes and his plea for a new logic, for a logic of Becoming in place of the logic of Being and its affirmed Laws of Thought—Law of Identity, Law of Contradiction and Law of Excluded Middle. It is relief and refreshment, not because it is exactly convincing, but because it is debated brilliantly, and because we agree utterly that there is an intuition which is above logic and that, whether we know it or not, the chief work of the world is done thereby—especially the big work. We agree also that if genius, from one point of view, is "an infinite capacity for taking pains", it is in a much fuller sense "a spontaneous overflow of the intuitional faculty, in response to the stimulus of a particular environment, from the hidden springs of the spirit". We agree in fine that "the intuitional experience of the mystic" is above what is called genius. As regards the logic of Becoming, it is that of intuitional reasoning and has no Laws of Thought, to which the mind must conform under penalty. Whether we can imagine its emergence as a formal system and whether syllogistic

reasoning, its exhibited defects notwithstanding—and Newman's old thesis that essential truth slips through it—will not serve largely in the time to come, even as since the days of Aristotle, are other questions. The logic of Being seems likely to obtain as that of the normal schools, for intuition after all is, like genius, the faculty of the few. Mr. Edmond Holmes adds two points which he does not discuss and on which nothing can be ventured here, except that they open doors, and it is difficult to think of that which lies beyond. He says (1) that "the logic of compromise is the logic of Becoming" and (2) that the process of Becoming may transcend itself, and so also its logic. Is it heights that open beyond, or the great deeps? We are glad that Mr. Thomas Browne has attempted a brief rejoinder to Dr. Marett's brilliant criticism of his Dehumanised Science of Man. He makes some points also, and among them (1) that Dr. Marett "oddly confuses" ethnologists with anthropologists; (2) that if, as affirmed, the man of science tries to keep religion "clear of all metaphysical implications", he might "as rationally hope to understand the arc-light by keeping it clear of all electrical implications". For Professor Edward S. Drown of Cambridge, Mass., U.S.A., the fundamental problem of Christian Theism "is that of time and its relation to the Christian thought of God". He makes "no attempt to solve it", for which reason, and no other considerations, we do not offer a summary of his discursive essay, though it contains suggestive things on Divine Personality and the Absolute. But the conclusion demands citation. The writer looks forward to a time when (1) "the Christian doctrine of the Trinity will again come to its own as the deepest approach of Christian thought to the values of the moral and the religious, of the temporal and the eternal"; and when (2) "the old antithesis between Unitarian and Trinitarian" will or may be overcome, not by submission to a dead orthodoxy, not by surrendering moral values, but by "that deeper synthesis of those values, both religious and moral, which must find their final basis in the eternal and absolute God".

THE SEARCH is a new quarterly produced under the joint editorship of Mr. E. J. Langford Garstin and Mr. Hugh J. Schonfield. Mr. Garstin has published recently a volume on Spiritual Alchemy under the title of *Theurgy, or the Hermetic Practice*, and Mr. Schonfield has sought to reconstruct, in a work of speculative interest, the content of a "Lost Book of St. John". There is nothing to indicate that the new experiment in periodical literature has a Search Society behind it, but the fact is known otherwise and a syllabus of its lectures is before us. This is mentioned to show that to all intents and purposes THE SEARCH is a successor of THE QUEST under other auspices and that the Search Society is a posthumous child of the Quest Society, established by Mr. G. R. S. Mead and led by him for a period of some thirty years. We are wishing God speed to the new ventures, partly because of their geniture and more particularly because the first number of the new quarterly is of real excellence, besides being an old friend in a new garb and under

a new title, with contributions from well-known writers whose names have appeared frequently and are almost household words in THE QUEST. We miss that of Mr. Mead, who is far from England at the present time but is likely to be represented later. Professor Reynold A. Nicholson gives a luminous account of the *Mathnawī*—which he terms the *Qur'ān* of Perisa—and of its thirteenth century author, Jalālu'ddīn, who founded the Mevlevi Order of Dervishes. The *Mathnawī* is a poem of nearly 26,000 verses and comprises by its hypothesis an exposition of esoteric doctrine in the *Qur'ān*, but—according to Professor Nicholson—it is a discourse on Sufism and “provides instruction suitable to the tastes of mystics of every degree”. Dr. Moses Gaster offers “a new interpretation” of “the Son of Man and the Theophany” in Daniel, cap. vii, 9-18, namely (1) that this Son was Moses Redivivus, the great lawgiver of Israel, to whom the people looked as the one who would redeem the nation”; (2) that when “the so-called Pharisaic party got the upper hand”—then and not earlier—“the messianic idea was connected with the house of David”. It is added that there is no reference throughout the Book of Daniel to “a Messiah of the house of David”; that “the man who comes on the clouds of heaven” in Deuteronomy xxxiii, 2-4, is “no one else but Moses”, who is “described in the Bible as the one who on all occasions was the intermediary between God and His people at a time of stress”; that he is the intercessor also in Daniel, at whose period it was believed that Moses would reappear, bringing freedom from the yoke of the Gentiles, as he did in Egypt. Dr. Robert Eisler opens a consideration of the Antimarcionite Prologue to the Fourth Gospel, first published by Thomasius in 1688 and regarded as of prime importance because it has been shown to derive “from a very early African edition of the Latin Gospels”, which contained prologues also to Mark and Luke. In Dr. Eisler's opinion they were written to offset the *Proevangelium*, composed as an introduction to Marcion's Bible by that “great heretic”, and were written before A.D. 180, the proof being that they were used by Irenæus. The prologue to the Fourth Gospel claims the authority of Papias. As the article is not concluded its particular consideration must be postponed till the second issue of THE SEARCH has come to our hands. Miss Margaret Legge writes on Creative Religion and distinguishes three movements as “vitally affecting an increasing number of people” and counterbalancing the negative materialism about which she speaks otherwise. They are Spiritism, Christian Science and the Roman Catholic Church. We agree that Spiritism is not to be regarded as religion, and, whether or not merely “a form of materialism”, that it does not minister to spiritual life in man. Some strictures on Christian Science seem also true, though it is over-roughly described as a system which “has to back up its negations with lies”. However this may be, the proposition that Latin Catholicity offers to its believers “all that Spiritism can give” appears utterly contrary to fact. We fail to see how the Sacrifice of the Mass furnishes a link between believers

on earth "and those who have passed on". Latin Christianity is ultimately set aside also, and Miss Legge turns to reports of alleged "credible witnesses" who have "slipped through the half-opened door of Thibet", coming back with accounts of hermits who keep "the bare body in a state of burning heat throughout a Himalayan winter, and of neophytes fighting with hordes of imaginary demons" till they are either demented with terror or discover that it is all illusion. For ourselves we prefer Spiritism; but behind the incredible marvels the writer contrives to think than an exploration of Self is followed in some deeper sense than is understood usually in the West. And this leads her to conclude that "man can become the expression of his own spirit", can subjugate matter to spirit, or that which passes to that which we regard as permanent.

The editor of *THE SUFI QUARTERLY* says in the course of his reflections that there is an inner voice which speaks eternally and "guides to quiet chambers". He intimates also that those who hear it will find Nature giving voice without, in manifold tongues. Both affirmations are deeply true, but on the understanding that the voice within is our own voice and also that it is we ourselves who give speech to Nature. Mr. Alfred W. Martin of Harvard writes upon "spiritual appreciation" and cites Professor Adler, who terms it "the greatest of the arts". It is that of "seeing others in the light of their possible best" and also of leading them to think well of themselves because of their inward and unrealized possibilities. For Mr. Martin it is that art which unveils the hidden self of others, while so far as we are concerned it is manifested within us in "the consciousness of a constant residuum . . . of capacity for improvement", all failures notwithstanding. In both cases the proper word is "capacity" and that which is termed spiritual appreciation is a call of the deep within us to the deep in all. It is further a loving contemplation of an unity at our root of being. We agree therefore that the cultus of such appreciation is assuredly a great art: it is another aspect of what was called the Practice of the Presence by Brother Lawrence, and in that Practice we know what doors can open—the best of us by living experience and others by realization in the mind. The sayings of Chaqiq Balkhi, derived from the Turkish *Tezkereh*, a rendering of the work under that title by Ferid ed-din 'Attar, makes us wish that the 1889 French translation of M. Paul de Courteille could be made available in a new issue, as it is said to be rare and costly. We are indebted also to the SUFI for reprinting from a volume by Mr. Clifford Bax—now out of circulation—the record of his conversations with Mr. Battiscombe Gunn and the late Alan Bennet, who became a Buddhist monk and whom we remember very well in the old days. The talks turned on religion, the conception of the soul, its denial by Buddhism, on re-incarnation and what is re-embodied, and on the release of Nirvana. It is said that Bennet was "trained for years" in a Burmese monastery: our recollection is that the years were not so many, and he had "trained"

previously in dubious occult practices, over which he came at the time to little good. He was a pleasant personality, and had he followed a less crooked path at the beginning he might not have thought, as recorded here, that we are "caught in an universe" pervaded "through and through" by suffering.

We are thankful to PSYCHIC SCIENCE for printing in its latest issue the address delivered by Dr. Glen Hamilton to the British Medical Association at Winnipeg in August last. It was an event which marks an epoch, for antecedently it seemed as likely that the Association would tolerate a paper on New Facts regarding Teleplasms—and indeed hear it with a certain respect and attention—as for the Sorbonne to suffer a demonstration of alchemical experiments by M. Jollivet Castelot. The lecture is roughly divisible into two parts, of which the first is a summary of investigations by Crookes, Schrenck-Notzing, Richet, Crawford, Geley and Dr. Crandon; while the second gives account of the speaker's own experiments with a medium of Winnipeg, and was illustrated by lantern slides, showing teleplasmic substance in various stages of formation. Other articles are in defence of some modern mediums, by Mr. Stanley de Brath; on spontaneous phenomena through Frau Silbert, by Dr. Paul Sünnner, the editor of ZEITSCHRIFT FÜR PARAPSYCHOLOGIE; on Two Strange Artists, by Dr. Eugène Osty, translated from the REVUE MÉTAPHYSIQUE and noticed already in these pages; on a remarkable case of clairvoyance at Chemnitz in Saxony, related by Marie Stahl; and finally on Science and Religion, by Professor Sir A. S. Eddington, F.R.S., which was broadcast from London in November of last year, and some large extracts have been communicated to PSYCHIC SCIENCE by the British Broadcasting Corporation. We have to thank our stars that it has been made available in this form. It is not in any deliberate sense a confession of faith, but a study of high facts of modern knowledge in relation to religion by a great scientist, who is Plumian Professor of Astronomy at Cambridge University, and one also who is above and before all things a Christian adherent of the Good, the Beautiful and the True.

THE SPECULATIVE MASON has opened its twenty-third volume, having begun in 1909 as THE CO-MASON, official organ of a Masonic Rite for the reception of both sexes on equal terms, and deriving as such from LA MACONNERIE MIXTE in France, which originated some years previously. The quarterly has been well edited and of marked interest from the beginning, comparing more than favourably with many periodicals which have appeared from time to time, here and elsewhere, as spokesmen of the orthodox Rites. On the question of comparative validity we have no opinion to offer, but speak as we find of ventures belonging to the periodical press. The chief article in the present issue is by Mr. A. H. E. Lee and constitutes a study at considerable length of the Third Craft Degree, with special reference to its Traditional History and to the "mystical death" of the Candidate. The contributions from "the Master's Chair" are excellent as always.

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REVIEWS

JACQUES-JACQUELINE. Essai sur quelques phénomènes normaux et supra-normaux. Edgard-Emmanuel Bonnet. Pierre Bonnet, 84, rue des Entrepreneurs, Paris, XV°.

THIS is a book of unequal merit, yet fascinating withal, as must be every sincere record of a man's search for Truth; while for the student of Psychology it is a treasure-house of interesting and suggestive facts.

It is partly an autobiography, although the central incident is that of the tragic death of little Jacques, the author's youngest son, whom he believes to have been reincarnated, some years later, as his sister, Jacqueline.

In moving language M. Bonnet tells us that for some time before the child's death, both he and his wife had a premonition of disaster, and that, following upon the tragedy (the little boy was found hanged in his father's garage) they were still vividly aware of his presence among them.

The author rejects what he calls the spiritualistic hypothesis of the existence of an etheric double which remains for a time in the vicinity of the physical body; yet his own theory of "subconscious memories" is by no means convincing, and leaves many facts unexplained. "In my eyes", says M. Bonnet, "the body of Jacques was nothing; I only thought of his soul, *therefore of Jacques himself*". In face of this unequivocal declaration it is strange to find the statement, later on in the book, that this soul must be identified with memory, or in other words that our memories constitute our permanent and reincarnating self. For M. Bonnet is definitely a believer in Reincarnation, having been led, many years before the tragedy that marked the turning-point in his life, to an acceptance of this theory as the logical corollary to the continuity of life.

He was destined to see the working of this law in his own family.

Perhaps the most significant part of the book lies in the minute descriptions given of Jacqueline's startling resemblance to her dead brother in all the quaint ways of her early childhood. One day, when she was hardly yet able to talk, the child was heard to lisp: "Jacquot will come back! Jacquot will come back!"—an incident all the more remarkable as no one had ever spoken Jacques' pet name in little Jacqueline's presence.

So convinced was M. Bonnet himself of this return, that he decided to devote henceforth his time and energy to broadcasting what he believed to be the demonstrable truth of Reincarnation. Nevertheless, the latter part of his book is almost entirely taken up by a somewhat tedious dissertation on the relative value of Intuition and Inspiration and a searching analysis of Emotion, Desire, Preconceived Ideas, and so forth, most of which is already known to every student of Psychology. Still, we are promised another book by the same author, to which the present volume serves as a kind of introduction; and without doubt every reader of *Jacques-Jacqueline* will look forward to that sequel with interest and pleasure.

JEAN DELAIRE.

SYNTHETIC BIOLOGY AND THE MORAL UNIVERSE. By H. Reinheimer. Author of *Symbiosis*, etc. Crown 8vo. Pp. 176. Price 6s. net.

It is to be feared that biologists, as a whole, have been more influenced in their deductions by *bias* than *bios*. They are more intent upon an examination of "whats" than "whys"; similar to vivisectionists obsessed by a blind tomomania, so busy are they dissecting the perishable form, they remain oblivious to the vital principle that animates its growth; nay, many of them even deny it altogether. Those who do give a thought to teleology, generally reason in a circle, returning through a tangle of terminology to their original position of intellectual nescience; they remind us of the hydra turned inside out, which must revert to its old shape or die. There runs through modern science "a tendency to discard the wood for the trees"; this process of fragmentation, as Mr. Reinheimer rightly sees, only results in a proliferation of mysteries. Instead of merely multiplying data, what is needed is correlation and reference of everything "to the complex entire to which it duly belongs and without which it has but partial existence". Symbiosis, reciprocity, or interdependence, must be recognized as the norm of progressive evolution. Biology will make no real advance whilst it turns its back upon morality.

Arnold Bennett has observed that most good or tolerable writers do not write enough. This censure does not apply to Mr. Reinheimer, who ranks among the former variety yet never allows his pen to become coated with rust.

FRANK LIND.

TRAILS OF TRUTH. By Jenny O'Hara Pincock. The Austin Publishing Co., 4522 St. Charles Place, Los Angeles, California. Crown 8vo., 396 pp.

AN outsider dealing with spirit communications of an intimate and purely personal natures, can hope to assess their right value only by a consideration of their reasonableness, a rigid application of the test of logic. The evidence put forward in this volume, weighty enough to call for some attention, is nevertheless marred, like the bulk of such proof of survival, by much contradiction and a deal that is jarring to our sense of fitness. Whereas, for instance, an excuse is advanced for "our spirit friends' frequent confusion of the immediate future with the present", the exact time is frequently given by communicating entities. "Bright Moon" (the author's Indian guide) expresses himself in broken English, in contradiction to which we have a spirit child employing the language of a grown-up. "You are not good enough to come over yet", sounds harsh against a sitter, seeing that among the "spirit friends" (erroneously referred to sometimes as "Angels") is one who was while on earth *a murderer*. We are expected to trust in the voices of babes "prematurely born"; to believe that those beyond eat "mostly fruit—seedless fruit. There is life in seeds, you know". Also that the spirits leave to us no privacy, indulge in eavesdropping—one even intrudes himself upon a lady in a bathroom.

Those for whom Spiritualism is a religion, are ready to accept every word of books of this type without question. That is why it is so imperative to point out crudities and inconsistencies.

FRANK LIND.

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LA SCIENCE OCCULTE. By Franlac. Paris: Chacornac Freres.
Pp. 104.

THE French occultist who writes under the name of Franlac may be understood by his own countrymen—possibly; but it seems doubtful whether his speculations would find any response in the minds of Anglo-Saxon readers however esoterically inclined. He claims here to propound the "philosophical principles of Esotericism" but so esoteric is his language, and so involved are his theories, that both are very difficult to follow. Apparently man has three souls—a *vegetable* soul in the stomach, an *animal* soul in the chest and a *humanimal* soul in the head as general director. Each of these souls is composed of an "aggregate of beings", having special missions, and all these souls and beings exist within the *Great Egg*, which gave birth to the Universe, and which is divided into three sections—physical, astral, and spiritual. All the beings enclosed in the *Great Egg* are more or less guilty, the worst beings banished to the physical plane, the less wicked to the astral, and the best inhabiting the spiritual section; and all have to submit to *evolution* in order to mount to higher planes. The Divine Trinity consists of a Father-God, a Holy-Spirit-God, and a Spouse-Mother-God, whose functions are to create, to conserve, and to transform, and all beings reaching or leaving the earth are "spark-thoughts" of the Divine, the process being described as "a bubbling in the immense *Athavor-Egg*!—until, the whole being purified (alchemical gold) the matrass bursts, to allow all the individual thoughts to return to the Central Divine Brain!!!" The exclamation-marks are the author's own; he uses them freely—indeed, to such an extent that one cannot help wondering whether he expects to be taken seriously at all. The book concludes with ten "synthetic, esoteric" diagrams and their very needful explanations.

EVA MARTIN.

WITCHES STILL LIVE. A Study of the Black Art To-day. By Theda Kenyon, Author of *Jeanne*, etc. Illustrated by Siegel. London: Rider & Co., Paternoster House, Paternoster Row, E.C.4. Price 12s. 6d. net.

"THE Cult of the Witch is as old as humanity . . . as flourishing to-day as in the fifteenth century, and as firmly believed," wrote Mr. Brodie Innes in the pages of the OCCULT REVIEW not many years ago. But there are witches and witches; good ones and bad, and Witchcraft in its original sense means "to see" or "to know", so that all who stand out from their fellow-creatures through possessing the Knowledge which is Power—from the greatest of scientists down to the amateur gardener with "the green finger", are entitled to come under the badge of the Broomstick. But the word "Witchcraft" has, in general, and for most people, a very ugly and sinister suggestiveness; implying the Black Art, Sorcery, or—as the Scots call it—"Cottenin' to the De'il". Among the bad Wise Ones we may expect to find the "Devil Worship", so graphically described recently by Mr. Harry Price in the *Morning Post*. And I have before me a blood-curdling volume entitled *Witches Still Live*, wherein the author, Miss Theda Kenyon, brings to the light of day a vast accumu-

lation of typical facts in support of the claim that at this very moment and in our very midst "Witchcraft flourishes in thousands of communities throughout this country and abroad". Her brilliantly-written book is crowded with data and "documentary evidence", extending from times most ancient, and touching on every form of magic ritual, from the unhallowed rites of the Witches' Sabbath to the quaint custom of "bowing to the new moon". Miss Kenyon remarks with truth that we are all bathed in unconscious superstitions, from our nursery days, but the child who has been brought up without fairy tales is to be pitied indeed! . . . Well do I remember my own childhood's love of "Little Red Riding Hood" which I insisted on an indulgent father reading to me every night before my going to bed (duly followed by the Lord's Prayer).

The author gives some horrible details of Witch persecution, and one is forced to admit that however repellent may be the subject, none can afford to be ignorant of, nor indifferent to, the bigotry that cannot differentiate between developed soul-power with its spiritual insight, and the malignantly clever domination of the cunning over the stupidly credulous. In Miss Kenyon's own words: "Whatever psychological reasons may have been responsible for the witch-madness that held the world, it has only one parallel in history—the persecution of the early Christians. It is extraordinary that these two must inevitably be ranked side by side—that the followers of Christ the Merciful should have required of the late Pagans the same ghastly retribution that the early Pagans had required of the first Christians".

EDITH K. HARPER.

AN INTRODUCTION TO ROYAL ARCH MASONRY. By "Essex Master".
London: Rider & Co. Price 2s. 6d. net.

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PRISONER HALM. By Karl Wilke. Hutchinson & Co. Price 7s. 6d. HUMAN nature being prone to vindictiveness, it is not lightly to be supposed that prisoners taken from a devastating army will have a comfortable time under the flag of their opponents. But the indictment against French humanity in this narrative—too factual and uningenious to be called a novel—of military imprisonment in France after the armistice is hideous enough to be thrilling. It depicts a misery compounded of hunger, fatigue, dampness, dysentery, lice. The author, however, depicts light as well as shade; and we find Prisoner Halm decently treated and making his mark as a poetic playwright before he leaves French soil.

The character-drawing in this book is masterly, and its realism is hauntingly picturesque. It would be misleading to call it an occult novel; but, incidentally, it shows two facts of considerable importance in psychic exertions. The first is the inability of the human will to prevent its own slave from collapsing under its tyrannous weight. The second is the tendency of imagination to consume energy required for the well-being of the whole man. The anonymous translator must be thanked for a vivid rendering. However, a passage on page 209 is not easily intelligible, and might be revised or annotated with advantage.

W. H. CHESSON.

THE VOICE OF MYSTIC INDIA. By Alice Elizabeth Dracott. London: Rider & Co., Paternoster House, Paternoster Row. Price 3s. 6d. net.

MRS. DRACOTT'S stories carry conviction by the simplicity with which they are told. Occult students will recognize in some a resemblance to personal experiences, though few people can have been through so many and so marvellous ones.

There is an interesting paragraph on the lamas of Thibet and their methods of exorcising—or producing—storms. The lama carries a black and white horn carved with symbolic emblems and recites Sanscrit mantras. In the centre of the horn is engraved a tortoise, upon whose body is a circle divided into nine parts, on each of which certain numbers are inscribed. On the brass lid is engraved a cross formed by two dorjees or thunderbolts. Without a thunderbolt in his hand the lama is powerless. Another method to exorcise a storm is to place a flag inscribed with prayers on the borders of the land where the storm rages.

Mrs. Dracott notes the superior value of psychic diagnosis in disease, and gives an instance where her vision was correct, and the medical one proved erroneous. We ourselves have known of similar cases. The author comments on the power of the spoken word, and the fact that psychic experiences are more vivid when the physical body is below par, or the mind suffering from intense anxiety or sorrow.

Mrs. Dracott appears to be an advanced psychic who has not allowed herself to stray into the dangerous bypaths of "mediumship". She says ". . . Perhaps few will believe that Real Entrance" (*i.e.*, into the next world) "is not by way of the séance room, with its mediums, its trumpets, its movable chairs and tables and all its popular phenomena, but is sooner effected through the 'Voice of the Silence' alone".

Here, surely, is the key.

R. E. BRUCE.

ASTROLOGY: YOUR PLACE AMONG THE STARS. By Evangeline Adams. London: G. P. Putnam's Sons. Pp. 526. Price 16s.

THE literature of Astrology is growing rapidly, both in quality and quantity, and this book, by a well-known American astrologer, constitutes a valuable addition to it. Miss Adams lays great stress on the importance of "complexes" in a nativity—*i.e.*, groups of planets closely related by aspect—and cites many interesting examples in illustration of her views. Her chapters on the symbolical meanings of the Sun, Moon, and Planets, and their influence in the different signs of the Zodiac, are extremely suggestive and helpful, being the result of many years of practical experience; there is no doubt that they will increase the knowledge and efficiency of all who study them intelligently. The sections on Uranus and Neptune may be especially commended.

The book closes with one hundred horoscopes of famous people, many of which are used as examples by the author, and quoted in support of her arguments. But a great number of these are the horoscopes of people born during past centuries, whose time of birth cannot possibly be known. Consequently, they are purely speculative as far as the Ascendants and the placing of the planets in the houses, are concerned, and it seems a mistake to refer to them as though they were exact and reliable. Even though Miss Adams lays chief stress upon the planetary positions in the signs, not the houses, she admits that the Lord of the Ascendant is usually the cardinal point—the key to the complex—and this is a factor that cannot be determined without knowing the time of birth. She makes many allusions to the horoscope of Jesus of Nazareth, the Founder of Christianity, using it in illustration of various statements, and apparently ignoring the fact that we know neither the time nor the date of His birth. It seems very strange that anyone should, in these days, take December 25th as a definitely proven date in this connection, and one feels that it would have been better if all the nativities about whose authenticity there is any doubt, had been in some way distinguished from those founded upon exact information.

This is a weak spot in an otherwise thoughtful and valuable book which all students of the stars will be glad to possess.

EVA MARTIN.

THE STUDIES OF THE SPANISH MYSTICS. Volume II. By E. Allison Peers, M.A. 477 + xii pp.: The Sheldon Press. 18s. net.

THIS book forms the complementary volume to the previous work of the same title which appeared a few years ago, and has no doubt been eagerly awaited by those who find the study of the Spanish mystics so rich—both in incident and history.

The present work deals with thirteen further figures, some of them very nearly of the highest rank and taken all in all "thoroughly representative of the Golden Age of Spanish Mysticism". In scanning the lives and activities of these early stalwarts of Christianity we most definitely have a "picture of the country of the soul seen through different temperaments", and both to the serious student and interested layman the contrasts presented are inspiring. Here, for instance, we learn something of Garcia

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Each has left to posterity a "picture of the country of the soul" in his little manual or treatise, and this—at least so it strikes the present reviewer—is where Professor Peers' labours are so invaluable. For the author examines each of these writings and shows the influences which brought them into being as well as the salient points of interest in the treatises and manuals themselves. . . .

In reading such a compilation as this, one is forcibly struck by the spiritual wealth of Spain at this era! It was a period of intense inner activity, the effects of which can never be lost. To those (only through ignorance, surely) who deplore the absence of spiritual giants in the history of Christendom will surely find, amongst the Spanish mystics alone, a veritable mine of wealth—the delving of which is now accessible to those unacquainted with Latin or Spanish. And Professor Peers deserves the gratitude of all for his pioneer work in bringing from the folds of obscurity this goodly fellowship of saints, in order that those who will may learn something of the thoughts, works and activities of those who have gone before. *The Studies of the Spanish Mystics*, I and II, is an indispensable work.

JOHN EARLE.

* A manual which saw the light in 1500.

AUNTIE HELEN MARY. A second edition of *Into Little Thibet*. By Helen Mary Boulnois, author of *The Remorse of Monsieur Le Curé*, etc. London: Bailey Brothers, Ltd. Crown 8vo. 256 pp. (24 illustrations). Price 3s. 6d. net.

MISS BOULNOIS sees all things through magic glasses; her sketches, undeniably clever, are painted even more skilfully with pen than brush. Nothing is too small for her to notice: "A big lizard basked, with throbbing goitre of a throat, on the rounded stones of a wall", the artist in her tells us one moment; at another she joyously gives expression to her love of the beautiful with, "Mother Nature made a big lap in the hills and pastured her cows peacefully". Delightful to share with so keen and appreciative an observer, if simply in these reminiscences, the many wonders of her journey to Little Thibet; confess though we must to a catching of the breath while our feet dangle close above dizzy khuds (those nightmare precipices), to something of relief when the syce, our groom, takes the outer path.

Only on one point has the artistic instinct of Miss Boulnois badly erred. *Auntie Helen Mary goes to Little Thibet* is an unsuitable title; slightly sentimental, and far too long; in the very likely event of a third edition of this book, may she revert to the original.

FRANK LIND,

THE ASTROLOGICAL ASPECTS. By Charles E. O. Carter. London: L. N. Fowler & Co. Price 4s. 6d.

IN this interesting work, Mr. Carter, who is a very well-known student of astrology, offers a survey of interpretations based on each of the thirty-six possible combinations of the sun, moon, and the seven planets. He prefaces his comments with a cautious warning concerning the application of the generalizations that follow. Rightly he insists on their necessary balance not only with every other influence, but with each particular nativity. Hence he becomes an artist in astrology rather than a penny-in-the-slot machine kind of interpreter. He seeks to dignify his work by understanding it rather than by making exaggerated claims; and those who know most of this once-divine science will agree that this is the only possible attitude in relation to modern knowledge in its present stage. His chapters are full of interest. The usual criticism, however, recurs when we note the array of "famous names" used as examples. To most readers they remain names, however impressive; and character reading from them is inconclusive as evidence, even if interesting as hypothesis. What we need, it seems, is something in the way of an astrological research society, expert members of which would read horoscopes of many people utterly unknown to them, but very well known to those asking the tests. Direct statements of proved concurrence of reading with fact would offer to the general public more credible proof, without the bias incident to a person's own estimation of his own character.

W. G. R.

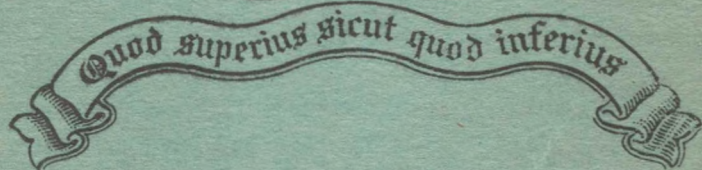
SCIENTIFIC RELIGION. Being Lecture Notes for a Series of Talks (Vol. I). By G. N. Gokhale, B.Sc., Fellow of the University of Bombay. Author of *Practical Education*, etc. Price Rs. 1-4.

THE antagonism separating science and religion is of long standing, being that of the practical man and the theorist; what Mr. Gokhale refers to as the quarrel between "Karma marga", the path of action, and "Dnyana marga", the path of knowledge. *Scientific Religion* may strike the extremists of both parties as a contradiction in terms. In actual fact, science and religion are as dependent on each other and inseparable as are spirit and matter. For in giving to God we give to Cæsar, and vice versa: "There is no beast on earth", says the Quran, "nor bird which flieth with its wings, but the same is a people like unto you—unto the Lord shall they return". Allah is of everything the source.

Unfortunately there prevails a sclerosis, not only of the physical body, but one that attacks all our systems, both social and moral; as the shell of the tortoise hardens with time, the young and healthful promise of our first strivings becomes overgrown by the shell of "custom and fashion". Thus the carapace of Aristotelian dogmas was broken by Copernicus and Giordano Bruno, merely to indurate later into the no less binding crust of Darwinism. Man must come out of the shell of convention, think and act for himself; without perfect liberty of conscience he cannot possibly attain to his full stature.

Religion, Mr. Gokhale submits, is the "Science of Life"; we have to look for what is common to all beliefs, aim at a synthesis. In these lecture-notes he judiciously paves the way.

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