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No. 5

EDITORIAL

PAUSE for a moment and watch the jostling homeward-bound throngs as they pour into the huge railway stations during the rush-hour in any of the world's great cities. Watch the stolid porters and ticket-punchers, to whom, it is clear, they represent merely so much human freight; but put a Shakespeare or a Dickens at some point whence this pulsating mass of human hearts may be observed, and what a boundless field of inspiration will be found to lie before the inner vision! To the unevolved, life offers little in the way of inspiration and presents only superficial problems; but once the song of life causes the slumbering inner self to stir, and its eyes to open, then the struggling multitudes are seen as countless living souls in varying stages of development. The majority appear to be sleeping still; some are partially awake; while in the eyes of a few may be discerned that radiance which comes from another world. Then it is that the heart of the watcher makes it known that spirit is greeting spirit across the void. The divine responds to the divine.

At the ticket barrier a youth and a lass for a moment or two obstruct the flowing tide. That lingering handclasp and tender

gaze, where they do not bring a smile of cynicism, are treated with amused or pitying tolerance.

But surely there was something more than crude passion, something more dignified than mere "calf love" which for an instant so transformed the commonplace features of the little typist! Not always may the divine be glimpsed, but that it is not seen more often lies within ourselves. It is not that it is so far away. We are prone to be too preoccupied with self. Personal preoccupation is stamped upon the faces of the majority of the passers-by. Weariness, anxiety, discontent have left plain traces. It is the exception to see a face through which the light of the spirit glows.

If only for a moment, the youthful lovers are carried above themselves, all too soon, alas, to slip back to the normal level of unilluminated, uninspired existence. Occasionally signs may be read in the steady eye and reposeful countenance of a soul at peace, as in the case of that elderly man with the upright bearing, whose firm unhurried tread stands out in such marked contrast with the feverish haste of the crowd. And there is a quality of sweetness about the smile of the Salvation lass whose Self-denial box is too seldom heeded which hints at something known to those whose eyes have beheld, maybe but once, that Light which burns behind the veil.

Upon the majority care and strife have left their imprint.
 TOIL Toil-worn they all may be ; but honest toil, even
 WITHOUT if excessive, never stamps the features with bitter-
 HATE ness and hate. By those who know where to find
 them two zealots may easily be picked out from
 among the crowd of workmen on the station platform. Burning eyes in gaunt, drawn features characterize each of them. In their spare time one is an ardent "hot-gospeller" and the other an equally "hot" social worker—a Communist. Fanaticism has set its seal upon the pair ; but who can fail to note the difference of expression on the faces of these men !

The prevailing mood of the crowd is restlessness and discontent. For the most part lacking any interior anchorage, the teeming masses are swept aimlessly now in one direction and now in another by every passing current. Into the hands of the unscrupulous psychology has placed a weapon whereby they may be exploited to the limit. An artificial "class hatred" is being deliberately fostered to subserve the hidden ends of the enemies of civilization and progress. The powers of the mind are being

grasped and used for purposes of destruction. An object-lesson is here afforded for the serious occult student whereby the incentive to consistent effort in the opposite direction becomes intensified to a point where action becomes imperative.

To the occultist, "class" is, or should be, judged by different standards from those which govern the distinctions made by the political materialist. Not always do the outer circumstances of a life offer any reliable index to the stage of development of a human soul. Unconsciously, perhaps, this is at the root of the conviction of Jack that he is as good as his master. Inwardly he may be; and indeed he may be his superior in everything except the possession of capital or wealth. It is said of one of the greatest that He was a carpenter.

The soul that has obtained its sight, however, cannot fail to see beyond mere "class" distinctions. Humanity is one. Until this fact is realized in the deepest recesses of one's being the eyes of the spirit are closed. Even science is beginning to perceive the underlying unity of consciousness. The more the deep recesses of the "subconscious" are explored, the more apparent become the limitations which are imposed by the material conditions under which it finds expression. To the disciple of the elder spiritual brothers of humanity the careworn, struggling masses are "other fragments of the divine" which either blindly or more or less consciously toil beside him. His goal, indeed, is to realize, even in the dark prison of embodied life, that they are part of himself, in no wise to be separated, his karma inextricably interwoven with theirs.

That strife and competition constitute the keynote of their lives, is due to the fact that for the greater part the crowd are as yet unawakened to their higher possibilities. The higher ego is being slowly formed in the womb of experience and time. Not yet its task to "kill our ambition". Competition, rivalry, ambition, are necessary incentives for sustaining effort in the world of personal life, although not for ever will these suffice. Take from the spiritually unborn the incentive of personal desire, and the life is left void. It was Aelfrida Tillyard who brought home so forcibly, in her novel, *Concrete*, the ultimate futility of any Utopia not built upon a spiritual foundation. Remove the mainspring of life—and for the evolving soul personal desire is indeed the mainspring—then it withers like a tree in which the sap has ceased to flow.

There is a distinct danger that the reins of government, not in one continent alone, should fall into the hands of the spiritually blind and, in some cases, of the spiritually evil. It is the latter from who it is impossible to absolve the guilt of an unscrupulous use of the power put into their hands by a knowledge of psychology. The unenlightened on every hand are being offered dope. Better that they should cling to "outworn creeds" than that they should be deliberately kept blinded and led into the arid wastes of spiritual negation. In almost every department of life the insidious influence is at work, side-tracking, deluding, misleading. Art, music, literature, politics, religion—none are exempt. Wherever the attempt is seen to be made to belittle the spiritual significance of life—and the attempt is being actively pursued on every side—there, surely, lies the duty of the true occultist to speak unequivocally for the faith which is within him. Where faith has given place to actual knowledge, then, indeed, is silence the one sin which may not be pardoned.

Happily the incarnation of awakening or awakened souls is the privilege of no one social class ; and there are grounds for holding the belief that the ranks of the workers are sufficiently permeated with the "little leaven" to ensure that, once they are made aware of their danger of becoming the victims of exploitation, they will realize the desirability of paying more attention to the spiritual rather than to the purely intellectual or even merely social status of any candidate for civil or political authority and power. If the insidious forces of disintegration are at work, the forces of unity and spirituality are no less active. The issue has been joined ; the initiative for the time being perhaps lies with the hostile forces ; but the outcome of the battle is assured, if only from the fact that the white forces work with the stream of evolution rather than against it.

As showing the tendency of the knowledge of psychology to be turned to questionable ends, Professor Warner Fite, of Princeton University, in a noteworthy volume of essays on the significance of consciousness, recently published by Messrs. Williams & Norgate Ltd. under the title of *The Living Mind*, price 10/6, has some pertinent observations to make with regard to modern advertising. He makes no secret of his personal prejudices in the matter, however, and declares that "when I see a man pointing at me from the middle of a signboard, with perhaps an impertinent question to boot, I feel that if only he would stand there *in propria persona*, I would barter my soul for the privilege of giving him a shot from a Colt '44".

"Yet I doubt", he continues, "whether the sense of personal affront is quite so exasperating as the consciousness of living in a world characterized by so much stupidity, vulgarity, and triumphant mendacity".

Deliberately, and with "malice aforethought", the law of association is brought into play by the advertiser. ASSOCIATIVE PSYCHOLOGY Certain ideas are invariably presented in company with each other; and the implication which is conveyed is repeated as frequently and regularly as possible. The question of the truth or justice of the claims implied is a minor consideration, hence the triumph of mendacity! The claims may have little or no foundation in fact: it does not matter. The constant association of a particular article of diet, for example, with the one word *health* may, for the particular individual, hold little or no truth; yet it will be impossible, say, to think of *Bovril* without thinking at the same time of *strength*. Or take another instance: a certain cigarette and a handsome man in an elegantly tailored evening-suit are invariably presented together, subtly conveying the suggestion that such a brand is the natural and indeed only possible choice of the "refined"! The fact that in reality they may be the most popular choice of the city clerk or typist in no way destroys the advertisement's "pulling power".

Watch the political cartoons, especially at election time, and note the subtle suggestions conveyed in the caricatures of the leaders of the opposition party. As Professor Fite observes, "The psychology of advertising . . . is nothing more nor less than the . . . psychology of association; and in the process of association it is the brain that does the work and not the mind." Note the distinction. Use, in fact, is being made of a subtle form of hypnotism. This point is brought home more intimately by noting that it is only when one is insufficiently wideawake that the advertiser gets his way. In other words, his methods prove successful in direct proportion to our ignorance of their *modus operandi*. So far as the advertiser is concerned, the moment one stops to think about his advertisement "the game is up". Why should we be any more bound to "fall" for the psychological laws wielded by the advertiser than we are bound to fall on behalf of the law of gravitation?

The whole position is admirably summed up by Mr. Fite in the following words:

Whether by design or by a sort of natural selection, it seems that the habitat of the genus advertisement is to be found exclusively in those parts

of our life where we are not disposed to think. One may wonder, indeed, why people ever read advertisements. And the answer is, "They don't, when they have anything better to do." Compare the alert business-man who grapples with the problems presented by his morning's correspondence with the same "tired business man" who, having exhausted the reading matter of his paper . . . turns wearily to the advertising pages before he yields himself to bed. Try to realize the almost hypnotic effect of a long train ride. . . . These are the moments, the moments of vacant-mindedness and absent-mindedness, when the advertiser is doing his work. At such moments thought lies limp and prostrate before the law of association.

In other words, in such unguarded moments we are open to suggestion. We would not qualify the "hypnotic effect" with "almost"! It is a question of unconscious, and frequently conscious, hypnotism.

The use of suggestion in advertising and publicity generally, whether in the realm of politics or commerce, is spreading rapidly, and signs are not wanting that in various ways the public is being consciously "worked". Is it a mere coincidence that so many distractions are offered nowadays for the purpose of inhibiting calm thought? The cinema, wireless, jazz, dog-racing—on all sides the public is being offered dope.

We live in an age when the fate of nations depends more on the broadcasting of slogans than upon the exercise of common sense. The mob unconsciously is being trained to echo and repeat mechanically sets of phrases which are pressed upon them as being gospel, but which revolt the intelligence of any sane thinker. The wirepullers appreciate to the full the use of repetition and dogmatic assertion. They have no use for argument, for reason, for calm thought. That party wins which makes the most noise. It is accepted as an axiom that to shout, and keep on shouting, is the surest way to win. Never mind whether or not the nature of the shout is true or not; all that is required of the leaders is that they should "get away with it". In the hectic scurry which characterizes modern civilized life, comparatively few find time to examine their change to see whether they have been handed spurious coin or not. And just now there is scarcely a department of life where the coiners and forgers are not busy.

While the victims of exploitation remain unaware that they are being "worked", i.e. being trained to passive response to subtle suggestion, everything goes according to plan; but once let their eyes be opened to the facts, and further exercise of craft will become impossible.

A great deal has been written and said on the question of secrecy in occultism. The real secrets of the spiritual life, with which alone true occultism is concerned, are never in danger of being exposed, for the simple reason that until the time is ripe the necessary power to perceive them remains undeveloped. The real secrets safeguard themselves ; but the secrets which are open to the average intelligence, such as the misuse of the power of suggestion, should be broadcast and made plain to the meanest mind. Only so is it possible to put the innocent on guard, and to make them immune from the insidious attacks of what in essence is black magic.

It would be interesting to see what Professor Warner Fite has to say about the systems of "salesmanship" and "magnetism" which flourish so freely in his country. A more blatant and unscrupulous misuse of hypnotic power it is difficult to conceive. Unlike the professional hypnotist, the "salesman" is obliged to work without gaining the initial consent of his subject. Consequently the mental pressure exerted must be doubly intensified, and the suggestion driven home with the force of a battering-ram. With the spread of knowledge of the methods of the "smart salesman", however, the crafty use of "undue influence" will become more and more difficult, and fewer people be landed with goods which they never intended to buy.

Professor Fite, however, is less concerned with the specific problems involved in psychological malpractice than in the question of the significance of consciousness itself. This, indeed, is the central theme of his work. He is an ardent champion of the personal view of consciousness. He has no use for the contemporary behaviouristic school of psychology. "To me," he says, "consciousness is a reality : possibly the only reality."

Consciousness, he points out, is no mere name for a series of events in an order of time. The distinguishing characteristic of consciousness is that it is superior to time. Here is precisely the view of the occultist with regard to the great deluder. By a supreme effort of will, following upon a course of steady mental training, or "meditation", a new order of consciousness marks the successful achievement of the occultist, as it does also of the mystic. The awakened soul learns to live not in time, but "in the eternal".

Professor Warner Fite offers some pertinent considerations with regard to the facile distinction commonly drawn between

"head" and "heart", the separation between "ideas" and "emotions". "These 'emotions' and 'ideas'", he writes, "are presented to us as entities quite as hard and tangible as their metaphorical representatives, 'the heart' and 'the brain'; and they seem to be quite as definitely located in different parts of the soul as the heart and the brain are located in different parts of the body; only, it seems, rather less in communication. The more I meditate upon this distinction of 'emotion' and 'idea' the more I am compelled to wonder. When I try to imagine an emotion divested of idea, or an idea divested of emotion, I seem to find nothing that is either spiritual or intelligent. Yet upon this mythological division, as I see it, is based an absolute separation between a world of taste and feeling and a world of knowledge."

It is amusing to note the efforts of the intellectualists and the intuitionists to prevent themselves from becoming contaminated by each other. The one claims to be more "intelligent" and the other more "spiritual". Yet how is it possible to conceive spirituality without intelligence? Is not the scale of evolution marked by a steadily growing awareness, an intensification of consciousness? The fundamental spiritual struggle is for greater consciousness of living.

"The heaviness of the flesh", says Mr. Fite, "is the heaviness of darkness and confusion among groping instincts; and the freedom of spirit for which we all yearn is the freedom of a clear self-consciousness with regard to our desires. To live, not by the blind impulsion of instinct, but by the light of a clear consciousness of living—this it is that marks us off, though still not absolutely, from all other creatures; and this I take to be the distinctive mark of 'life', 'freedom' and 'spirituality'."

This struggle for freedom, indeed, is the primal urge of evolution. It is in order to conquer the lower worlds that spirit suffers limitation and subjection to the material plane. Man, indeed, is more than the animal because of the god within him, and more than the gods (devas) because of the animal within him. At first the god is content to let the animal usurp the throne. Then, with the growth of selfconsciousness, comes some attempt at the direction of desire.

In the course of his intensive yoga training the occultist is counselled to "kill out desire . . .". The phrase has purposely been left unfinished because it is in this manner so often quoted. "Kill out personal desire"—yes. In *Light on the Path* the student is urged to "kill out" specific personal desires, such as desire for

comfort, desire for sensation, and so on. Yet in juxtaposition with these counsels are placed others for the purpose of bringing out by contrast the underlying spiritual truth. "Kill out ambition", he is told, yet in the next breath he is urged to "work as those work who are ambitious". "Kill out desire for sensation", yet "learn from sensation and observe it, because only so can you commence the science of self-knowledge".

The whole point of the counsel, in fact, is that the student should direct his desires into spiritual channels. THE DIRECTION OF DESIRE To "kill out desire", the mainspring of embodied existence, is a sheer impossibility. Desire, and desire ardently! "Desire power ardently", but "the power which the disciple shall covet is that which shall make him appear as nothing in the eyes of men". "Desire", then, "only that which is beyond you; desire only that which is within you; desire only that which is unattainable."

Then comes the explanation :

"For within you is the light of the world. . . . It is beyond you, because when you reach it you have lost yourself. It is unattainable because it for ever recedes."

Above all, the aspirant is counselled to desire possessions; but "those possessions must belong to the pure soul only, and be possessed therefore by all pure souls equally. . . . Hunger for such possessions as can be held by the pure soul, that you may accumulate wealth for that united spirit of love which is your only true self."

The mystery of consciousness, however, is scarcely soluble by academic psychology. Each soul must read this mystery for itself. No one else can do it. As the commentator to *Light on the Path* remarks in the latter part of that treatise: "To a deaf and dumb man a truth is made no more intelligible if, in order to make it so, some misguided linguist translate the words in which it is couched into every living or dead language, and shouts these different phrases in his ear."

The utmost any spiritual guide can do is to lead us to the Fountain of Living Waters; we must drink for ourselves.

THE EDITOR.

REMARKABLE FINDS IN AN ATLANTEAN PORT

By E. M. WHISHAW

FOR the last sixteen years I have been studying the prehistoric remains which abound in and around the immemorial City of Niebla in the Province of Huelva. For Niebla is none other than the *Ilipula* or "City set on a hill" of the Iberians, the imperishable walls and forty watch-towers of which still proudly look down on the *Ibai-oria* of the first builders, the river we now know as the Rio Tinto, nightmarerlike with its waters dyed every shade, from blood-red to golden yellow, by residues from the mineral-impregnated mountains of Aracena, where lie the richest mines of the Old World.

Ibai-oria in Iberian means "the Yellow-red river" and it is easy to see how, in the course of ages, the two words became one and gave us the name of the Iberian peninsula. For it is a fact the evidence for which is visible, that as far back as the post-Glacial epoch when the Mediterranean littoral of Spain became habitable by man, there was a flourishing mining industry at Niebla, the minerals having been smelted before fire-resistant retorts were known, in caves in the limestone plateau on which Niebla stands, as has been shown to have occurred in the Great Mumbwa cavern in Northern Rhodesia in the Palæolithic period, by the Italian Expedition excavating there last year. That industry is stated to have been introduced into Central Africa by a people of advanced culture coming from what is now the Libyan Desert, and, as I will show, it must have been the same race who taught mining to our primitive Iberians; for we have here incontrovertible proof of their identity.

I am the foundress and directress of the Anglo-Spanish-American School of Archæology, which has been honoured since its inception in February of 1914 by the patronage of H.M. King Alfonso. I thought I had reached the apex of my anthropological ambitions here when, thanks to a generous donation of funds from His Excellency General Dawes (who afterwards paid us the compliment of a special personal visit), I was able to excavate no less than three of our rock-kilns, still full of slag of a class immeasurably older than any other known in Andalusia, besides installing a convenient little laboratory to display the numerous

artefacts and other relics of an industry that flourished here so many millenniums ago. I certainly could not hope to go much further in this line of research, but probably nothing is so fertile in surprises as this new science of anthropology, and our next discovery was that these Palæolithic Iberian miners knew how to read and write, and engraved their stone tools with words and phrases in the alphabet used in prehistoric times by the Atlantes or Libyans, of what is now the Sahara. Any doubt as to this will be solved by a glance at the comparative Tables of the prehistoric Libyan and Iberian alphabets given in my book, *Atlantis in Andalusia*, from the wealth of such signs found here and those given by that indisputable authority, the late Dr. Oric Bates, of Harvard, in his epoch-making work, *The Eastern Libyans*.

But no attempt at translation was made in my tables, for I, like nine-hundred-and-ninety-nine out of a thousand present-day archæologists, was then profoundly ignorant of the meaning of these Atlantean-Andalusian signs. It remained for Dr. Julius Brouta, Doctor of Philology of the University of Louvain, to teach me, and all working with me, that the mysterious and sadly-neglected Basque language is no other than the survival of the Iberian-Atlantean, introduced here, in ages past counting, from the Atlantean Empire in North Africa. He argues, and naturally has completely convinced me, that Plato's description of the lost continent as an island was merely poetic license; for if that had been so, how could we have found its Palæolithic script on the rocks in the Libyan desert and on the slopes of the Atlas? And with the utmost ease he translates our signs from Iberian into Basque and thence into Spanish or English, or any other of the scores of tongues which he speaks, reads, and writes. I must not, however, enlarge on this fascinating branch of our researches now, for I have still more sensational discoveries to relate, while Dr. Brouta will shortly publish in London a book entitled *The Language of Atlantis*, which conclusively proves the correctness of his theory as to the origin of Basque.

After a stay at Niebla long enough to enable him to collect a mass of Iberian inscriptions, beginning with one on an artefact imbedded in our Palæolithic escoria, and continuing through the ages right down to the Arabic occupation—for the natives still talked their own language, as Dr. Brouta shows, when Musa Ibn Noseir came to Spain—the distinguished Belgian philologist departed, to continue working at his book, and I thought we really now must rest on our laurels, for I saw no more to reach out for. But how very little we know yet about Spain in pre-history, and

the inconceivable treasures of science she offers to those who have eyes to see and ears to hear!

Of course I recognized that the old Stone Age people who colonized Ilipula from Atlantis exported the gold, silver and copper they founded in their rock-retorts in vessels coming for the purpose from the ports of Atlantis, whose maritime commerce extended to all parts of the world, not excepting the two continents we now call North and South America, where are found not only pre-historic buildings of marvellous beauty and symmetry showing the Libyan or Atlantean polygonal tradition in their architecture, but also—which is still more convincing—a close relationship between the Maya, the Iberian, and the Libyan or Atlantean alphabets.

And my latest and most sensational discovery is nothing less than the Port whence these Palæolithic ships sailed in the post-Glacial period of human culture in Spain.

By grace and favour of the Town Council, who have paid me the high compliment, possibly unique in the case of a foreign lady, of electing me "Adopted Daughter" of Niebla (equivalent to the Freedom of the City in England) I am given the sole right to take sand from a great bank on the Tinto two miles below the town, for a contract to supply the Rio Tinto Company with 7,000 tons annually for building purposes. As a rule we expect the sand removed to be replaced by winter floods pouring down the precipitous ravines of what the Romans called "the vitriolic river", but now we have had three successive years of drought, and my staff, who make a steady living at the work, were getting into despair as the available sand grew ever less, and larger and larger patches of what we took for the ancient river bed began to appear.

How I failed to see that geological impossibility of a square mile or so of flat natural sandbank on the north side of a river flowing lustily over a bed of rough slate at a considerably higher level at the foot of steep cliffs on the south bank, I cannot explain. Doubtless a legitimate scientist, duly provided with titles and diplomas, would have appreciated the absurdity of such an idea years ago. I can only suppose that my feminine intelligence was insufficient to realize the problem presented thus, in addition to the endless subjects of study which absorbed my energies, mental and physical, in the immediate neighbourhood of the town. I had noticed that the river, save in flood, is walled off from the edge of the sand on the south by the ruins of the prehistoric canal described in *Atlantis in Andalusia*, and I supposed the name *Las*

Angarillas (the place of separation or division), which dates from Roman times, as a Roman mill of that name still standing close by shows, had reference to the Neolithic portworks with which the canal connects three kilometres or more upstream. I had also been intrigued by finding a very perfect sun-altar cut in the rock on the north bank, alongside an obviously man-made way down to the sand, and always hoped the day would come when I could seriously investigate this.

It has now come, but I can take no credit to myself for it, unless for the thorough training in observation that I have bestowed on the staff of my School, who work in the excavations when I can provide money for these, and raise sand for the Rio Tinto Company when the archæological purse is empty.

The head of them, much depressed at the scarcity of sand, was carefully examining a space left clear by the diggers. He cannot explain why, but so it was. And he noticed a sort of crack in the layer of dry mud and massed pebbles forming the supposed ancient river bed. It was only a thread of a crack, but something made him give it a blow with the tool which he held. Instead of striking hard rough slate under the surface, he found that it was not slate or rock at all, but another layer of sand, of better quality than that from which so many thousands of tons have gone up to the great mine, and of such depth that at the date of writing, ten days after the first discovery, we have found no signs of the bottom.

He tore back to Niebla on his bicycle to ask permission to put some of the men to *excavate*, as against mere digging, with all haste to complete the piece-work of the day. Although he had no idea what the age of the work might be, he recognized at once that it was of archæological as well as business importance, and he knew it would be necessary to put on our most careful excavators to sift the sand and secure for my inspection whatever relics of antiquity might be found at the new and much lower level thus exposed.

It happens that, with two exceptions, the foreman being one, my best excavators are of the remarkable race known locally as *Morenos* (dark people). From their physiognomy, family names and folklore, it seems clear that they are descendants of the Nubian mercenaries who came over under Rome. So I have had five of my Nubians digging and sifting this new-found layer of sand; and to date, out of several hundred artefacts of greater or less perfection collected by them from the sand as they sift it

there is not a single one later than Palæolithic. We know them well. They lie thick at the bottom of the small streams debouching into the Tinto on the north bank. But there they are, mixed with polished Neolithic darts, wedges, rubbers, and what not, with Bronze Age potsherds, fragments of Roman bricks and vessels, and dainty Arabic glazed pots and toys. Here *nothing* save Palæolithic objects has appeared. There seems no room for doubt that this deep layer of sand was laid down in the great hollow constructed to harbour the Atlantean shipping by some tremendous flood coming up the estuary of the *Ibai-oria* from the sea, in the climatic convulsions of the post-Glacial period, when the last remains of the Empire of Atlantis disappeared beneath the sand of the Sahara of to-day.

Amazing to relate, save that in Spain nothing in the way of folk-memory is too far-reaching to exist, I now learn from the grandparents of my Nubians that the traditional name of our sandbank is THE PORT. My foreman told me of a place half a mile down stream to which the spring tides still rise, which is known as "The Farm of The Port". On hearing him tell me this one of my Nubians who stood by said that his father said that his grandfather always said Las Angorillas was The Port and that "in old times" ships sailed up where now all is sand. If events show that I am correct in thinking the port was destroyed in the post-Glacial period, we shall see that our Niebla folk-memory of it has survived the chances and changes of at least 12,000 years.

Two tiny objects of incalculable importance have appeared among the Palæolithic artefacts. They are of a class of stone unknown to my men, indeed it is suggested that they might be fragments of escoria from the rock kilns hardened and rubbed smooth by some process not to be explained. They are quite small, the largest, which is three-faced and shaped like a wedge, is only 42 millimetres high, the other, which is circular, is 17mm. in diameter. Both are hollowed out, the first on each of its three faces, the second on one only, to receive Iberian or rather Atlantean signs and figures *cut in relief*, of microscopic size, and painted with a luminous matter which no rubbing or washing affects. Most of the signs are worn down and indecipherable. But on one of the three faces of the larger stone, or amulet, there is a perfectly designed and proportioned figure of a woman in flowing robes with her arms raised as if in adoration. The height from the upraised hands to the feet is just 16 millimetres.

What an amazing school of art must have been that which

could produce such work as this! I have in my collection a Neolithic polished stone of similar minuteness with the figure of a dancing woman and Iberian signs, which Dr. Brouta has translated. This also displays luminous paint very similar to the Palæolithic, but the technique is worlds apart. The Neolithic woman is painted on the stone in the flat, and from her posture she might be a courtesan. The Palæolithic figure is carved in relief and then painted, and the dignity of her attitude can only indicate a priestess.

This and the little circular amulet or talisman, were found respectively on the 3rd and 6th February. That neither was overlooked speaks well for my excavators.

And now I ask my readers: If Italy thought it worth while to spend untold gold in recovering two Roman galleys after a couple of thousand years under water, is it not worth while to help our international School to excavate THE PORT of tens of thousands years back? The cost will be trifling in comparison with other investigations of such a kind.

But our international centre, working under the authorization of Royal Orders necessary by the Spanish law, depends entirely on voluntary donations and at present, owing to the world trade-crisis, its purse is empty. We need no large sums to carry on this excavation; even £100 at this moment would enable us to clear a space a good many metres square.

Would not the students of Atlantis who subscribe to THE OCCULT REVIEW like to take part in bringing to light the first actual material proof yet found in Europe, that the Empire of Atlantis was no myth, no mere dream, no "fantasy only of interest to freaks" as the head of a famous London publishing house wrote in regard to my book *Atlantis in Andalusia*; but a solid tangible fact?

We who are digging up the relics of the Atlantean colonisation of Southern Spain are not occultists; our daily work in the excavations is too engrossing to allow us to breathe that rarified atmosphere. But if the occultists help us with money to pay our diggers, we on our side can offer them precious proofs of the lofty aspirations of our Niebla Atlanteans, whose aphorisms and sage counsels, as translated by Dr. Brouta, display a level of thought and intellect among the men who used and wrote on those stone tools incredible to the scoffers who think Spain was a nation of savages until the Phœnicians "discovered" her mineral wealth 1,300 years B.C.!

We offer to those who believe in Atlantis, as we do, a chance to discover the actual remains of a ship sent here from the capital, not less, and perhaps much more than 12,000 years ago. For the waters of the Tinto have this property : whereas they destroy metal of every kind they preserve wood. And we know that they were "vitriolized" before our great sandbank was laid down, for even our exquisite amulets bear traces of the typical deposit of copper which makes drinking these waters a short road to another world. And it is precisely this quality in them which preserves wood from decay.

An Atlantean ship in an Atlantean Port? Is not such a chance irresistible?

[The following additional information has been furnished by the author of the above article, since the manuscript was received. "Another if much more weather-worn amulet has appeared, with the same priestess, only varying slightly in the outline of the drapery. . . . The material is now definitely pronounced slag from our Palæolithic smelting retorts, but we have yet to discover how it was treated to make it imperishable, for as we find it on the Camapie, it is quite friable once we get below the weathered surface. . . . We have also found a stone model of a boat. . . ."—These extracts are from a letter dated March 3rd, 1931.—ED.]

PASTORAL

By TERESA HOOLEY

Pan met Lord Jesus in the spring,
 "And who art Thou?" asked he.
 "The Loving Shepherd," Jesus said,
 And Pan leapt high with glee.

"I am the god of shepherds" cried
 The goat-foot lewd and old;
 "God of the wethers, the labouring ewes,
 And the white little lambs in fold.

"Meet it is that together we walk."
 They trod the April hills—
 The cloven hooves and the piercéed Feet,
 Among the daffoldils.

THE BUDDHIST DOCTRINE OF NON-EGO

By BAYARD ELTON

BUDDHISM holds almost a unique place among religions in that it does not attempt to explain ultimate truths. The assertions of other philosophic and religious systems concerning the origin and goal of evolution, the beginnings and endings of things, may have their place in mankind's ceaseless search for logical satisfaction in trying to understand the universe, but Buddhism is too wise to attempt to formulate in words and phrases THAT which is infinitely beyond all human thought.

The result is that Buddhism has come to be regarded by many as a system of ethics without any foundation of constructive philosophy. It has come to be considered as a negative and pessimistic doctrine based upon the truth of life's unhappiness and with the sole aim of freeing its followers from pain and sorrow. And, in great measure, this is correct. But the reason for such an attitude on the part of Buddhism is, firstly, because the whole doctrine possesses the object of developing in its adherents the power to discover and to perceive things for themselves ; and, secondly, because the Buddha realized very well that all questions of ultimate truths were quite outside any hope of satisfactory answer and proof until the necessary power of inner enlightenment was developed. Buddhism says, in effect : Follow the Noble Eight-fold Path to Enlightenment first, and only then can you expect to understand Nature. In the meantime, do not worry about things that are admittedly beyond the power of the human mind to grasp. Observe life as it is around you, and seek Truth. Face facts, and discover your own powers.

The teachings of the Buddha are founded upon a right observation of life. They are the result of a fearless search for Truth, and, though they are not supposed to be final and ultimate, they are nevertheless correct as far as they go, and therefore worthy of study and attention.

One of the doctrines that has aroused much controversy among Buddhists and others is the teaching of Anatta, translated as No-Soul, Non-Ego. It is the teaching that there is no such thing as a separate and unchanging soul behind or within anything manifest in the universe. Gods, there may be ; human beings,

We offer to those who believe in Atlantis, as we do, a chance to discover the actual remains of a ship sent here from the capital, not less, and perhaps much more than 12,000 years ago. For the waters of the Tinto have this property : whereas they destroy metal of every kind they preserve wood. And we know that they were "vitriolized" before our great sandbank was laid down, for even our exquisite amulets bear traces of the typical deposit of copper which makes drinking these waters a short road to another world. And it is precisely this quality in them which preserves wood from decay.

An Atlantean ship in an Atlantean Port ? Is not such a chance irresistible ?

[The following additional information has been furnished by the author of the above article, since the manuscript was received. "Another if much more weather-worn amulet has appeared, with the same priestess, only varying slightly in the outline of the drapery. . . . The material is now definitely pronounced slag from our Palæolithic smelting retorts, but we have yet to discover how it was treated to make it imperishable, for as we find it on the Camapie, it is quite friable once we get below the weathered surface. . . . We have also found a stone model of a boat. . . ."—These extracts are from a letter dated March 3rd, 1931.—ED.]

PASTORAL

By TERESA HOOLEY

Pan met Lord Jesus in the spring,
 "And who art Thou ?" asked he.
 "The Loving Shepherd," Jesus said,
 And Pan leapt high with glee.

"I am the god of shepherds" cried
 The goat-foot lewd and old ;
 "God of the wethers, the labouring ewes,
 And the white little lambs in fold.

"Meet it is that together we walk."
 They trod the April hills—
 The cloven hooves and the piercéd Feet,
 Among the daffoldils.

THE BUDDHIST DOCTRINE OF NON-EGO

By BAYARD ELTON

BUDDHISM holds almost a unique place among religions in that it does not attempt to explain ultimate truths. The assertions of other philosophic and religious systems concerning the origin and goal of evolution, the beginnings and endings of things, may have their place in mankind's ceaseless search for logical satisfaction in trying to understand the universe, but Buddhism is too wise to attempt to formulate in words and phrases THAT which is infinitely beyond all human thought.

The result is that Buddhism has come to be regarded by many as a system of ethics without any foundation of constructive philosophy. It has come to be considered as a negative and pessimistic doctrine based upon the truth of life's unhappiness and with the sole aim of freeing its followers from pain and sorrow. And, in great measure, this is correct. But the reason for such an attitude on the part of Buddhism is, firstly, because the whole doctrine possesses the object of developing in its adherents the power to discover and to perceive things for themselves ; and, secondly, because the Buddha realized very well that all questions of ultimate truths were quite outside any hope of satisfactory answer and proof until the necessary power of inner enlightenment was developed. Buddhism says, in effect : Follow the Noble Eight-fold Path to Enlightenment first, and only then can you expect to understand Nature. In the meantime, do not worry about things that are admittedly beyond the power of the human mind to grasp. Observe life as it is around you, and seek Truth. Face facts, and discover your own powers.

The teachings of the Buddha are founded upon a right observation of life. They are the result of a fearless search for Truth, and, though they are not supposed to be final and ultimate, they are nevertheless correct as far as they go, and therefore worthy of study and attention.

One of the doctrines that has aroused much controversy among Buddhists and others is the teaching of Anatta, translated as No-Soul, Non-Ego. It is the teaching that there is no such thing as a separate and unchanging soul behind or within anything manifest in the universe. Gods, there may be ; human beings,

there certainly are ; animals and plants are likewise evident ; yet none of these things possesses a permanent, separate soul or Ego. All such supposed soul is illusion.

The Buddhist analysis of human nature reveals a body, a number of emotional states, and a number of mental states ; all of which comprise the personal ego-consciousness of a man. But none of these things is in any way permanent. They change constantly. The body wears away ; the emotions are in continual flux ; and the mind with its powers of perception, sensation, and reason, is in constant flow and change of state. If there be a fixed and eternal soul in all this, then Buddhism has not been able to discover it. However, in passing, it should be noted that Buddhism does not deny the "soul" in an extended sense of the word. One may speak of the soul of art, of music, of humanity, in a sense that Buddhism would readily accept. What is denied is the unchanging little soul that is supposed to exist in the body and whose future is a thing of doubtful enjoyment in a materially humdrum paradise.

The Buddha, himself, remained silent when questioned as to the reality of the Ego, and he kept this silence up to the end of his life, refusing to make a definite statement on the matter. In one instance it is recorded that the monk Vacchagotta asked a definite question of the Buddha : "Is there, or is there not the Ego ?" and was answered by silence. Afterwards, the Buddha explained to his disciples that such a question was not able to receive a direct reply as the truth of the matter could not be set forth by a simple "yes" or "no". In another case, the Buddha was asked a number of questions pertaining to ultimate truths by the monk Malukya, questions including the nature of Nirvana and the existence of the Perfect one after death. The Buddha again refused a direct answer, saying that such themes were outside the purpose of his doctrine, which was only concerned with the attainment of enlightenment by his disciples and with the releasing of the world from its burden of suffering. Again and again the Buddha emphasized the importance of his teaching as a means of gaining freedom from sin, disease, and the suffering of existence. Throughout his long life he urged his followers to seek enlightenment and wisdom for themselves, but any attempt to draw him into metaphysical discussion was ever met with—silence.

On the one hand it has been considered that this silence of the Buddha was the result of a belief that there is nothing in the

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whole universe other than the material and semi-material things we are able to perceive and to measure in a "scientific" fashion. The Buddha has been considered an atheist and a philosophical materialist ; his silence being due to a desire to avoid damaging the morale of his hearers by an open confession of agnosticism. But, on the other hand, it is admitted that Buddhism accepts the doctrines of Karma and Re-birth, and what is then re-born if not some sort of "soul" ?

An acceptance of these two great doctrines of Brahminism implies the denial of a purely atheistic view. Karma, the law of cause and effect, and its companion theory, Reincarnation, have no rational meaning whatever unless the reality of some entity is admitted. Such reality may be relative in as far as all things are relative in the universe, one to another, but so long as the total "illusion" of the scheme of life retains its power over the disciple then the reality of such entity remains a fact.

Between these two positions many arguments and much discussion have been flung back and forth, and Buddhism is divided into two great schools of thought, the Thera-Vada and the Mahayana, upon this point. There are, of course, other differences between these two schools, but this is the chief mark of distinction. The Thera-Vada inclines to the view that the "soul" or Ego in man is but a name for a number of passing states of consciousness, these states being due to Karma and possessing no individuality of their own outside a Karmic continuity. In this view, the Ego simply does not exist ; all that exists is a collection of transitory qualities bound together in a common experience of suffering. The Mahayana school holds to the reality of the Ego in its fundamental union with the Absolute Life of the whole universe. This school teaches the unity of all Life and the eternal reality of One "Thatness", as is taught also by the writers of the Vedas. Such would appear to be the opinion of each of these great schools of Buddhist thought. Individually, a Buddhist is at perfect liberty to read into the teaching of Anatta what meaning he chooses, and it is probable that there are many followers of both these schools who would disagree with the apparent interpretation of this matter. It must be admitted, however, that the ordinary and popular view of the question in both the Mahayana and the Thera-Vada, differs, the one from the other, in such fashion.

Yet there is but one Buddhism. And the understanding of this teaching of Anatta, if outside the power of human argument,

may be sought in the levels of wisdom that lie above and beyond the separative limits of the concrete mind. The silence of the Buddha may perhaps be considered as an admission that matters so deep and important as the reality of the soul are quite outside the province of the critical intellect with its unending desire to dot the "i's" and cross the "t's" of Truth. Unquestionably there is a great amount of distortion and degradation in expressing in human manner the transcendent truths of Idealism; and the obvious distaste for metaphysics shown by the Buddha rested, no doubt, upon a bitter experience of wrangling and argument met with in his travelling among the Yogis and Brahmins. Before his enlightenment, the Buddha spent six years among the wandering mystics of India, and the futility of metaphysical discussion was deeply impressed upon his mind ere he gave expression to his teaching.

Had the Buddha been an atheist or an agnostic he would have admitted it. He was no type of teacher that feared to give open confession to his faith. Courageous and straight in his views and in their expression, his words would soon have shown plainly enough the materialistic nature of his thought—if such had been the case. Conversely, had the Buddha entertained a belief in the personal gods of Hinduism, the orthodoxy of his day, and a faith in the immortality of the personal soul of man, then he would have said so. But he maintained silence on these points. What does such an attitude imply?

It implies, as said above, a consciousness of the stupendous nature of the questions and a realization of the impossibility of human words to express the Truth. It implies, moreover, a profound understanding of the mystery that is hidden in the words "God" and the "soul". The Buddha's wise counsel to his disciples that they should first seek and attain enlightenment and inner wisdom before concerning themselves with these deep matters has an echo in the words of the Christian Master: "Seek ye first the kingdom of God, and all these things shall be added unto you".

There is a story of the Buddha and his monks that throws light upon the correct attitude to take towards these matters of ultimate truth. It is said that once, when a party of monks were walking with the Buddha through a small copse, during a time of the autumn when the leaves lay thick upon the ground, the Buddha took up a handful of leaves and asked: "O Monks, what do you consider to be more, the leaves I hold in my hand or

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those still lying upon the ground?" "The leaves upon the ground, Sire, are more." "Even so, O Monks, the facts at the disposal of the Buddha are more than those actually needed for the attainment of Nirvana."

However one may regard the doctrine of Anatta, the fact remains that a cardinal teaching of Buddhism is the necessity for the total destruction of the personal self—only across the dead corpse of egoism can the aspirant to Enlightenment proceed successfully upon his way. Therefore this doctrine of the non-reality of the Ego, this teaching of No-Soul, is of great importance in achieving a selfless attitude. It cannot be too often repeated that Buddhism is a practical and not a theoretical system; it is a means to the attainment of inner wisdom, and is formed upon a principle of attending only to those facts which directly apply to the goal and the path that leads thereto. All other considerations, all other facts that do not fall within this definite limit, are outside the scope of Buddhism, though they may well have their places in other schemes and philosophies. Such an attitude on the part of Buddhism cannot deprive Truth of its richness of meaning nor of its infinity, for the Buddhist knows that the goal is One even if the paths thereto are many.

THE SUICIDE

By F. COBLENTZ

(Psychically Recorded)

Seeking the heavens by a nearer gate,
He did not know what roads he left untouched.
He did not see his own soul lie in wait,
Till he had felt the latch removed—too late!

TRIBUNALS AND MAN'S OPPORTUNITIES

By C. A. F. RHYS DAVIDS

OUR greater religions differ *inter se*, among other ways, in the emphasis they lay on what our feeble imagination has called eschatology, or word about the "last things". A less feeble imagination would have named this anchistology, or word about the "next things". No great creed ignores these next things; none is so limited in mandate and purview as to do that. But the emphasis differs; the interest in them differs; the mandate about them differs. The original mandate in each has doubtless got more or less altered in scriptural wording, according to the varying interest in each "Church" concerning man's hereafter; according also to the extent to which a changing Zeitgeist, reverberating in the Church, found need to vary a scripture not yet perhaps committed to writing, or not yet to a closed fixed form of the written things.

For instance, in the creed built on the mandate given to Zarathustra (or Zoroaster), the Persian, at some time preceding the mandate given to Gotama, the Sakyan of North India, emphasis on the next step is unmistakable: namely, adjudication on each man closely following the dying of his earthly body. In the post-Vedic pre-Vedantic mandate in North India of the God-in-man, such a tribunal is but implied, hinted at. In the Sakyan (original Buddhist) mandate of man-becoming-God, the adjudication is a clear, explicit teaching; but it has been, through waning interest, placed without priority, or other distinction, within two masses of Sutras, or Sayings, and with a varying recension in the two Sutras recording the adjudication. In both Christianity and Islam the adjudication is partly implicit, partly explicit. Namely, the immediate consignment of most deceased persons to purgatory will be the consequence of a sentence pronounced by some court of justice not made scripturally evident. Evident is only such a court of justice at the end of this world, world of earth, an event which in the Christian Gospels was believed to be impending, and within the earthly lifetime of some contemporaries of Jesus.

Here, then, is considerable difference in both doctrine and

emphasis. If here and now I put these reminders into print, it is not to teach accessible things in the history of religions; nor is it to show how men, as in the last two religions, will go on, as adherents, accepting differing mandates on a matter of tremendous importance to each man, in a vague way in which they would not accept anything of momentous import in earthly concerns. I said the last two religions of those mentioned. But the "vague way" of acquiescence or of indifference is not confined to adherents of those last two. Take the case of adherents of Buddhism—as we in modern days (*viz.* for about a century and a half, or less) have come to call the religion of the Sakyas; I have not yet seen the two Sūtras on the post-mortem tribunal—and they are strikingly emphatic—dealt with by any Buddhist or writer about Buddhism. To take a crucial instance: a manual compiled and published lately by two or three Englishmen converted to Buddhism, entitled *What is Buddhism?* entirely ignores the two Sūtras, or for that matter any acceptance of an adjudication after death. Instead of giving the learner any such textual information, the writers fall back, in the matter of the hereafter, on an obviously unfair and inaccurate parallel between Buddhism and Christianity, and on a curious unfounded supposition of a state of "subjective existence", as if to fill in the gap of the positive traditional teaching left out.

Obviously we are here up against a case of the waning interest I mentioned, if not in the compilers of a Canon, yet in the after men's adaptation of such portions only of a Canon as suited their own modern attitude of waning interest in the particular topic. This waning interest in the man's hereafter is no new feature in Buddhism. It is very noticeable in writings of the scholastic era of Hinayāna (Southern) Buddhism. In that era the canker, beginning early, of losing the high Indian faith in the reality and significance of the man, the very man (soul or spirit), had grown very malignant. And it was inevitable that with no responsible doer persisting after the death of the body, the reward or retribution for deeds done by him could not be brought up against a non-entity.

But the waning came about slowly, so that we find in one of the two Sūtras a fairly obvious embroidery on the other, presumably the older Saying. Both are called "Deva-Messengers", *i.e.* messages to man on earth from the Worthy of the next world. (Literal accuracy would have chosen the word "Reminders" for messengers.) These are three: old age, illness, dying. They remind the man that his one way for acquittal before the tribunal

awaiting him is the moral *life*. And the judge thereat is shown telling the delinquent, who has just passed death's portal, and telling it with terrific emphasis, that what he did was done by him, and not by another. In other words—words the old diction had not—the man is in the last resort *responsible*, is he, that is, who is to make answer for the deed: the "that", the "how", the "why", the "wherefore".

In the elaborated Sūtra two more messengers are added: a babe and an earthly tribunal. The zeal of unabated interest has been busy. The babe may have been added for one of two reasons, or for both. Namely, that the man, if he be not gripped by one of the three envoys, has yet newborn opportunities such as each day brings along. Or, by some more monkish teacher—and these were in the ascendant—it may have meant an omen of the rebirth ensured to each by shortcomings here. The other added message is less ambiguously plausible. It would be strange if a belief in the survival of man did *not* carry with it belief in one of the most fundamental features of his earthly sodality as persisting along with him. Far stranger is it to read, as now we do read, communicated accounts of the hereafter which omit this very essential matter of an adjudicating tribunal *conducted by those who have gone on before*, and who are intimately concerned to ward their society from the ill-doer, condemned or undiscovered, dumped upon them day and night. Truly as yet are we content to let ourselves be told only just *what we want to hear!*

But this added messenger is not really on a level with the earlier three as something unchangingly true, fit for a world-gospel. It shows man as warned to heed what earth, at one time, in one land, legally bids him not to do. But that code varies with time and place. And there comes a day when, in respect of some item in it, men rise up and say, This must be struck out! They have got round and past the law. So have we got round and past much in our own code—past torturing the body and maiming man's efficiency to repair and make amends; past making the dungeon a hell upon earth for those we yet suffer to live. Still do we suffer some ill doers no more to live. Still are we content to sanction the employment of a man officially to murder in cold blood someone who either certainly or apparently has murdered in cold or in heated blood.

Eva Martin in her recent article on the death penalty put plain truths before us about this thing. There had once more

come about a drawing of the blinds from the misty stage where we still linger. Once more we had been asking, Shall this old legal murdering be struck out? Once more the blinds have been drawn down again: we fear that if we cease legally to murder, the potential murderers will be less deterred from other crimes.

As to that, we are not in this matter in the van of the nations; some have deleted legal murder from their Statute-Books; we have the opportunity of inquiring into their experience. I have not gathered that our recent decision was based on such inquiries. But I am not going into the whole question in these few words. I write to endorse Eva Martin's point of view, because (1) I hold it true and wise, (2) because we cannot afford to put the matter on the shelf. Not further to mix metaphors, those blinds have to come up again. And as just a potential jurymen, I would say why.

Eva Martin's point was that, getting past all the surviving paraphernalia wherewith we, as heirs of primitive culture, testify to our fear of death, we should readjust our false and materialistic conception of it and see in it just a milestone in the continuous life of one and the same "man", i.e. of a real being (soul, spirit) encased now in this, now in that body. (This last clause is mine.) And that in handing over, by killing, such a survivor to another tribunal we are shirking a responsibility that is ours as long as the man's earthly life-span lasts.

Hereon my own brief commentary:

The superficial reader may say: (a) This is a belittling of death; why make outcry at the imposing of it? (b) Is it not giving the man a fresh start in opportunities? (c) Were not life's earthly remainder spent in prison worse? (d) Why may we not, in self-defence, violently deprive him of his remaining opportunities here?

On (d) I agree with Eva Martin. As to (a) I admit that when once we come to see life more and continuous, where now we fill up the view with "Death", it is a shrinkage in dying as being a mere material episode. But the vacuum becomes more than filled with a fresh significance in the view of life seen in the whole. What is this?

Life is a becoming. In this way or that we seek to get, to come to be that which we have not, are not. The becoming is maybe not for the better. Yet without becoming we should never be better. Opportunity to become, in thought, word, deed, is ever with us. Even in the worst surroundings a man may be

aware that, as Sir Thomas Browne wrote long ago, "there is a man within who is angry with me". And, whereas our prisons are anything as yet but what they ideally should be, they are far from being the "worst surroundings" in our day. Dying closes one chapter of this continuous opportunity to become. Dying by violence closes it unfinished. We give the victim a little time in which to repent. He may do this in thought, that is, in will. But he cannot make good in his remaining life that bettered will. We are depriving him of the opportunity. We are shirking our responsibility in him. It is denying in him the very quintessence of human life to say, He will never be any better. He is, it may be, very stubborn "sour" soil, but we have not exploited it as long as we have opportunity to do so. We are throwing away opportunity both for him and for ourselves. It was a doomed Jerusalem, we can now say, over which Jesus in mother-yearning wept. But then it was not a doomed city till it had murdered Jesus, cutting off its best opportunities to hear Him and become better, cutting off also His opportunities to "grow in wisdom" Himself in so doing. We put an end, in our legal killing, to a possible becoming better by making that becoming impossible.

So doing, (*b*) we open up new opportunities for the man elsewhere, but he enters upon them handicapped, as a dumped undesirable, when he might, after a spell in prison of reformed will and conduct, enter upon the new life with a pronouncement of acquittal. Judges there will recognize that judges, that law here has done its utmost. What would a judge say here if a magistrate passed on to him a case where the latter had not gone to the end of his magisterial tether? What do judges there think of our judicial wisdom here in doing, in condoning, this dumping? What will they have to say about it to us, law-makers, law-retainers, law-administrators, when we each of us come in turn to appear before them?

Are not the Deva-messengers still with us, and the tribunal over there of which they warn? It may raise a smile to take seriously these venerable mandates. But does our age ever think what a tremendous foreshadowing is cast by such smiles? Are these solemn assertions of post-mortem tribunals the utterances of the ignorant, the duper, the dreamer? If so, is not a day coming when the wise and prudent of our time for retaining outworn laws will be in their turn rated as the ignorant, the duper, the dreamer of the past? These matters of life and death call for solemn assertions and for bold action. We have lately made

internationally a solemn assertion condemning international murdering by war. We need such another for the individual. Without the former we cannot hope to survive internationally. Without the latter *we may not deserve* to survive nationally. From Ur to Stonehenge, from Mexico to the Pyramids, we are among remains of cities of past societies, who for some reason, not always just war-havoc, have perished. May not their vanishing be due to some field in their culture, their outlook on life and death, where they had stopped becoming, where they had stood still? Shall we survive as a society if we heed not these things?

THE SECRET OF THE LOTUS FLOWER

By EVELINE VERNON WALKER

Down beneath the still waters a miracle is taking place, a bulb has come to life and has sent out tentacles into the black mud, then a long stem reaches upward and from it two green leaves float rapturously on the blue waters.

Later a rose pink bud of surpassing beauty comes to rest her head on the cool green leaves. Slowly she unfolds her iridescent petals one by one, as a ray of pure gold light strikes her from above. The heart of the lotus flower is awakening, the rhythmic pulse of life beats within her. Soon her Self will be unveiled, then will the perfume of her loveliness come into being. Silence reigns supreme, the opalescent sky above, the blue lagoon below; on the breast of the water rests a new born soul.

Blessed are they who shall understand this mystery.

THE MYSTERY OF THE RISING OF CHRIST'S BODY

By E. B. GIBBES

VARIOUS theories concerning the Mystery of the Rising of Christ's Body are put forward from time to time. Certain Psychical Researchers appear to accept the phenomenon as a materialization. They claim that Jesus drew power from His disciples, etc., and that there are cases on record when the materialized body has been touched and handled.

Without entering into these authenticated cases which are well known to Psychical Researchers, it might be of interest to readers to compare the remarks of Mr. Tudor Morgan with those of "The Messenger of Cleophas". Mr. Morgan writes: ". . . the Spirit of Jesus dominated His flesh, i.e., increased the motion of its particles until they equalled the rate of motion of the particles of His Spirit-Body. . . . Christ materialized as a physical being because He took His Physical Body with Him, not as a physical body, but as an adjunct to His spiritual form".

This theory is corroborated by the "Messenger" in an account, (as yet unpublished) given in December, 1927, of the whole episode of the discovery of the Empty Tomb, and the subsequent appearances of Jesus to His disciples and others.

The following is an extract :

Terrible was the labour of the Spirit when it strove to re-enter the dead body of Jesus. More terrible still was the commanding of that fleshly body so that it might be transmuted, for an instant, into finer elements that caused it to be invisible. While invisible, the Mighty Will could drive it through dwellings, doors, houses, walls of stone, until it reached the presence of the brethren. Awful again was that struggle of the spirit of Jesus which compelled the body's elements to return to their former shape. It was, verily, almost a new creation. The trials of twenty years were embodied in that brief time of transmutation. Time is the measure of the suffering and labour of the soul. It was needful that Christ should thus display his conquest over death, should thus manifest his power over the corruptible body. . . . Christ overcame death, inasmuch as no part of Him turned to corruption in the visible earth. His Holy Spirit so moulded and shaped His body—as God hath moulded and shaped all things—that it passed into the Invisible, perishing not, only being changed so that

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the eyes of men could no more behold it, so that eyes and ears were all closed to Its Presence. . . .

(The above seems to explain why Jesus was not, at first, recognized.)

Again, Mr. Morgan states :

. . . by His life Jesus had gained supreme power over matter, including His flesh, even to the extent of converting it to spirit-substance. His physical body entered the spiritual world as spirit-substance. It re-appeared to His disciples in material form. . . . Equally sure is it that He disappeared in the Temple, and unless we give a thorough materialist explanation that He played hide and seek around the pillars, we must admit a spiritual explanation.

These remarks harmonize with an account given in *Paul in Athens*,* page 130, in which Paul tells of having listened (once only) to Jesus while preaching, in the flesh. This story relates how He disappeared in a crowd, the people searching for Him in vain. At a later date an explanation of this vanishing was given by the "Messenger". It has not hitherto appeared in print.

He changed the elements which made His body visible. It is a hard saying and thou hast not the words for such folding back upon the road of time.

Time and thine appearance are set together in a certain accord. Change the rhythm even for an instant, and the fleshly shape cannot be seen by the eye of man. Now Jesus, through the power of the Spirit, did so transform the rhythm of His Body as it was set in time, that these people could not see Him. Nay, more, He willed that His Body should once more fall back into that rhythm a league away from the earth whereon He stood. This also could He accomplish. Nor did it do Him any great hurt as He was in the bloom of His days ; His fleshly Body in great vigour. So He might make this mighty change without any peril to Himself or to Its life.

But what was truly a marvel was when He changed the rhythm of a body that was cold and dead after first having breathed life into it once again. I speak of the Resurrection. Because the Body had been broken and life even for a brief space withdrawn, when once more it was assembled together and travelling in the rhythm of earth, it was truly changed ; being in the likeness of a Jesus of sixty years of age and not in the Jesus whose years numbered thirty summers and winters only. Hast thou understanding ?

Also the Magi, when in health and strength could vanish as Jesus vanished. But of all men, only Jesus the Son of God, hath raised His own Body from death and through the power of the Spirit then caused it to vanish, to change Its rhythm, and appear in another place.

The Confession of the Keepers of the Tomb, chapter xvii, page 78, and two Appendices (III and IV) in *Paul in Athens*, also deal with the Rising of the Body. They are too long to reproduce here.

* *Paul in Athens*. Geraldine Cummins. (Rider & Co., 7s. 6d. net.)

But it is clear that, from them, the physical body and no other is meant.

If we accept the view that the reappearances of Christ were materializations, what then became of the physical body? This important question cannot be ignored.

The following is another contribution from the "Messenger" which again bears out Mr. Tudor Morgan's contention, and was written in August, 1928.

Christ did not suffer death a second time. He had but one passing. He did traverse the bourne which lieth between all who bear the burden of the flesh and that Kingdom of the Spirit which is the true home of the faithful. When His side was pierced by the Roman soldier the silver cord was broken, the cord that holdeth man fast to his body. Call death, therefore, "the breaking of the Silver Cord".

I have told ye how Christ entered his dead body once again through the power of his Godhead, and thus it came to pass that He conquered death, and it was a true saying that death had no dominion over Him.

Now for a space, the Son of God could inhabit the flesh that was visible to the eyes of men. Nay, more, His power over it increased so that He could cause it to be transmuted, passing into finer elements that man could neither handle, touch, hear nor perceive. And then again, through the mighty wisdom of His Spirit, He could cause this earthly image to appear once more, and His Spirit could speak with its voice, serve itself of all Its Members.

But for no long time might He thus make His Presence known to His disciples, for the Silver Cord was broken. Also, if a man doth change himself in this manner, the body, by reason of its very nature, groweth more and more after the pattern of the finer elements. Thus it came to pass that Christ's body was wholly changed at last so that it might no more return and never again be imaged in the eyes of man or handled by him.

This statement seems to convey the fact that in the Ascension the physical body of Christ rose and was transmuted to the pattern of the finer elements.

At the time of the Crucifixion it must not be assumed that the witnesses were devoid of knowledge of psychic phenomena. Psychical Researchers would do well to bear in mind the verse in Luke xxiv, 39: "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have".

No amount of argument can alter this plain statement, that the disciples were convinced that Christ then appeared to them in His physical body, and not merely as a ghost or as a materialized figure. When designating either of these apparitions it seems that the early New Testament writers called them "Angel" or "Spirit".

THE ELOHIM

By E. J. LANGFORD GARSTIN

THE fact that the Hebrew word ALHIM, Elohim, which is used to the exclusion of all other Divine Names in the first Chapter of Genesis, has been translated by the word God in all Christian versions of that Chapter may be regarded as exceedingly unfortunate, for the reason that the attention of the majority of students who have no knowledge of Hebrew has been diverted from the study of the various problems arising out of the use of this word. They have consequently but little idea of the importance of the word, or of the attention which it has received at the hands of the Qabalistic Doctors of the Law, for whom, as the Zohar bears witness, it possessed considerable interest and value.

For the most part, if the students to whom we have made allusion are, or become, aware that Elohim is a plural word, they are usually put off by the statement that it is a "plural of majesty," a thesis advanced by the orthodox members of both the Jewish and Christian faiths; or else, in these days, they are offered the alternative statement—which, by the way, is entirely unconvincing—that the great significance of this word lies in the fact that it yields the value of π , "pi", being either 3.1415 or 3.1416 according to the particular manner in which this alleged numeration is extracted from it.

Theosophical readers will be aware that [H. P. Blavatsky in *The Secret Doctrine* advances this hypothesis, apparently on the strength of *The Source of Measures* by Ralston Skinner, who, she says, "reads the Hebrew word Alhim in the same number values, by omitting, as said, the ciphers and by permutation—13514; since A is 1; L is 3 (or 30); H is 5; I is 1 for 10; and M is 4 (40); and anagrammatically—31415, as explained by him".

If one could accept this, the insertion of the decimal point would prevent few difficulties. After all, why not put it in wherever it may be convenient in order to support the theory? Unfortunately there are drawbacks to this method of obtaining the number desired in the first place, while in the second place, if we are limiting the value of "pi" to four places of decimals it should be 3.1416, as the next place has the figure 9 (3.14159).

This latter argument, however, does not apply to the second school of thought, as represented principally by the believers in

the so-called "Great Law", who transform ALHIM into 3.1416, complete with decimal point. Their method is of an even greater ingenuity, for, they say, AL is a separate word, and is 31, L being 30 and A being 1. H, they point out, is, by its shape (alluding, of course, to the shape of the Hebrew letter), composed of a D (Daleth) and an I (Yod), so that instead of counting H as 5, they count D as 4 and I as 1. The next I in the word they handle with the greatest subtlety, pointing out that it is the decimal point (!), while the M, being a final letter, is 600 or 6, so that ultimately they produce 3.1416 complete.

If there were drawbacks to the way in which 3.1415 is produced there are still more to this other method of manipulating the word ALHIM to make it fit in with a theory, and in any case both systems are entirely contrary to the recognized rules of Gematria.

In Hebrew all numbers are expressed by letters, and consequently every word is a number. On the other hand such numbers are the totals of the numerical values of the letters, so that the individual letters must be added together to produce a sum. ALHIM thus yields the number 86, and it is entirely illegitimate to try and twist it in any way by reading the letters serially, omitting the cyphers, as 13514 or 13516. It is still more contrary to all rules to say that by metathesis, or transposition, these figures can then be read as 31415 or in any other way.

Again it is not possible to split the word into two (unless each part is, by itself, a complete word, which is not here the case) and deal with them separately so as to avoid this metathesis, as, in the second method, was done with AL, recombining them afterwards to form the desired number. And even if it were permissible, there would be no excuse for dealing with the second half of the word in the way suggested, which involves splitting one letter up into two components, omitting the next letter altogether, or rather taking it out of the second half of the word and inserting it arbitrarily between the two digits representing the first half of the word and calling it a decimal point so as to make 31 into 3.1, and finally tacking the least numerical value of the last letter (H) of the second half, prior to reuniting the two halves into a whole which is to be read serially.

As a general rule final forms of letters, when they occur at the end of words, are ignored, which is why we have said above that ALHIM is 86 instead of saying 646, being usually only noted when they are deliberately used at the beginning or in the middle of

words, just as the word LMRBH, Lemarbah, for multiplying, is written with a final M in Isa. ix, 6-7, instead of the ordinary initial or medial M, making the value of the word 837 instead of 277. It cannot, however, be stated that it is wrong to reckon the final M of ALHIM as 600, as this may be done, but we maintain that the whole word can only be regarded as 86 or 646 unless we are going to reduce it to its least numeration by the process of adding the digits, in which case it is either 14 or 5 in the first case, or 16 or 7 in the second. In no case can it be taken to mean "pi".

Before leaving this point it may be as well to say that if it were legitimate to treat H as being numerically equivalent to ID on account of its shape (which would have to be specially indicated by the use of Tittles or by the letter being written either larger or smaller than the rest of the word, or even upside-down), the net result would only be to add 9 to the numerical value of the word, this being the difference between 5 and 14.

What, then, is to be learnt from a study of this word, or, alternatively, what is said about it in the Zohar?

It is not possible within the limits of this short article to deal with the question at all fully, and we will therefore confine ourselves to some of the salient facts that emerge when we examine both the word itself and the commentaries of the Rabbis.

In the first place we find that ALHIM is a term which occurs frequently throughout the Old Testament, and that it is translated either God or Gods to suit the taste and requirements of the translators. For example, all through Gen. i. it is rendered God, whereas in the phrase ALHI ALHIM it becomes a plural, for this means God of Gods, and we may remark that when the description "God of Abraham, God of Isaac and God of Jacob" occurs, the word used is ALHI and not ALHIM.

ALHIM is a very curious word, as it is a feminine singular (ALH) with a masculine plural termination (IM), so that it contains in itself both a feminine power and a masculine idea, showing forth the Male-Female aspect of the Elohim, who created Adam in their image "Male and Female" (Gen. i. 27).

At the same time, despite the masculine termination, ALHIM is primarily feminine, for the termination of the plural does not affect its gender—see Nordheimer's *Critical Grammar of the Hebrew Language*, § 555, also Gesenius's *Hebrew Grammar*,

§ 86, art. 4.—and as such it is principally regarded in the Qabalah (cf. Ha Idra Rabba Qadisha, xxxiv, 795 etc.). We shall have occasion to refer to this feminine nature later.

If, however, we thus insist that ALHIM is a plural word, we may be asked why, this being so, the first words of Genesis are BRASHITH BRA ALHIM, Berashith Bera Elohim, where BRA is singular and ALHIM is its subject. This is, nevertheless, no argument in favour of treating it as a singular, for it is not at all exceptional in Hebrew for some plural nouns to be constructed with the singular (see Gesenius's *Hebrew Grammar*, § 143, art. 2). As a matter of fact, ALHIM, though here constructed with the singular, is constructed with the plural in Gen. i. 26; iii. 22; xi. 7; xx. 13; xxxv. 7; Exod. xxii. 8; and Ps. lviii. 12, so that any such argument is completely without weight.

Of the foregoing texts we would especially draw the attention of the reader to Gen. i. 26, where the plural is so unmistakable that the translators have felt bound to say, "Let us make man in our own image, after our likeness", although they have still translated ALHIM as God; and to Exod. xxii. 8, where, following the request of the people in verse to Aaron to "make us ALHIM", which is very properly translated "Gods", Moses is told that the people have said, "These be thy Gods, O Israel, which have brought thee out of the land of Egypt." Here, if ever, the translators had an admirable opportunity for translating Elohim as God, for Aaron had made a, i.e. one, golden calf, and not two.

It may be suggested that to lay stress on the plurality of the Elohim will involve us in difficulties, for the Jewish people were, and are, essentially monotheistic, as is proven by the celebrated prayer in Deut. vi. 4, *et seq.*, known as the Shema Israel, for this begins: "ShMO IShRAL IHVH ALHINV IHVH AChD, Shema Ishrael, Tetragrammaton Elohino Tetragammaton Achad, "Hear, O Israel, Tetragrammaton your God is Tetragrammaton Unity", translated in the Authorized Version as "Hear, O Israel, the Lord our God is one Lord."

As a matter of fact no such difficulty arises, for, as we have elsewhere indicated, the term gods or divinities was a technical term denoting certain high orders of Spiritual Beings who, compared with us, were best described as gods. Such were the Elohim of Genesis, and the Elohim cannot be associated with the Supreme, the One, the Ancient of Days, the Source of All.

The Zohar tells us of an earlier creation than that ostensibly

described in Genesis, which latter is, as it were, a secondary or delegated creation; and such an idea, far from being foreign to true Christianity, was well known to those early and highly illuminated—or, if it be preferred, daring but sublimely speculative—thinkers and philosophers, the Gnostics.

At the same time we do not wish to suggest that this was a doctrine commonly held by the bulk of the people. On the contrary it was part of the traditional esoteric wisdom of the instructed, which was far too difficult of explanation to be given out wholesale. Therefore does the Oracle, when saying that "all things are sprung from that One Fire", speak of that "Second Mind, whom all nations of mankind call First".

It is not therefore surprising to find the Zohar talking of the Creation of the Elohim. We are told (Zoh. i, fol. 15a) that, taking the first three words of Gen. i. 1, BRASHITH BRA ALHIM, this can be read, "With the Beginning He created Elohim." Now it is said that when the Mysterious One contacted the Void He caused to spring forth a Spark which constitutes the origin of the Universe. This Spark is called the Light or Splendour, and is the palace constructed for the Glory of the Mysterious One. At the same time it constitutes, as it were, the Sacred Seed, as it is said, Isa. vi. 13, "The Holy Seed shall be the substance thereof." And the Divine Seed is surrounded by a palace built for the Glory of God and the good of the World, and this palace is called ALHIM.

The Light is thus BRASHITH, because it is the commencement of everything. And this is ChKMH, Chokmah, the second of the ten Qabalistic Sephiroth or Emanations (of which the first is KThR, Kether, the Crown, who is the Ancient of Days), as it is written, Ps. civ, 24, "All things in ChKMH, Chokmah, Wisdom, hast Thou made." And ALHIM is BINH, Binah, Understanding, the third Sephira, which proceeds from ChKMH.

ALHIM is therefore called RASH, Rash, because this proceeds from BRASHITH (Chokmah), which is, by metathesis, BITH RASH, Bith Rash, the House of Rash. She is also called ASHR, which is a metathesis of RASH. This indicates the degree when the All formed but the One, that is to say before manifestation, when it was enclosed by AHIH, Eheieh (a title of Kether), as in AHIH ASHR AHIH, Eheieh Asher Eheieh, I am that I am (Exod. iii, 14). But when God created the Divine Seed, then Binah is RASH, for then the Head appeared which is

called the Vast Countenance, which is Kether proceeding from the inconceivable AIN SVP, Ain Soph.

The creation of the ALHIM is thus the evolution of the Head (RASH) from the, or within the, Light, which is the Sacred Seed, BRASHITH.

Now Chokmah is called the Father, while Binah is the Mother, which two potencies are regarded as co-equal and co-eternal, and as being conjoined in everlasting union for the maintenance of the Universe as Elohim, which is the reason why it is a compound of masculine and feminine. And before this conformation of the Elohim, the Prior Worlds, which are represented to us as the Kings of Edom, could not subsist, whence it is said that "the earth was ThHV V-BHV, Tohu Ve-Bohu, formless and void". But as soon as they are conformed, then RVCh ALHIM, Ruach Elohim, the Spirit of the Elohim, vibrates upon the face of the waters and the work of creation begins.

Now in the Sepher Yetzirah, or Book of Formation, we learn that the creation was by means of the Thirty-two Mysterious Paths of Wisdom; and these, in the Zohar, are said to emanate from Chokmah through Binah. That is to say, they proceed from ALHIM, the creative forces of Genesis, and it is at least interesting to note that the word ALHIM is used exactly thirty-two times in Gen. i. 1.

To revert, however, to the study of the word ALHIM, while we have seen that this refers to Chokmah and Binah conjoined, yet it must be remembered that it is especially applied to the latter. In this context it is worthy of note that to this Sephira is referred the letter H of IHVH, that is to say, the first H therein, and H is the number 5, while ALHIM is 86 or 14 or 5 in its least number. 14, of course, is ID, Yod Daleth, which, as was pointed out in the early part of this article, is H.

Now the name ALHIM is characteristic of Rigour and Judgment, says the Zohar, and quotes Deut. i. 17: "For the Judgment is of the Elohim." That is to say, it applies thus to the left side, which is the side of GBVRH, Geburah, Severity, and is used in the Scriptures for it. But GBVRH is the fifth Sephira, the number 5, to which the letter H is referred in the general application of the letters to the Sephiroth, the first ten letters referring to the ten Sephiroth, while the others have special applications.

By way of conclusion we will quote an extract from an MS.

by S. Liddell MacGregor Mathers, given almost in its entirety in *The Secret Doctrine*. Analysing the word ALHIM, he says :

First, then, we can divide the word ALHIM into two words ALH IM, which will signify "The Feminine Divinity of the Waters"; compare the Greek Aphrodite, "Sprung from the foam of the Sea". Again it is divisible into AL H IM, which is equivalent to the "Mighty One, the Star of the Sea", or the "Mighty One breathing forth the Spirit upon the Waters". Also by combination of letters we get ALM IH, meaning "The Silent power of Yah". And again ALI MH, "My God, the Former of the Universe", for MH is a secret Qabalistic name applied to the idea of formation. Also we obtain MH ALI, "Who is my God". Furthermore AM L-IH, "The Mother in IH, Yah".

The total number of ALHIM is 86, which is APH, "Violent Heat" or "The Power of Fire". If we add together the three middle letters we obtain 45 or MH, and the first and last yield 41 or AM, making AM MH, "The Mother of Formation".

Lastly in the word ALHIM we shall find the two Divine Names AL and IH together with the letter M, which signifies Water, for MIM, Mem, the name of this letter, means Water. If we divide it into its component letters and take them as hieroglyphical signs, we shall have A,L, H,I,M, or "Will perfected through Sacrifice, progressing through successive transformations by Inspiration".

In considering the foregoing it may be of some assistance if we point out that ALH is a feminine word meaning God; IM means Sea or Waters; MH is the secret name of the World of Yetzirah, the third of the four Qabalistic Worlds, the World of Formation; ALM means to be dumb, mute or silent; AM means Mother. These meanings, combined in some measure with some of the hieroglyphical ideas which, as he has indicated, lie behind the letters, form the basis for Mr. Mathers' interpretations.

MEDITATION

By MEREDITH STARR

I

TO those who have ears to hear the power generated in meditation is a deep, rich music, and just as actual music awakens in the listener deeper and truer perceptions of life, so does meditation awaken the god that slumbers in every heart, the cosmic consciousness behind the mask of personality.

As music unlocks the treasures of the soul temporarily, so does meditation, only permanently.

Nothing can be taught a man that he does not already know—i.e. all knowledge, love, wisdom is latent in every man. But external stimuli are often needed to unlock our treasure-chest. The stimulus may be music, literature, a friend, sorrow, joy, or just life.

Emerson says somewhere that what the sage thinks to-day all will think to-morrow. Thought is not just a private affair, as the scientific investigation of telepathy has amply proved. (See Crookes, Lodge, Wallace, etc.)

But thought is only one form of consciousness, and if thought can be communicated, so can other forms of consciousness.

Hence the deeper, richer, more intense the consciousness the more easily it can be communicated and the greater the results.

By "communication" I mean the arousal of a similar dormant state in another by means of a sympathetic alignment, the harmonious impact of personalities, just as a tuning-fork causes the note it sounds to vibrate in a musical instrument. But the vibration or response of the latter is emphatically its own.

If a talk with the right man in the right place at the right time is so helpful, so also is the right silence among the right people in the right place at the right time.

There are five spiritual senses corresponding to the physical ones, but they only become active when the latter are still, just as one can only hear what another says if one is still and listens.

Understanding is a process that takes place in silence.

Understanding is a response to a vibration such as speech

(spoken, written, or otherwise communicated). . . . Just as understanding is aroused by speech or thought, so soul-perceptions and experiences belonging to cosmic consciousness are aroused by meditation and by the impact on their fellows of people who meditate.

In the sphere of the individual, meditation plays the part of the masculine, positive stimulus that arouses the dormant or passive states of inspiration or cosmic consciousness—as music arouses an analogous response in an audience.

When we meditate we strike a powerful gong which produces reverberations in our sub- and super-consciousness, thus tuning up our psychic sensorium.

Unless we had music in us we could not appreciate it outside ; beauty is in the eye and soul of the beholder ; in the universe we see reflected as in a mirror our own soul or mind. The archetypes of music, wireless, the cinema are inside us. Just as “an institution is the lengthened shadow of one man”, so are the inventions of science and indeed all objective phenomena only the projection in time and space of subjective processes which exist far more powerfully inside us than outside.

If there were nothing corresponding to the cinema, wireless, or music inside us, we should never have them objectively.

It follows philosophically that we can never understand the world unless we first understand ourselves, or only in the exact proportions as we understand ourselves.

Hence the wise of all ages have meditated. When by meditation the mind acquires one-pointedness, it becomes an immensely powerful engine or instrument which, like a chariot of flame or a magic wand, will enable us at will to contact spheres of consciousness inconceivable to a third-dimensional mentality—spheres of beauty, wisdom, joy, infinite and inexhaustible, the Treasure-House of the Ages, the Source of all genius, the cradle of all wisdom, deeply hidden in every human heart and mind.

This is an age of specialization. Just as in order to solve some special problem in medicine or music we go to a specialist, so to solve the secrets of consciousness we must go to those who have devoted the same time, labour, patience, and perseverance to the study of consciousness as specialists in other spheres have devoted to their particular problems.

The wise of all ages concur in the view that the problems of

consciousness cannot be solved without meditation extended over a period of years.

As Browning says :

Knowledge consists in rather opening out a way
Whence the imprisoned splendour may escape
Than in effecting entry for a light supposed to be without.

That is a good description of meditation. Those who have really done this are able to show others how to do it and also to assist them in the same way as a guide can lead others up a dangerous ascent and can assist them at critical moments.

But those who follow the guide must use their own legs.

"None but the brave deserve the fair." Only those who sit down and actually *do* the Herculean work of meditation will gather the golden apples from the Tree of Life.

In meditation the duality of the mind is gradually transcended and fused into unity. The subject and object of the mind (the meditating subject and the object of meditation) become one, and the result is a new heaven and earth, i.e. a state of consciousness as fresh and new as water is different from the two gases of which it is composed.

Water is oxygen and hydrogen in a state of equilibration or union.

So the child is the product of the union of parents, yet also a new entity.

Equilibrium is the basis of all great and enduring work.

Psychic equilibrium is impossible without poise, self-conquest, and self-control.

Defects in the artist inhere in his creations and can be perceived by acute observers. The work of Chopin clearly reveals his consumption, that of Milton his blindness.

Similarly, any lack of equilibrium and self-control in the worker in any sphere will also be present in his work as imperfection of some sort. We can only create as we are at the moment of creation.

The works of Plato, Shakespeare, Goethe endure and owe their lustre to the fact that these men had achieved a real self-conquest, i.e. an unshakable equilibrium.

II

When by means of strenuous meditation the mind becomes one-pointed, when the mind-essence flows steadily in one direction instead of roaming all over the universe, then the state of mind resembles the condition of the heart, and then the heart can transfer its potent life to the mind.

If meditation is still further intensified and prolonged under the direction of a competent guide, union occurs between the meditating subject and the mental object of consciousness; mind and heart are equilibrated. The result is a form of consciousness which has variously been termed cosmic, transcendental, illuminated, mystical. Reality is experienced in a much more intense degree than ever before. The most commonplace objects, light, flowers, people, animals, air, are irradiated by a splendour, interest, and beauty utterly inconceivable to a third-dimensional mind. The fourth dimension becomes a living experience instead of an object of study. Heaven and earth unite in ecstasy and the New Man is born. The world becomes an enchanted garden wherein we, little children of the spirit, dance to the pipes of Pan.

These are some of the fruits of the Tree of Life, but they cannot be plucked without the ladder of self-control, mental mastery, and the conquest of egoism.

Before we can unite the powers of the mind, we must first still and then concentrate the flux of thought. Before we can think perfectly, we must first learn not to think at all.

As the body is refreshed by sleep, so is the mind renewed by cessation of thought. This is usually accomplished unconsciously in recreation, but the results so gained cannot be compared with those acquired by consciously resting the mind.

Just as tangible forms are said to be concentrations of an unknown substance designated ether, so thoughts can be regarded as concentrations of a mental substance which we may call mind-stuff or mind-essence.

Using this conception as a convenient working hypothesis, it is obvious that the more powerfully the stream of the mind-stuff is concentrated into one idea to the exclusion of others, the more potent, either for creation or destruction, this idea will become. And the greater the diffusion of the mind-stuff into a variety of thought-forms, as in uncontrolled thinking, the less potent will be the thoughts. Profound thinking is concentrated, calm,

steady, dynamic, controlled. Shallow thinking is diffused, unstable, excitable, ineffective, uncontrolled.

The first step is to check the vagaries of the mind by calmly focusing it on one idea or on a series of related ideas. Perseverance will bring success.

Or we may just watch the erratic behaviour of the mind as it jumps like a monkey from branch to branch of the matted jungle of thought. By quietly watching the mind, we gradually learn to control it.

When we are able either to check the formation of thoughts, or can confine the mind-stuff quietly to one thought or idea, say for twenty minutes, we shall experience a great peace, unlike anything we have known before. There will be a complete relaxation of the mind and of the voluntary and involuntary processes connected with the mental structure.

The next step is powerfully to concentrate the mind on a given point or idea. All the forces of the mind must be poured in a concentrated stream on the object of thought held still by the will. Here it is advisable to consult an experienced teacher, otherwise undesirable results may follow. Only a well-balanced mind in a healthy body should undertake this practice. But tremendous faith, supreme courage, humility, and a passionate devotion to lofty and universal ideals are a passport to success in almost any condition of mind or body, and will sooner or later attract compensatory influences for any given defect, or cure it.

This practice of intense concentration will, if persevered in, culminate in a degree of cosmic awareness, a rapturous communion of the individual with the universal, a glimpse of what has been termed the Beatific Vision. The duration of the state will depend largely upon the strength of the practitioner. The more intense the concentration, the greater the expansion.

But in an unbalanced mind, the practice will result in madness or fanaticism.

Hence a competent instructor will take care to see that his pupils are well balanced before advising the practice. The preparatory task is to adjust, perfect, and strengthen equilibrium. In most cases a period of mental, emotional, and moral discipline is necessary before the higher degrees of concentration are attempted.

The great religious teachers, who were also great practical psychologists, unanimously insist on the preparatory discipline.

A NEW PLEA FOR MYSTICISM

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

"THE world of human experience is threaded through by lines which are traced out by the passage of each individual life through it, so that it is honeycombed by myriads of parallel strands, which enter it on the one side, cross it, and leave it on the other, all pursuing the direction of the individual journey towards the unknown.

"Let us call this individual threading of the world the direction of the warp. Seen along the warp, the world appears to consist of a community of fellow-travellers whose identities remain permanent whilst the scenery around them keeps changing as they pursue their way from birth to death. . . .

"The other way of looking at the world is along the weft. The weft is the direction that lies wholly within the world of sensual experience. The fibres of the weft do not mysteriously appear out of the unknown at one point and disappear into it at another. Their origin is lost in the mists of an unfathomable past, and their destiny lies in the womb of a future which is incalculably remote. Seen along the weft, the world presents a permanent substratum providing a solid environment which is subject only to a slow change, or evolution, caused by the passage of a mysterious agency called 'time'."

I have quoted these passages from a new book by a new writer,* just published by Messrs. Rider & Co., which presents several features of interest. Mr. Tyrrell's theme is not a new one—it is, indeed, a very old one—but it is approached and handled in a novel manner and with a knack of felicitous illustration that adds much to its value.

Mr. Tyrrell thinks, perhaps with some measure of justice, that to-day we tend to regard the world too exclusively along the weft. "The politician, the sociologist, the economist, the eugenist, the doctor, and even to a large extent the priest, are looking at life along the weft". As it so happens, the mathematical physicist, of all seemingly unlikely persons, together with the mystic, emphasizes the need for the other point of

* *Grades of Significance*. By G. N. M. Tyrrell, B.Sc. $8\frac{1}{2} \times 5\frac{1}{2}$ in. pp. 221. 7s. 6d. net.

view. The Theory of Relativity endows the observer with an importance equal to that of the thing observed. Regarding the world as a system of metrical relationships, it assures us that, whilst each individual's system may be unique for him, it has just the same claim to validity as that of anybody else.

As a result of recent developments in mathematical physics, the scientist has come to believe in the existence of a world which is utterly different in almost every possible way from that of the plain man of common sense.

Now it is pretty useless going to the plain man of common sense and telling him that he must give up believing that he is living in a world of material objects, having definite shapes, sizes, colours, positions in space, and so on—that he has got to imagine himself in a world of electrons, or irregularities in the geometry of space-time, or waves of probability, or something even more abstract. He will reply that he is quite satisfied with his common-sense view of things, for the simple and perfectly satisfactory reason that it *works*. Nor would it serve any useful purpose to bid the mathematical physicist give up his theories and equations, so utterly opposed to common sense, and for precisely the same reason. He would triumphantly point to the fact that his theories work, that his equations give the correct result as determined by experiment.

The plain fact is that both views of the nature of the universe, that of common sense, that of modern science, are true within their appropriate spheres of application. And if it is hard to understand how theories which seem utterly to contradict each other can both be true, I would say that theories are mental tools and their truth the measure of their utility. A hacksaw and a microtome are both extremely useful tools for cutting; but the latter would be pretty useless to the woodsman, and the former equally lacking in value to the botanist engaged in identifying a plant.

We may say, if we so please, that reality has many faces or aspects; and it is precisely this mode of envisaging the universe which appeals to Mr. Tyrrell and which he has developed in his book.

The world of sense, he holds, is not an unreal world, but it does not comprise the whole of reality. It is, rather, an aspect of a deeper, richer reality, which cannot be attained, at any rate in any complete sense, by the unaided intelligence, but calls for the exercise of an intuitive faculty to which the term "mystical"

is applicable. "To become aware of a deeper, as distinct from a more complex, meaning in anything, or of a degree of significance higher than the one usually assigned to it, is—to apprehend it mystically. . . . Mystical knowledge of values and meanings . . . is of the same direct kind as . . . awareness of the self".

Although, no doubt, mysticism has been taken to mean a variety of things other than this, I think most serious students of the subject will agree that Mr. Tyrrell has accurately seized upon what is the really characteristic quality of mysticism, serving to mark it off, in its diverse manifestations, from all other modes of thought. To the mystic, the world of sense is a symbol; and that is only another way of saying that it is an aspect of something else. This is why I have described his theme as a very old one. Those who would know in detail how it is rehandled are referred to the book itself.

There is one very apt illustration, however, which I cannot forbear quoting:

"To an animal a book is merely a coloured shape. Any higher significance a book may hold lies above the level of its thought. And the book *is* a coloured shape; the animal is not wrong. To go a step higher, an uneducated savage may regard a book as a series of marks on paper. This is the book as seen on a higher level of significance than the animal's, and one which corresponds to the savage's level of thought. Again, it is not wrong, only the book *can* mean more. It may mean a series of letters arranged according to certain rules. This is the book on a higher level of significance than the savage's. It might be that for an intelligent being who had never heard of the art of writing. Or finally, on a still higher level, the book may be an expression of meaning".

Have we exhausted the full significance of existence when we have fully explored the universe from the scientific point of view, and determined the whole of its metrical relationships? Are there not meanings and values beyond this?

There is an interesting and able chapter on Presuppositions, in which Mr. Tyrrell fully exposes the fact that most of our beliefs, including those which we fondly imagine are based on undeniable facts and irrefragable logic, owe not a little to our presuppositions. This chapter forms an introduction to a study of *Psychical Research*, a domain where the activity of presuppositions has been particularly manifest.

Were it not for these, Mr. Tyrrell thinks that telepathy would be universally recognized as a fact. And, as he indicates, a point to which I called attention many years ago, in a little book

I wrote as a young man, *Matter Spirit and the Cosmos*, no physical theory of telepathy is adequate to account for the facts, since what is so often transmitted is not the actual mental image, but the idea or *meaning* underlying it.

Mr. Tyrrell's own presuppositions incline him to accept, in a general sense, the spiritist explanation of psychic phenomena; but he deprecates the attempt of the spiritualists to base a religion on the experiences of the séance room, he criticizes the credulity which too many of them manifest, and he is well aware of the difficulties in the way of attempting to establish human survival by means of mediumistic experiments. Until we know more concerning the limits of telepathy and cryptæsthesia, they can always be stretched to cover any phenomenon.

But immortality, he holds, joining hands with Dean Inge, is something greater than mere survival. It is a fact of mystical consciousness.

CHILDREN OF THE LIGHT

By S. F. DARWIN FOX (Chevalier de l'Ordre de la Couronne de S. Michel)

I

"There is nothing new under the Sun."

How should there be? Upon this earth, year by year, æon after æon, unchangingly persists his golden legend, whose theme is the rotation of the seasons, the eternal mystery of life.

II

"There is nothing true under the Moon."

Beneath whose rule illusion and monstrous shadows meet in a lifeless travesty of the Sun's glowing masterpieces, and pallid masquerade of reality. . . .

III

It is not under Sun or Moon: it is under the universal Stars, so dim and quiet, where looking and listening become one: it is under these that there must be engendered the Something uncontrolled by solarism, the Cosmic Christus-Dionysus, the Superman, the welding of the *New and the True*.

IV

Amid the tender rays of these countless luminaries many a soul comes into blossom. But when shall be the time of fruit—and where? Ah, where? . . .

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.]

SPIRITUALISM

To the Editor of THE OCCULT REVIEW

SIR,—The Editorial on "Spirituality and Spiritualism" involves one in a duty. Careful and restrained as the writing is, it yet discloses the fact that the writer has never consciously suffered from this cult of psychism. If he had seen and known its effects upon the lives of what one may call "The Common People"—if he had actually realized the degradation that mediumship brings with it—perhaps a deeper and more universal comprehension would have demanded another mode.

Quoting from a letter by W. W. Leisenring: "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" and—let us add—of the present.

Much that goes on is mere "cinematographic" display and has no value in the spiritual sense; and it is not too much to say that this applies to the meetings of "Spiritualists" in which "John" is told "to go on as he is going, and he will be all right", or Mary is told "the little difficulty she is in will all clear off", and such banal assurances that "the dead have not buried the dead" but renew themselves at the cost of human lives—and souls! All this foolishness might be passed over as mere foolishness if it were not for the grave crisis through which the world is passing. In the *Theosophical Quarterly* for January 1931 there is an article which quotes from some writings (of a prophetic nature) of Madame Blavatsky, and reference is made to the fact that Atlantis was destroyed because of the misuse of supernormal powers. The prophecy is then made that a revival of that same Black Magic would again place the civilized world in jeopardy, and that a special effort would be made by the White Lodge to counteract this and save the present civilization from collapse. There is no need to stress the point; the world is in such a condition now, and unless "the Lodge" (of the Masters of Wisdom and Compassion) can secure sufficient support and a sufficient number of recruits for this special work the aim of those who work through the blindness and ignorance as well as the malignancy and selfishness of mankind will be achieved. Once more the civilization it has taken ages to build up out of the ruins will collapse in savagery, and primitive passions, unearthed and let loose out of the subconsciousness of the Race, will overwhelm us once more;

and whose the responsibility? That is a query we need to take to heart. Some of us know the price to be paid if we refuse to accept or to condone this rage for "psychic development", etc., etc.; but "the doctrine of the Heart lives on", and it ever means sacrifice to the uttermost to "save" a world—a world in danger of damnation even by those who claim to be its "Leaders" and "Guides" (often its worst foes!). "A world expectant", writes the editor. "Expectant" of what? "A new spirit" and "the dawn of a happier age"?

What is "the new spirit"? The one thing really "new" would be that folk who talk and write deep spiritual truths should first make their lives and conduct conform to the principles professed. And is it safe to predict "happiness" until these "Augean stables" have been cleansed of all the uncleanness which psychism and pseudo occultism have let in upon us? A "new birth"! And when "the new birth" arrives, does it arrive with ceremony and acclaim? Never! Its first appearance is ever in the lowly "manger", unheeded by the world, cursed by those who should welcome it.

Love is outcast from the gate,
Mocked, despised, forsaken,
Spurned by cruel feet of hate,
Tempest-overtaken.

Shaken in the arms of death,
Rocked to wails and cursing,
Was there ever human breath
With such shameful nursing?

Such is the "new birth"! Was it ever otherwise? Occupied as the world is with all its "cinematographic" shows that have no Spiritual Life in them, what chance has the lowly "Divine Birth" of recognition? Let us beware lest it become "stillborn" and all the sacrifice be made in vain!

Yours faithfully,
"A".

RUSSIA AGAIN!

To the Editor of THE OCCULT REVIEW

SIR,—Can anyone direct me to a Solomon who will take pity on me and who will tell me which of your correspondents is right regarding "Russia"?

El Eros seems to know all about what he calls anti-Christ and the "Red Dragon" or Bolshevism in Russia. He concludes that evil forces are at work. W. G. R. concludes just as firmly, that the "White Forces" are at work there, warring on the rotten institutions which have in the past exploited the masses.

It would seem that Mary Lamb wonders, and asks, upon what authority El Eros presumes to make his statements.

Violet Weeks, in turn, asks on what authority Mary Lamb speaks, who, it seems, alludes to the Bible, Violet Weeks pointing out that the Bible has been re-translated so much that the Churches cannot agree about it as good Christians should.

In the ranks of so called Occultism there is as much disagreement and division as anywhere else, and perhaps time will also show that it also has its crop of false prophets who are deluded enough to think that they are chosen as lightbearers of truth.

We have, here in Canada, an Ark of Refuge, said by the founder to have been established because Occultism has become so rotten that the white forces are going to wipe it out and make a clean-up.

We have four or five Rosicrucian Orders all claiming that they are the true Order and that the others are not what they claim to be. One of them has printed a pamphlet stating that they have unsheathed the sword until the spurious Orders are driven from the field. A queer kettle of fish.

An American Columnist says in part, "that in spite of opposition and great difficulty", Russia will continue with her great experiment.

Several years ago I got from a public library a book on Astrology in which it was stated that a certain well-known lady astrologer had predicted the Great War several years before it came to pass, and had stated that out of the turmoil and chaos of that great war, "Russia would arise and become the greatest of all".

If this should come to pass, El Eros will naturally feel very embarrassed after having said so much about anti-Christ, "Red Dragon", Bolshevism, etc.

'Tis said that the proof of the pudding is in the eating. At present it would seem that the Russian pudding is in the mixing process, and perhaps El Eros had better reserve his judgment, or use milder terms than "evil spawn, and anti-God revolt". It may be just within the realm of possibility that the dark forces which he thinks he sees there, may be caused by the smoky glasses of his own antagonism, perhaps a little star-dust from the science of Astrology sprinkled on the glasses may make things a little clearer for him.

In the far distance I see a great Country. I ask your correspondents "What is the colour of the flag floating there?" Some tell me "the flag is black", others state that it is white. Both sides lay some claim to Occult knowledge, so the question is "which to believe?" I don't suppose anyone can direct me to a Solomon, so, to do justice to both sides and leave them their cherished illusions or otherwise, I will have to fall back upon my never-failing prop, the old Arabian proverb, which says: "The other side of Truth is also True", which is a paradox worth a little study, containing a message both for those who know a little, and for those who think that they know a lot.

EGYPT LIBRA.

MAN'S THREEFOLD NATURE

To the Editor of THE OCCULT REVIEW

SIR,—Jean Delaire's arresting article, *The Threefold Nature of Man*, in a recent issue, will be fully appreciated by Occult students. To what extent these experiments may lead us to hope for immortality will remain a matter for personal opinion. It will be sufficient if we can make out a clear case for survival. Strictly speaking the mere existence of man's finer vehicles would be no certain proof by any manner of means. It might be argued that the more subtle bodies are as natural a part of the human being as the physical vehicle itself and subject to the same phenomenon of dissolution.

It will be readily admitted that the chief value of these suggestive experiments lies in the fact that the real seat of consciousness resides in the subtler bodies of man. There can be no doubt that the implications resulting from this thought are fraught with incalculable significance from the spiritual standpoint. The unbeliever and atheist is prone to dwell upon the extreme improbability that the human consciousness can survive the destruction of the physical brain. These experiments with hypnotism have shown that the physical body ceased to react to hypnotic passes when the double had been fully exteriorized, whereas hypnotic treatment upon the double itself was productive of conspicuous success.

True, the exteriorized subtler bodies have not been proved to possess a life of their own through these particular experiments. The etheric or silver cord connecting them with the dense physical body remained, of course, intact.

It is, in fact, difficult to measure the value of such experiments in terms of orthodox science. The absolute reliability of the photographs have been admittedly questioned. And the sceptic would opine that much of the value of these experiments depends upon the problematical powers of clairvoyance. It will be noted that a clairvoyant directed the assistant to the mouth of the double. The same clairvoyant, presumably, stood alone in his power to see that double as it took shape by the side of the hypnotized subject. And, further, we are informed that when the astral body was sent to a distance, its link with the etheric body was of extreme elasticity. The inference would be that the trained clairvoyant could alone provide the proof that such was the case.

Recapitulating the basic points of Mme. Delaire's article, we note that hypnotism has succeeded in withdrawing three finer sheaths or vehicles from the physical body. First, the etheric vehicle has been drawn out of its physical counterpart. From the etheric the astral sheath has been separated. And then, hypnotism has effected the last operation—the withdrawal of the mental body from the astral. These remarkable experiments may well make us pause and realize

acutely the significance of the Biblical expression that we are "fearfully and wonderfully made".

The sceptic might ask: "Do the subtler bodies animate and sustain the physical? Or is the power generated in the material body and transferred therefrom to the three other super-physical adjuncts of the human being?" The Occultist will, of course, declare emphatically, unequivocally, that the real ego is housed primarily in the more subtle vehicles of which the physical body is but the outer garment. This assertion will suffice for those who have brought over from previous incarnations the necessary power of comprehension. But it would carry little weight with the purely materialistic mind.

Of the danger to the Ego consequent upon the employment of hypnotism in this way no intimation is given in the article to which I am referring. The Rosicrucians declare emphatically that the hypnotic subject is liable to incur serious consequences. The evil may be mitigated, presumably, when tests such as these are made with strict moral safeguards. We are left to speculate, however, upon the intrinsic worth of those more widespread and indiscriminate experiments conducted in medical circles to which allusion is made in the article.

If, however, the careful, guarded employment of hypnotism can furnish mankind with a reasonable assurance of survival it will surely have justified itself.

Yours truly,

H. W. STEVENS.

"THE KABBALAH UNVEILED"

To the Editor of THE OCCULT REVIEW.

SIR,—I observe that in a recent issue of THE OCCULT REVIEW, Mr. Waite deals with M. Paul Vulliaud's excellent translation of the *Siphra Di-Tzeniutha*.

In his remarks, while he unfortunately refrains from expressing any open opinion as to the value either of the text or of its translation, he has occasion to allude to the work of the late S. Liddell MacGregor Mathers, who, in 1887, published a translation of the *Siphra Di-Tzeniutha* and the two *Idras* from Rosenroth's *Kabbala Denudata*, under the title of *The Kabbalah Unveiled*.

As the impression that he gives of this work is somewhat misleading I trust that in the interests of the students of the Qabalah, you will afford me the opportunity of correcting some of the statements made.

In the first place there is no indication that the translation was intended especially for students who termed themselves "very occult", and the use of inverted commas to suggest that it is a quotation is quite unjustified; indeed, it is difficult to imagine that the author

would have had the slightest interest in any individual who described himself in such puerile and meaningless terms.

Secondly, Mathers plainly stated in his preface that he had collated the Latin version with the Chaldee and Hebrew texts, so that the suggestion that this was an afterthought to explain away an alleged bungling of the Latin is without foundation.

Regarding the *Book of the Revolutions of Souls*, this and *Beth Elohim*, which Mr. Waite does not mention, are not, of course, part of the *Zohar*, but are, properly speaking, what Mathers terms developments of it. At the same time it is to be noted that the former is not, as Mr. Waite suggests, by Isaac Loria any more than the latter, but was compiled from his ideas by Vital.

Lastly, I would submit that it is unfair to hold Mathers responsible for any statements by Dr. Wynn Westcott about "throwing dust in the eyes of 'the critics.'" No such attempt was made, nor was there any need for it.

Taken on its merits, and having due regard to the excellent introduction and notes, *The Kabbalah Unveiled* is a remarkable achievement, more especially when one remembers that it was produced when Mathers was between eighteen and twenty-one years of age.

Yours faithfully,
E. J. LANGFORD GARSTIN.

PERIODICAL LITERATURE

THERE is a study of Iamblichus in the last issue of the New York THEOSOPHICAL QUARTERLY which confirms our long-felt view that the post-Platonic philosophers call for an intensive reconsideration in the light of all that expert research has been able to discover respecting the Instituted Mysteries of the old classical world. It would start obviously from the testimony of Plato himself, who affirmed (1) that the Candidate for Initiation was reborn in the Sacred Rites ; (2) that as a result of this experience he became a Companion of the Gods, holding communion with the Immortals ; and (3) that he was liberated from the bonds of the body. It signifies little that scholarship has accounted there and here for these postulated inward events by the effects of fasting, suggestion, drugs, and that it has explained the external pageants by the use of machinery. There is no evidence, we believe, in the records, of long abstinence from food as a preliminary to the receptions, e.g. at Eleusis, and none for supernormal stimulation by means of administered potions, while as regards machinery that term might be applied also to the *mise-en-scène* of the modern Initiations. The important thing would be unquestionably and always the validity of the experience produced within the prepared Candidate—call it suggestion, if one pleases, or call it the Divine descending. It happens otherwise in these days that the old stories of travelling in the spirit vision have been somewhat fully justified by facts of Psychological Research. According to Iamblichus, the Rite "copies the order of the gods", a statement which can be taken to include, amidst conceivably wider measures, the fact that the Officers of the Rite personified the gods, even as the Masters of Masonic and other Lodges personate Solomon, Zerubbabel, Adonhiram, and in greater Mysteries of to-day take the part of Christian Rosycross, and so forth. The result on the Candidate now, as in earlier times, is in proportion to that which he brings with him into the Temple of Reception. We know something of what was brought by Plotinus, and of what he and Iamblichus carried away the records are also with us. The contrast hereto is Alcibiades. What should he carry away but that which he took within ? How should he be reborn by Rites, whatever their affirmed efficacy for those prepared already ? The worldling does not look "through magic casements" opening on "faerie lands". . . . It lies outside our subjects, but there is an article of marked significance for all whom it may concern on the post-war spirit of Germany, being one of a series entitled "On the Screen of Time". It appears in a class periodical and may be overlooked as such ; but it draws information from a JOURNAL D'ALSACE ET LORRAINE, reproduced in the COURRIER DES ETATS-UNIS. It could

be wished that the lessons enforced might be laid to heart while as yet the time is given.

THE ARYAN PATH has not come before us officially on any previous occasion, but we have seen some earlier issues. It is now in its second volume, and appears monthly, from headquarters at Bombay. There are articles in the current number on Philosophical Principles in History, on the Gita's Message for the West, on the Nature of the Lower Self, and on the Cultural Value of Fairy Stories. We are concerned, however, more especially with indicating the scope and claims of the periodical. It has been described in a leaflet as a non-political journal, "standing for that which is noble in East and West", alike in ancient as in modern times. But it is otherwise, and in particular a Theosophical foundation, aiming at the purification of the subject from those false accretions which have grown up around it in the course of the last fifty years. In this connection it affirms (1) that H.P.B. was "the first to promulgate Theosophy once again in this era"; (2) that her "pure doctrine" has been distorted by many so-called followers; and (3) that numerous people "who once called themselves Theosophists" have been disillusioned as regards the claims and clairvoyance of their leaders; but (4) that such claimants "now stand with their vagaries exposed and are caught out in their false prophecies". It would be superfluous to mention by name that section of the movement to which these criticisms refer so obviously. *Ex hypothesi*, at least, the PATH must be in sympathy therefore with the THEOSOPHICAL QUARTERLY of New York and with the "Back to Blavatsky" activities which are met with in another direction, while it seems in relations approaching identity with THEOSOPHY of Los Angeles. Both undertakings are connected with an Independent Theosophical Movement and both are issued by a "Theosophy Company". Moreover, the American periodical includes THE ARYAN PATH among the four magazines which it recognizes as Theosophical in the sense that it attaches to this term. . . . However this may be, the last THEOSOPHY is an issue of considerable interest. There are monthly notes which collect matters of moment from various quarters. We hear (1) of a Smithsonian expedition for the exploration of Alaskan Eskimo villages, which are said to have possessed a rare culture in the past; (2) of the Eskimo language as comprising a greater vocabulary than any so-called primitive tongue, except that of the Arapahoe Indians, "which no white man has ever succeeded in mastering"; (3) of ruins in the Cambodian jungle which suggest that their architects were "on a par with those who built Westminster Abbey"; and (4) of inscriptions on rocks of the Amazon valley which are held to revive the belief that America was discovered by the Phœnicians more than four thousand years ago. Besides these curious things of the outside world there are speculative papers which describe "the unity of all in Nature" as the fundamental "apophthegm" of Theosophy. It is testified also that Life is "one and

not many"; that there is a "fundamental identity" between all souls and the Universal Over-Soul; but that "the quest for oneness" is not completed in a day, nor indeed in years, and is the object of that pilgrimage through which we are passing in the present cycle of incarnation. Our concurrence at need is registered, so far as the doctrinal statements are thus expressed, but apart, as it happens, from the context, which leaves something to be desired on the score of philosophical validity and sometimes even of logic.

THE THEOSOPHIST of Hollywood, having completed its first volume, has undergone against all expectation, including its own, a drastic change, just as its next issue was preparing for press. It will be remembered that towards the close of 1929 Mrs. Besant decided on transferring the old periodical, founded fifty years previously by Colonel Olcott and H.P.B., from its place of publication in India to the New World in general and Hollywood of California in particular. It was to become "an international magazine", and presumably there were great hopes respecting extended influence and the further promotion of that cause to which it had been dedicated so long. The change may have been actuated by the fact that, owing to a certain Messianic revolt, the cause was in dire plight; its frills and furbelows of putative Liberal Catholicism, co-Masonry, and other decorations were being torn in tatters, episcopal mitres notwithstanding and notwithstanding the ribbons of the 33rd Degree. Mrs. Besant remained nominal editor, but the American undertaking was actually in the sole care of Mrs. Hotchener, who seems to have exercised anxious thought throughout. California, however, is a place of numerous causes, and occult claims are manifold. Moreover, Theosophy was represented already by an old-established periodical. It came about therefore, as some had foreseen, that "the international magazine" failed in a financial sense. Its suspension was threatened, when Mrs. Besant intervened, and her personal appeal "in other sectional magazines" brought gifts and subscriptions which tided over difficulties for the time being, or at least gave encouragement to go on. Preparations were made accordingly, when Mrs. Besant cabled her friend that THE THEOSOPHIST was taken back to Adyar and that her undertaking could be continued or not, as she liked, but only under another title. It has been rebaptized therefore and has become WORLD THEOSOPHY, of which a second issue has appeared and reveals that Mrs. Hotchener is still awaiting with patience some account of those reasons which have led to such a startling change. It is just to add that the new review has been permitted to retain the donations and subscriptions so far sent in; but having regard to costs of production in the States we should question whether it will be found possible to maintain an unofficial venture of eighty pages in largest octavo. We offer Mrs. Hotchener our best wishes, not apart from sympathy. . . . We have received meanwhile one issue of the Adyar-revived THEOSOPHIST, dated for the month of February and classified as Vol. LII, No. 5,

possibly linking up in this manner with the last which had appeared prior to the short-lived change. It contains an address delivered at Benares by Mrs. Besant on the Future of the Theosophical Society, the growth of which will depend, it is thought, on those members who "believe strongly in the existence of the Masters"—not, be it marked, on the authenticity of evidence concerning them. Mr. Krishnamurti has not been too helpful of late in that problematical direction. But putting this question aside and also speculations on the future—which looks clouded—we are rather glad on the whole that THE THEOSOPHIST has returned to its place of birth. We have not untender memories of its earlier years and of Olcott, its first editor.

ATLANTIS has entered on its fourth volume and continues to discuss many subjects which by no means appear to connect with the main adopted theme, though an editorial note may bring them round occasionally by a *tour de force*. It is dealing just now with the origin of symbols and with their power, as also with power symbolized. The hope expressed is that it will be enabled by such studies to recover the spiritual riches handed down by Atlantis. If it will not be to-day or to-morrow, perhaps in an age to come this kind of quest may end. Meanwhile the vanished continent is not forgotten, for a French astronomer is preparing a work dealing with Atlantean history and fixing the date of its disappearance at 7256 B.C. He contributes a sketch of his theory, appealing among other sources to the *Popul-Vuh*. . . . LE VOILE D'ISIS has done good service by its study of a Taoist text, based on a German translation. It is referred to the authorship of Lu-Yen and therefore to the eighth century. "The Secret of the Flower of Gold", as the work is called, appears to be concerned mainly, but not exclusively, with the first stages of a peculiar mystical contemplation, understood as a way of return to the Supreme Unity regarded as the Principle and Source of Being. There is another untranslated treatise ascribed to the same authority and dealing with the later stages, since the way of return, as presented, is not only long but must be travelled slowly because it is beset by dangers arising from the law of reaction. It is otherwise slow because—in a varied form of symbolism—the work is a mystery of growth. It is also a search after immortality, and in a commentary of the seventeenth or eighteenth century appended to the German version, and justified by the terms of the text, it is a quest for the Elixir of Life, thus connecting with the obscure but ever recurring subject of Chinese Alchemy. . . . L'ERE SPIRITUELLE has finished its examples from the Rosicrucian *Fama Fraternitatis* and is now discussing the so-called *Confessio* in summary form. It is not worth while to point out—except in a sentence—that the work of translation leaves something to be desired on the score of fidelity. . . . In recent issues of EUDIA M. Jollivet Castelot has left for a moment the field of metallic transmutation and offers to our notice a "positive study" of Magic.

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ELEMENTS OF ESOTERIC ASTROLOGY. By A. E. Thierens, Ph.D.,
London: Rider & Co., Paternoster House, E.C.4. Price 10s. 6d.

WE find a difficulty in reviewing this book. Pleasurable emotions are not aroused to the extent we would have wished. It is only fair to the author to say this as it will disclose at once the existence of a difference of outlook on the subject of astrology as between the author and reviewer, so that for the general student the fault-finding which we may find necessary would perhaps be best discounted somewhat. The fact is that Dr. Thierens obviously represents one extreme of astrological presentation and the writer the other.

The author evidently uses *The Secret Doctrine* as his "bible". This book is constantly referred to by numerous quotations, and the author advises those who have not read the book to study its "Proem" to get at the Cosmic basis of Astrology. This may be good advice, but not having read the book we are not in a position to judge. Some of the quotations given certainly lighten up some aspects of astrology; while others, in our opinion, only make "confusion worse confounded".

The book is devoted to what is called "Esoteric" Astrology. Why "esoteric astrology"? We do not want hidden astrology any more than we want hidden science or hidden philosophy. But Dr. Thierens is not all "esoteric". The chapter treating of "Zodiacal Characterology" is, in our opinion, excellent, in refreshing contrast with the first chapter on "The World of Noumena", of which we can make neither head nor tail.

"Zodiacal Characterology" is fairly free from philosophic imaginings, and is, on the whole, practical from beginning to end, and the Appendix IV in conjunction with it is readily suggestive and illuminating of dominant characteristics coming under (i) the planets in signs, and (ii) the signs as they express themselves in thirteen separate headings such as will, memory, intelligence, love, etc. Corresponding to the one marked "Motto in daily life" we find under Capricorn, "Make the most of it"; under Libra, "At peace with the world". Those given represent only a "Model Scheme" of Horoscopic Components, but they are helpful and true to nature.

The author throughout the book reveals a wide reading and thus presents the reader with much interesting instruction. Though Dr. Thierens is a Dutchman, the English style is natural and English books and ideas are widely referred to. In fact the author seems to take his chief inspiration—apart from Madame Blavatsky—from the English school of astrologers. For instance, the new ideas regarding "Symbolical Directions" which are associated with a group of English astrologers finds a place. Though our strictures may have been severe, we can, nevertheless, conscientiously say that the student will find much of value in the book, and it is for him to cull therefrom all the treasures of thought that he can find. The book is handsomely bound and is liberally illustrated.

P. J. HARWOOD.

HEAL THYSELF. An Explanation of the Real Cause and Cure of Disease. By Edward Bach, M.B., B.S., D.P.H. London: The C. W. Daniel Co., 46 Bernard St., W.C.1. Price 3s. 6d. net.

THIS thoughtful little book will appeal to all who have at heart the alleviation of "the ills that flesh is heir to". It is dedicated to "all who suffer or who are in distress".

The author expresses his humble hope that it will be a guide to those who suffer, to seek within themselves the real origin of their maladies so that they may assist themselves in their own healing. And he asserts: "The main reason for the failure of modern medical science is that it is dealing with results and not causes. For many centuries the real nature of disease has been masked by materialism, and thus disease itself has been given every opportunity of extending its ravages, since it has not been attacked at its origin".

Dr. Bach reminds us that "such men as Hippocrates, with his mighty ideals of healing, Paracelsus, with his certainty of the divinity in man, and Hahnemann, who realized that disease originated in a plane above the physical—all these knew much of the real nature and remedy of suffering".

Very carefully the author elaborates his theme throughout some seventy-one pages, in the course of which he lays down sundry excellent rules or suggestions for the maintenance of bodily health. He greatly deprecates the eating of flesh meat, as he considers it "gives rise to much physical poison in the body, secondly because it stimulates an abnormal and excessive appetite, and thirdly because it necessitates cruelty to the animal world".

I join with the author in the earnest hope that there will come a day when mankind will share these sentiments. He advocates also such wines and other beverages as are the product of nature's storehouse and not the result of distillation.

Dr. Bach concludes his book with the beautiful reminder to his readers that "we have the glorious example, the great standard of Perfection and the teachings of The Christ to guide us. He acts for us as Mediator between our personality and our Soul. His mission on earth was to teach us how to obtain harmony and communion with our higher Self, with our Father which is in Heaven, and thereby to obtain perfection in accordance with the Will of The Great Creator of All".

EDITH K. HARPER.

COLLECTED AND UNPUBLISHED POEMS. By Alfred Smythe. London: Cecil Palmer. Pp. 247. Price 7s. 6d. net.

THIS attractively got-up volume contains a large number of poems, lyrical, narrative and general, some of which are reprinted from various magazines. The author has a fluent pen, and it is not surprising that some of his verses have been set to music, for he has a good sense of rhythm—but it is a pity that he allows himself to use so many badly overworked adjectives and phrases. Too great facility can be a snare; the Muse needs discipline. Some of the shortest poems are the most successful—for instance, *Golden Deeds, A Wreath, Caprice* and *Sympathy*.

The book will no doubt give pleasure to many who will appreciate the sentiments and aspirations expressed in these often tuneful verses.

E. M. M.

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CLAIRVOYANCE AND THOUGHTOGRAPHY. By T. Fukurai, President of the Psychical Institute of Japan. London: Rider and Co. Crown 4to. 247 pp. (119 illustrations). Price 21s. net.

PSYCHIC science owes what progress it has made largely to men such as Dr. Fukurai: an investigator dowered with good sense and an inexhaustible fund of patience, undeterred alike by the bigoted attacks of sceptics or the emotional caprices of mediums, he resolutely pursues his purpose. The result is this notable contribution to the literature of psychical research.

Miss Chizuko Mifune, the first medium of whose psychic force Dr. Fukurai made a study, was superstitious, passionate and stubborn, cherishing permanent ill-feeling against or affection towards anyone according to first impressions. Of a hyper-sensitive nature, she often resented precautions taken against trickery during tests. Yet he obtained ample evidence as to her wonderful gift of clairvoyance. She was able to read the intricate letters of her own language (Japanese) when they were not only wrapped in tinfoil and opaque paper, but enclosed in a wooden box, which was further covered with paper and stamped with the author's seal. But she did not succeed, as did the next medium, Mrs. Ikuko Nagao, and subsequently others, with "Thoughtography", by which is meant the imprinting of an image upon an undeveloped photographic plate, or film, by concentration and mere exertion of the will.

"In the universe, there exists a power the character of which is quite different from that of physical power", is the important conclusion Mr. Fukurai reaches from his investigations. Otherwise how is it that a thought may be imprinted upon one plate or more in a pile *without affecting the remainder*? The problem is certainly not explainable by any known laws.

FRANK LIND.

THE DIARY OF A SPIRITUALIST. Together with COMMENTS ON THE HAPPENINGS THEREIN DESCRIBED. Written and Published for Private Circulation by John B. Reimer, Forest Hills, N.Y. Obtainable from the Author.

MR. REIMER explains how he became so deeply interested in Spiritualism, and remarks with regard to the sittings described in this book, that they "extended over a two-year period and were induced by reading accounts of the investigations of Dr. James H. Hyslop, the former Research Officer and Secretary of the American Society for Psychical Research. . . ." The sittings recorded in this volume are both interesting and convincing—*i.e.*, to the fair-minded reader; but, as Mr. Reimer aptly remarks, "Even if the Medium is stripped, medically examined, arms, legs, and neck lashed, ankles tied, and thus 'signed, sealed, and delivered' into a glass cabinet in sight of all the sitters, and the phenomena persist in recurring, there always remains in some professional minds the doubt that something might have been overlooked".

Thirty-five séances are given in detail, with the medium, William H. Lake. The phenomena are of a kind familiar to most careful researchers, and to spiritualists in general; but Mr. Reimer has a method of making the reader, as it were, a member of the small and intimately friendly circle, and thus of engaging interest in what so often is tedious when

put into cold print. His reflections and quotations are in themselves most attractive. For instance, William Makepeace Thackeray's reply to certain "don't believers" applies to the general run of "superior" intellects! "*It is all very well for you who have never seen spirit manifestations to talk as you do, but had you seen what I have witnessed, you would hold a different opinion.*"

The question of *fraud* is very carefully considered by the author, and he does not attempt to dispute the liability of this; but unfortunately, as we all know, fraud is present in many of life's activities; and because one medium may be a trickster, it does not follow that the honest medium is non-existent. Mr. Lake has satisfied the present investigator of his integrity. . . . "To those of us who want to know whether death is the finish of our life's hopes, struggles and endeavours, and are weak in our faith and in our acceptance of authority, a sensory and intellectual conviction of survival is more satisfying to our minds and hearts than the good-intentioned words of the Church. We do not *believe* that Christ rose from the dead—we *know* it."

I recommend this excellent, well-reasoned, and earnest work to all who are questing in search of comfort after earthly separation from dearly-loved fellow-travellers.

EDITH K. HARPER.

SONGS TO CELEBRATE THE SUN. By Malcolm Schloss. The North Node Bookshop, New York. Price \$2.50. Numbered edition, \$.50.

WE cannot, with certain American eulogizers, compare the writer of these verses to a second Blake, nor can we speak of the simplicity and crystalline clearness of his works.

We should not be so severe did not the writer conclusively prove by at least twelve really good poems what he can achieve when he remains true to himself and does not run along the lines laid down by another. For example the last four poems but one in the book, "Like a Silent Singing Tree", "Recognition", "The Great Stillness" and "Immanence" are true poems; so, too, is a little thing entitled "Pledge", another "To one Within a Tree", and yet two others, entitled "Centred" and "Grace".

But what are we to think of such stuff as the following, yclept, "Heart and Soul", which we quote in full:

My heart is a red, red rose
That blooms and blooms in the Spring;
Inside of it there grows
Everything—everything.

My soul is a white, white rose
Sing! Oh, sing! Oh, sing!
It grows in the red, red rose
Sing! Oh, sing! Oh, sing!

One feels that not in this country could one get away with such infantile attitudinizing.

Of the forty odd poems in this book a dozen are worth reading and re-reading, and for the sake of that dozen the reader may be sufficiently interested to purchase the book for himself.

ETHEL ARCHER.

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ANNUAL REPORT OF THE SMITHSONIAN INSTITUTION FOR THE YEAR
ENDING JUNE 30th, 1929. Washington, U.S.A. Price 6s.

THE history of the Smithsonian Institution is so well-known that it will not be necessary to touch upon it in this place. Following a most comprehensive report of the activities of the Institution, biological, astronomical, and otherwise, which runs to 154 pages, we come to the General Appendix. This latter consists of 24 papers written by world-wide celebrities, and range from such subjects as "Counting the Stars", "The Mystery of Life", "How Insects Fly", "Photosynthesis", and "Filtrable Viruses" to, "Ur of the Chaldees" and the "History of the Sewing-Machine". We must not forget to mention Simon Flexner's account of the work of Hideyo Noguchi, the great bacteriologist, who died in May, 1928, and whose rise to fame reads almost like a fable. There is also a very fine portrait of Noguchi.

The first paper by Sir James Jeans on the Physics of the Universe is exceptionally interesting, dealing as it does with radio-activity and all that it entails, including the probable construction and destruction of the Universe; as also, on the other hand, the continuous creation of matter. Sir James admits, when speaking of the Universe, "that the origin of the picture lies as much outside the picture as the artist is outside his canvas", and adds: "this brings us very near to those philosophical systems which regard the Universe as a thought in the mind of the Creator".

Readers of the OCCULT REVIEW will be specially interested in the article on Synthetic Perfumes by H. S. Redgrove, wherein he tells us of the chemical constituents, and the chemical processes involved in the making of perfumes, such as musk, rose, jasmine and violet.

In a short notice it is impossible even to touch on the many other fascinating topics discussed in the book. We can only advise those who are able to do so to purchase a copy for themselves. It will prove of far greater interest than the average novel, and, incidentally, it is one shilling and sixpence cheaper.

ETHEL ARCHER.

L'AURA HUMAINE. Par E. Caslant. Paris: Libraire Général des
Sciences Occultes. Chacornac Frères. 11 Quai Saint-Michel.

MONSIEUR CASLANT has, in this small brochure, condensed a large amount of very useful and interesting information in regard to those extensions of the personality of which not everyone is aware. The subject affords one of the most fascinating studies in the wide field of psychical investigation. To begin with, the author defines fully what is meant in this case by the Aura:

"L'Aura est l'aspect rayonnement émis par un être ou un objet, lorsqu'on l'observe dans ces états de sensibilité interne qu'on nomme *clairvoyance*."

He then takes in turn each auric colour, on three separate planes, and defines in a most charming way the connection between these rays and the notations of music. For example, the colour violet is associated with the vibration of the musical note "Do" and with that of the planet Jupiter. Blue is associated with the note "La" and with the Moon. Both these colours are of the highest and most beautiful meaning, but like most things there is a dark side possible. Highly-sensitive persons

are liable to much suffering and distress when brought into contact with undesirable auras, and the author gives some clear and wise instructions for dispelling adverse conditions. He refers, in his opening chapter, to several well-known authorities on auric colouring, and describes minutely some of the famous Kilner experiments. It is in another field that Monsieur Caslant has made his investigations, and drawn the conclusions so delightfully set forward in this little volume, of which an English translation would be a welcome addition to all libraries connected with psychical research. Concerning the highest evolution, by which alone the purely spiritual aura may be discerned, the author truly says, in conclusion :

"Il convient de rappeler qu'aucune faculté supérieure ne saurait s'obtenir sans avoir été méritée et sans avoir été acquise par un effort persévérant et désintéressé."

EDITH K. HARPER.

THE CREATIVE POWER OF THE MIND. By Christian D. Larson. London : L. N. Fowler & Co., 7, Imperial Arcade, Ludgate Circus, E.C.4.

THE matter of this little book is sound if stale, but the manner is deplorable. Few educated people could tackle it. The woolly style is quite unintelligible in places. Words are used without regard to meaning. Diffuseness is rampant and tautology is dotted about everywhere, like spots in the measles. Nouns are used as verbs, as "vision" for "visualize" and so on. The book would have gained had it been revised by an Englishman. It is scarcely possible for opinions—however good—to carry weight when couched in such sloppy language.

"It is imperative therefore that we purpose to make the most of life ; that we seek only the great pleasures . . ."

What exactly does this mean ? The theatre rather than the kinema ? *Petits chevaux* at Monte Carlo in preference to bridge at 2d. a 100 at home ? The reviewer wonders.

A few constructive ideas are scattered about like saplings in a forest of dead trees, but the whole would gain by condensation into half a dozen pages.

R. E. BRUCE.

PRACTICAL PSYCHOLOGY. By C. A. Dunlop. London : Fowler & Co. Price 2s.

THE principle of the art and science of living is "tuning in to the Infinite", and in this beautifully-written little book we are told how it can be done. Psychology teaches us that the conscious mind can control and direct the subconscious, and from this we can realize the immense power of thought. Constructive thought is specially helpful, and many excellent examples are given showing us how to affirm all that is best. We are reminded, however, that there are no royal roads to success—all has to be won by activity, and what man affirms he must carry out. The part of the book which deals with young children is particularly sensible, and all parents would be better for noting its suggestions. It is a book we can thoroughly recommend.

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THE MAGIC STORY. By Frederic van Rensselaer Dey. London : L. N. Fowler and Co., 7, Imperial Arcade, Ludgate Circus, E.C.4.

THIS quaintly-written and attractive story should find its way to many appreciative readers, especially in these present days of struggle and unemployment. A stirring tribute to both the book and its author is given by a clergyman from Cape Breton who wrote to Mr. Dey that he "would rather be the author of *The Magic Story* than to be the possessor of many millions", for "to be able to help mankind as this story helps is to be blessed indeed". The idea of our "two selves" is of course not new. But it has been for so long one of mankind's "stock notions" that it needs a fresh impetus to bring it home to the average person, more or less bored with the never-ending monotony of the "daily round". This impetus will certainly be found in the cheery pages of this practical little book, which should impart to most of its readers a balm-like influence most restful and most healing.

"Seek comrades among the industrious, for those who are idle will sap your energy from you", is one of the wisest of the author's maxims. We have all suffered from the friend who having an "hour to spare" spends it on ourselves.

I will not tell the story that led to certain wise decisions by which a very unfortunate man achieved success by his own efforts and his realization that : "there is a *plus* entity and a *minus* entity in every human body. Whichever one of these is favoured by the flesh becomes dominant ; then is the other inclined to abandon its habitation, temporarily or for all time". He learnt to "have no fear of any sort or shape, for fear is an adjunct of the *minus* entity".

In a Foreword by Haryet Holt Dey we learn that *The Magic Story* has run into many editions in America where more than a million copies have been printed since first it made its appearance in the *Success Magazine*.

EDITH K. HARPER.

THE RATIONALE OF REINCARNATION. By Lieut.-Colonel A. E. Powell. Published by The Theosophical Society in England, 45 Lancaster Gate. 80 pp. Price 1s.

"HAVE we lived before ?" To this question Lieut.-Colonel Powell returns the surprising answer that "*no man, woman or child now living has ever lived before, nor, for that matter, will ever live again*" !—surprising because for him, notwithstanding, reincarnation is a fact in human existence. The paradox, he explains, is apparent only. While the "ego", the elusive entity behind the "person", continues to exist, the latter cannot do so ; the successive personalities, following each other as upon the same tree the leaves of one year replace the leaves of other years, appear once—and but once. Why should we set, then, against the theory of reincarnation the fact that so few can remember aught of their past lives ?

Keeping to the author's analogy, we may carry it a step farther. The tree is unaware of the rings in its trunk that register the cycles of its growth ; yet do these concentric markings, hidden within the bole and encompassed by a new bark, record the stages of its development. Similarly, what cause is there for astonishment that the average man knows nothing of his past lives ? Most of us recollect very little of our early childhood ; we should, indeed, be hard put to it were we challenged to recall at any time all that

took place with us during a certain hour of the previous day. Still, the lower consciousness must be contained in the higher. It is at the start of a life, one has good reason to suppose, that should most frequently emerge some overlapping memory of the last earthly embodiment. Providence has, however, so ordered it, obviously with wise purpose, that the child shall live normally more in the present than the past.

Although Lieut-Colonel Powell himself believes in reincarnation, he presents the pros and cons with judicial impartiality ; in his wish to avoid "even the suspicion of special pleading or *ex parte* presentation of the case" he is signally successful.

FRANK LIND.

LE SYMBOLISME DE L'UNIVERS. By L. Hoyack. Paris: Bibliothèque Chacornac, 11 Quai Saint-Michel.

MR. HOYACK tells us in the introduction that "the end of this book is to interpret mystically and symbolically the world in which we live, and to interpret it in such a fashion that it becomes visible evidence of interior truth.

"Interior experience is not sufficient but it will be complete if this intimate experience is reflected in outward manifestation".

Symbolism is the art or science of viewing one thing in terms of everything else, and those who appreciate symbolism will find much to please them in the first of the three parts into which the book is divided.

Starting off with the various examples of the three stages, such as animal, vegetable, mineral, or nebulae, fixed stars and planets, the author adopts the familiar concept of the Macrocosm and the Microcosm, and catalogues an immense number of correspondences between man and his parts and the Universe in all its manifestations. In one part he likens the solar system to a flower ; the sun and the moon being as the stamen and pistil of this gigantic bloom, and the earth a fruit—the apple which hangs heavily from the tree of Life. He affirms in conclusion that "he who realizes these correspondences no longer lives in a senseless maze but in a world of inevitable symbolism of which he knows the meaning".

Part two deals chiefly with the pairs of opposites and with certain fundamental paradoxical truths concerning them, and part three deals with the qualities which create beauty and so forth. In Chapter VI of this part we are told "Creation ends in man. Cosmogony is in effect anthropogony, and Jaworski was right when he called the periods of geological evolution an embryonic development which reaches its apotheosis in the birth of man".

In conclusion we are told that "Earth is the Eye of God in which the Universe reflects itself . . . those humans who have found the supreme reality in their own depths have realized that their I is only an appearance. The One Existence becomes the I of those who have found the Truth". Mystics of all ages have discovered this.

One may not agree with the author in every respect, but his speculations are never without interest, and the book is certainly well worth reading.

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