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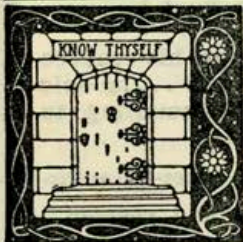
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## EDITORIAL

ALTHOUGH, presumably, merely a stunt to secure publicity; the ostensible object of Mr. Harry Price, the Director of the National Laboratory for Psychical Research, in staging a reconstruction of the Brocken ceremony, is to "emphasize the absolute futility of black magic under twentieth-century conditions, and thus shame its remaining devotees". From the point of view of the occultist, the regrettable fact of the matter is that a distinct danger exists lest in the mind of the masses who read the Press reports, the vagaries of mediæval witchcraft may be regarded as synonymous with true occultism. Apart from anything else, the article by Dion Fortune, the first instalment of which appears in the pages of the present issue of this magazine, will sufficiently demonstrate how inconclusive must be any results achieved under such conditions as are likely to obtain on the occasion of the projected experiment, with the anticipated presence of "thousands of spectators" to witness the fun.

Students of occult and theosophical literature, however, are well aware that ceremonial magic, no matter of how "white" a



character, is not identical with occultism in its highest sense. True occultism, briefly, is the science of spirituality. The authority for such a lofty conception of the subject is no less than Mme. Blavatsky, to whom any reader who is sufficiently interested is referred. Excellent reprints of her essay on the subject are now available in several editions for a nominal sum.

In claiming that it is the science of spirituality, the implication is involved that occultism is concerned with religion. But spirituality is not synonymous with piety, even though the two may sometimes be found together. Occultism is concerned with religion, *per se*, only in so far as it furthers the practical purpose of raising the consciousness to spiritual levels. Occultism has no concern with creeds, either religious or theosophical. It is concerned with one thing only : the attainment of spirituality.

#### SPIRITUALITY MEANS POWER

Far more is involved in this simple statement than may be apparent at a casual glance. If spirituality is not synonymous with piety, neither is it, on the other hand, identical with mere absence of personality, mere spinelessness. With true spirituality is associated the presence, not the absence, of power. Spirituality means life in greater abundance, not less. There is a risk, at this point, lest it may be hastily inferred that increase of life must mean increase of physical vitality ; but this is by no means necessarily the case. The fire of the Spirit may sometimes be seen burning brilliantly even in the fragile form of a bedridden invalid whose life literally "hangs by a thread".

It is by no means easy to convey to minds unaccustomed to meditation on the subject, in what really consists true spirituality. In one sense, certainly, it implies absence of personality. But "Nature abhors a vacuum", and rather than suppression there is an expansion of the nature. The petty concerns of the smaller man pass by the man of broader and more charitable view. In other words, the qualities of the personality have been sublimated and replaced by the finer characteristics of the individuality. The man becomes more, not less, of a man through the absence of personality. Absence of personality implies absence of the petty, absence of the mean and narrowly selfish. The personality, indeed, is swallowed up in something bigger and nobler.

Yet this is only the first step in the direction of spirituality.



The man may be too big for the narrow confines of the personal self ; but may yet have so far been unsuccessful in the further achievement of transcending the limitations of the individuality. This is the task with which the practical, as contrasted with the academic, student of occultism is faced. The mere fact that he has become aware that the further step lies before him is a sign that he is even now preparing to take it. It is a sign that the intuition is becoming awakened. It is an indication that a consciousness of something higher than even the abstract intellect is beginning to make itself manifest within him.

The individuality is at once the most powerful and the most subtle of obstacles to the attainment of spiritual consciousness. It may become the seat of a selfishness, an egotism more profound than anything of the kind associated with the personality. It is to the transcending of these apparently impassable limitations that the efforts of the aspirant and the exhortations of the teacher are mainly directed. Take any authentic manual of occultism, such as *Light on the Path*, or *Voice of the Silence*—take any authentic guide to the mystical life, such as the classic *Cloud of Unknowing*—and it will be found to be concerned not with intellectual discussion of points of doctrine so much as with practical considerations in regard to the efficient direction of effort towards the achievement of a definite object. In either case the object is the same : the attainment of the wider spiritual consciousness, beyond the limitations even of the individuality. And, such is the magnitude of the task, "living the life" for the time being absorbs the whole of the available energy. For it means putting abstract principles into daily and hourly practice. Not one situation in the daily life but has its spiritual significance ; not one incident but has its meaning ; not one task but has its spiritual opportunity. The man is beating his way upwards to the glorious life where the sense of separateness is left behind once and for all. Self confronts him at every turn ; at every turn he endeavours to rise above it. He would break away and plunge into the waters of true living, where the barriers of self are not. Intellectual discussion of points of doctrine are not for him. He is working for his fellows in a more direct and efficient manner than is possible in any other way. In striving to set himself free ; in striving to be born into the spiritual world, he is striving to come in closer touch with, rather than to get away from, his fellow men. He is not trying to separate himself from others because he is content to leave them to their intellectual discussions. From the point of view of the spiritual



life, intellectual discussions get one nowhere. They are a hindrance rather than a help. The seeker after realization of true Brotherhood has no time for them. They may safely be left to the theosophical or theological pundits, as the case may be.

#### DRIFTING TOWARDS THE ROCKS

The theosophical movement is in danger of foundering on the rock of intellectualism. Theosophy is essentially spiritual: not merely intellectual. The Masters may never be found by the unaided intellect, and Their servants are not necessarily numbered amongst the more conspicuously clever members of the race. The salt of the occult, mystical, and theosophical movement (for spiritually they are one), are those who find their inspiration in daily, hourly, at every moment, endeavouring to tread in the footsteps of those who have gone along a similar path before them, and left behind them hints as to the direction in which their efforts may best be directed with a view to reaching and passing through the Gates of Gold.

It should be borne constantly in mind that there is no true spirituality until the limitations of self have been transcended—until the very individuality has been brought into subjection to the Divine. Not until he “recognizes this individuality as not himself, but that thing which he has with pain created for his own use, and by means of which he purposes . . . to reach to the life *beyond individuality*” is it possible to begin living the truly spiritual life.

#### THE SPIRITUAL FACULTY OF INTUITION

To grasp what spirituality means before the intuition, the eye of the Spirit, is opened, is well nigh impossible: as well endeavour to explain the beauties of music to the deaf; or the marvel of colour to the blind. Fortunately, however, spiritual insight is not the sole prerogative of the intellectually brilliant. There are many within the ranks of theosophical, occult, and kindred societies, for whom “the higher life” is its own justification—loyal and ardent souls who find their joy in “living the life” for its own sake. These are they in whom the spiritual senses are burgeoning forth. These are they for whom the term Brotherhood begins to take on a real meaning. For these the hints conveyed by the occult and mystical manuals, prepared avowedly “for the few”, are a never-failing incentive and inspiration to



sustained effort. These are they whom the beauty of the Divine stirs to keener and yet keener ecstasy. These find their happiness and satisfaction not in argument and disputation, so much as in "growing as the flower grows", their strength drawn forth, not by desire for personal power, but by the irresistible beauty of the Eternal. These are they who from time to time taste the waters of true living; who catch faint harmonies from "the song of life", who thrill with ecstasy at the living touch on unexpected occasions of unseen Spiritual forces. And yet, to the blind, their concern for the things of the inner life appears to be as nothing other than selfishness. They seem to be dreamers, visionaries, self-absorbed—but only while the struggle lasts, only while the throes of spiritual birth are being undergone. Once they are touched by the Divine fire they return to the world of men changed utterly. Indeed, they often speak thenceforth a different language, and are seldom understood.

#### GREATER SPIRITUAL ACTIVITY REQUIRED

Since, as above stated, the primary aim of the Theosophical Movement is of a spiritual nature, it follows that in so far as the spiritual aspect of the work fails of adequate expression, it falls short of the achievement of its own avowed purpose. It suffers, as a matter of fact, in common with the rest of the world, from the consequences of divorcement from the spiritual centre of life. At the present critical juncture of world affairs, failure of the existing channels for spiritual power is a lamentable handicap. The present strained relations between the various theosophical sections is, so far as may be humanly gauged, merely temporary. But just now mutual mistrust is all too apparent, and, except for the promising measure of success attending the initial efforts of the initiators of the Fraternization Movement, represents a highly regrettable state of affairs.

In the present crisis, what appears to be required among the followers of the several existing movements with a definitely spiritual objective—such as the various theosophical, occult, and mystical organizations—is a clearer conception of the difference between, and relative values of, intellectual and spiritual activity. It is spiritual activity beyond all else which is needed at the present time. The intellectual activities which serve to keep separate and apart the various "Theosophical Churches", for example, contribute nothing of lasting value to the spiritual



welfare of mankind at the present time. It is perhaps futile to expect those whose mental characteristics preclude any possibility of penetrating the veil of intellectual separateness, to take part in an essentially spiritual, as distinct from an intellectual effort, to co-operate in the service of those hidden Spiritual Powers to whom the guidance of unawakened humanity is entrusted. To the keen intellects of the day may safely be left the arduous task of classifying, tabulating, analysing, and checking the researches of the various explorers, psychic and physical, into the nature of the "planes" and the scheme of cosmic evolution through the ages.

For others, however—and they are not so few—who are convinced that something more than intellectual achievement is needed at the present time; for those who would give their all for the privilege of helping to bring their brothers to the Fountain of Living Waters, where alone their thirst may be quenched, it is a matter of urgency that they co-operate on the physical plane for the double purpose of strengthening their own position and economizing their spiritual forces. Union is strength both in the reception and radiation of power.

In order to avoid vague generalities, one may say that the times seem to call urgently for the linking and binding together by community of interest and aim those members of the various occult, theosophical, and mystical organizations for whom the spiritual aspect of the work stands supreme. Interest for these would centre in the endeavour, by meditation, contemplation, or the practice of some of the higher forms of yoga, to establish rapport with the spiritual planes, and to draw therefrom strength and inspiration wherewith to leaven the dormant mass of humanity around them. Their common aim would be to render spiritual service, "without distinction of race, sex, caste or creed", wherever opportunity offered. Although such work is going on unceasingly on the inner planes by such disunited cells, it would seem that mutual recognition and contact on the physical plane might result in the formation of a powerful battery of spiritual force available for use by the Great Ones, whose thankless task it is to guide the erratic footsteps of the "orphan" humanity over whom They are ever watching.

#### A "SPIRITUAL LEAGUE" PROPOSED

A comprehensive Spiritual League, as loosely organized as possible, consistent with active existence, would appear to be



indicated as a possible form for the working of such a spiritual instrument. The single article of faith—if, as would be the case in many instances, an unshakeable intuition may be so called—which would be required, would be the belief in the spiritual brotherhood of humanity—"the fatherhood of God and the brotherhood of man", to frame the conception more conventionally. None need feel themselves debarred who set the spiritual aspect of their work above the intellectual or physical. Only those might be considered as ineligible who found it impossible to conceive that spiritual power could possibly flow into any chalice shaped differently from their own. The Christian mystic would be expected to concede to the Buddhist monk or Hindu yogi similar potentialities to those which he finds existing within himself. To the occultist or theosophist this would be likely to present little difficulty; and it is perhaps natural to look for the lead to be taken from among the ranks of the various theosophical organizations.

As a tentative measure, it would surely be both useful and mutually encouraging for those members of the several theosophical societies who find in *Voice of the Silence* or *Light on the Path* the chief source of their inspiration. The first step would appear to be to put such kindred spirits in touch with one another, either by correspondence or personal contact. Those who have worked for any lengthy period along specific lines—e.g. those of *Light on the Path*—are likely to have formed definite inner contacts, and would be likely to derive more special benefit through meeting or corresponding with other students who find their lines of least spiritual resistance running in a similar direction. It is therefore hoped and believed that by the simple process of drawing together like-minded students of the spiritual side of theosophy or occultism as the case may be, it may become possible to find much mutual help and encouragement. Students of *Voice of the Silence* would be invited to exchange ideas with fellow students of the same manual of the inner life. Students of *Light on the Path* would be invited to compare notes and exchange views and experiences with other students of this occult manual. Students of Patanjali could be put in touch with other followers of this ancient system of yoga. The more mystical, it is hoped, would be able to get in touch with others working along similar lines to themselves.

The main object would be to weld more firmly together the scattered spiritual units, whether attached or not to any organiza-



tion. The end in view would be neither more nor less than closer co-operation for a spiritual purpose. Naturally, the main interest would centre round the inner life and its manifold problems. Academic discussions of purely theoretical or doctrinal interest would rank as of secondary importance.

The above is outlined merely as a tentative suggestion, and readers who are sufficiently interested are invited to communicate with the Editor of this magazine, giving their views and suggestions, which would be cordially welcomed. As stated above, any organization which might arise out of this project would be as loosely knit as possible. At the moment, the idea is merely put forward as a subject for mutual discussion, out of which some workable scheme may perhaps be evolved. It may, in a sense, be regarded as an aspect of the Fraternization movement, except that the latter is specifically concerned with Theosophical organizations. A spiritual league by its very nature would aim at being as inclusive as possible, and sympathetic not only towards this, but to every effort recognizable as of spiritual significance.

THE EDITOR.

## IDEALS

By CHRISTMAS HUMPHREYS

Into the endless spaces of the night,  
 Uplifted with a self-consuming fire,  
 The rocket starward leaps and, in its flight,  
 Symbols the violence of my desire.  
 I weary of the clay-besotted world :  
 I scorn the misery miscalled delight.  
 With naked will tempestuously hurled  
 To Heaven, I fiercely mount the proudest height.  
 And on the ramparts of the dawn unfurled  
 Fling wide the banner of a nobler plan,  
 With Truth and Love and Purity empearled,  
 The deathless grandeur of the soul of Man. . . .  
 'Tis folly, for no vision comes to birth  
 Save where the rocket redescends—on earth.



## ESOTERIC RELIGION

By J. COURTENAY JAMES, M.A., B.D., Ph.D.

"Every sphere of being tends towards a loftier sphere, of which, even now, it has revelations and antecedent impressions." *Frédéric Amiel.*

ALL schools of thought are more and more confessing faith in some form of Monism. The manifold activities of life may be summed up in the two terms, science and religion. The former concerns itself primarily with physical phenomena, and the latter with esoteric experiences. Both science and religion are, in a sense, inevitably brought face to face with the same Reality—the Ultimate of Being. Ultimate Reality has been differently conceived. Spinoza postulated a single basic substance of which matter and mind, held in equipoise, are the two expressions. The monist theories of Haeckel result in essential materialism. Hegel, on the other hand, identifies reality with rationalism and so produces an idealistic monism. The monism to which modern thought is driven is *pneumaistic*. The One Reality is expressed in two ways. Science is intimating mathematical thought, and religion is recognizing purposive thought. The former is intellectual monism, and the latter is spiritual monism. The monism of both is identical in substance, but is approached along a different line, and is interpreted in a different way by each. So long as science and religion doggedly pursue their past and present methods of jealous exclusiveness, neither will clearly realize the Ultimate Reality.

Mechanistic science cannot produce a full man, nor can dogmatic religion. The creation of a full man does not depend upon exact scientific knowledge, nor upon orthodox creeds. The product of a complete man in any age involves the appropriation of the best knowledge of that age, combined with the clearest revelation which comes to the spiritually initiated. What is called civilization to-day is not creating fully illumined souls, because science is too much imprisoned in the physical and religion is too fettered with dogma. To effect the true salvation of man there must be a tremendous ecdysis—science must shed its material encasement, and religion must emerge from its chrysalis state, the cocoon of theological limitations. To accomplish this science may continue its researches, but must broaden its domain of investigation, and religion may guard the grounds of its faith, but must discover and realize the source, the spirit and significance of those grounds.



Behind all thinking there is a sort of mysticism, a region in which thought has no physical basis. Mysticism and the Mystery Religions are in many ways associated and inseparable. It is not enough to say that religion originates in mysticism, it is just as true to say that human beings rise to their highest through mysticism, which has passed through different phases, original and cultivated. The cruder form of mysticism distinguished between a present and a future, a mundane and a super-mundane life. Entrance into the higher experience was by a magical rite, represented in primitive religions by strange orgies and weird incantations, and in later religions by sacraments and hierarchical genuflections. Christianity in its semi-pagan expression is scarcely to be distinguished from this primitive type of magical art. The devotee becomes one with his God by partaking of His being, that is, by feeding on His vital elements. Hence wafers and wine under some *hocus pocus*, uttered by a sacerdotal conjurer, become flesh and blood, and the participants, by a sort of sanctified cannibalism, become one with their God. This, of course, is not true of the higher forms of Christianity, in which sacramental elements are only symbols, and might be excluded without any serious loss to essential spiritual experience.

The supreme form of mysticism is intellectual, its basis is thought, not ceremony. In this form distinction is made not merely between the present and the future, but between the unreal and the real. Material phenomena are media through which the spiritual and eternal are revealed. All things are summarized and unified in God, and by undistracted contemplation the soul escapes the world of fluctuations, and rests in the calm of changeless being. This is the mysticism of universalism, and is illustrated in the super-earthly aspirations of Brahm, Buddha, and later in Spinoza. This can hardly be said of Luther or Paul, whose mysticism was not direct *in God*, but indirect *in Christ*. The spiritual life of the great saints of Christendom has been restricted, and to this extent stultified, by the attempt to express themselves through the ritual of the Church. In different ages, and among different people, mysticism has taken on variant forms—abstract, stoic, imaginative, enthusiastic. But under all forms it strives to attain union with God, and only in union with the Ultimate Reality can man rise to the full capacity and consummation of his being.

Probably the two aspects of religion—the aspiration of the soul after God, and the inspiration of the soul by God—cannot



be kept clearly apart. There is the "anode", the ascending of the human spirit to God, and the "cathode", the descending of the Divine spirit to man. Both phases are included in the whole content of religion, but the former, the "anode", functions mainly through the Church. Since we find it difficult to contemplate the abstract and worship the invisible, symbols and rites may aid concentration of thought and focus meditation. But these material adjuncts, while they may contribute to the *bene esse* of worship, are not of the *esse* of religion, and salvation would be equally valid without them. We cannot change the climate of a province and the number of its sunlit days by the introduction of elaborate machinery, or by the most perfect organization. Nor can we change the purpose of God or the effusion of His spirit by the institution of spectacular rites, and the litany of ecclesiastical dragomen. It would be well if more frequently we put "silencers" on the wheels of our "meritorious" and "auricular" machinery, and imitated the mysticism of the old Hebrew Psalmist: "I will hear what God, the Lord, will speak."

The mystery religions of Egypt, India, and Greece represented a loftier mysticism than the primitive cults of mere magical rites and weird ordeals. But they did not express a spiritual idealism so rapt and intense as that taught by Krishna and the worship of Vishnu, known generally as Brahmanism. The cults of Osiris, Mithras, Attis and the Hellenistic mysteries, form a sort of link between the cruder and the more sublimated types of mysticism. Osiris, the lord of light, was the centre of a great religious cult, whose worship spread to Greece and Rome, and was perpetuated in the festivals of Dionysia. Mithras was the most important of the Persian deities, and around his name grew up a mighty and widespread religion. The Mithraic cult involved a complex system of mystical initiation. Of all the mysteries those of Eleusinia were the most celebrated. They were reckoned by the ancients to be the oldest and holiest of all mystery cults, established by Demeter (Mother Earth) herself when searching for her daughter Proserpine. She instructed the Eleusinians in those mysteries by which henceforth she wished to be honoured. These ancient mystery cults have spread their influence to all later world religions.

When we consider the conditions and atmosphere of those early times, it seems impossible that Christianity could arise and spread without incorporating something from the mystery religions. Paul's mysticism was undoubtedly influenced by



Hellenistic cults. Perhaps the most obvious, though not the generally recognized, affinity with the mystery religions is evident in the Pauline conception of union with the dead and risen Christ, and the sacraments which mediate and intensify this union. It must, however, be observed that it was the *form* of the Pauline redemption doctrine, rather than the *content*, that was affected by the Greek mystery religions. Paul seems to have been temperamentally a mystic, and this made the invasion of Hellenism into his soteriology comparatively easy. The Christian doctrine of "the mystical union with Christ" easily lends itself to Hellenistic expression. There is, however, something in Paulinism which is not found in Hellenism. There is a directness, an immediacy of approach to union with the invisible in the Pauline doctrine which is absent from the Greek cults. While the Pauline logic and philosophical forms may repel, yet the conception appeals to, and finds a ready response in, the contemplative soul.

It may seem remarkable that the Pauline conception of redemption did not emphasize the initiation expressed in rebirth. This idea is prominent in the Oriental and Mithraic mystery religions. Paul uses another symbol. Instead of rebirth into the life of God, he speaks of resurrection with Christ. This rising with Christ introduces the soul to communion with God. The doctrine of being "begotten" is characteristic of the Johannine writings. This conception is thoroughly in line with the Hellenistic mystery religions, and is revived in the Hermetic literature. The Pauline doctrine of a "new creature" (creation) is not the same as rebirth. Even the phrase "bath of rebirth" refers to Baptism, which is a being buried and rising with Christ. It may be said that after Paul's time the doctrine of rebirth became the central fact in the process of mystical communion with God. At first the Christian apologists accommodated their religious *format* to the cults familiar to the Græco-Roman world. Later theological advocates found it difficult to disentangle Christianity from Orient-Hellenistic philosophy.

How far the supreme Mystic and Founder of Christianity was influenced by the occult religions of the ancient world is difficult to discover. That He was influenced by the secret cults within Judaism is quite evident. The sect of the Essenes (Syriac: *Asaya* = physician) perpetuated the prophetic esoterism, which was the inner life and spirit of Israel from the days of Samuel. The founders of the ascetic orders tried to escape the bondage of



material things, in order to concentrate the soul upon invisible realities. The Therapeutæ are reputed to have held views and given themselves to practices similar to those of the Essenes. To them, with the Essenes, may be traced in large measure the origin of monasticism in the Christian Church. Asceticism, however, as an institution became formal and clogged with pedantic rules, and so failed to produce many saints. Jesus did not found an Order of Ascetics. Men were to pursue their ordinary callings, but they were taught to cultivate their souls in secret meditation and communion with God. It is noteworthy that Jesus did not mention the Essenes, nor condemn their practices in any covert way. But from His own teaching it is pretty evident that He was instructed in the mysteries of this sect, and incorporated some of their doctrines in His Gospel. Phases of the Essene cult were heightened and propounded with a new meaning. In emphasizing the indebtedness of the Founder of Christianity to the Essenes, it is not for a moment to be supposed that the whole impact of Christ upon human thought and world history can be explained in this way. But He did, like the great Initiates, show the way to God without theological creeds or ecclesiastical rites.

In other ways Jesus was influenced by the secret schools and interpretations of the Jews. The beginning of this hidden science is found in Genesis, the Book of Origins, the first key to the mysteries. The esoterism of the Hebrew tribes was borrowed in part from the Egyptian and Chaldean mystery religions. A secret cult runs through all Jewish history down to the Christian era, and later. Thus mysticism or occult science impinged upon Christian origins from two sides—from the Hellenistic mystery religions on the one hand, and from the Jewish "cabbala" on the other. Some traces of Egyptian and Chaldean esoterism came along on both sides. Many phases of Hebrew visions and eschatological conceptions found expression in the pre-Christian apocalyptic literature. With some of this literature Jesus was well acquainted; for example, with the Enoch Books. The key of occultism is required to unlock the meaning of some of the mystic utterances of Jesus of Galilee.

The foregoing statement may be a little further emphasized. Jesus practised esoteric methods in training His chosen disciples. The parabolic form of teaching was adopted for the general public, but the inner significance, the depth of spiritual truth, was revealed secretly to the disciples: "Unto you is given the mystery of the Kingdom of God, but unto them that are without all things



are done in parables". Greek authorities tell us that the Egyptian priests had three methods of expressing their thoughts. The first was simple and direct, the second figurative or symbolical, the third hieroglyphic or esoteric. All through the history of the Jews a sacred meaning was attached to the Scriptures. This hidden "Gemara" was held by the seers and men of the sacred colleges, who handed down fragments of their occult interpretations in the form of oral traditions. Later this tradition was largely embodied in the Talmud. The Essenes were among the chief guardians of this esoteric tradition at the beginning of the Christian era. From this sect, as before stated, Jesus learned the contemplative way to the Father. Thereafter He taught His followers to live by the same method: "When thou prayest enter into thine inner chamber, and having shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall recompense thee".

The purest psychological knowledge is not dependent upon physical discovery. If we knew the exact number of stars in space, if we knew the constituent elements in every satellite, if we knew the stature and intellectual capacity of the inhabitants of all worlds, we should not thereby more easily discover the origin, cause, and final purpose of being. There are heights and depths utterly unfathomable by the human mind. The secret of existence comes in another way. "The light that never was on sea or land" gleams through a psychological enlightenment, the intuitive response to a Divine revelation. This would be more evident in the Christian community if the Church exhibited Paul's spiritual esoterism, and did not allow it to be obscured by his didactic theology. Read the striking passage in the Letter to the Corinthians, in which Paul eliminates science and philosophy in the attainment of the highest human and Divine ends (I Cor. i., 26-31).

If the Christian religion is to save itself from ostracism and final extinction, it must return to that contemplative attitude which produced the great sages and the mighty saints of all ages. Probably one great Initiate, one transcendent Saint, makes a bigger contribution to the evolution of human perfection than ten thousand titular Christians. Religion has an outer expression, that is, history, and an inner experience, that is, ecstasy. The former is elaborated through organization, the latter comes through illumination. Just as within Judaism there is a mystic interpretation, just as within Brahmanism there are the Vedas,



just as within the Hellenistic mystery religions there is Doric theosophy and Orphic wisdom, so it would be well if within the Christian system there was a sort of sacred "cabbala", an esoteric interpretation of the words of the Great Master. Such a Christian occultism might be greatly aided by the clues supplied by the rapturous utterances and experiences in the Fourth Gospel.

The basic truth behind and through all great religious movements is the esoteric illumination, which is independent of, but may be revealed through, different cults. Highly endowed souls perceive the most elevated truth by inner or spiritual contemplation, apart from formal reasoning. This superior illumination is possible to the lowliest in science as well as to the highest in philosophy. In proof, reference may be made to Catherine de Sienne and to Swedenborg, entirely unlike in intellectual environment, yet similar in psychical perception. There is an innate spiritual enlightenment, which is not in bondage to the physical senses. In the sphere of esoteric knowledge Jesus of Galilee was the supreme, and it may be the final, example.

There is a spiritual science which, if realized and practised, would solve the problems of theology, reconcile the conflicts of religion, and elevate the soul into the highest realm of knowledge. The spirit in man gives life and form to the body. The material body is as the husk to the corn, and serves a similar function to the spiritual body. Spirit cannot be created, but forms capable of receiving and expressing spirit are possible and necessary. While the body is sustained by the indwelling spirit, the spirit itself is illumined by a constant influx from God Himself. Yet this spiritual enlightenment is the result of cultivation. As the soul gazes through contemplation it sees further and further into the mystery of being, the meaning of terrestrial existence, and the purpose of the Divine. Instead, therefore, of increasing form and multiplying rites, we need to simplify the method of approach, and allow the soul free, direct and unfettered access to the Source of life and wisdom.



## BACK TO BROTHERHOOD

By G. de PURUCKER, M.A., D.Litt.

*(The views and sentiments expressed in the following communication—embodied originally in a personal letter to the Editor of the OCCULT REVIEW—are such as to merit the earnest consideration of every sincere Theosophist and occultist. Dr. de Purucker having kindly consented to their publication, no apology is deemed necessary for their inclusion in these pages.—ED.)*

IN this remarkable period of transition, which is affecting the entire world, both psychically and physically, and, therefore, the Theosophical Movement as well, there is need for writers with vision and a steady head who will serve as guides for Theosophists who have neither the opportunity nor, perhaps, the ability to express themselves vocally. The Theosophical Movement to-day is reaping the karmic consequences of past errors, and, alas, in many cases of mistaken views. But this very fact makes it incumbent upon all those possessed of some Theosophical influence, however small, to aid in guiding our common ship towards the spiritual North Pole towards which in the beginning its course was set by the Masters of Wisdom and Compassion and Peace.

For years past the signs have been plain to all who had the vision to see them that the Theosophical Movement as a whole was drifting on to the same rocks of catastrophe that have spelled disaster to more than one spiritual movement in the past. The Fraternalization-Movement which was dealt with so well and lucidly in the Editorial of the May issue of the OCCULT REVIEW, is a sincere effort to call together individuals of the various Theosophical Societies which compose the modern Theosophical Movement into a common work for brotherhood, and, indeed, mutual safety.

The signs are not few that the Theosophical Movement, as hinted above, is to-day approaching the stage of breaking up into various cliques, or, indeed, actual sects or churches, separated as yet, fortunately, by merely intangible but still very powerful barriers of suspicion, mistrust, doubt, and, alas, in some cases, actual dislike, verging even into conscious or unconscious hatred of a kind. All this is entirely wrong, and it behoves us all to take cognizance of what is occurring in our midst and around us, and to attempt to check the disintegrating influences which, to our



shame, be it said, have obtained currency in many parts of the Theosophical Movement as a whole.

It is shameful that Theosophists who teach brotherhood and who preach it so glibly, should fail to practise it among themselves; and in the instances where this occurs should shelter behind plausible excuses of doctrinal texts, and should support themselves by random passages drawn from Theosophical text-books, much in the same manner as the Christian sects in the past have disgraced themselves by adhering to what were supposed to be points of rigid doctrine.

It is not bibliolatry based on our Theosophical text-books which marks the genuine Theosophist. It is not shutting ourselves within the narrow and restricted bounds of egoistic and self-sufficient organizations which will prove those doing so to be genuine Theosophists, nor are they true to the teachings of the Masters and of their Messenger H. P. Blavatsky, who preach and teach Theosophy, but refuse to practise it. "Theosophist is who Theosophy does", once wrote H. P. Blavatsky, and wiser words were never written. Mere brain-mind acquaintance with Theosophic text-books does not prove the genuine Theosophist. The genuine Theosophist is he who has love for mankind in his heart, combined with a deep knowledge of the Theosophical teachings, and who carries these teachings into actual practice in his daily affairs. It is brotherhood: first, last, and all the time, that should be the guiding principle in life, not only of each Theosophist's own life, but of the policy guiding any Theosophical organization; and anyone who has looked into the luminous deeps of his own spiritual consciousness, and who is wholly at one with the bright essence of being which he finds there, will have no difficulty in finding the proper pathway to follow.

As individuals it is the inner god of each one of us to whom we should turn for guidance and for light, and he who successfully does this, thereafter is marked out among men, for he becomes noteworthy among his fellows as a practiser of brotherhood as well as a teacher of it; and he sees in all other men, no matter how much they may differ from him, and no matter to what other Theosophical organization they may belong, the same spiritual glory that illumines his own path. He who understands this turning to the god within, and who at least in some degree becomes at one with that inner god, is the one who is brotherly, is the one who is kindly, charitable of mind, peaceful in intent; for he, indeed, is the practiser of the Theosophy which he preaches.



In my judgment—for what it may be worth—the man who cannot see that finding the inner light and realizing the need, also, for teachers are but two sides of the same thing, is a man, alas, who wanders from the Path—the Path of chelaship, the pathway to that Mystic East where dwell the Great Ones whose pupils and servants we are. It is not the hidebound and restricted limits or “principles” of any organization or Theosophical church whatsoever, wherein will be found the wisdom of the gods, the divine Theosophia of the Archaic Ages, but solely in the illuminated hearts of men and in their minds. When such men and women, aflame with the spirit of Love and Wisdom, group themselves together for the noble and impersonal ends which they recognize and follow in common, there indeed, among them abide the Spirit of Truth and the holy Fire of Brotherhood. Such a nucleus, indeed, is a fit and adequate channel for the transmission, not only to themselves, but to their fellow men, of that stream of inspiration flowing from the *âsvama* of the great Teachers.

Genuine Theosophical fraternization is the polar antithesis of mere sentimentality or emotionalism. The very core of the spirit of fraternization is the seeing in others of the same lofty Theosophic sentiments that exist among ourselves; it is the feeling, likewise, that other Theosophists can, as much as oneself, have the spirit of devotion to truth and the love of high-minded and honorable dealing. Fraternization will be a farce unless it is based on principles of mutual confidence, mutual trust and on genuine brotherly love.

Am I a shallow-minded optimist in believing that other Theosophists feel and believe as I do? I do not think so. The present-day Fraternization-Movement is simply a call, an appeal to all other Theosophists to practise in thought and in act the Theosophy which they believe and preach. It matters little or nothing to me what any other Theosophist may believe in the way of tenets or doctrines, because I know as I live that where views are inaccurate and doctrines are obscure, the best remedy for these defects is an honourable interchange of views on a basis of perfect equality with other Theosophists. “From the shock of ideas springs forth light.” If the fraternization work is to remain sincere and genuine as it was begun, and as it still is, it must be based on the feeling, mutual among all Theosophists, that every Theosophist shall have his right to his own views, to his own genuine convictions, and shall not be hindered or scorned for the frank expression of them before others.



Our great Teachers do not expect that all men shall feel alike and shall think alike, and the most powerful antidote for the insidious work of the sectarian spirit is the feeling that a man is able to express his convictions with earnestness and sincerity, and that he shall be respected for his earnestness and sincerity. I, for instance, hold very strong convictions, but I love my fellowmen ; I try to do my Master's work in a manner which to me is the most faithful following of highest ethical principles ; but I deny to no other man exactly the same right and the same position of equality of right openly to state his convictions likewise.

There is nothing that prevents us all from forming at some day in the future a reunion of the various Theosophical Societies into a noble Spiritual Brotherhood as it was in the days of our beloved H. P. Blavatsky—nothing, I say, prevents this, except the suspicions, the doubts, the dislikes, and the carping and corroding criticisms, all of which, in several parts of the Theosophical Movement to-day are considered to be Theosophical virtues.

Nobody more than I loves the genuine Theosophical teachings, and I shall stand for the genuine Theosophy of the Masters and of their Messenger, H. P. Blavatsky, as long as I live ; but I never forget that a part of these Theosophical principles and teachings is the sublime fact of universal brotherhood, and that the man who neglects this in thought and in practice, by so much proclaims himself as lacking in the first element of loyalty to the highest behests of truth and of devotion thereto and to the great Teachers.

I never criticize others in a spirit of unkindliness ; but I retain my right to express my views about abstract matters as my inner light guides me, and there is no ethical law or principle which I recognize as valid which could be invoked to prevent me from stating my spiritual and intellectual convictions to the impartial judgment of mankind, and I grant the same right to all other men. It is not a barren uniformity of belief or of feelings or of opinions, in my judgment, which the Theosophical Movement should strive for. Our first duty is to follow the dictates of truth as they lie inherent in our own inmost consciousness ; and second, to recognize the same duty and right in others, although all such statements of convictions should be phrased with kindly consideration for the feeling of others, and with due respect for the convictions which these others hold.



Selfishness in its manifold forms has wrought evil work in the Theosophical Movement in the past, and as H.P.B. so nobly wrote in "The Original Programme of the Theosophical Society": it is our duty "to oppose selfishness of any kind by insisting upon sincere, fraternal feelings among the members—at least outwardly; working for it to bring about a spirit of unity and harmony, the great diversity of creeds notwithstanding; expecting and demanding from the Fellows a great mutual toleration and charity for each other's shortcomings; mutual help in the research of truths in every domain—moral or physical—and even in daily life."

I am very glad to be able to say that the response that the Fraternization-Movement, originated at the International Theosophical Headquarters at Point Loma some two or more years ago, is receiving in the hearts of genuine Theosophists everywhere, of whatever affiliation, is very gratifying indeed, and I take this opportunity to say that if we can continue it as successfully as we have begun it, the prospects for an ultimate reunification of the different Theosophical Societies into one Spiritual Brotherhood are very bright indeed.

## THE HARPER

By G. M. HORT

"The Messengers of the Gods see things as they are, in reality."

He came into our halls one night  
 And peered across the festal glare—  
 A reed-like creature, young and slight,  
 With kindled eyes and wind-whipt hair.  
 Sweet was his harp, its tuneful pride  
 Well suited to our triumph-lay,  
 Yet as he played our laughter died  
 And from the feast we turned away.

And then long afterwards he came,  
 Grey haired, grey cloaked, with limping tread,  
 And found us, in defeat and shame,  
 In dark halls, wailing for our dead.  
 His harp was harsh, with broken strings,  
 But as he played we ceased to weep  
 And grief and loss grew distant things  
 And in great peace we sank to sleep.



# THE BROCKEN TRYST

By DION FORTUNE

## PART I

WHEN I saw references in the Press to an experiment in ceremonial magic to be carried out on the Brocken in Germany by a party of British psychic research workers, I was greatly intrigued, for I have had a good deal of experience in such research, and I wondered what they would make of it ; and when I received an invitation to be present at a meeting at the National Laboratory of Psychic Research to hear an account of the proposed experiment by its originator, Mr. Harry Price, I was eager to avail myself of it, for I knew what they would be "up against", and was interested to see how they proposed to cope with it.

It appears that a manuscript of antique appearance was left at the college by an unknown person while everybody was out at lunch, the donor promising to call again, but so far not having done so. The manuscript, when examined, proved to be a magical rite for changing a virgin he-goat (rare beast !) into a beautiful youth.

Mr. Price proposes to make an experiment in the month of June, and invites all who are interested to accompany him to the Hartz mountains where the scene is laid.

Mr. Price's purpose in undertaking the experiment is, I understand, to prove conclusively that ceremonial magic is all rubbish because, although he will carry out the instructions to the letter, the lovely young man will not appear, and he hopes that all who are misguided enough to be interested in such subjects will realize their folly and abandon their studies.

As I am one of the persons whom Mr. Price hopes to convert by his abortive experiment, I feel that I am entitled to examine his method of conducting it as carefully as he would conduct his investigations into the phenomena of any medium. And as he has sought publicity in the Press for his viewpoint, it appears to me that I am equally entitled to proffer mine, although this is a thing very rarely done by those who pursue this curious by-path of study.

Mr. Price is well known from his position as head of the National Laboratory of Psychic Research. I, for my part, am



unknown to any save those of my own line of interest. It may therefore be as well for me to present my credentials before offering my opinion on the question of ceremonial magic.

I doubt if the general public realizes in the very least the extent to which ceremonial magic is practised in civilized countries, nor the highly developed system it is, resting upon a definite philosophical basis, as has been pointed out by Evelyn Underhill. I have been present as a visitor or member in six different temples in England at one time or another ; I have corresponded with members of others in both this and other countries, and I have no doubt that there are a great many more that I have never come across.

Very little is heard of their doings, because they are most carefully kept secret for two reasons, firstly because of the odium incurred by such pursuits, and secondly, because for any occult operation, secrecy and silence are held to be necessary.

Naturally, I do not propose to betray the secrets of those of my friends who desire privacy, but my own doings are another matter, and if I choose to talk about them, I consider it to be no one's business but my own. As for my experience in ceremonial workings, I may say that the pair of heelless slippers I wear when performing rituals are in the last stages of dilapidation, so I must have walked some miles in treading magic circles. I speak, therefore, upon a subject of which I have first-hand knowledge ; but, as far as possible, I will confirm my statements by reference to authorities, though there are not very many to be cited who have inside information, for the secrets of the occult lodges have been well kept.

I should like to make clear my own attitude towards magic before proceeding any further, for if I am convicted of credulity and superstition in advance I can hardly hope for an impartial hearing ; and if ceremonial magic were what most people believe it to be, the very fact that one gave one's time to its pursuit would be enough to convict me. Perhaps, therefore, I may be pardoned some further autobiographical details in my endeavour to present my credentials.

I was one of the first students to take up the study of psycho-analysis when a clinic was opened in London just before the war, and I had a good deal of practical experience. In my day I was the highest paid lay analyst in London. I am afraid I cannot exhibit any other diploma than my bank-book, as the diplomas that were



to have been given were never forthcoming owing to the opposition of the British Medical Council to the training of lay analysts. An opposition not without justification, as it certainly was not satisfactory to try and treat minds if you did not understand bodies, the two being so intimately connected until such time as they part company permanently.

In consequence of my experience at the Medico-psychological Clinic, when I began to look into occultism, I took it from the psychological standpoint: for I believe that it is in psychology we find the key to the mysteries of magic, and its motives and *modus operandi*. Equally I believe that we find the key to psychology in occultism, but that is neither here nor there at the present moment. I hope, therefore, my readers will realize that my interest in magic is not blindly superstitious, but is a research into certain little understood aspects of consciousness, and that when I say that I believe that there is something really worth investigating to be found in magic, I do not necessarily extend this charity to every incident and practitioner thereof.

Magic is a highly developed, highly stylised, form of mystical religion with an elaborate philosophical basis. It has its roots in immemorial antiquity; there are elements in ceremonies that I have assisted in working which must go back to the very dawn of human thought. If the National Laboratory of Psychic Research want to investigate ceremonial magic, I think they would be wise to go to work with the same care and accuracy that they use in investigating spiritualistic phenomena, because here is a body of experience which is worthy of investigation, even if investigation ends by reducing everything to terms of psychology; in which case we shall know a good deal more about psychology than we do at present, and anyone who has ever attempted to make any practical use of psychology knows that we could very well do with some additional information.

In describing the manuscript of the Brocken Tryst I speak entirely from memory, for we were in the dark when Mr. Price was showing us his magic-lantern slides and reading it aloud to us.

The manuscript consists of a single page of writing in a very cramped script, with a gaily coloured diagram in the centre, and it is written upon the back of an engraving torn out of a book upon German topography. It is in English, unpunctuated, and some of the spelling is archaic, but not all. It claims to be the translation of an extract from the German *Black Book*—a grimoire or book of ceremonial magic.



The diagram in the centre of the text is a design for the symbolic floor cloth with the magic circle, which is always used in rites of evocation. We will consider its significance, if any, after we have studied the letterpress containing the recipe for the ceremony.

The operator (who should be pure in heart and well intentioned) must proceed to the summit of the Brocken, the highest point in the Black Mountains in Germany and a famous meeting-place for witches, and twenty-four hours before or after the full moon, lay down his floor cloth with the apex of its triangle pointing to the Tower of Cassel and its base towards a certain plateau, also a noted witch resort. He must light a fire of pine wood and burn incense in a brazier for a quarter of an hour. Then he must extinguish both fire and incense and proceed to the matter in hand.

He must have a pure virgin, and in her charge a virgin he-goat, which I understood Mr. Price to say she has to lead by a white satin ribbon, but whether or not this is in the original rubric, or is a fancy touch of his own, I could not gather. Anyway, I am afraid white satin ribbons may not be found a very effectual method of controlling recalcitrant billy-goats. There is also an ointment which consists of bats' blood, scrapings from church bells, and soot, but whether Mr. Price rubs it on the goat or himself, I cannot remember.

The diagram consists of an outer circle divided into eight compartments, with a symbol described in each. The centre is coloured bright red, with a bright blue triangle imposed upon it which nearly fills the whole space.

The audience and Mr. Price united in a guessing competition as to the significance of the symbols. I was able to tell him what some of them were, but he did not believe me. With regard to the others, I am content to accept the majority verdict, for they might have been anything.

This floor cloth being laid down as directed, and all being duly assembled, Mr. Price will then get inside the circle and proceed with the ceremony, which is as follows :

He will admonish the goat in Latin to the effect that it is dust and to dust it will return, and that God is able to raise up the base things of the earth and make them high. The virgin twirls the goat about three times, counter-clockwise. She then pours a bottle of wine over its head, covers it with a blanket and, if the



incantation has been properly done, a pinpoint of light will appear in the Tower of Cassel. The maiden then whisks the blanket off the goat and he is found to be changed into a beautiful young man.

Mr. Price considers all this utter nonsense. But is it? And if not, *what* is it?

It may be one of three things. Firstly, it may be a practical joke played upon Mr. Harry Price, which does not appear to have occurred to him. Secondly, it may be a copy, made in good faith a century or so ago, of a pseudo-magical manuscript, which itself was not genuine, but the product of a faker. Thirdly, it may be a copy of a genuine witch-cult ritual.

The witch-cult is a curious chapter in history, and a not unimportant page in ethnology and comparative religion, and for its understanding a pretty comprehensive knowledge of psychology is necessary. There is an extensive literature on the subject, written not only by people who believe in it, but by accredited historians who may or may not do so. To be able to express an opinion upon the authenticity or otherwise of a given manuscript it is necessary to have some acquaintance with this literature.

If Mr. Price is going to take the Brocken manuscript as his standard of a magical ritual, and after working it and getting no results is going to announce to the Press that occultism is all nonsense, I think those who have studied occultism and have not found it to be all nonsense should ask Mr. Price what are his qualifications for the undertaking.

As a contribution to psychic science I do not think Mr. Harry Price's researches in this matter are to be taken seriously, for they are altogether too sketchy to be evidential of anything. I have always understood that the National Laboratory had a reputation for careful and accurate research; it does not appear to me that Mr. Price is living up to his reputation in his method of dealing with the Brocken Tryst manuscript.

(TO BE CONTINUED)



## EXPERIENCES OUT-OF-THE-BODY

By SYLVAN J. MULDOON

(Author of *Projection of the Astral Body*)

DURING the past couple of years a vast number of persons have detailed their out-of-the-body experiences for me, and I would long ago have embodied them in a published volume had not circumstances arisen to prevent my doing so. Such a work, however, will be brought out in the near future.

The literature of occultism abounds in cases in which it is claimed that phantom doubles of other mortals have been seen. The seer was designated as the "percipient", and the person whose double was seen as the "agent". In the beginning, most of the evidence accumulated to establish the belief in "the projection of the astral body"; i.e., that the astral counterpart of the agent had been separated from its physical shell, *was the word of the percipient.*

Of late years considerable testimony has been built up from the opposite angle—from *the word of the agent.* It is a significant fact that many people should claim to have *seen* phantoms of the living, while numerous other persons claim to have *been* phantoms of the living. In the cases which I have gathered, the evidence for projection is gleaned only from those persons who claim to have actually been consciously outside their physical bodies.

I here record three instances, picked at random from the collection, and while the initials only of the narrators are given, full names and addresses have been lodged with the Editor of this magazine. The first case is that of Mrs. V. D. S., of New Jersey, who says :

"While in one of the largest hospitals in Pittsburgh, Pa., a few years ago, I was obliged to undergo an operation. It was the first time in my life I was ever given an anæsthetic, and almost immediately after I commenced to breathe in, as instructed, I was overcome with a most perfect sensation of bodily comfort.

"To my surprise I found myself standing in company with the doctors and nurses, and I certainly did notice every detail of my surroundings—my physical body lying limp upon the operating table, the instruments, bottles, and so forth, and especially the fact that the cap on one of the nurses was out of place.



"Suddenly I looked up through the glass ceiling and beheld my grandmother, who had passed away ten years before. She came right over to me and took me by the hand and told me to come with her quickly as there was but little time. We passed through the glass roof of the room as easily as if it had been merely a curtain of smoke.

"When outside in the sunshine, grandmother called my attention to many familiar objects. She even pointed out the roof of my home, which I could distinctly see through the trees. I was enjoying the wonderful experience very much when grandmother suddenly said : 'It is now time for you to return.'

"Before I had time to object, I awoke on my bed in the hospital, with the nurse bending over me. . . . That is about all I can tell you of my out-of-the-body experience, except that after coming out of the ether my body, especially my hands, seemed very heavy. The occurrence was very pleasant, and if that is the way one feels after so-called death, I, for one, will have no fear of dying."

In a communication dated August 11, 1929, Mr. A. J. W., an architect and C.E. of Chicago, Illinois, writes :

". . . All my experiences were involuntary, though I tried voluntary projection in ignorance of how to go about it. . . . On one occasion at a dentist's office, without anæsthetic, as he drilled into my tooth, the pain became so acute that I actually 'lost myself'. Suddenly I found myself looking over the dentist's shoulder into my own mouth !

"Four years ago I was with a firm which had a temporary office in an old building. One night I fell asleep, to find myself later projected into the old building—going through it, up the stairs, etc., I was as fully conscious as I ever was in my life. The light was greyish. As I wandered about I noticed that no one was at work. The thought struck me, 'it is the middle of the night. What am I doing here ?' And with that thought I was transferred back to my physical body.

". . . Three years ago, while travelling on a train from Davenport to Minneapolis, I lay down on the seat and went to sleep. Presently I found that I was propping myself up—physically, I thought, until I discovered otherwise. I could see the passengers behind me as easily as those in front of me ; some slept, some read, etc.



"Then I saw that it was not my physical body in which I was consciously propped up (by my right arm); for, looking downward, I observed my body still sleeping on the seat! For a few moments I enjoyed and admired this new and beautiful body (the astral), which was rosy pink, glowing like a luminous pearl. Something which looked like an arm seemed to run down and merge into the brain of the physical body. In a short time I was back in my physical body again. Sitting up and looking around, I saw the passengers back of me, just as I had seen them from my luminous body. . . . There seemed to be no procedure by which I could learn to project at will. . . ."

After the foregoing was written, Mr. A. J. W., who had studied the *modus operandi* for the production of the phenomenon as published by this author, writes, on December 15, 1929:

"I have experienced it (projection) voluntarily of late. I awake in the astral body, fully conscious, but after the body has projected, and I do not experience the intermediate stages of which you speak. . . . If I think emotionally of my physical self while 'out' I am instantly back into it again as a rule. . . . Have done things while projected which would be physically impossible, such as defying gravity, and being suspended in mid-air. . . . Once I walked down a corridor where scene after scene of history passed in front of my eyes. . . . When, while projected to a great height, I realize there is no physical support under me, I sometimes have a feeling of nausea.

"If this realization (of non-support) comes slowly, so that I can reason that the sensation is merely an attribute of the physical body apart from the "me", the real entity, I can overcome it and retain passivity. But if the realization comes suddenly, I return to the physical speedily with a shock, causing a jerk of the body. . . . As yet I cannot control circumstances while out. I never know where, who, or what I may contact or observe. I find myself merely a detached, rational intelligence, observing, noting, and comparing what is actually about me.

". . . On October 29 I went to bed, tried to project, and did so. My astral body went out diagonally, toward the right, and presently I found myself amid multicoloured rocks and trees which were dripping wet with rain. I thought about my physical body lying in bed, while here I was out in another body at the same time.

"I tried to assure myself that everything would be all right, as you pointed out in your book, but nevertheless I had a slight feeling of alarm. My astral body was white and as if draped. I



lifted my hand and said: 'My trust is in God,' and on doing so the fear passed away. . . . I began to move at a fair speed, passed the rocks and trees, finally arriving on a paved, wet street.

"As I passed along I drew aside as if I were afraid the wet branches, if touched, would cause drops of rain to fall upon me. I left the street and crossed the lawn. Just then I saw a glowing sky-blue coloured cloud on the lawn. A wish came to me that I could see my wife, who had passed away some months before, and I seemed to know instinctively that she was in that cloud. As I approached nearer to it I began to lose consciousness and was returned to my physical body\*. . . . It was really raining outside. . . ."

A. J. W. tells of consciously projecting to his sister's home in England, while, "at the same time I knew that my physical body was in bed in U.S.A., and to prevent my instinctive return before I was ready to do so, I kept saying to myself: 'Steady now, it's all right. Let us see what we can find out.' I walked out of the bathroom into the bedroom where I used to sleep and wandered about. . . . I walked along the corridor a short distance where I was stopped. Flesh-like arms were barring me from going further. I could not distinguish who it was, but tried to push those arms out of the way. My own arms seemed to merge into and become a part of those which were barring me, though at right angles. I was greatly irritated at this and pushed and protested vigorously. . . . In the struggle I became unconscious."

A. J. W. further says:

". . . In dreams there is always a sense of confusion and disorder, as if one had nothing fixed or concrete to tie to, and on awaking there is the immediate realization of having been deluded by the somnolent mind. In projection I find none of this. At first the sensation of being in such different conditions tends to arouse the emotions, which usually return one to the physical. But when the emotions are controlled or dismissed from consciousness one is quite normal and rational. Consciousness is not only self-evident but enlarged, reasoning faculties are rendered more acute, there is no delusion about it. . . . One is never more clear-minded and intelligent than when projected and conscious. . . . Yet it all sounds as 'crazy' to those unfamiliar with the matter as Columbus' idea of travelling straight West on a flat world, when the scientists 'knew' he would fall over the edge. . . ."

\* It will be recalled that Dr. Wilste's wonderful out-of-the-body experience ended similarly.—S.M.



In 1931 I received a letter from Mr. M. A. C., president of a large manufacturing concern in Rhode Island, in which he set forth an experience which he underwent a few years before. In his account M. A. C. states that he felt very depressed one day, and the following night, shortly after going to bed, he became conscious of the fact that a strange "somebody" had taken a powerful hold on his upper arm.

"Don't be afraid—don't be afraid," the entity kept repeating in monotone, according to M. A. C., who continues :

"I felt myself going upward, as if I were in an express elevator. Finally I stopped, but was not permitted to look behind me. My invisible guide walked with me down the most beautiful boulevard I ever saw. On either side there were magnificent trees and the houses were gorgeous and like white marble. I was taken through a lovely garden to where there was an oddly shaped summer-house. To my surprise my grandfather and grandmother both came out and welcomed me. We had a long conversation about many things which we all remembered."

M. A. C. tells how his grandparents told him that before he went they wanted him to visit Lily, Vinnie, and Charlie—his aunts and uncle who had long ago passed away.

"We continued walking down the street of magnificent trees and houses, passing many persons and crowds of persons. They all seemed very happy and smiled either at me or my guide. Finally we arrived at the houses of my other relatives and they, too, were glad to see me.

"As we went along I saw a place where a beautiful house was in the process of construction. Who was building it, how it was being built, what material was being used, I am at a loss to know ; but grandfather told me it was being prepared for our family.

"I distinctly remember asking them how they lived—what they ate—but they only smiled knowingly at me and replied that the air was vitalized for them, that they needed nothing, and that their work was a labour of love.

"I did not go back to my body the way I came. I entered a large coach, where I found a handsome lounge inside. I was told to lie down there for a while and that I would be transported back to my bed. I did so and returned to my body unconsciously. The memory of my experience out-of-the-body will live with me forever."



# PHANTOM BELLS AND FAËRY MUSIC

By EVA MARTIN

EVEN in this mechanical and scientific age there are still many people whose ears are open to sounds unheard by the majority. No one, however, seems to have offered any explanation as to what actually causes such sounds. In some cases there is a local legend of a wrecked ship bringing a cargo of bells—as at Tintagel in North Cornwall, where peals of bells are frequently heard both by residents and visitors, the latter often knowing nothing of the legend until they inquire about the bells they have heard ringing in the night. Again, there is the Breton legend of the "Buried Cathedral", so wonderfully described by Debussy in his well-known piano composition of that name. But these legends do not really explain anything, for it is obvious that bells lying at the bottom of the sea could not produce sounds audible to human ears.

It seems possible that these strangely beautiful bell-sounds may somehow signify, and symbolize, the presence of a great supernatural Being, a Nature Spirit—or, as the Hindus might say, a Deva or "Shining One"—whose very movements are the source of music; and that those whose "inward ear" is sufficiently attuned may become aware of such a Presence in the form of pealing bells or chimes. Who can say? All we know is that music and mathematics are near akin, and that "magic numbers and persuasive sound" are part of the mystery that builds up this amazing universe.

The Irish poet, "A. E.", has described how once, in vision, suddenly, he found himself "on some remote plain or steppe, and heard unearthly chimes pealing passionately from I know not what far steeples"; and again, on a sunlit hillside, "I heard a music as of bells going away, away"; and yet again, lying on the seashore, "the air seemed filled with melody. The motion of the wind made a continuous musical vibration. Now and then the silvery sound of bells broke on my ear." And this sound was followed by a vision so wondrous, so breath-taking in its beauty, that it seems to bear out the assumption that the sound of bells is in some way associated with the passing-by of one of the Immortals, the Lordly Ones, who "have faces like flowers", who "laugh and are glad and are terrible".



Kinglake, in his famous book, *Eothen*, declares that when he was crossing the Palestinian desert on a camel he distinctly heard the bells of the church he was accustomed to attend when in England. Thinking the sound to be imaginary, he roused himself from reverie, but the bells still continued, "prosily, steadily, merrily ringing for church". He adds that on his return to England he was told, on narrating this experience, that like sounds had been heard at sea, "and that the sailor, becalmed under a vertical sun in the midst of the wide ocean, has listened in trembling wonder to the sound of his own village bells". (Or we may, perhaps, venture to suggest to some sound that strongly reminded him of them.)

Heard thus by travellers in the midst of the arid desert, by summer holiday-makers, by dreaming poets, and by sailors becalmed at sea, these phantom bells cannot be said to belong to any special country or district. Instances have been recorded from many different parts of the British Isles, but it is, perhaps, on the Celtic fringe of Britain—Ireland, Western Scotland, Wales and Cornwall—that music "not of this world" is most frequently heard. Fiona Macleod—William Sharp's "other self"—wrote that the Celtic people "stood more near to ancient and forgotten founts of wisdom than others", and that they were "the offspring of a race who were in a more fraternal communion with the secret powers of the world". But he also said that there was no "exclusive national heritage in these things", and declared emphatically—"I do not know any Celtic visionary so rapt and absolute as the Londoner, William Blake, or the Scandinavian, Swedenborg, or the Flemish, Rysbroeck; or any Celtic poet of Nature to surpass the Englishman, Keats."

And, indeed, it is not only Celts who at times hear phantom bells and faery music, though they are perhaps better able to describe such experiences than those of other races. In places round the Cornish coast, people of various nationalities have heard a strange music, not of bells, but more in the nature of huge organ-notes in majestic and rhythmical cadences, quite apart from the actual sounds made by the waves. These mighty cadences vary in different parts; in no two places are they exactly the same. Sometimes the music takes the form of singing—as though thousands upon thousands of silvery voices chanted in joyous unison. And there is one Cornish valley where you may—if your ears are opened—awake in the night and hear sweet, thrilling chords in the air outside your bedroom window, as though



some faery being were passing ethereal hands across the strings of an invisible harp suspended from the stars.

Again we ask: Whence come these sounds? What causes them? And again we can find no answer save that already suggested—that they are the token of so-called “supernatural” Powers and Presences. To return to Fiona Macleod—who certainly knew more about such things than most of us—we may quote that lovely story of St. Brighid, the “woman of beauty”, who, when addressed by her Christianized name, “Brighid of the Mantle”, in reference to the legend of her having sheltered the infant Christ under her cloak—looked at the one who thus spoke to her, and said: “I am older than Brighid of the Mantle . . . I put songs and music on the wind before ever the bells of the chapels were rung in the West or heard in the East”. And there we must leave it, knowing only that, however caused, our Earth still has “songs and music on the wind”—songs and music and bells older than Christendom, as old, perhaps, as Earth herself.

## AGELESS WISDOM

By FRANK LIND

They said the Child was mad :  
 Silent he sat all day  
 While other children were at play ;  
 Fair was his face, yet strangely sad ;  
 His eyes were pools of unwept tears  
 As though he shared the whole world's pain  
 Upon his shoulders long had lain  
 A weight beyond his tender years.

“Yon Aged One,” they said,  
 “Musing there all alone,  
 Quite still and lifeless as a stone,  
 Clearly his sapless wits hang dead.”  
 The Child stole close, he slipped a hand  
 Into the cold and withered palm ;  
 That touch warmed like a soothing balm,  
 For Innocence could understand !



## THE IDOL OF "THE PHYSICAL WORLD"

By W. W. LEISENRING

The trinity of Nature is the lock of magic.

The trinity of Man the key that fits it.

—*Isis Unveiled*, ii, 635.

MANY secondary illusions still obsess the human mind as a consequence of the primary illusion of the nineteenth century that "matter" is but the concrete thing it appears to be. The word "matter" is commonly used very loosely. Even some men of science still refer to matter as though it were a mere superficies that contacts concrete organs of sense, although it is known that this "contact" consists of mutual polar reactions which occur interiorly and that the scientific characteristics of matter are invisible and intangible. Sir Oliver Lodge, for instance, has said that "the physicist is not limited to the contemplation of matter"; and another writer, that "colliding protons and electrons may cease to exist as matter, becoming simple radiation."

Such statements confuse the lay mind by seeming to suggest a distinct dualism of matter *and* energy; for it is not many years since we have learned from radioactive transformations to consider "energy" and "matter" as convertible terms—two aspects of the same thing. Matter minus energy is unknown; and science has no knowledge of energy, or radiation, pure and simple apart from something moved—whether or not that something be termed matter. What are known as concrete forms or bodies of matter are merely polarized energy locked, as it were, by the balance between the two magnetic extremes of the condensed physical and an inner invisible negative "pole". Superficially the tension or "fixation of the poles" is very stable in mineral formations, relative to more highly *organized* matter, as researches have demonstrated: hence their durability.

Matter is, therefore, merely an effect or appearance of inner polarized states invisible to us which must have their matter-aspect and consist of some kind of substance since they are vibrating or moving. Motion or energy *per se* could never be observed: we can be aware only of its effects in any level or plane. Therefore, when effects are no longer visible, that which caused these effects must still remain in states of vibration unknown to us at the present stage of investigation.



As a result of this illusion regarding the dualism of matter and energy, not a few physicists have come under the peculiar illusion that there are two universes—the universe known as physical and that of absolutely empty space. It goes without saying that this view is not the result of scientific investigations, since for everyone there is a known and an unknown world. Much that was, to the nineteenth-century physicist, unknown or only "empty space" (both within and without the chemical molecule) is to-day included in the *known* "physical" universe. And yet dogmatic statements about the end of the world do not decrease! A child peoples his unknown world with his fancies and fairies; the primitive man with his ancestors and gods; European man with angels and ministering spirits; and even the sophisticated scientist cannot leave it blank. He is much more egotistical than his predecessors however, for he seems unable to conceive of anything in that void except his own idea.

The basis of the dualistic philosophy of the Middle Ages is that matter has no mind, and that "mind" can function independently of matter or of any sort of substance. With the rise of modern science and the triumph of the dogma that "mind" is an effect or product of "matter", the adherents of this old school dwindled and their philosophy became a dead subject. The deliberate spinning of mental cobwebs and the manufacture of idols of the mind were carried on only behind those academic walls where the claims of science could not penetrate.

The Pope recently remarked that, "the minds of nations as well as individuals always end by returning to paths temporarily lost or abandoned". It is not surprising that atavism, rather than evolution, should be preferred at Rome; and no doubt His Holiness has observed hopeful signs of the former in the fact that representatives of his old enemy, Science, have recently revived Mediæval philosophy and invoked an extra-cosmic Mind or Creator, "featuring" the anthropomorphic god of the West, to replace their own mechanical causal theories which have broken down. Some physicists and astronomers take the public into their confidence while they are trying to solve the riddle of the universe, and it is evident to all that, unlike the Darwinians, they have not stuck to their guns. They have deserted their post as experimentalists and have capitulated to the speculative school-men. They have become Nihilists—Idealists.

Physical matter, once believed to be the all-sufficient cause of all things in Heaven and on Earth, having disappeared from view



and radiated away out of sight, nothing remains in space to account for the creation of the physical world. That world the physicist represents to himself as a formula—or several formulæ—of mathematical symbols which denote the powers, functions and interactions of the energies said to constitute this world. His mind has made the formula: he suspects that when the “matter” of the physical universe will have completely “degenerated” and the energies will have been “annihilated”, the formula will somehow survive, because it will be needed when another universe is created. The formula will furnish a plan for the creator who must be, in the nature of things, a mathematician, even though there be no material in space with which to execute the plan. To the thorough-going Idealist the impossible is possible, even to believing that something can come from nothing and that universal Nature is not universal—that *outside* the Cosmos a god exists with a human brain who is able to “wind-up” a non-existing matter *inside* the Cosmos. When, how, and where this deity was created we are not told. An extraordinary Special-Creation would be obviously necessary—a miracle in fact, unless, indeed the formula itself possess creative powers. Is this Materialism or Idealism—or both?

What a futile expenditure of human effort on all the scientific researches of the past century, if man be no wiser than before, and is doomed to relapse into naïve anthropomorphic notions of Cosmos and Deity, and to amuse himself with the ineffectual sophistries of the school-men. Is modern science so deluded by “matter” that it cannot even yet solve that hoary conundrum of the superficial senses about the egg and the hen? Surely the principle of electromagnetism implies a hidden negative “pole” or field of magnetic substance of unimaginable tenuity with which all visible forms are polarized? The “nucleus” of the atom recedes as scientific research progresses. Infinity is still far away! But just as every chemical molecule is linked by an inner chain of magnetic fields to the nucleus of an “atom” of physical light, so the nuclei of light-atoms must contain still rarer atoms, or centres of higher-frequency energy, suspended in yet other invisible fields to some synthetic substance for which science is at present presumably seeking, the homogeneous state of both “undulatory” and “corpuscular” phenomena.

Physicists know of only four states of matter, and their calculations regarding the annihilation of energy would be upset were a fifth state, or *quintessence*, to become known. Some of



them argue as though they had already demonstrated that space is actually empty; but they cannot experimentally deny the existence of an imperceptible "matter" that is being continually condensed throughout space, even though they may theoretically pooh-poo Professor Millikan's conclusions regarding his experiments with "cosmic rays". These physicists prefer the hackneyed vicious circle of the school-men although their universe is said to be unbounded! They declare that "cosmic rays" *so-called* are the result of the disintegration of physical energy. But they have not told us yet what produced physical energy, although it may be the effect of cosmic rays! It is the hen and the egg again!

It is known that mineral formations are precipitations of chemical elements and that these elements are condensations of electromagnetic states; but electromagnetism is not caused solely by either solid or gaseous matter. Therefore, the causal principle must be within photoelectric phenomena—must be an ultra-physical energy.

Logic alone demands a universal *noumenal* substance-principle in which arises periodically the gyratory polar activity that creates the differentiated *phenomena* of a universe by condensation and induction. All forms in the finite, manifested universe must have their origin, however indirectly, in this principle of self-generation. It is the invisible polar attraction to this substance-principle that preserves them and isolates them as forms during their term of existence. Only so could individual forms maintain themselves as separate units and withstand the bombardment of the elementary, unorganized free-energies of unstable polarity. Even an atom of light is known to be polarized during its fleeting existence with some unknown nucleus; for, as it rotates on its axis, the radiations from one pole whirl away from the field; but those emitted by the opposite pole move into the field and pass beyond observation.

If the magnetic connection between the universal synthetic principle were broken, the physical world would necessarily disappear; but *the synthesis could not be effected*, although inactive objectively. Were the sun to cease condensing ultra-physical energy from the depths of space it would simultaneously cease to radiate physical energy, and our system would immediately disintegrate. Nevertheless, even if all the suns in the universe did likewise, the absolute annihilation of the Cosmos *in toto* would be impossible. Either there is a Universe, or there is not.



If we persist in clinging to our finite mechanical intellect which invented clocks and other complicated mechanisms, the significance of our modern knowledge regarding the electromagnetic constitution of matter will never be seen. We can no longer view any of the phenomena of Nature as absolutely physical in the old mechanical meaning of "physical"; they all involve in their own constitution, however latent to us, frequencies both supra- and sub-physical to our perceptions. Mechanics who have survived into the Electrical Age have brought with them anthropomorphic conceptions from the past, which are now being revived, because they are unable to think scientifically in modern terms. They deny to Nature any self-generating powers; Mechanism or Man are not, however, the only alternative explanations of Nature. Self-generated, perpetual motion is, of course, unintelligible to the physical understanding. Nevertheless, such perpetual, physically uncaused motion is the only logical conclusion that can be drawn from modern researches, resent it as we may in the arrogant sufficiency of the physical mentality *deluded by "time"*.

Vibrations are known to occur at "minute intervals of time," too minute to be observed by our unaided senses. What is the ultimate of these rapid frequencies? Literally, *no time*. Is the scientific imagination unequal to positing a state without frequencies, without time-intervals? It is the *gyration* of atoms that produces frequencies. Suppose these foci of energy merely spin without gyrating? In such a state the "atoms" would not be objective, could not be distinguished one from the other; the motion would be continuous, perpetual and "absolute"; and the substance of such motion would be homogeneous. The poles are equated: the two are as one.

When the two emerge from the One, vortical movement begins, the atoms gyrate and differentiations occur; "time" begins and relativity reigns. But *rotary motion does not cease when gyratory movement begins*. As rotation does not stop when time starts we cannot suppose that it ceases when time comes to an end. It is independent of time.

"Events" cannot occur in the homogeneous state, for they denote "time". They are separated "points" in space. Distance, therefore, disappears when events no longer happen. *The homogeneous is ubiquitous, one and the same throughout space*. Events observers and actors may merge into subjective latency, but they cannot be annihilated.



## THE WAND OF HERMES

By W. D. SETON BROWN

A FEW of the ancient symbols have survived the modern age of mechanism, probably owing to their inherent power of awakening the imagination. Of these, perhaps none is more potent than the Caduceus, the emblem accepted by the medical profession from the days of Aesculapius. The twin serpents, coiling up a central staff, which is generally shown capped by a cone, and sometimes by a third serpent head, are too well known to call for further description or illustration. Nevertheless, a few relevant traditions may serve to guide the imagination of any who, like the writer, have more or less consciously recognized in this symbol a key to the mystery of being. In offering the results of his own investigation and reflection, the writer sincerely disavows any intention of presenting a hard-and-fast interpretation, knowing full well how much the letter killeth.

The first question that naturally arises is, Why should the Greek God Hermes—or Mercury, as the Romans called him—be depicted as carrying this curious instrument of office? To the messenger of the gods, winged feet are obviously appropriate, but had this god any deeper significance as a personification of intuitive wisdom? There is a remarkable convergence of belief pointing to such a possibility. To the Greeks, Hermes was *Psychopompos*, generally translated "leader of souls", but more literally "sender of souls". The soul had to wing its own way through the dark recesses of its nature to the unknown light beyond, but it could be equipped for its journey at the outset—hence the original mysteries, eventually debased by the profane in the inevitable course of popularity. Hermes *Trismegistos* could perform the miracle of new birth, when the candidate had prepared himself and invoked the power within. Small wonder, then, that healing, as well as atonement and reconciliation, should have been regarded as derived from this divine gift of new life in self-understanding.

The serpent had signified both high wisdom ("Be ye wise as serpents") and low cunning, while there is a strong presumption that the ancients sometimes employed the serpent glyph to represent spiral motion in general and the vortex in particular. The former dual aspect is evident in the biblical account of the



brazen serpent which Moses lifted up on a pole in the wilderness when the children of Israel had been bitten by fiery serpents; those who looked on the brazen serpent were healed—apparently a case of "*similia similibus curantur*". The serpent in the wilderness, we may recall, was chosen by Jesus as foreshadowing His crucifixion—"So shall the Son of Man be lifted up".

The Christian Creed postulates "the resurrection of the body"; the sages of ancient India also told of a physiological process whereby the body was raised to a higher pitch of perception. The nerve currents of the spine, according to the latter tradition, are enclosed by two spiral streams of nervous energy, named *Ida* and *Pingala*, turning in opposite directions. In the centre of the spinal column is a rudimentary passage, named the *Sushumna*. At the base of the spine there is a well of vital energy, partly available for propagation, but as yet practically dormant; this potential energy was known as *Kundalini*, meaning "that which has a spiral or serpentine motion", and has been referred to by a modern Orientalist as "the serpent power". At a critical stage in later evolution this dormant force can be safely awakened by certain practices in mental control. When this happens, the *Ida* and *Pingala* currents attain equilibrium, and the *Kundalini* opens up a path for itself through the central duct of the *Sushumna*. When it reaches the pineal gland, this dormant organ begins to function as a focus of supernormal intelligence. A warning is always found against premature attempts to rouse *Kundalini* before the body has been tempered to withstand the strain, as these may result in bestiality, madness, or sudden death. Such, in very brief outline, is to the Indian mystic the consummation of regenerative progress, the fruit of many lives of strenuous effort in self-control and healthy activity. Doubtless the Western physiologist would laugh in scorn at what he would dismiss as a primitive fairy-tale, because he is unable with the microscope or X-ray photograph to discover any ground for such a statement. But, after all, who can presume to dictate a limit to the evolution of the human body as a means of fuller consciousness? We can only say that we know of no case in which this phenomenon has occurred.

The spiral is the course of cyclic progress. Nature, like history, repeats herself in generalities, but never in particulars. Day and night, summer and winter, birth and death, rise and fall—these are invariable in sequence, infinitely variable in circumstance. Each cycle is linked to former cycles by the chain of causation,



and in turn affects future cycles. Historians sometimes point to periodical declines in civilization as evidence against human progress, but each decline opens the way for a renaissance. Whether there is any real progress in the long run is still debatable; there is certainly change, apparently for the relatively better, though the absence of any standard of ultimate good excludes a final judgement. Possibly the axis of the only spiral open to our observation is itself the path of another larger spiral—who can say?

There are two serpents in the Caduceus, equal and opposite, as are action and reaction. Polarity, as seen in electromagnetism, discloses an unknown unity by imposing a divergent duality which ever tends to relapse into the original zero or formless state. For example, without difference of temperature the phenomenon of which heat and cold are relative polarizations would be indistinguishable; without difference in level of liquids, or pressure of gases, no movement resulting in work would be possible. The same principle applies to all "the pairs of opposites", as they are termed in the *Bhagavad Gita*, even to the fundamental polarity of subject and object. If consciousness itself ceased to be relative, it would cease to be conscious.

Here, then, is the Gordian knot. Severance is no solution. Life can only be unravelled by living through a series of adaptations of self to environment, of environment to self, until the polar nexus is found. Man is indeed crucified between two thieves, yet above the opposed heads of the serpents on the Caduceus is the cone, or third serpent head. Turning again to the *Bhagavad Gita*, we read the answer: "Live beyond the pairs of opposites." Beyond pleasure and pain, good and evil, positive and negative, there is, not indifference, but reconciliation through understanding, the only final healing of life's scars. On the cross of the human body is atonement made; as our sins are those of others, so the sins of others are our own.

The Sanskrit name for the planet Mercury is *Budha*, which means wisdom. Is it a mere coincidence that the astronomical symbol for Mercury, ☿, so closely resembles the Caduceus? The wisdom of Hermes confutes and resolves the arguments of philosophers, the disputes of theologians, the rival hypotheses of scientists. It suffers not death by crystallization; it soars above the earth, poised on the winged feet of imagination, with eager gaze into the beyond, upholding the wand of wholeness.



# WITH A SOUTHERN INDIAN TANTRIST

By BRUNTON PAUL

## I

THE Adyar river flows past the southern boundary of picturesque Madras, and then joins the ocean amid the ceaseless rise and fall of the Coromandel surf. Not many miles from where the Theosophical Society has its central habitation beside this broad and beautiful stream I met a remarkable young man, Bramasuganandah.

The manner of our meeting was unexpected. He was a real Yogi, and a particularly reserved and reclusive member of that solitary species. For several years he had peregrinated beside an unfrequented part of the Adyar river, but held himself so aloof from his fellow countrymen that none knew him. Yet it was ordained that we should meet.

His age was somewhere in the early thirties. He had the dark skin of the Dravidian, and with his broad flat nose, thick lips, and muscular body, looked almost negroid.

His bearing was quiet and self-reliant. During the first days of our friendship he spoke little, but listened much. Later, as we sat together hour after hour, I plying him with eager questions, he patiently answered them.

Slowly I pieced together the story of his life. At about the age of twelve he had heard of the occult path, the way of yoga, through listening to the conversations of older people. This gave him a desire to learn something more about it. He bought some books on the subject and studied them. As a result his interest increased, and he developed a keen thirst to obtain the marvellous happiness which yoga is believed to bestow upon its devotees. But his books could give him no more than a theoretical knowledge, and he did not seem able to make satisfactory progress.

One day a sentence which he had read forcibly impressed itself on his mind. It was: "To succeed on the Path one must have a guru"—a teacher or master, usually one who not only knows the Path, but has himself pursued it to the point of complete success.

Brama wanted to go out and find a guru. Domestic troubles, however, prevented him from leaving. Instead, he took upon his



own initiative the practice of Pranayama. For several years he persevered with these breathing exercises, but through lack of proper supervision so mishandled matters that one day he found himself in a parlous state. A small rupture appeared at the top of his head, the skull apparently having been injured at its weakest point, and blood poured from the wound. His body grew cold and numb, and poor Brama imagined he was dying.

At this point someone appeared to him in a psychic vision and said: "See what a dangerous position you have brought yourself into by this practice." Thereafter he slowly recovered. He had learned a severe lesson and gave up the practice.

He realized that it was imperative to obtain a guide; and so, still in his teens, he left home and went out on his quest.

Henceforward he divided his time between studying with some new-found "guru" and returning home in disappointment. In this way he met no less than ten of the species, none of whom satisfied him.

"One day, on reaching the Tanjore district," he said, "I went down to the riverside in a town there. As I walked along I came to a small stone shrine, built like a miniature temple. I peeped inside and beheld a number of students gathered respectfully around a man clad only in a loin-cloth. The moment I saw him I felt awed, and a strong mental impression persuaded me that this was a real guru, a true master. I walked slowly inside, when the man greeted me, saying, 'Six months ago my own guru directed me to take you as a chêla [pupil] and initiate you. Now you have come.'

"In this manner I found my master, and went with him wherever he travelled."

With such help Brama made satisfactory progress along the yogic path. Once he had to prepare himself to receive some higher powers by undergoing a fast of forty days. He then became conscious of occult forces behind his life, and strange visions came to him.

One day his Teacher sent for him and said: "The life of total renunciation is not yet for you. Go back into the world and live there. You will marry and have one child. At the age of thirty-nine certain signs will be given you, after which you will find yourself free to retire to the forests and live in solitary meditation until you attain the goal. I shall be waiting, and you can return to me."



The young Yogi went back to the world, in due time married, and became the father of one child, exactly as his guru had predicted. At the time of our meeting he was waiting patiently for the next stage of the prophecy to be fulfilled.

## II

Brama expressed a wish that I should visit him in a little "Study" he had built in the garden of his house. In due course I came, and after passing through the bungalow, with its typical Indian interior, found him sitting in his hermitage. The latter lay in the shade of a spreading peepul-tree, near a well.

After we had partaken of refreshment I asked Brama a question which had been some time on my mind: "Who is your guru?"

For a while he did not answer. Then he said slowly and quietly, "If I tell you what I really believe, you will laugh at me."

I assured him, however, that I would treat his words with the utmost respect.

"I believe my guru to be over four hundred years old," he declared. "Many times he has described to me incidents which occurred during the reign of the Moghul Emperors; he has also told me of happenings during the early days of the East India Company's rule."

"But any child who has studied history could tell you such things," I countered, my Western scepticism coming to the fore.

Brama ignored my remark and went on:

"He is known by the name of Yerumbu Swami, meaning 'The Ant Teacher', because he always carries a bag of rice-powder with which to feed ants."

"Tell me," I asked, "how is it possible for a man to live beyond our normal human span?"

He smiled faintly and, gazing into space, seemed to forget my presence. Then he answered slowly:

"There are three means of rejuvenating the body and prolonging life. The first is to partake regularly of certain rare herbs known only to and procurable only from genuine gurus who have studied this matter. They carry these herbs secretly—hidden in their dress, or even tucked into a loin-cloth. When the time arrives for the final disappearance of such gurus they will select



a worthy disciple, present him with the herbs, and make known to him the secret. To none else is the latter communicated.

"The second means is to practise Hatha Yoga until one is proficient in the complete system. This develops perfect equilibrium in the body. It entails control of breath and conserves life in proportion as one masters breath. Twenty-one thousand six hundred breaths are allotted by Nature to human beings to be used up every twenty-four hours. Quick, noisy, and forceful breathing exceeds this quantity and therefore shortens life. On the other hand slow, mild, and silent breathing economizes this 'stock' and hence prolongs life. A perfect Hatha Yogi builds up an immense breath reserve, out of which he draws the extra years.

"The third method I can only hint at. There is an electricity lying latent in the human body. This force has to be awakened into activity under the guidance of a master and then raised to a point between the eyes. There is a kind of psychic safety-valve at this point which again must be opened by the master. Once this is done the force flows through and becomes a veritable elixir of life. Our name for it is 'The Nectar of Longevity'.

"I have been taught that one who has mastered all three methods can live for more than a thousand years. Even when he dies the worms will not attack his body. A hundred years after death his flesh will still be perfect."

I wondered.

"Where is your guru now, Brama?"

"He is in seclusion among the Himalayas. Whether he will ever return to the plains again I do not know."

### III

The eve of our parting had arrived. I had planned to go north-east to Calcutta. "You will return here," said Brama.

I shook my head. "There is much for me to do, and time presses."

"Nevertheless, you will be here again in March, and we shall meet for the space of one day."

In the sequel his prophecy proved true to the letter.

Then he handed me a sheet of paper about foolscap size. It was covered with glyphs in red, green, and black ink. Two columns



of Tamil words formed a right and left border around a central blank space. Below appeared planetary symbols and more Tamil characters. At the top he had drawn a large Tantrik symbol such as I have seen pictured in Arthur Avalon's books on Tantra Yoga. Brama explained the meaning and use of this weird talisman—for it apparently possessed a protective value. He requested me to paste into the central space one of the camera snaps I had taken of him.

"If you will concentrate on this for only five minutes every night, we shall be able to enter into conscious contact on the astral plane, no matter how many thousand miles away you may be," he declared. (Unfortunately I am unable to testify as to the value of this advice, because, having other ideas upon such matters, I have never more than glanced occasionally at the paper.)

Next I became aware of something glistening in the palm of Brama's hand. It was a ring whose golden claws held an ordinary Indian bloodstone. Brama said simply: "One equal in wisdom to my guru gave me this. Now I beg you to wear it. There is a charm within the stone. It will help you to discover your spiritual self. Wear it always."

I promised to do so. Whether the ring has any real efficacy I do not know, but within two days of my beginning to wear it my plans were unexpectedly upset. Instead of going to Calcutta I took the Indo-Ceylon boat-train, and went farther south. On the second day after my departure I came face to face with the man who was destined to become my spiritual master; for he took me into the presence of my spiritual self and helped me, dull Westerner that I am, to translate a meaningless term into a living and blissful experience.



## HEALING FROM THE HOROSCOPE: (The Power of Fixed Air)

By LEO FRENCH

“—When the Powers of the Air are chained to my chair.”

P. B. SHELLEY.

IN the previous article, Self-Healing was mentioned as the True Norm for the Fixed-Air Native, i.e., those whose Suns occupy fixed Signs, the Solar Centre being the Everlasting Yea, and home of the Ego.

The following is the most wonderful instance known to me of the power of self-hypnosis, in my opinion the only hypnotic method that should ever be employed.

Here is the Horoscope, in outline. Native referred to as “S.H.”\*

Sun, Mercury, Mars, in Aquarius, two former in fifth, Mars in fourth House.

Moon and Neptune conjoined in Seventh House.

Uranus in Mid-Cœlum, in Cancer.

Venus and Jupiter in Pisces, in sixth House.

Saturn in Sagittarius in Third House.

Leading aspects :

Sun conj. Mercury and Mars—sextile Moon, Saturn, Neptune.

Moon conj. Neptune, sextile Mercury.

Mercury sextile Neptune.

Venus conj. Jupiter, trine Uranus.

Mars sextile Saturn.

Jupiter trine Uranus, square Saturn.

Saturn trine Neptune.

Uranus square Neptune.

Libra Rising.

Two complexes presented themselves fairly early in life, i.e., *Hereditary insanity*, on one side of the family (the other particularly normal, so far as could be ascertained).

*Struggle with regard to profession.*—The ever-recurring problem of ways and means—necessity to earn as “assistant-bread-

\* This Native I have known for thirty years and can vouch for bona-fides.



winner", early as possible, owing to father's early death, S.H. eldest of large family left unprovided for.

Marked musical and plastic art—ability developed early—teachers of both urged specialization. Violin lessons abandoned by Native, because they induced forgetfulness of all sterner duties. Domestic Science chosen—work here began very early, owing to family influence in this direction, even certificates, etc., dispensed with, owing to combined proficiency and "wangling" from behind scenes. Equally early, however, epileptic tendencies asserted themselves—beginning in earliest 'teens—reaching culmination at age of eighteen when S.H. was given a letter to read accidentally, the giver forgetting that the postscript consisted of, "*The doctor fears hopeless epilepsy, says nothing can be done.*"

This acted as a shock-stimulant to the Native, courageous as sensitive and gentle, a heroine who to this day so disclaims that I scarcely dare to write the word. She had not realized the nature of these seizures in which consciousness was lost, and the reaction included "abject weakness", to use her own words, and her development itself an interesting psychological study—*aesthetic, spiritual, marked though reserved emotional power, intellectually arrested; scarlet and rheumatic fever at seven years left heart weak, slowed down concrete mentality, unusually bright before fevers. But on reading the physician's ultimatum, will-power awoke, and S.H. determined "to fight at any rate, whatever the result."* Then began a warrior's saga—against the foes of her own household! Counsel neither given nor sought from anyone.

Certain premonitory symptoms—giddiness, sight failing, etc., were the "outposts". At once S.H. feeling these, would go and stand by the fire, her arms on one of the usual ancestral marble mantelpieces of the period, saying to herself: "If you have a fit you will fall into the fire, and think what a trouble *that* will be to your mother—That frightened the fits away, for some time"—to use her own words. Later, she explained, that wore off: she found it necessary to try another terrorization! This time, she went to the head of a steep flight of steps leading down to the cellar, saying to herself: "If you have a fit, you'll fall down the steps, and then what will your mother pick up at the bottom?"

And so the young Aquarian Amazon waged holy war against one attempt after another of the obsessing demon of epilepsy. It took her about ten years to cure herself of "ever having fits in the daytime—but for a year or two after that I used to have them



in my sleep—I knew by my feeling in the morning, always, when I had had one, and gradually they ceased altogether.”\* During the whole of this time S.H. was earning her living and helping to support the younger members of her family by teaching domestic science. But she found some æsthetic release an absolute necessity, and music provided it—“Music and Madness my family failing”—her expression—organ, piano, singing, violin, guitar. I asked her why, being a Fixed Native she did not stick to one instrument, and gain proficiency, instead of going thus far and no further with many? She replied that she could not exercise sufficient concentration, but found when she got to a certain point she must then go on to something else. I think this quite explainable, psychologically, by the amount of fixed, indomitable resolution and determination employed in self-hypnosis, and the complete cure effected of what was supposed to be incurable at that time, and is now counted among the most difficult and obscure states of disease.

The student of Astrology will find the Horoscope exceedingly interesting to study, with regard to tracking and tracing the Saturnian, Martian, and Neptunian “steps” of this obsessing fiend, and its gradual complete banishment by spiritual direction and will oriented to the Spiritual and Mental purpose. I will post a copy of the Birth-Horoscope to any Student sending self-addressed stamped envelope. The conjunction of Moon and Neptune in Aries, in seventh House, “gives away” the entrance! Venus (personal Ruler—of Libra Rising) and Jupiter conjoined in Pisces in Virgo’s House—Saturn in Sagittarius (Spiritual Ruler, Governing Aquarius, the Sun’s Sign) in Mercury’s Third House, and Uranus the Occult hierophant, in Cancer, in Capricornis House, all show the Planetary, Zodiacal, Elemental, and Rhythmic ways and means whereby the threatened Karmic inherited “dweller-on-the-threshold” was banished by the Ego who gained such control of the vehicles and instruments that what might have been a living death—spiritual and mental catalepsy—was swallowed up in the victory of the most silently, unobtrusively heroic human soul I have ever known. It has taken many years to gain permission to use her Map and tell her story, but my promise of complete anonymity and repeated asseveration of the interest to students of Astrology and all who believe in the ascendancy of mind over matter, at length won the day.

\* Again I quote S. H.



## THE INCENSE-BURNER

By RANEE

A SISTER of mine—Mrs. Hands-Burton, now residing in Prince Albert, Saskatchewan—while in India, acquired a taste for collecting *objets d'art*, and in that country of mystery, occultism, many castes and religions, and continuous unrest, she picked up many quaint curios, that helped to make a very interesting and unique collection.

Among her treasures was an incense-burner, given to her by an Indian ; but how it came into his possession ever remained a mystery, as undoubtedly it once belonged to a temple. It resembled a camel, but had a horn in the centre of the head. There was a saddle on the back, but in the middle there was an opening which could close and open, probably to hold the incense. The saddle consisted of two metals, seemingly of brass and silver, and it was dotted with pin-pricks of the latter. The whole figure was about six inches long and three or four inches high.

Jewellers in London could not decide as to the metals which were used to make it, but they all agreed that the brass contained a great deal of gold, and an expert on antiques said it belonged to the fourteenth century.

My sister considered it the most precious of her treasures, and during the war she placed it in the South Kensington Museum for safety, as she thought it might be destroyed by bombs.

Before taking it there, she was staying with her husband at Deal, where he was stationed. The incense-burner was kept in her sitting-room, where it had a place of honour in the middle of a very solid-looking white mantelpiece.

Every morning the landlady would go in to consult her about meals and the requirements for the day. On one of these occasions she was looking at the "queer little horse", as she used to call it, when suddenly it leaped from off the mantelpiece, fell on its feet, and broke off a chip of the marble in its fall.

The landlady screamed, and my sister was very much alarmed, as the whole thing seemed so uncanny and unbelievable—especially as at that moment no traffic was passing, and the guns were not practising, so there were no vibrations to shake the house ; in fact everything was unusually quiet, which intensified the mystery.



On her return to London my sister and I discussed this incident with a padre who had travelled a great deal in the Far East. His explanation was that everything dedicated to the Indian gods was imbued with some sort of magic, which at a certain time and under peculiar conditions might be influenced to operate in an inexplicable manner, even if it were hundreds of years hence; which theory was plausible, if not actually convincing. The incident did not prove to be anything in the nature of a portent.

## THE WORK OF INITIATES

By R. IRAM

ALL over the civilized world at the present time many persons have started and become the centres of movements tending towards the higher evolution of mankind. This work is the endeavour to make man realize his true status as a spiritual being, not merely a bundle of nerves, sensations, flesh and bones.

It has been truly stated that the battle of the near future will be the so-called "War in Heaven" which means war in the mental kingdom: Spirituality against Materialism. For, as the conscious concrete mind develops, so will the outlook of materialism develop in what we might call immature souls, young souls, who think it clever to doubt.

True education is not the collection of facts, but the outlook gathered from the contemplation of those facts of life as a whole. The incomplete education that thousands will now receive will bring a wave of materialism into all lands which will manifest as scorn and derision for those who do believe. This will not apply to the outlook of the great pioneers of science who will approach the spiritual life through their own channel; but it will have a wide-spread effect upon the semi-educated.

Therefore, all over the world, work is being undertaken to establish centres of life; centres where the Divine fire is alight in the heart of man, kindling his conscious mind, awakening in him the understanding of his great destiny, and the glorious future which awaits the Divine spirit, abiding not in him alone, but in all created things.



## 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.]

### DAY-DREAMING

To the Editor of THE OCCULT REVIEW

SIR,—May I be allowed space to correct a misapprehension ?

When, in my article in the May number, I spoke of *that vacant-mindedness and vague day-dreaming, so often wrongly construed absent-mindedness*, it was intended to make a sharp differentiation between them.

“Vacant-mindedness” and “vague day-dreaming” are, in my opinion, one thing, whilst “absent-mindedness” is quite another.

“Day-dreaming” is often called “absent-mindedness”, but is in reality at the opposite pole, just as genius is at the opposite pole from madness.

Day-dreaming is a vague *laisser-aller* vacancy of the mind, allowing the whole of its activity to run to a lower vibration and rhythm. It is undisciplined and undirected, and cannot build up any creative structure of thought. It is a dissipation and scattering of thought, a skimming over the surface of thought, like froth on the crest of a wave.

But absent-mindedness is the tireless energy of a superlatively alert mind, so utterly one-pointed as to be absent in mind from the material things outwardly presented to its gaze. Sir Isaac Newton boiling his watch, and looking at his egg for the time, is an instance of this.

It is the cause behind the action or state that shows whether it belongs to the category of “absent-mindedness” or “day-dreaming”.

With regrets that, owing to compression, my meaning should have been obscurely worded, I am,

Yours faithfully,

R. E. BRUCE.



## PERIODICAL LITERATURE

THE ARYAN PATH (May). Professor Joad, writing on "Free Will and Modern Psychology", after noting how the philosophy of Plato and Schopenhauer has been influenced by Eastern thought, concludes that freedom exists from the standpoint of intuition, but not from the point of view of reason. . . . Geoffrey West contributes a study of Apollonius of Tyana. . . . R. L. Megroz in his study of "Dreams" avails himself freely of the data gathered together by J. W. Dunne.

ASTROSOPHIE (April). Marcel Gama completes his original system of occult medicine, claiming to have discovered the "perfect remedy" of the alchemists in a preparation derived from *Nymphaea Alba*, an aquatic plant. . . . Jane C. Hunter offers a rectification of the horoscope, based upon the pre-natal epoch, of the tragic Lindbergh baby.

BUDDHISM IN ENGLAND (May-June). The Ven. Lama Yongden testifies that in Thibet are men and women who "in this very life have attained the supreme goal" of deliverance. . . . Mme. David-Neel answering the question, "Does Buddhism respond to the needs of to-day?" claims that Buddhism has a vital message for the West, its practice uprooting errors and providing right views of life.

THE CANADIAN THEOSOPHIST (April). F. B. Houser renders valuable service in gathering together H. P. B.'s commentaries on the writings of Plato. The first of the series reveals in what high regard the great Theosophist held the great philosopher. . . . Cecil Williams continues his study of "The Occult in Scott". . . . An interview with Meher Baba is reported.

CELESTIAL MESSENGER (April). A little astrological periodical from Benares which has been in existence for four years. Has much to offer of new and useful information for those who care to study carefully and master the differences of terminology.

CHRISTIAN ESOTERIC (May). Enoch Penn, writing on "Attaining Spiritual Consciousness and Eternal Life", says "this effort of the spiritual self to dominate the whole being, to overcome the power of the world influences to control the soul through the physical body, causes the long, weary struggle of the Christian life." . . . Henry Proctor takes the Bible as basis for his prophecy that disorder and unrest will reach a climax in 1934, after which they will quickly wane.

EVOLUTION (Paris, May). In its leading article, "Destiny and the Will", puts forward the idea that evolution does not occur unless we are completely free. . . . The Editor surveys the field of the occult arts, showing their limitations and legitimate use. . . . Paul Jagot writes on "Therapeutic Suggestion".



HARBINGER OF LIGHT (April). Mrs. Lionel Hall records her experiences of astral projection. . . . A. W. Sterry describes a case of table levitation which happened, not at a séance, but quite unexpectedly and spontaneously at a tea-party!

INTERNATIONAL PSYCHIC GAZETTE (May). Deals editorially with a biographical sketch of Mr. J. Arthur Findlay, author of "On the Edge of the Etheric" . . . Reports a debate on "Spiritualism v. Rationalism" between Mrs. de Crespigny and Mr. Howell Smith. . . . Offers tribute to Mrs. Meurig Morris in an article, "Mrs. Meurig Morris Vindicated."

JOURNAL OF THE AMERICAN S.P.R. (May). The science of light and colour in its bearing on metaphysics is discussed in the editorial. . . . "Proofs and counter-proofs concerning the human 'Fluid'," is the title of a paper by Dr. Emilio Servadio, in which the methods devised to record human radiations are discussed.

KALPAKA (March). A valuable article on the Bhagavad Gita describes it as a manual of Karma Yoga, but explains that the interpretation of the latter term varies with different scholars. . . . A translation of the first chapter of "Svarodaya, the Science of Breath" exhibits the difficult nature of the subject and the necessity for a teacher. . . . M. R. Aiyer continues his articles in support of the theory that Palestine was a South Indian colony, and Jesus therefore of the Tamil race.

MODERN ASTROLOGY (May). The editorial deals with the connection between Astrology and Theosophy and points out that the founders of the latter system were firm believers in the former. . . . Elizabeth Aldrich contributes an article upon "The Romance of the Lindbergh Family."

OCCULT DIGEST (June). In "Light as a Creative Force", Elaine B. Ryce claims that by concentration of thought in controlling the energy of light, man will eventually be able to create material things out of the ether. . . . Edward Ulback continues his description of magical papyri gathered from ancient Egypt. He states that in recent years the sand dunes of Fayoum have yielded much buried treasure of this kind.

PRABUDDHA BHARATA (April). "The Call from the Divine" is the title of the Editor's inspiring article. He writes "This sense of the beautiful carries the artist to a region where the world is naught and he himself fades away into nothingness. And does this state of mind differ in any way from what a Yogi wants to attain through concentration?" . . . The translation of the valuable mystic treatise "Ashtavakra Samhita" is continued.

RALLY (May). Emmet Fox writes of the mystic power which may transform our lives. "This indwelling power, the inner Light of Spiritual Idea, is spoken of in the Bible as a child, and throughout the Scriptures the child symbolically stands for this. The conscious dis-



covery by you that you have this power within you, and your determination to make use of it, is the birth of the child. . . ."

ROSICRUCIAN DIGEST (May). H. Spencer Lewis, in the "Real Heaven and Hell", criticises the old theological tenets, which were, he says, based on fear, and not faith. . . . The Emperor deals with Rosicrucianism as Art and Science, and emphasises its practical nature and its pre-occupation with the material problems of life. . . . "William Blake—Painter, Poet and Mystic" is the subject of a thoughtful paper by W. H. McKegg. His genius is highly praised and its source is found in the True Self.

ROSICRUCIAN MAGAZINE (May). The Editorial criticises the lack of spirituality in the methods of modern business. The present economic trouble in the States is ascribed to the bad Karma created, and is regarded as material evil out of which spiritual good will come. . . . "God and the Zodiac" is the title of an article by John Josling which deals with the dawn of the Aquarian Age. Revolution and revelation are prophesied, with a return to spiritual light and life.

SEARCH QUARTERLY (April). Dr. M. Gaster contributes a learned paper on "Conjurations and the Ancient Mysteries". His idea is that, with the consciousness of spiritual beings existent in the universe, came also the belief that such beings are not limited to the human order. Methods of invocation by charm and conjuration are referred to. . . . An interesting study of the occult element in Macbeth is made by Provost Erskine Hill. The weird and gruesome aspects of Shakespeare's great creation are well brought out.

THEOSOPHICAL MESSENGER (May). Bishop Arundale wishes people to understand "their essential greatness". In his article on "The Attainment of the Wonderful" he says that "one of the ways in which they can know it is by looking at themselves in great people". . . . The growth of Wheaton, headquarters of the Adyar T. S., is noted by Sydney A. Cook. . . . For one week in June Krishnamurti will be addressing camp meetings in California.

THEOSOPHICAL PATH (May). In "Pathways to the Gods" Dr. de Purucker writes: "The Universe is full of divinities, full of gods, full of intermediate entities," and "The human race and entities corresponding to men on other planets aspire towards and are evolving into gods." . . . Joseph H. Fussell contributes "The Progressive Unveiling of the Ancient Wisdom". He summarises some of the historical aspects of H.P.B.'s early work. P. A. Malpas submits a fascinating paper on "Cagliostro: A Messenger long Misunderstood". The writer, by much research, has unearthed information which may help to rehabilitate this historical character.

THEOSOPHIST (May). The present instalment of "The Esoteric Teachings of H. P. Blavatsky" covers the subject of dreams and karmic tendencies. . . . C. S. Trilokekar, in expounding the teachings of Krishnamurti, notes the importance attached to desire as a means of



attainment. . . . In writing of "The Masters", Geoffrey Hodson declares that "One feels that the Masters are seeking everywhere throughout the Society and the world for possible assistance. Our opportunity . . . is very great."

THEOSOPHY (May). The first article points out that "H. P. Blavatsky is still as much a mystery and an unequated problem as while she lived in the full light of publicity. With but two exceptions, all those prominent in the Movement, whether in the past or at the present time, have alternately testified for and against H. P. B." . . . "True and False Spiritualism", defines the theosophic attitude towards modern spiritualism and warns readers against mediumship as leading to sorcery. "Born out of Race and Place" is a curious article which treats of those Westerners who find themselves out of harmony with their race and environment.

THEOSOPHY IN INDIA (April). Correspondence between the Point Loma and Adyar societies is reprinted, wherefrom we note that Dr. de Purucker has made a generous offer of hospitality to Dr. Besant, in view of the unsettled conditions in India and the possibility of violence on a wider scale. . . . B. L. Atreya provides a valuable study of "Yoga Vasistha" the voluminous Sanskrit work which is widely used throughout India. It is strange that this remarkable book should have been neglected by Western scholars.

UBERSINNLICHE WELT (May). From Vienna comes the first number of this bright monthly, written in light modern style and well illustrated. It is devoted primarily to Character Reading, Fortune Telling and the Workings of Destiny. . . . Minna Leidinger contributes a course in practical astrology for beginners. Albert Gessman contributes a lengthy study of children's Handwriting, with Interpretations thereof. . . . A historical study of renowned Occultists of the past, by Hans Belleman, includes names such as Shakespeare, Strindberg and Dante . . . Margit Janusz writes an interesting account of the occult side of the temples in Angkor, French Indo-China.

VEDANTA KESARI (April). An informative article is devoted to "Strindberg and the Indian Thought." That Strindberg was acquainted with and influenced by Hindu thought, however, is scarcely proved. . . . K. S. R. Sastri examines the dualistic philosophical system of "Brahma Mimamsa".

VOILE D'ISIS (May). Andre Preau contributes a thoughtful analysis of the different states of Being. . . . Dr. Biraben writes about the magical means of producing rain practised in North Africa.

WORLD THEOSOPHY (May). A talk by Mrs. Besant on the after-death conditions of the suicide is reprinted. . . . The symbolism of the lotus flower is considered by A. Petersen. . . . H. I. Jones contributes an article on "Vibrations and the Inner Life". . . . Marie Hotchener has an essay on the power of suggestion.



## REVIEWS

CULMINATION. By John Furnhill. London: Elkin Mathews, 7s. 6d. In *Culmination* the author issues, under the guise of fiction, his warning to the world. He attempts to clothe the elementary teachings of occultism in a form that will make its appeal to the man in the street. Avowedly a book with a purpose, it accurately depicts the present state of the world, and follows present tendencies to their logical conclusion.

The keynote of the book is the illimitable power of thought. "Everything," says one of the characters, "is ultimately composed of one universal substance. . . . And the force that changes the universal substance into all the forms in which it is found throughout the entire universe is *thought*."

Two alchemists invent an instrument called the ether bridge, which registers thought and makes it audible. It constitutes a link between the next world and this. They get into touch with a discarnate entity, who calls himself "John", and claims to have been a scientist when in this world. "John" instructs them how best to help humanity in its difficulties. Collective misuse of thought has brought it to this present pass. Collective right use of thought should help it out. He shows how history repeats itself, and that it inevitably decays when its leaders buy popularity with "gifts of bread and circuses." Unless things are drastically changed he sees no other fate for England.

Many of us have heard the voice of "John" speaking to us, at intervals, through the ether. Religionists call it "the voice of conscience". Occult students call it "the higher self within us", that divine spark which illumines our sayings and doings when we raise our vibrations to the impersonal.

One of the inventors of the ether bridge—Sir Watson Seale—is killed in a mysterious motor accident, and, when dying, passes on his knowledge to Sir Bruce Williams, the famous journalist. The existence of the ether bridge is made public, and sensation on sensation follows. Editor and journalist launch their immense scoop on an astonished world, a world which, by the help of their discovery, they hope to drag back from the edge of doom.

But the Black forces have not been idle, and "accident" on "accident" occurs, in spite of the most stringent precautions, and the pioneers many times escape death, and destruction of their machine, only by a hair. An Oriental is killed on the Black side, Seale and a footman on the White . . . but this is all in the day's work.

Of the many plots and counter-plots by Blacks and Whites, readers will learn with avidity, for meta-physics are so combined with melodrama as to make it hard to lay the book down until the end. To tell more of the plot would be unkind both to author and readers—of whom there will certainly be many.

The appendices give interesting occult teaching, though we cannot personally accept one statement, i.e., that the prompting of the subconscious mind is genius. The subconscious is the instinctive, which tends to degeneracy. Genius is inspiration, from the *superconscious*, which is the spiritual, developed through effort.

R. E. BRUCE.



LYRA MYSTICA. An Anthology of Mystical Verse. Edited by Charles Carroll Albertson. Introduction by William Ralph Inge, Dean of St. Paul's. London: Macmillan & Co., Ltd. 7s. 6d.

DEAN INGE in his Introduction to this gathering together of poems whose essence is of the Spirit, remarks: "Plato is immortal certainly not as a systematic philosopher, but as an inspired prose poet or prophet. In religion, too, the profoundest intuitions of faith are expressed poetically in myths and symbols, which the heavy hand of the dogmatist turns into flat historical recitals." Quoting Principal Shairp of St. Andrews he adds: "Some form of song or musical language is the best possible adumbration of spiritual verities." Even so it ever must be, and from beginning to end of this bouquet of mystical poems (whose earliest blossom is culled from Ancient Egypt of more than five thousand years ago, and might have been written to-day) there is to be found refreshment for all minds ruled by the spiritual outlook which makes for the glamour and true beauty of the soul's immortality. There are some exquisite verses by "an American Contemporary", Marya Zaturenska, beginning:

Open the garden gate, walk in, my heart;  
What pleasant herbs are these that sweetly smell?  
Must I return from where I did depart?  
The harsh, loud, crying world I bade farewell. . . .

Whose are those blessed figures clad in light?  
What are the crimson flowers like raptures burning  
Among the sacred lilies, cold and white,  
Guiding my feet to paths of peace returning?

But one must not quote much in a short review. The book is full of suggestions of "pleasant herbs", and one's spiritual eyes see near and far "those blessed figures clad in light". . . . A poem entitled "Kinship" by Angela Morgan (also an American contemporary) mingles pictures of the earth-life's daily cares with a background showing that those who will can see through the dust of "sweeping the stair" and into the sparkling haze of life on a different plane. It is interesting to find such a wealth of mystical thought among the two nations generally believed to have least of it, the English and the American. That this judgment is superficial Dean Inge makes very clear. "The typical Briton or American is not a materialist," he avers. "The Anglo-Saxon mind has a rather special affinity with Platonism, a tendency which is shown in much of our best poetry as well as in the general trend of our philosophy." And indeed this is amply shown in this volume of *Lyra Mystica*. I cannot resist quoting the perfect lines of the Manx poet, Thomas Edward Brown. Lines as fragrantly lovely as the garden they describe:

A garden is a lovely thing, God wot!  
Rose plot,  
Fringed pool  
Fern'd grot—  
The veriest school  
Of peace; and yet the fool  
Contentds that God is not—  
Not God, in gardens, when the eve is cool?  
Nay, but I have a sign;  
'Tis very sure God walks in mine.

EDITH K. HARPER.



YOUR DAYS ARE NUMBERED. A Manual of Numerology for Everybody.

By Florence Campbell, M.A. London: Rider & Co. 5s.

THIS interesting manual of divination by numerology applied to the letter values of names is built upon the arithmetical method into a greater degree of analysis than is usual in such books. Without the need of studying anything other than simple arithmetic, we are shown how to calculate a chart that will contain as many variable factors as the same person's horoscope might possess. Thus analysis by numerology may be pursued, in this method, to a close analysis. No attention is given to the form-value of letters, or to their phonetic values, either isolated or in words; thus these magnetic and mantric effects are set aside in favour of a detailed numerical valuation.

We are given three aspects, constructive, cardinal negative, and destructive, related to each number up to 11, and then to 22. Closely allied with these are the three main influences: the Soul Urge, the Expression, and the Life Path. These three, it seems, correspond principally with (1) what we *want* to do: (2) what we *can* do, and (3) what we *have* to do, in life. Each of these is analysed according to related numbers. Then the name value is calculated. Expression is the sum of all its letters; Life Path, or essence, is its reduction to a single number; and Soul Urge is reckoned from vowel valuations only.

This is a work that will give the practising numerologist a good deal to study, much of it in recent developments of the system.

There is an error on p. 73, where Paul and Saul are confused. Also, p. 165, the polarisations of the elements seem incorrect; it is light-fire-sound, and air-water-earth that are related in trinities.

W. G. R.

THE WAY OF THE GURU. By P. Natarajan, M.A. Geneva: The Sufi Publishing Association.

THIS is a series of pen-pictures reprinted from the *Sufi Quarterly*, very beautifully describing the life of a certain Narayana who is called Guru and Sri. The book, however, has no special message for the Western reader, and does not seem to be connected with the Sufi movement, unless the Geneva Sufis accept all religions as one, and have therefore taken up this "Guru business", which, we are afraid, is becoming somewhat overdone, when every student hails his own particular teacher as Guru and Master. There are Gurus and *Gurus* and every religious teacher may be called a Guru, but every teacher is not a perfect man. In the West we do not hail our clergy as Gurus, and yet they are teachers of religion. It would be well for Western students to realize more clearly the simple idea of the Guru, who is no more than a simple religious teacher in a general sense. Much of the romance of this style of exaggerated devotion needs to be put aside by the true student of Occultism, the science of natural becoming and its laws, else will he never learn to realize his own true self and will be forever running from guru to guru when the Truth is within him all the time. The story told by the writer of these articles of Guru Narayana crying "Mother, Mother," like a distressed child may be very beautiful, but it is not very helpful to those who seek enlightenment.

LEONARD BOSMAN.



THE CAUSES OF EVOLUTION. By J. B. S. Haldane, F.R.S. With Illustrations. London: Longmans, Green & Co. 7s. 6d.

EVEN in modern scientific literature it would be difficult to instance a work written with more scrupulous exactitude as to the existing state of knowledge, or more convincing impartiality in the formation of conclusions to be drawn therefrom, than this *Re-examination of Darwinism* by Mr. J. B. S. Haldane. As to natural selection, he claims that he can write of it with authority because he is one of the three people who know most about its mathematical theory. (An outline of the mathematical theory on Natural Selection is given in the Appendix.) "It is only in systematic philosophy or mathematics," he says, "that we can as yet attempt to deduce a complete system from a few premises. The bulk of science is still in the heuristic stage."

In the chapter dealing with Variations within a Species he shows that the main causes of these variations, as established by recent research, were unknown to Darwin. "We are compelled to investigate, before we know what we are investigating, and as our knowledge increases we must continually restate our questions. . . . We have every reason to believe that new species may arise quite suddenly, sometimes by hybridization, sometimes, perhaps, by other means." Such species do not arise, as Darwin thought, by natural selection; and though it would seem that natural selection is the main cause of evolutionary change in species as a whole, "the actual steps by which individuals come to differ from their parents are due to causes other than selection, and in consequence evolution can only follow certain paths. These paths are determined by factors which we can only very dimly conjecture. "Although," he continues, "we have found reason to differ from Darwin on many points, it appears that he was commonly right when he thought for himself, but often wrong when he took the prevailing views of his time—on heredity, for example—for granted."

In the final chapter, Mr. Haldane makes an attempt as "one of the rising generation of biologists" to survey and evaluate evolution as a whole. By way of a preliminary, he gives a brief survey of the history of life on our planet, which is a model of condensation.

The index of biographical references contains one hundred and three names, and the index is satisfactorily comprehensive. The book is well printed and is published under the terms of an endowment fund for the publication of lectures delivered at the Prifysgol Cymrw, Aberystwyth. In the presentation of this work the founders of the fund are to be congratulated.

P. S. WELBY, M.A.

A VOICE FROM HEAVEN. The Return of "G.V.O." Written by Frederick H. Haines, F.C.I.B. The Spiritual Wisdom Series, No. 8. The Pure Thought Press. 4s.

AN interesting note at the end of this book states that this press seeks no profit, and is maintained at "personal sacrifice", and, moreover, does not undertake the publication of any other books than those of Mr. Haines, for which especial value is claimed. The evidences of a future life, and the "return of those who have 'passed on'", to give their testimony, now forms



a vast library which has the weight which will always accrue to cumulative evidence in any cause. The Rev. G. Vale Owen gave himself heart and soul to the spread of spiritualism during his days on earth, and it was almost a foregone conclusion that he would, if possible, continue his work from the "other side" through the hands of his former *confrères*. *A Voice from Heaven* bears all the marks of being just what it purports to be. Those familiar with the personality and writings of Vale Owen will recognize him in these messages both in style and in general trend. In his introduction Mr. Haines gives a very succinct and convincing account of his connection—very slight—with the Rev. Vale Owen in the flesh—and his surprise and doubt. When his services were claimed as amanuensis for the experiences that had befallen him since his so-called death. As the publishers say, quite truly, "these are endowed with deep spirituality and real Christ-vision".

A. M. C.

THE SIXTH SENSE. By Joseph Sinel. T. Werner Laurie, Ltd. 6s.

THIS work offers a "physical explanation of clairvoyance, telepathy, hypnotism, dreams, and other phenomena usually considered occult," being based on "forty years of study, observation and experiment".

In a preface, Mr. M. Yearsley, a surgeon, states that Mr. Sinel's account is "the first satisfactory hypothesis" which he has read on this subject. And he thinks further that "it should deal 'Spiritualism' and the 'occult' the shrewdest blow that has ever been struck".

Mr. Sinel, while denying Sir E. Lancaster's phrase "the preposterous fallacy of telepathy" as in itself a fallacious conclusion for a "scientist" to utter, proceeds to admit the existence of both genuine telepathy and clairvoyance; and then to "explain" them on "purely physical causes". Clairvoyance he defines as "the perception of the magnetic rays or waves the radiate from surrounding matter and traverse all matter without operation of the usually recognized organs of sense."

The book is interesting as a record of experiments and observed facts, often wrongly interpreted, due to the material bias of the author. In fact, he explains neither hypnotism or clairvoyance, though he says the one is due to the other.

W. G. R.

SAT DARSHANA BHASYA and TALKS WITH MAHARSHI. By "K." London Agents: Luzac & Co. 4s.

A FREE translation of the title would be "The Perception of Spiritual Reality". The Sanskrit original is given, together with an English translation and a lengthy commentary also in English. This mystical poem was written by Sri Ramana Maharshi, but the commentary is by a disciple. The former contains essential wisdom, derived from first-hand personal realization of deep spiritual states of consciousness. . . . The addition of a series of dialogues reflecting the questions and doubts of a student, with the pithy answers of the Maharshi, gives extremely great value to this volume. I confess that I hold this Oriental sage in highest reverence, through personal acquaintance, and therefore gladly commend this book.

RAPHAEL HURST.



THE LAUGHTER OF GOD. By Walter Clemow Lanyon. Author of *London Notes and Lectures*, etc. London: Fowler & Co., Imperial Arcade, E.C.4. Crown 8vo., pp. 174. 6s. net.

THIS work reminds us of Bo Yin Rá's *The Book of Happiness*, for it preaches a gospel of joy; only we prefer it to the latter, since it deals more with spiritual unfoldment and appeals less to the pocket—wherefore we should feel more inclined to slip it into ours.

Despite a certain irritating trick of repetition, and laxity in his mode of expression, Mr. Lanyon has much to say that is of value; his book abounds with commonsense, which to the man with the muck-rake will undoubtedly appear far from the case. Here is the substance of a few salient points in the author's argument. By brooding over sin, sorrow and sickness, we encourage their growth; it is wiser to ignore their existence they being but the product of human wrong-thinking. It is needful to look beyond mere symbols to reach for what lies behind. Miracles are the outcome of faith, doubt will not hasten their fruition. God reveals Himself to us in the silence and stillness within; no victory worth attainment is achieved by endless argument and the battle of tongues. All of which is not new; but age is a quality of truth. Mr. Lanyon would have those who are deep in the valley of materialism, hence overshadowed by Illusion, lift their eyes to the heights where the sun of Celestial Wisdom sheds golden laughter.

We are told that "God loveth a cheerful giver"; most surely does He love the giver of cheerfulness. This world would be the better for it if we, "broken lights", reflected a little more of Mr. Lanyon's sunny philosophy.

FRANK LIND.

THE PRIMARY PROGRESSED HOROSCOPE. By O. H. W. Owen. Pp. 112. London: L. N. Fowler & Co. 5s. net.

THE author has been practising astrology for many years, and now proposes something of an innovation in the art. He gives a form of birth-map which contains a new method of house-division. With this as a basis he expounds a system of primary directions which, he claims, is less liable to error than the one commonly in use.

His new chart enlarges the circle to carry four sets of figures in each house, indicating the longitude of ordinary house cusps, of half-houses and of quarter houses. An outer circle is also added to carry the figures showing cuspal motion. Planets are inserted in the usual way.

Mr. Owen does not calculate the aspects by the general method of measuring the distance between two planets or points in zodiacal-sign space. He decides his aspects by measuring the distance in *house* space. He believes that mundane aspects are the most important and powerful in any primary map.

Most modern astrologers have hitherto disregarded the mundane aspectory method and even looked upon it as highly speculative and uncertain. Mr. Owen asserts that good results have not been obtainable simply because the house-cusps are not shown with a sufficient degree of correctness in the average horoscope. His proposal claims to rectify this fault.



Four appendices to help students are added, containing useful trigonometrical and astronomical formulæ and tables.

This is no book for beginners; advanced students, however, will find it interesting and provocative. Its suggestions need to be tested by the scientific method of strict experiment and observation, by deduction from the facts culled from many horoscopes charted by the new plan. . . . Astrology as a science is still fragmentary; original research and discovery are therefore to be welcomed. But the author, in his foreword, exaggerates the value of his art to mankind. Great is the mystery of Destiny but greater still is the mystery of Man himself!

RAPHAEL HURST.

THE BOOK OF FATE AND FORTUNE. Anonymous. London: Grant Richards, 8, Regent Street, S.W.1.

IN the book of *Fate and Fortune* a great deal of useful and interesting information and knowledge are imbedded in a mass of verbiage. It is difficult to disentangle the wheat from the tares, but the effort is worth the trouble.

Quotations from and references to other authorities abound, and if the reader has time and patience to overcome these disabilities he will be rewarded by the kernel of good that lies hidden within.

The author treats of astrology, physiognomy, chiromancy, graphology, cartomancy, oniromancy (dreams), high and low magic (approximating to what is usually termed black and white), arithmancy—here named 'high' magic—magnetism and spiritism, whilst in the appendices are mentioned most of the occult societies and sciences of which the ordinary person has ever heard.

The book is crowded with strange five-syllabled words not to be found in the dictionary, which lend an unfortunate air of pretentiousness to otherwise interesting statements. The title of Chapter II—Physiognomy—is a case in point. The chapter deals with physiognomy, a word with which every educated person is familiar. Another example is "physiognomonism". Judging by the context, the meaning could have been equally well rendered, and better understood, by the dictionary word "physiognomic."

To ourselves the chapter on chiromancy is the most enthralling in the book. It is plainly expressed, the diagrams and "lay-out" are so good that the merest tyro can follow the directions for reading the hand, and we found the information given astonishingly correct. In defending chiromancy as a science, the author makes a peculiarly interesting statement when he asserts that the lines of the hand correspond to the vitality of the individual, that the palm is the index to vital force, and the fingers to the intellectual powers.

Graphology, a less exact science, is well illustrated and explained, whilst the methods suggested for reading the cards are very practical.

Some of the arithmancy interpretations differ considerably from those generally accepted.

We should like to see this book—which reads like a translation from the French—re-issued in less bulky form, with the stories of Charles VI, Napoleon, Madame Lenormand, etc., etc., etc., omitted. It would then be a really practical handbook.

R. E. BRUCE.



THE EVIDENCE FOR THE SUPERNATURAL. By Ivor Ll. Tuckett.  
London : Watts & Co. 1s.

THIS book represents an earnest and painstaking effort to prove that supernatural or psychical phenomena are unworthy of credence by sensible people. The author admits that it is based on the postulates of nineteenth century science. It is, as he says, "largely a reproduction of ideas much better expressed" by men like Herbert Spencer, Huxley and Tyndall.

In the chapters dealing with spiritualist manifestations, telepathy and clairvoyance, Mr. Tuckett is disposed to take the facile view that trickery and fraud on the one hand and gullibility on the other are mainly responsible for such belief in spiritualism as exists in the western world to-day. It is no use joining issue with him on this ground.

Much more important, in our view, is the initial assumption which vitiates the whole argument. Scientific truth, Mr. Tuckett contends, is attained only by a process of repeated verification under unvarying experimental conditions. It does not apparently occur to him that this definition may be too narrow, and that the universe may not be constituted so as to fit in with methods of investigation that have been found to be fruitful in certain limited fields of physical and chemical research. To restrict one's conception of truth to what is measurable in the laboratory is to blind oneself wilfully to a whole range of experience that is unamenable to strictly scientific experimentation. Where the author is compelled to recognize, as in his discussion of Mrs. Piper, that there may be possibilities of obtaining knowledge otherwise than through the five normal senses, he has recourse to "a vestigial instinct inherited from our ancestors" for a likely explanation. It is not every reader who will accept this theory as being more satisfactory than the one it is intended to supplant.

S. K. S.

YOU: An Introduction to Yourself. By Harold Holland. Crossway Press, Pleshey, Chelmsford. 1s. Postage 2d.

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No. 2

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## EDITORIAL

IT is very apparent that one of the remarks made in the Editorial of last month's issue of this magazine, namely to the effect that over-intellectualization is at the root of the difficulties of the world at the present time, has aroused in the minds of many readers serious misgivings, if not actual opposition. Two communications included in the Correspondence columns of the present number of THE OCCULT REVIEW give expression to criticisms which doubtless find an echo in the case of many other readers.

W. W. Leisenring, whose articles on the scientific implications of Theosophy are widely appreciated, writes: "I cannot agree that the present state of the world is due to intellectuality . . ." Happily, the situation is saved by the addition of the two words "as such". "For if men were truly intelligent," the correspondent in question continues, "they would be functioning as divine Intelligences."

Another esteemed correspondent, R. A. Morris, expresses himself thus: "Is there not, then, a rather serious danger in the advice to concentrate on spirituality, with the suggestion—perhaps



not intentional—that the things of the mind are of minor importance?”

With regard to the criticism of W. W. Leisenring, it may be said at once that it was not the intention to ascribe the troubles of our day to “intellectuality”, but only to that type of intellectuality which may for lack of a better phrase be termed “the material or lower intellect”, intellect, that is, which remains unilluminated by any ray of light from the Nous, the higher mind whose dwelling is “in the Eternal”. To repudiate the Divine egos of man, as W. W. L. suggests, was farthest from the intentions of the writer.

As far as the question of R. A. V. M. is concerned, it may be said with equal definiteness that any suggestion that the power of mind, the very faculty that makes man what he is, should be despised, was the last thing intended. Consistently, throughout the past, it has been the policy of the present Editor of THE OCCULT REVIEW to take a firm stand against anything that tended, to the slightest extent, in this direction. The surrender of the mind to alien intelligences in the practice of mediumship has ever been firmly deprecated, even though the policy of the open platform has rendered it necessary to give space occasionally to statements of the Spiritualist point of view.

The opinion that the lack of the spiritual note in the intellectual life of the world to-day is responsible for much of the distress of our time finds support in the view of Prof. Radhakrishnan. In the Hibbert Lectures for 1929, just published by Messrs. George Allen & Unwin, Ltd., under the title of *An Idealist View of Life*,\* he says :

#### ABSENCE OF SPIRITUALITY

“. . . Notwithstanding the transformation of life, the shifting of moral values and the preoccupations of the time, the primal craving for the eternal and the abiding remains inextinguishable. Unbelief is impossible. Along with a deep discontent with the standard forms of religion there is a growing seriousness about it. The forms are dissolving, but the needs persist. The millions who neither dare to have a religion nor to do without one are rushing hither and thither seeking for direction. The philosophical fashions of naturalism, atheism, agnosticism, scepticism, humanism, authoritarianism, are obvious and easy, but they do

\* Price, 12s. 6d. net.



not show an adequate appreciation of the natural profundity of the human soul. In the Eastern religions the energy of the depth of the soul is something before which external existence pales into insignificance. While the tendency to emphasize the inward spirit as all that counts and treat life itself as an indifferent illusion is one-sided, to ignore spiritual life and confuse it with the physical or the vital is equally one-sided. If, in spite of our ethical culture and rationalistic criticism, we feel that our lives have lost the sense of direction, it is because we have secularized ourselves. *Human nature is measured in terms of intellection.* [Italics ours.] We have not found our true selves, and we know that we have not. It is a self-conscious age in which we live. Philosophers and professors of philosophy are speaking to us of what is wrong with us in the heavy tomes of a Keyserling or a Spengler and the slight pamphlets of the *To-day and To-morrow* series. Never was man's need to come to an understanding with life more urgent. We may be busy seeking for wealth, power and excitement, but we are no longer sure that it is all worth doing. We have no certain aims and no definite goals. Life is fragmentary and futile. Nothing means much or matters much. Anxious and enquiring minds are doubting and discussing, groping and seeking for the more precious meaning of life, its profounder reality, for the synthetic view which will comprehend the scepticisms and the certainties, the doubts and the realities of contemporary life. Our division is profound, and no organized religion is able to restore the lost unity. We are waiting for a vital religion, a live philosophy, which will reconstruct the bases of conviction and devise a scheme of life which men can follow with self-respect and creative joy."

#### THE THIRST FOR "LIFE MORE ABUNDANT"

In words of fervour still more definite, he gives voice to the following cry :

"We want discernment, not cleverness ; purity of spirit, not training of the intellect ; an intimate acquaintance with and living closer to the nature of reality. No amount of sense training can make the senses perceive thought ; even so no amount of intellectual skill can lead us to intuitive experience. We must reach a new level of consciousness to which the highest truths are revealed even as concepts are given to thought and colours to sense. The life of spirit is essentially creative in its



character. We cannot create through the exercise of intellect any more than a flower can evolve in obedience to a formula. Creation is the result of the growth of self, the expansion of consciousness. For this we want religion as an uplifting power and not as a confession of belief or a demonstration of God. Religion is not science, nor is church an academy. It is the perception of the eternal in the finite."

Again and again Professor Radhakrishnan stresses the difference between spiritual insight (which, unless inherited as the fruit of efforts in past lives, is only to be had through much effort and pain), and religious intellectualism. The "schoolmen" are to be found in the ranks of the Theosophical and Occult movements, no less than in those of the theologians, heatedly discussing questions of purely academical interest, and mistaking their efforts for those whereby direct knowledge may be attained. What have their efforts in common with those of such "heroic enthusiasts" as St. Paul, upon whose lips the late F. W. H. Myers places the poignant cry :

How have I knelt with arms of my aspiring  
Lifted all night in irresponsive air,  
Dazed and amazed with overmuch desiring,  
Blank with the utter agony of prayer !

Not for a moment would any Theosophist who was not entirely uninstructed dream that spiritual insight, intuitive knowledge of the Divine, is to be achieved by destroying the very instrument whereby it is to be gained. The mind is that instrument, an instrument brought under control only by ceaseless endeavour, inspired by the "faith" that a still higher faculty of the soul may be aroused into activity by unremitting and specially directed effort. This is a far different matter from endeavouring to gain such proof by intellectual argument, an endeavour foredoomed to failure.

Far from seeking to form any union or group whereby "the tension of individual effort can be relaxed and some of the work be put upon a machine, a method, a system", which W. W. Leisenring appears to consider to be one of the motives underlying the suggestion put forward in last month's Editorial, the very opposite end was in view. Those who are willing to embrace the necessary discipline of life, those who are willing to take themselves relentlessly in hand and turn their energies in the direction of the spiritual life, are in a minority, in whatever group or society on the physical plane they may be found.

The object of the "call" to greater spiritual endeavour was to incite, haply, the hesitant ones to brace themselves for the plunge into a great adventure, or to persuade those who may have themselves travelled some small part of the hidden way to share their knowledge and experience of the difficulties of the inner life with their still younger brothers. There is a tendency for those earnest souls, both in the ranks of the Theosophical Society and outside it, who feel drawn towards the endeavour to "live the life", to be content in many cases with ploughing a lonely furrow. By nature inclining towards the reclusive, they usually prefer to remain in the background, rather than to take part in the external activities of the lodge or occult group with which they are associated. They are the "Marys" rather than the "Marthas" of the various theosophical, occult, or religious organizations.

They are the last people to set themselves up as teachers and guides of others ; but they are seldom if ever unwilling, in their quiet way, to give, when asked, whatever they can of advice or instruction on the problems connected with the inner life, as they themselves have encountered them in their own experience, in the hope that such advice may prove of service to a comrade on the path. Different entirely are they from the mystery-mongers who are to be found from time to time in the occult and theosophical movements, who, by hints and suggestions conveyed with an air of mystery, whisper about what they *could* divulge, were they only "permitted" to do so.

#### THE VALUE OF COMRADESHIP

The mutual help and encouragement to be derived from a friendly talk between kindred spirits, especially where one is an "older hand" than the other, on the practical difficulties and trials of the inner life, are of inestimable value. To know that others besides oneself are faced with similar problems, are beset with similar temptations, handicapped by similar weaknesses ; to exchange experiences with regard to the manner of meeting these numerous trials ; and, above all, to have a friend whose example is a constant inspiration to renewed endeavour in times of dejection—is a boon not lightly to be waved aside.

The aim of the theosophical lodge or occult circle at the present critical time, it would seem, should be not so much to provide centres for the discussion of abstract and academic



problems of esoteric science or philosophy, valuable though these may be, as to encourage and stimulate that *tapas* or spiritually directed effort which leads to the unfoldment of the divine within man. "Except ye be born again . . ." applies as much to the student of occultism or theosophy as it does to the Christian mystic. More practice and less argument might provide the necessary conditions for kindling in students that fire which characterized, for example, the late Swami Vivekananda.

Surely it should not be considered as outside the bounds of possibility that from the ranks of the Theosophical or occult organizations should be recruited from time to time souls equal in calibre and power to the beloved disciple of Ramakrishna? The following passage from Professor Radhakrishnan's volume of Hibbert Lectures applies with as much force to "Theosophical churches" as to religious organizations.

"If our temples, mosques, and churches understand that their primary function is to awaken the spirit in us and not to impart sacred wisdom, they will convert themselves into houses of God, which will have the courage to be comprehensive and welcome believers of varied views and tastes into their spiritual atmosphere."

The "spiritual atmosphere" of Theosophical and occult organizations should be such as to foster the growth of the spiritual germ of every soul which comes within its ambit. Where such centres are used for little else than exoteric work, or even for purely "business" purposes, where personality is frequently in conflict with personality in an effort to gain ascendancy, such an atmosphere cannot be maintained.

#### AWAKEN THE INTUITION

Again—lest the purport of these notes be misunderstood—the plea is not for less intellectual activity in Theosophical and occult circles so much as for a change in its direction—a fresh orientation. What appears to be so desirable is for further opportunities for the development of the intuition, for the awakening of that *insight* by which alone spiritual truth can be perceived.

It is laid down as an axiom in *Light on the Path* that by this faculty of intuition alone is it possible for man to work with sufficient power "to reach his true and high estate within the

limit of his conscious effort". It would, indeed, be difficult to find a more effective means of rightly directing the activities of the intellect than in a study of that invaluable occult manual ; for it is specially designed to bring out the intuition of the student. To penetrate into its deeper truths, the force of the whole being, of mind and heart alike, is necessary—and it opens up vistas of achievement in the awakening of the higher consciousness more than sufficient to occupy the activities of a single lifetime !

So far as the present writer is concerned, there is no semblance of any "repudiation of the divine egos of man", unless a recognition of the imperative necessity for the cultivation of intuition is so construed. But surely this should not be the case ! In this connection one cannot, perhaps, do better than quote the aphoristic phrase of Professor Radhakrishna when he reminds his readers that "intuitions are not substitutes for thought".

In a chapter dealing with the intuitive faculty, the brilliant protagonist of the Idealist View of Life calls attention to the fact that "we forget that we invent by intuition though we prove by logic". This is followed by a paragraph of remarkable clarity in which the nature of intuition is brought out :

"The intuition which is an activity of the whole being cannot be gained by mere intellectual effort, though it is equally true that it cannot be gained without it. Intellectual inaction seems to be the prelude to the intuitive flash. To allow the non-intellectual and yet rational part of our mind to play on the object, relaxation is necessary. Creative work is due as much to relaxation as to concentration. When we effectually concentrate on the object and think attentively about its many details, we do not seem to move far from the point at which we started. We must allow the intellect to lie fallow, let the object soak into the subsoil of our mental life and elicit its reaction to it. In addition to reflecting on the facts with our conscious powers, we should commune with them with the whole energy of our body and mind, for it is the whole mind that will reach the whole object. The essence of things cannot resist the concentrated attack of the whole mind. The mind moves on to something new when it is relaxing indolently or trifling with trifling. Intuitive ideas spring in those deep silences which interrupt our busy lives. In them the mind is brought under the grasp of the spirit. It is then that our deeper consciousness grows and becomes intensely aware of the nature of the object. The truth shapes itself from within and leaps forth as a spark from fire. The relaxation of



intellect means the activity of the whole mind, the awakening of the whole being for the crucial act to arise. When the flash occurs, we feel it to be true, and find that it lifts up the puzzles and paradoxes into a luminous atmosphere. There is no more hopeless fumbling over trifles or distraction in details. The truth is not so much produced as achieved. Though inexplicable in its origin, it is quite simple when it arises. It seems to be as direct and effortless as ordinary perception when it occurs, though a multitude of details have to be overcome before it arises. The latter requires concentration and the former demands relaxation. Archimedes solved his problem in his bath and not in his study. 'Happy ideas come unexpectedly without effort, like an inspiration, so far as I am concerned', says Helmholtz. 'They have never come to me when my mind was fatigued, or when I was at my working-table.' A sort of intellectual passivity is demanded of us. When the religious scriptures require us to keep the mind still in a perfect purity and peace, so that we might hear the silence from which all words are born, they are only insisting on the passivity which is the preparation for the highest knowledge."

#### MENTAL CONTROL AND RECEPTIVITY

Receptivity towards a higher and more elusive state of consciousness is obviously essential if we are to experience it for ourselves. If the mind deliberately shuts out the Light the fault is ours alone. It is impossible to make any progress in the unfoldment of the inner life without the open mind. There are, however, two opposite types of open mind: the diffuse and the concentrated. There is the vacant, open mind of the dreamer or medium; and there is the open mind of the creative worker, whether in science, in art, or in yoga, poised and alert for the illuminative flash of insight. There is no question with regard to which, alone, the theosophist or occultist is concerned.

Having, it is to be hoped, satisfactorily dealt with the fear expressed in the letter of W. W. Leisenring of an impending repudiation of Manas, there remains one further phrase which in its character is, to say the least, startling. "These teachers, masters, gurus, great ones of the mystic East, etc., are to-day very shabby stage properties of occultism", says the writer in question. Either by chance or intention, it will be noted, the term "mahatmas" is omitted from the list. In one sense the



above statement is not merely admissible, but unfortunately true. If by the sentence under consideration the writer intends to enter a protest against that type of Theosophist or occultist with which most of us are only too well acquainted, the man or woman who is chronically receiving personal messages and advice "straight from the horse's mouth", most readers will heartily concur. It is difficult, in fact, to imagine that any other meaning can be read into the statement; for surely it does not mean to convey the idea of the writer's scepticism in regard to the actual existence of lofty spiritual intelligences from which source much of the inspiration of Theosophy is derived! Faced with a work such as *Light on the Path*, not to mention that of Mme. Blavatsky herself, the latter alternative seems incredible. Failing everything else, Theosophy stands justified by this book alone. It stands as a living witness to the reality of the Forces which lie behind the movement. Most occultists and practically all Theosophists know the little book, and there is little point in expatiating on its merits. Many of the older Theosophists remember the "author" herself. Brilliant writer as in many respects she was, the possibility of her having produced such a work by her own unaided powers, without inspiration or spiritual help, is too remote to be seriously considered. Those who have read the explanation of Mabel Collins herself as to how the contents of the book were given to her for publication can only conclude, in view of her admitted limitations, that her story of its reception is true to fact.

#### NOT ALL THEOSOPHISTS ARE NARROW MINDED

The reference by the same correspondent to the failure of Theosophists or occultists to recognize the spiritual significance of any movement which is not sponsored by "these well-known and prominent personages with high-sounding and hackneyed titles", such as those given above, is also perhaps not quite so justifiable as might at first sight appear; although undoubtedly there is foundation for the criticism. To do them justice, however, Theosophists and occultists as a body are, if anything, more ready than orthodox religionists to perceive the spiritual possibilities of other movements and other writings than those specifically labelled "Theosophical". That the book which has inspired so much of the comment in the present Editorial, *An Idealist View of Life*, by Professor Radhakrishnan, will count amongst its admirers



a large number of Theosophists—even, maybe, a preponderance of Theosophical and occult students—would be a fairly safe bet. The word “Theosophy” is merely mentioned, yet the whole volume of lectures is in spirit eminently Theosophical.

The gifted author’s exposition of the hypotheses of reincarnation (or rebirth, as it is termed in the volume under consideration) and karma are as brilliant as any contribution on the subject from an avowedly Theosophical source.

Considerations of space make it impossible to follow the author through the whole chain of his arguments on these points. It is difficult, however, to refrain from quoting the following :

“The instrumental theory that the self is an entity distinct from the body which it uses as an instrument cannot account for the observed dependence of mental states on bodily disturbances. An injury to the body affects not only the manifestations of the self, but the self itself. There are cases where men’s characters are changed by bodily injuries. We cannot say that the character remains unchanged while only the behaviour changes. The self is a complex of mind-body, however much the mind may be superior to the body. So it is said that the death of the gross body does not mean a complete destruction of all physical connection. The Hindus believe in the vehicle of self, a body which differs from the present gross one, though not completely discontinuous with it. In other words, there is an organic relationship between the self and its body. The ancient theory of a finer ethereal body seems to receive some support from psychical research. . . .

“If there is a close bond between the self and the body, then we cannot say that any self can inhabit any body. If the contents and conditions of the self-existence must be similar to those which obtain here, rebirth in the form of animals or angels becomes an extravagance. The kind of life after death cannot be completely different from the present one. Death cannot alter so profoundly the life of the self. No human being can take birth in a body foreign to its evolved characteristics. It is possible for man to degenerate into a savage being, but he is still a man. If retrogression is referred to, then it is spread over long ages.”

To the author’s reflections on the problem of karma it is possible only to make a brief allusion, with the assurance that the occult or Theosophical reader will find it remarkably illuminative. Here again, the author’s brilliantly aphoristic style

comes into play, as when he writes that "freedom is not caprice, nor is karma necessity". It is one of the pleasures of the author's work that such sparkling gems are frequently to be found.

#### THE WAY TO FREEDOM OF LIFE

To bring this all too brief notice of an outstanding work to its conclusion, two quotations offer themselves as peculiarly applicable to what goes before :

"The attainment of steady spiritual insight", he writes, "is the aim of religious endeavour, and the means to it are an ethical life and the art of meditation."

And finally :

"Loyalty to ourselves, to our intellect and conscience, requires us to withhold our assent from propositions which do not commend themselves to our conscience and judgment. We become more religious in proportion to our readiness to doubt and not our willingness to believe. We must respect our own dignity as rational beings, and thus diminish the power of fraud. It is better to be free than to be a slave, better to know than to be ignorant. It is reason that helps us to reject what is falsely taught and believed about God. . . . It is essential that we should subject religious beliefs to the scrutiny of reason."

THE EDITOR.



# THE FORGIVENESS OF SINS

By WILLIAM LOFTUS HARE

IT is generally believed that the Christian religion is the chief repository of the doctrine of the forgiveness of sins and that, in this respect, it differs from those Oriental systems which include the doctrine of *Karma*, or the law of the retributive significance of deeds. It is a fact, however, that teachings are found on this subject in all the Semitic religions of Babylonian origin, through a number of changes in Old Testament Judaism, and on to Christianity. As a complete treatment of the matter would of necessity include a study of other ancient beliefs, beginning with the Vedic system of India, I will mention some of these briefly before coming to the main theme, in which we shall observe some peculiar characteristics of Christian ideas.

## FORGIVENESS IN VEDIC RELIGION

The Vedic Hymns, the oldest *corpus* of Indian religion, contains forty to fifty references to sin and the method of obtaining liberation from its bonds. For example :

(1) Loose me from sin as from a bond that binds me,  
Varuna. . . . (II, xxviii, 5.)

(2) Wise Asura, thou King of wide dominion, loosen the bonds  
of sin by us committed.

Loosen the bonds, O Varuna, that hold me . . . so in  
thy holy law may we, made sinless, belong to Aditi, O  
thou Aditya. (I, xxiv, 14, 15.)

(3) Most Youthful God, whatever sin, through folly, we here,  
as human beings have committed,

In sight of Aditi make thou us sinless : remit, entirely,  
Agni, our offences. (IV, xii, 4.)

(4) If we have sinned against the man who loved us, have ever  
wronged a brother, friend, or comrade,

The neighbour ever with us, or a stranger, O Varuna,  
remove from us the trespass.

If we, as gamesters, cheat at play, have cheated, done  
wrong unwittingly, or sinned of purpose,

Cast all these sins away like loosened fetters and let us be thine own beloved, Varuna. (V, lxxxv, 7, 8.)

(5) Whatever sin is found in me, whatever evil I have wrought, If I have lied or falsely sworn, Waters, remove it far from me. (I, xxiii, 22.)

(6) I singly have sinned many a sin against you. (II, xxix, 5.)

(7) May his light chase our sin away. (Repeated eight times as a refrain in Hymn I, xcvi.)

The words "forgive", "expiation", "absolve", "pardon", "loosen", "remove", "remit", "cast away" are used by the English translator of the Hymns.

Perhaps these passages are sufficient to illustrate the view held by ancient Indians. There was a "holy law", a canon of good and evil, which had to be accepted and obeyed. We need not set it forth in detail ; it is enough to state that the infraction of this law was possible, was frequent, and brought occasions for remorse, penitence and petition for pardon. The "bond" of sin was suffering of some kind, both physical and psychological ; and the belief is affirmed in many passages that the bond could be broken by the power of the gods. I have found no case where forgiveness or remission is sought from or granted by the injured party. In a word, God alone, and not man, can forgive an act of wrong or remove the tendency to wrongdoing—can "make us sinless."

#### INEXORABLE KARMA

The second phase of the subject hardly needs more than a mention here, for the time came when the primitive outlook of the Rig Veda gave place to the sacrificial ritual of the Brahmin priests. The means to be rid of sin was a system of magic, of which the highest caste alone knew the secret.

The third phase came with the emergence of philosophy and the development of the remarkable and well-known doctrine of *Karma*. Here deeds, great or small, good or evil, formed part of a chain of causation, remorseless and inescapable. What was done could not be undone, and went to make or mar the future lives of the doer of those deeds. If they broke the "holy law" they incurred suffering hereafter which could only be reduced by closer obedience. Everything done had to count, to add to or subtract from the sum of suffering. Liberation from the cycle of birth and death could alone "make us sinless". Pardon, remission, loosening the bonds, were of no effect.



Broadly speaking, Buddhism followed the same lines ; the *dharma*, a new canon of right and wrong, was formulated in two degrees of severity, one for monks and one for the laity. The four deadly sins were most dangerous, and no ritual assistance given by a priest would avail against their consequences ; nor could the gods themselves remit them. Only by walking in the Middle Path and adding no fuel to the fires of anger, lust and ignorance could a man obtain relief. Thus "Forgiveness" as a means of escaping from the tendency to sin and from acts of sin fades away from Indian religion. Theoretically, it has no significance.

#### PENITENCE IN BABYLON

Moving westward to the great peoples living in the Tigris and Euphrates valleys, we meet again the sense of sin, penitence and the need of forgiveness. The documents are less familiar but very numerous, and worthy of quotation, in brief examples. A king prays to the god Ramman "because an evil enchantment and unclean disease and transgression, and iniquity and sin are in my body. Accept thou the lifting up of my hand . . . do away my sin." Other sentences read :

To the heart of him that has sinned thou utterest blessing.

O Lord, my sins are many, my transgressions are great ;

The sin I sinned, I knew not ;

The transgression I committed, I knew not.

The sins that I have sinned, turn to a blessing ;

The transgression that I have committed may the wind carry away.

Strip off my manifold wickedness as a garment.

Here again, forgiveness comes only from the gods and not from man ; this is the character of other Semetic religions—of the Aramæans, Canaanites and Phœnicians. It continues among the Hebrews, where it is raised to sublime heights familiar to us in the penitential Psalms, notably LI: "Against thee, thee only, have I sinned and done this evil in thy sight."

#### MAN CAN FORGIVE

It was inevitable, however, that with the growth of ethical ideas, an aggrieved man should come to feel it his duty to overlook offences done to himself, and that, while hoping for forgiveness

from God, he should also wish to receive it from an offended fellow man. And such an inevitable development might be expected to show itself in a race so emotional as the Semites, and so markedly introspective as the Hebrews.

Turning to the Old Testament, that vast storehouse of religious experience, when we meet the word "forgive" for the first time, we find that it carries this new sense. For here Jacob's sons address their brother Joseph: "Forgive the transgression of thy brethren, and their sin, for that they did unto thee evil: and now we pray thee, forgive the transgression of the servants of the God of thy father." (Genesis 1, 17.)

#### GOD AND MAN FORGIVE

Thereafter, to an increasing degree, man forgives the wrongdoing of his fellow, whensoever he has the strength and grace to do so (or by means of the Levitical ritual). And in the New Testament a powerful emphasis is laid on the duty of human forgiveness, so much so that the sacrificial ritual of the Temple is superceded. A new and surprising doctrine is taught by Christ, in which forgiveness of man by his fellow is made the condition of his own forgiveness by God. Sheer familiarity with the words has robbed the teaching of its exact significance, which quotation may help to restore.

- (1) Forgive, and ye shall be forgiven. (Luke vi, 37.)
- (2) And forgive us our sins, for we ourselves also forgive every one that is indebted to us. (Luke xi, 4.)
- (3) How often shall my brother trespass against me, and I forgive him? . . . Until seventy times seven. (Matt. xviii, 21.)
- (4) For if ye forgive men their trespass your heavenly father also will forgive you. But if ye forgive not men, neither will your father forgive your trespasses. (Matt. vi, 14, 15.)

These passages are, at least, immediately intelligible, and are illuminated by another found in Luke xvii, 3, 4. "If thy brother do wrong, rebuke him; and if he repent, forgive him . . . seven times in the day." It lays down the procedure—offence, rebuke, repentance, forgiveness—between two parties, an offender and his victim. But there are cases in the Gospels where the situation is not so simple. Here Jesus, a third party as it were, assures two persons that their sins are forgiven. He was not the directly



offended party and does not say: "I forgive you." But he introduces the new element of absolution which surprised his hearers. We are left in doubt as to whether He claimed this power uniquely for Himself. I am inclined to think not.

#### "A HARD SAYING"

We now approach the final phase of the subject of forgiveness and meet with one of those "hard sayings" which have provided so much controversy throughout the history of Christendom. Indeed, it was this difficult passage (John xx, 22, 23) which led me to compose this article in the hope of being able to find a solution more in harmony with reason and experience than that which is generally offered.

Seeing that Christ made the duty of forgiveness of injuries so fundamental a part of his ethical teaching, and expressed it in such clear and exacting terms, we ought to bring any dubious passage to the test of those sayings that are beyond doubt.

Critics say that the concluding verses of Mark's Gospel (xvi, 9-20) are not authentic. They have no *exact* parallel in Matthew and Luke, yet in all three versions there is an instruction from Jesus as to how to carry on His mission after His departure.

Let us suppose that He gave a parting injunction, or, at an earlier date, a general advice for future work; what elements would it be most likely to contain? Surely, in the first place he would put "repentance"—a new life-direction, a turning away from egoistic endeavour—and in the second place, the practice of "forgiveness" and the hope of receiving it from man and from God.

And so, in Luke xxiv, 47, we have the words "and that repentance and remission of sins should be preached in his name unto all nations."

The "last words", as recorded in the fourth Gospel, are lengthy and impressive. Jesus is addressing a small company of His friends to whom, we must suppose, He has already given the teaching outlined in the passages I have quoted above. On many occasions He has advised His hearers not to "retain" but to forgive offences committed against them. Will He now say something different?

I rather shrink from laying hands on a passage of Scripture which is regarded as possessing the highest authority, and will not,

therefore, attempt a textual reconstruction or verbal interpretation of it. The literal translation of the Greek is as follows :

“Receive holy Spirit : of whomsoever ye may remit the sins, they are remitted to them ; of whomsoever ye may retain, they have been retained.”

I can only suggest that the words must have had a meaning in conformity with the well-known teaching of Jesus, and that, taken by themselves, they affirm the terrible truth that if we do not forgive the offences committed against us, we “retain” them in their dangerous power. If, on the other hand, we forgive the sins of others, we cleanse their hearts and ours of the poison of evil. In this way every practising Christian—or indeed every forgiving person—becomes a priest of God and grants absolution to whomsoever desires and deserves it.

#### GENERAL CONCLUSION

The familiar facts assembled in the foregoing discussion may be combined into one body and stated in simple terms. From the earliest times men have formulated various scales of value by which to measure the quality of their deeds, and these scales fall into two categories, the right and the wrong. Some deeds are so offensive to the social sense as to excite universal condemnation, and are called “crimes”, while others are near the border-line between good and evil, and are held to be faults of less importance. Evil deeds have often been called “sins”, a term which carries with it the idea that they are not only offensive to persons, but also to the Deity. People fall into “sins” from impulses which they are unable entirely to control, and this had led to the belief in “sin” as the original root of all particular “sins”. The Christian Gospels speak of *hamartia* and *hamartemata*, sin and sins, respectively.

Not only do wrongful acts offend the victims who suffer from them, but they are conceived of as offences against God. Sometimes, indeed, they also offend the “sinner” himself. Seeing the injury he has done to his fellow and wishing he had not acted so, he suffers with his victim. Or he fears reprisals from man and punishment from God. In a word, he feels that he has done what he ought not to have done ; he is ashamed and wishes to make amends ; he cannot endure to be out with his neighbour and he is afraid to be out with God.



The procedure of forgiveness is generally as contained in the formula of Jesus. The offended person rebukes the offender, who "repents"; the two thereupon restore their normal relations and the offender is "forgiven". Both may forget! After all, it is a question of psychology, so familiar, so deeply rooted that it hardly needs explanation. Nevertheless, it cannot be denied that the tendency to wrongdoing is so universal and the "sins" so numerous that nothing is more important than to find a way of removing the evil psychological deposit.

Is not forgiveness the true way?

## DEATH HOUSES AND FATAL SPOTS

By ELLIOTT O'DONNELL

THE double tragedy that occurred quite recently in a garage attached to an old farmhouse near Caterham, Surrey, created rather more interest than is customary in such cases, because of the reputation the farmhouse bears in the neighbourhood. For many years misfortune has overtaken everyone who has rented the place, with the result that people have come to regard it as haunted by some antagonistic influence and have steered clear of it in consequence. Prior to the victims of the above tragedy taking it, the house had stood empty for some considerable time, and there is but little doubt that it will be difficult to find anyone to take it, or, if they venture to do that, to remain in it for any length of time. Once a house has a bad name, it is generally damned.

John Aubrey tells us, in his "Miscellanies", that the Fleece Tavern in Covent Garden was very "unfortunate for homicides", three people meeting with violent ends in it during his lifetime, while a handsome brick house on the south side of Clerkenwell churchyard had been so unlucky for at least forty years that it was seldom tenanted, and at last nobody would venture to take it. Also a house in Holborn that looked towards the fields; the tenants of it, at least six in succession, never prospered.

Aubrey adds that Charter-House, in the Mendips, and the Manor of Butleigh, near Glastonbury, never passed into the hands of a third generation of the same family. This shows that as far back as the seventeenth century people fought very shy of houses that had witnessed a series of tragedies or misfortunes and suspected that coincidence alone was not responsible for such happenings.

A very strange case of an unlucky house, and one which I can vouch for, comes to me from Clifton, Bristol. My informant is an ex-hospital nurse. About sixty years ago there was, close to the site of this house, a pond which, owing to the number of bodies found in it from time to time, went by the name of the Suicide Pond. The house in question had not been built very long before it acquired a sinister reputation. Not only were weird, unaccountable things seen and heard there, but person after person who rented the house met with serious misfortune. People either lost their money, fell victims to some illness or



disease, or sustained grave injury in an accident. One or two went insane and had to be confined in an asylum.

My informant was warned by several people, before she took a situation there as nurse to two elderly ladies, that she would not remain in the house long, as no one ever did, owing to the alarming things that constantly happened there, and which were enough to upset the strongest nerves. Prior to her advent to the house she had been a nurse in a lunatic asylum, but what she underwent in her new situation was more harassing even than her experiences had been in the madhouse. "The noises in this house", she writes, referring to the house in Clifton, "were beyond all I'd ever heard in the lunatic asylum. One maid begged me to let her sleep in my bedroom, as she was so frightened in hers. One night about twelve o'clock we were talking and laughing as girls do (my informant was about one-and-twenty at the time), when there was a loud crash, as if something very heavy had fallen from the ceiling and broken the washstand. It shook the room. Yet there was nothing apparent to account for it."

On another occasion, when she was in the basement, she saw a dark figure like a lady, clad in early Victorian costume, come down the kitchen stairs and then inexplicably disappear.

Noises of the most alarming description were of almost nightly occurrence. The climax came one night when my informant and her employers were at prayers. They all heard heavy tramping, as if a number of men were descending the staircase leading into the hall. There was then a loud bang, as if the front door was slammed violently to, and afterwards silence. The two elderly ladies were so terrified that they gave notice to the landlord the following day.

He expressed great regret at losing two such good tenants, and admitted there was something very wrong about the house. Tenant after tenant, he said, refused to remain in it. One lady was found dead at the bottom of the staircase leading into the hall. He begged the two ladies who had given him notice to leave not to broadcast what they had experienced in the house, as it would make it more difficult than ever for him to let it. One of these two ladies, during her tenancy, was awakened every night by a loud noise on the landing (heard by my informant and everyone else in the house), and on starting up she used always to see the figure of a woman enter her room, walk to the window and then inexplicably vanish. After the Great War the house was converted into flats. It still bears an evil reputation, how-



ever, and one lady who took a flat in it a short while ago is now in a lunatic asylum. Clifton certainly has its share, perhaps rather more than its share, of unlucky houses and spots. Within the past year or so many suicides have taken place at a spot on the Durdham Downs overlooking the Avon Gorge. One young man deliberately drove his motor-car over the precipice there, with the result he was killed instantaneously and his car smashed to pieces. As a rule the bodies land in a tennis court immediately beneath this very sinister spot on the cliff. Formerly the favourite suicide spot in Clifton was the Suspension Bridge, from which, since its erection during the sixties of the last century, more than seventy people have taken the fatal plunge. A certain spot on the Observatory cliff has also seen more than one fatality, while suicide after suicide has taken place, in the past, under a certain tree on the Durdham Downs. Of murders in this peculiarly fatal locality there have been two discovered ones within the last eighty years, both in the "fifties". One, that of a woman by a sailor, occurred in the beautiful Nightingale Valley on the Somerset side of the Avon, and the other, that of a little girl, by someone who was never brought to book, in the gully nearly opposite the above valley. Both valley and gully acquired a very sinister reputation for many years after these tragedies. What is it that is responsible for all these tragic happenings in one of the loveliest localities in the British Isles? Is it merely a peculiarity of configuration of landscape—in the case of the bridge and spot overlooking the tennis court, height; or is it something outside the physical, some very subtle and malignant superphysical influence that tempts people either to take their own life or the life of someone else? I spent part of my early life in Clifton, and often, of an evening, used to wander on the Clifton and Durdham Downs. When standing on the Observatory Hill, and near the fatal spot on the Durdham Downs, I was conscious of an uncanny something near me, and this feeling occasionally became so poignant that I moved away rather precipitately; but such a fascination did these two spots exercise over me that I always visited them again.

Other people, I have since learned, have had similar experiences there. According to a well-known rumour, there was once a fatal room in Maynooth College. Years ago, so the story runs, a new student was allotted the room, which had, for a long time, stood empty, and the next morning his dead body was found out of doors. Whether he had been thrown or had thrown himself out of the window no one knew.



His death was a mystery. For a year after this tragedy the room remained unoccupied, but at the termination of that period it was allotted to another student. The same thing happened. Either the next morning or a few mornings after he had taken up his quarters in the room he was found lying under its window, out of doors, with his neck broken. The room was now shut up, and remained so for some years.

Another student then occupied it, but not for long. One morning, while he was shaving, he was seized with an awful impulse to cut his throat. Fortunately he was a man with very strong self-control, and this saved him. With a mighty effort he fought the impulse down, and, slashing at the window-frame instead of at his throat, he dropped the razor and rushed out of the room into the corridor. After this the authorities decided that the room should no more be used as a bedroom. The front part of it was consequently taken out, and it was converted into an oratory, since which time, so far as I know, there have been no more tragic happenings in the College.

A house in Gloucester contains a something very fatal to people possessing a certain temperament. Person after person who has occupied the house for any length of time has either committed suicide or met with some very dire misfortune. A house in Jones Street, Mayfair, has witnessed a whole series of dipsomaniac tenants. People who have been very temperate before coming to the house have, after remaining in it for any time, taken to drink and ended by becoming hopeless drunkards. A house in Torquay has the same influence.

In Moscow Road, Bayswater, there is something strongly suggestive of the tangible. Those sleeping in a certain room run the risk of feeling lips pressed against their own lips in a long, affectionate kiss. Once this happens, they lose their sense of morality and drift into a thoroughly vicious and dissolute mode of living. Person after person who has slept in that room and felt that kiss has become a shameful and shameless wreck. Fantastic as this may seem, I can vouch for the truth of it.

And, after all, it has a parallel in the famous haunting of the old churchyard of Truagh, County Monaghan, Ireland. In this churchyard the tombstones of those who have fallen a victim to the notorious kissing ghost of Truagh are still pointed out. Woe betide the youth or maiden who lingered alone in this churchyard after a funeral.



If a youth, he encountered there a most beautiful girl, with whom he at once fell violently in love. If he yielded to her advances sufficiently to kiss her, his doom was sealed. She always made an assignation with him to meet her again in the churchyard at a certain hour and date, and always at that hour and date he died.

Again and again the aid of the Church was sought to break the spell, but always without success. Once given the kiss, nothing could save the youth's life. He invariably fell a victim to a sudden and swift killing disease, and died at the hour and date of the assignation. If it was a maiden who lingered alone in the churchyard after a funeral, she encountered a very handsome youth, with the same result. After the churchyard ceased to be a cemetery, the kissing ghost visited various houses in the locality, manifesting itself at dances, and never failing to find victims. Innumerable stories are told in support of the veracity of this best known of all Irish hauntings.

Reverting again to England and to out-door spots, the Crumbles, near Eastbourne, witnessed two murders within a few years of one another, and another murder at a more remote period. The beach has long borne a reputation for being haunted, and more than one person has complained of feeling an uncanny presence there, even in the daytime—a presence that has suggested to them the wild idea of doing away with themselves or doing away with someone else. Another crime-ridden beach is to be found at Yarmouth. Within about twelve years two murders were committed there by strangulation with a bootlace, the victims in each instance being women. Some fifty years previously a woman on the same beach narrowly escaped being done to death by having a pitch plaster suddenly clapped over her mouth and nostrils. Had not help unexpectedly arrived, she would most certainly have succumbed.

Then there is a wayside pool in North Wales, wherein person after person has committed suicide or been murdered. Among the suicides there was one of the best-known students of *Psychical Research*.

Then we have a field in South Mimms. Here, in the sixties of the last century, a woman was found in a ditch under circumstances strongly suggestive of murder, and here again, also in a ditch, was found, two years ago, the body of an aged tramp. The circumstances surrounding his death also suggested foul play. Near the field, in olden days, many a highwayman plied



his trade, and more than one ghost is said to haunt the locality. Indeed, only a few years ago much excitement was aroused by the rumour that a ghost had been seen in the parish churchyard. According to tradition, a woman was murdered near the church by Cromwellian soldiers during the Great Civil War. Now, once again, I ask what is it that causes so many fatalities in the same house or spot? Are they due to something purely physical, to some curious formation of a room or house, the configuration of a landscape, the mere height of a cliff or the depth and darkness of a pool; or are they due to something quite outside the pale of the material, to the lingering thoughts, for example, of some bygone degenerate or homicide? Can thoughts and emotions, granted they are very powerful, make such an impression on the atmosphere of a house or outdoor spot that they may linger on indefinitely, to influence minds sensitive to them, just as the germs of a disease linger in the atmosphere of a place or in some piece of furniture, or in a wall, or in something else, to affect people of a certain constitution, whose state of health renders them liable to be affected? Can houses and places be thought-infected in this manner, just as they are, at times, infected by some peculiarly malignant disease? Maybe they can.

A perusal of some thoroughly well attested case of haunting, such, for example, as that of the castle in Calvados, mentioned in the *Annales des Sciences Psychiques* of 1893, suggests yet another possible explanation. It is this. Lurking at certain seasons of the year and at certain hours of the day in some houses and spots, generally those that have witnessed some act of violence, some tragic happening or some very powerful emotion, are spirits that have never inhabited a material body and which for some reason or another are inspired with an implacable hatred of the human race. These spirits would seem to take a particular joy in frightening people and in bringing about deeds of violence, illness, and misfortunes of all kinds. They are, in reality, the demons of the Bible, active now as they were in Scriptural days and throughout all the ages. It is the fashion nowadays to designate them Elementals, but they are all the same devils, and the Roman Catholic Church knows them by that name. Any work on Demonology and Obsession will give considerable colour to this theory. Anyhow, be the true explanation of such tragedy-haunted houses and spots what it may, certain it is that they exist right here in our midst, and one would be well advised to steer very clear of them.

## WHAT I SAW ON THE BROCKEN

By J. C. CANNELL

(Author of "*The Secrets of Houdini*", "*When Fleet Street Calls*",  
etc.)

SINCE I returned from attending the Black Magic experiment on the Brocken in the Harz Mountains, I have been constantly approached by puzzled friends.

"It was all nonsense, of course, this so-called attempt to turn a goat into a beautiful young man," smiled a barrister of my acquaintance, "but what was the idea behind it all—money or publicity?"

Said another friend, a detective-inspector at Scotland Yard, "Which of you who went to the Brocken had taken leave of his senses, or had all of you?"

The London newspaper to which I happen to belong received more than a hundred letters against what some of them called "this absurd expedition".

"Stupid and fantastic", "A waste of money in these times of national stress and poverty", "How lamentable that these people could find nothing better to do!"—these are a few specimens of the comment.

It is easy to understand the frame of mind of those who commented in this way on the Black Magic experiment. On the face of it, it looked ridiculous.

Mr. Harry Price, the Honorary Director of the National Laboratory of Psychological Research, who conducted the experiment, would say, and with some truth perhaps, that these misunderstandings in the public mind were largely due to the fact that the national newspapers represented the whole affair so as to bring ridicule and contempt upon it. Yet these same newspapers devoted a great deal of space to the experiment, both before and after the event.

Mr. Price has several good reasons for being annoyed at the manner in which the experiment was treated by the Press, though not so many good reasons—and I say this with great sincerity and without the slightest disrespect—as he imagines.

Earnestly absorbed in what have been called the scientific



aspects of the experiment, Mr. Price, shrewd and well informed though he is, has not perhaps appreciated with sufficient nicety the various shades of attitude taken up by the Press and public towards the affair.

I have always felt, and still feel, much respect for Mr. Price and his achievements in the investigation of alleged psychic phenomena. He has brought a new and illuminating technique to this puzzling and important subject. He has spent large sums of his own money in equipping and administering what is undoubtedly the finest centre for psychical research in the world. On the Brocken experiment alone he spent more than £100 of his own money. No one who knows Mr. Price will question his honesty or ability, and I, for one, am sorry that he should have been lampooned—for that is the only word—about this whole matter.

So that you may understand with perfect clearness how Mr. Price came to make this experiment, I must explain that he was invited by the authorities concerned with the Goethe celebrations in Germany to visit the Brocken and carefully to carry out the instructions given in the Black Magic formula which had been found in a German volume of manuscript dealing with such matters.

Seeing that Goethe had made a close study of Black Magic, and had laid one of his most famous scenes on the Brocken, what could be more picturesquely appropriate, it was suggested to him, than that the Black Magic experiment should be carried out in conjunction with the celebrations of the centenary of the great German writer ?

Always ready to investigate the curious, the occult or the fantastic, and, if possible, to discover the truth about them, Mr. Price consented.

The formula laid down made considerable demands upon the patience and persistence of an investigator even of Mr. Price's calibre.

Briefly expressed, the requirements of the formula were as follows : a magic circle drawn on the top of the Brocken on a night of full moon ; a fire of pine-wood, a goat, and, attached to the goat by a silver cord, a maiden pure in heart ; a lighted bowl of incense ; the recitation of a Latin incantation ; the anointing of the goat with an ointment made of bats' blood, the scrapings from a church bell, soot, and honey by the maiden, who will

then seize the goat by the horns and turn him round thrice in anti-clockwise direction.

"Then, first, the moon will be obscured; secondly, the goat being covered by a white cloth, an apparition will appear; and thirdly, the cloth being removed, there will be seen, 'a faire youth of surpassing beauty'."

This was the formula given in the High German *Black Book*, one of the classics of Black Magic published about 1500 A.D.

Knowing that large numbers of people in various parts of the world still believe in Black Magic—only a few weeks ago a high dignitary of the Church of England, just returned from Africa, said there was something in it—Mr. Price set about the queer task of collecting the ingredients and carrying out the experiment. He had surprisingly little difficulty in finding the maiden pure in heart, his choice falling upon a Fräulein Bohn.

Professor C. E. M. Joad, of London University, who is a member of the Laboratory, was among the English party which accompanied Mr. Price. A number of journalists and photographers from London and Berlin attended the experiment.

It will be better, I think, if I now confine myself to narrating as impartially as possible exactly what happened on the top of the Brocken.

I could not resist a strong sense of surprise when I first saw Fräulein Bohn. I had hoped to see a German girl of the peasant class, aloof, somewhat severe, and possessing that dignity which great simplicity and sincerity can bestow. Miss Bohn would, I am sure, never claim for herself these attributes. Though I am sure she possesses the main qualification of purity of heart, she fitted badly into the atmosphere which should have surrounded the experiment.

When I caught my first glimpse of Miss Bohn on the top of the Brocken she was being photographed holding the goat, a tiny, frightened, white little creature.

The maiden pure of heart had an excellent opportunity for acting when she played the chief part in the Black Magic experiment, but it happened unfortunately that she contributed the chief element of farcical incongruity to what might have been an experiment of curious and serious interest to students of the occult.



It was Miss Bohn who held in her hands the power to prevent the experiment from being lampooned. She failed badly.

When Mr. Price and his party arrived on the mountain top on the Friday afternoon, he was met by English and German journalists, including myself. The magic circle had already been painted on the ground close to the Brocken Railway Station. There went the pressmen and experimenters for a preliminary survey. The cameramen, who dominated the whole of the experiment, took their first great flush of pictures.

Later that night, after dark, when a cold wind was blowing across the Brocken, we all started off from the hotel to walk down to the magic circle. The frightened goat refused to go; and had to be carried.

The story of the experiment on this night is one of confusion, shouting cameramen, jeering students, and, for the spectators, extreme discomfort caused by the thick smoke from the fire of pine-wood and from the wind-blown stream of sparks issuing from the torches held aloft to facilitate the making of pictures. There was even some discussion as to the direction in which Cassel lay, and as to whether or not a light could, as laid down in the magic formula, be seen shining from the famous tower. A German journalist, who said he knew the Brocken well, declared that at no time after dark was it possible to see Cassel or a light from it. I do not know, but, seeing that the distance was given as fifty miles, it sounds probable enough.

As Mr. Price had been good enough to accede to the request of the journalists that the experiment should take place then, and not on the following night, the ritual suffered from want of rehearsal, as Mr. Price himself quite properly pointed out.

The fire of pine-wood was far too big, and blazed furiously, defying at first all attempts to extinguish it, when the moment came for darkness to be achieved. Someone suggested that a fire-extinguisher might be borrowed from one of the cars standing outside the hotel, but such an extinguisher was not produced. There were calls for more jugs of water, some of which the Maiden herself poured on the fire, which was at last extinguished.

Through the whole of the experiment the goat was thoroughly frightened, and Mr. Price had occasion to rebuke by a glance a German student who repeatedly mocked the bleatings of the little animal. When the blaze of light seemed to affect the eyes of the goat, Mr. Price, who was in evening dress, showed considera-



tion by placing his handkerchief over its eyes. Fräulein Bohn, too, had a distinctly uncomfortable time of it. The wind was biting, and her evening frock flimsy. The sparks flew in her eyes, and the cameramen bawled in her ears instructions to move to this or that part of the circle, so that they would be better able to get their pictures. She had to struggle to prevent the goat from running away, and, at the same time, keep her mind on the part she was supposed to play in the experiment.

I was sorry for Mr. Price as he stood in the centre of this noisy confusion, for he was doing his best faithfully to carry out the requirements of the formula in the view of a circle of spectators who did not understand, or want to understand, his purpose.

When at last the white cloth, which had been placed over the goat, was about to be whisked away, I looked carefully, not because I expected to witness a magical transformation, but because I had heard rumours that a trick was to be attempted by some bright young students—a trick in which, by some means, a young man, though not from the world of Black Magic, would contrive to appear on the spot at the vital moment of climax. Happily, nothing of the sort occurred.

We went back to the hotel colder, if not wiser. The goat was taken back to its shed, the Maiden pure in heart sat down to a good hot meal, and the pressmen of London and Berlin rushed to the telephones to send over to their respective newspapers accounts of the affair which were not to the liking of some of the experimenters. Perhaps some of the journalists went too far in painting pictures that would inspire only ridicule and contempt for those who had taken part in the experiment; some of the comment was distinctly unfair and misleading, yet it is not over difficult for me to understand the point of view of the men who handled the "story" in this way. They had seen what appeared to them a farce acted on the top of a mountain, and they said so without regard for the semi-serious purpose in the minds of those who made the experiment.

On the Saturday night the experiment was repeated, this time, I am told, though I was not present, with greater smoothness.

Mr. Price and his party went to the top of the Brocken to "go through the motions" of a Black Magic formula as a demonstration of its futility, but, as things turned out, they appear only to have provided ill-mannered students with an opportunity to jeer and the popular newspapers to poke fun.



# THE BROCKEN TRYST

By DION FORTUNE

## PART II (concluded)

IN order to know whether the Blocksberg MS. is a pseudo-ritual or a genuine ritual it is necessary to know something about the principles of ritual in general and the witch-cult in particular. I have already pointed out that the method and aim of ritual are purely psychological and not in the least "magical" as the word is popularly understood. Bearing this in mind, let us ask ourselves what we presume to be the aim of the Blocksberg ceremony, for then we shall know to what class of magic it is to be assigned. The presence of the goat tells us at once where to place it, for the goat is the Great God Pan.

Now Pan and all his congeners are the givers of frenzy, the crudest form of the divine inebriation. In psychological terms, Pan equates with the abreaction. The he-goat, grossest of beasts, represents the most primitive form of the libido. Whoever performs the Rite of the Goat intends to liberate the most atavistic aspect of his unconscious mind. The analogy is natural and obvious to anyone who is acquainted with the manners and customs of billy-goats, just as the Cockney child, seeing pigs fed for the first time, exclaimed, "No wonder they calls 'em pigs!"

The goat-formula, then, is a formula of unrepression. It is not difficult to understand the fascination the unrepression of the witch-covens must have had for women living the narrow life of the mediæval walled towns or isolated village communities. The cult continues to this day, Mrs. Grundy having replaced the Grand Inquisitor as the repressive agent.

There is always a basement to the house of life, and different temperaments abreact their primitive aspects in different ways, as psychology has shown us. Some arrive at a working compromise which would scandalize the Alliance of Honour, but nevertheless enables life to be carried on. Others develop neurotic traits of one kind or another. The ancient pagan systems found a place for the Rite of the Goat; the non-Christian faiths understand its significance and deal with it after their own fashion. Protestant Christianity alone knows nothing whatever about it and makes no attempt to deal with it, except by the blind and inadequate method of repression.

The Cult of the Goat has always existed in Europe. It has

run like an underground river, parallel to the main stream of social development, every now and again breaking through to the surface like the woe-waters, the mysterious streams in limestone districts that appear and disappear at intervals of years and are believed to be precursors of disaster. It is this fact in psychology and history which gives Mr. Price's MS. any significance it may possess.

When we consider the general tendency of social life since the war, with its breaking-down of all restraints and inhibitions, we shall see that the formula of the goat rite is not an inappropriate one for the present age, and that we are entering one of the periods when the woe-water of the libido is beginning to rise. It is a period of unrepression, like the Elizabethan Age and the Age of Pericles. These periods of the breaking down of inhibitions are also periods of creative activity and a great vitality of the human spirit, for the higher aspect of Pan is Dionysus.

When the cult is driven underground by repression, the Dionysiac aspect of creative enthusiasm never develops, and Pan of the goat-feet becomes Mendes, the complete goat with the inverted Pentagram between his horns. These gods are all glyphs of the racial unconsciousness, and their permutations are true psychological formulæ. Modern psychologists understand them well enough, but they have not yet glimpsed the possibilities of the old ceremonial method of abreacting them. There is some extraordinarily interesting psychological work to be done along these lines by those who possess the necessary equipment of both kinds.

We are now in a position to arrive at some understanding of the Blocksberg MS., because we have traced, in outline at least, the principles which must guide us in assessing it. We know that its aim is to free the libido from its social and religious inhibitions, and that its method is to produce a continued and concentrated auto-suggestion by the use of symbols. Let us now consider how far this particular MS. is capable of effecting its purpose.

As it stands at present, it is incapable of effecting anything, and Mr. Price has wasted his time in travelling out to the Brocken with it, for it is at best but the sketch-outline of a ceremony. That, however, does not tell against its genuineness, for the great majority of ceremonial formulæ exist in this form, and the initiated adept fills in the gaps by reference to the tables of correspondences I have already mentioned.



I am inclined to think, however, that Mr. Price's MS. belongs to the class of magic that was got out for the delectation of the servants' hall and is not a genuine witch-cult formula; because whoever drew the diagram knew nothing whatever of the principles underlying ceremonial magic and the use of symbolism, and scattered symbols broadcast with a very dim idea as to their purpose and method of use.

There is no need for me to trouble my readers with a detailed analysis of the symbolism employed and my reasons for considering it spurious, for that would be of no interest save to those who were already well versed in the subject. But in the light of the principles I have explained I can readily prove that the diagram does not conform to those principles, and this demonstration may not be without interest to my readers as showing the way in which the magician goes to work.

The Blocksberg floor-cloth consists, as do all floor-cloths for use in rites of evocation, of a circle and a triangle. I have seen many such floor-cloths, done on dust-sheets with marking-ink or painted on to squares of linoleum. The symbols are not often put permanently on to the floor of a room, because different symbols are wanted in different rites. The author of the Blocksberg Tryst is therefore quite correct in giving a sketch of the necessary floor-cloth, and that is a point in his favour; but in planning his diagram he has dropped so many bricks, and such bad ones, that we are justified in writing him off as a very ignorant amateur, and not the supreme magus Mr. Price seems to think him.

I do not ask either Mr. Price or my readers to accept my unsupported word for these statements, but it stands to reason that people who supply themselves with a floor-cloth have some purpose in view, and that the floor-cloth will be designed to serve that purpose. If we find we are dealing with a floor-cloth that could not be used for any imaginable purpose, we may reasonably conclude that the person who designed it did not know the purpose that a floor-cloth is intended to serve.

Now a circle and triangle are the necessary paraphernalia of any occultist who is going to do a ceremony of evocation, but that triangle is always and invariably *outside* the magic circle, and not inside, as the Blocksberg Tryst has it. Why this must be will immediately appear when we consider the purposes for which circle and triangle are intended. The circle is designed to protect the magician from attack, and the triangle is for the



spirit to materialize in. If you put the triangle inside the circle magician and spirit are in the same cage, as it were. In any case, the goat ought to have been in the triangle. What is the use of having a triangle of evocation if you do not put your goat in it? Its use is not merely decorative. There is nothing in a magical ceremony which is not significant, with its significance most carefully thought out. Therefore whoever designed that triangle of art did not know its use. He evidently thought it was part of the *décor*.

Again, the circle is red and the triangle blue. Now in a magical ceremony all the symbols are keyed to a single note, including the colours used, to which special importance is attached. Red is the colour traditionally assigned to Mars and the Element of Fire; this particular shade of blue is assigned to Jupiter and the Element of Air; and the Goat himself is a creature of Earth. Bright red and bright blue are magical incompatibles, just as a substance cannot be both acid and alkaline at the same moment. In an evocation ceremony the magician concentrates on a single force and tries to get it absolutely pure without any admixture of any other concept. The red colour-scale suggests one set of ideas to his mind, and the blue suggests another. He would never use the two at once. He would use the one or the other. For the Rite of the Goat he would use various shades of blues and greens, and possibly the duller yellows, because he is dealing with a very primitive nature-force.

All these colour-symbols are used by the magician in the same way that a mathematician uses algebraical symbols. They all stand for something, and the glyph as a whole is a formula. They are not thrown together at random to give a pretty colour effect. The formula for carbon dioxide is  $\text{CO}_2$ , not C.O.D.

These things have a meaning. But the floor-cloth of the Blocksberg Tryst is a Mad Hatter's tea-party of unrelated symbolism.

But, on the other hand, the rubric is not without significance, and does indeed contain the germ of a ceremony, which could be expanded and made workable by anyone who wanted to perform the Rite of the Goat. Personally, I do not.

To my way of thinking, we have in the Blocksberg Tryst an account of a magical ceremony written down from memory by an eyewitness who did not know much about what was being done. There is enough genuine magical symbolism in it to show that it is not pure fake.



Now let us see if we can elucidate the underlying ideas. The essence of the whole affair is the turning of a virgin he-goat into a nice young man. It will be observed that there is a great deal of stress laid upon the virginity of everyone except the operator, who is only required to be pure in heart and well-intentioned. But when the magician says virgin he does not necessarily mean of unexceptionable morals. He means something that has never been used for any other purpose, as when he speaks of virgin parchment upon which all talismans must be drawn. The reason for this is that he does not want any other magnetism present than that which he intends to produce. A virgin he-goat is an impracticable sort of beast in any case, and would probably be too young to leave his mother. What is meant here is a goat that has not been used before in connection with the Sabbats, because the goat-youth formula is of a higher type than that of the goat whose latter end is kissed by the devotees prior to orgy.

For be it noted that the goat is Pan, and the beautiful young man is Dionysus, Balder, Quetzlcoatl, or any other beautiful youthful god. The Blocksberg formula, therefore, represents the sublimation of the sex force from a lower to a higher arc, its idealization, as it were; and it teaches a very important Mystery truth, which modern psychology is just beginning to suspect. It teaches that the loftiest spiritual force has its roots in the primitive and cannot be cut off from them without withering. The presence of the goat in the rite indicates that the sex forces will be stimulated and called into activity; the presence of the virgin indicates that they will be kept under control and sublimated, and that the rite will not end in orgy.

Finally, there remains to be considered the curious instruction concerning the lighting and extinguishing of the fire and incense, and the command that the fire must be of pine-wood, though the nature of the incense is apparently not specified. The fire of pine-wood is in accordance with the symbolism, for a pine-cone decorates the thyrsus of Dionysus, who is a higher aspect of the goat-footed god. The thyrsus itself is the spine, wherein flows the Kundalini of the Yogis, which is sublimated sex force, also in keeping with the rite of the goat-youth.

No instructions are given concerning the nature of the incense, however; but this is a very important point in any rite, as the incense must be in harmony with the nature of the force to be invoked. The magician working up the emotional pressure

of the rite knows full well that "scents are surer than sights or sounds to make your heart-strings crack". In the tables of correspondences lists are given of the different kinds of incense suitable to each operation. The author of the Blocksberg Tryst, however, does not seem to have troubled about this; any old smell will do for him, apparently.

The instruction to light, and then extinguish, the ritual fire and incense are also curious. If you need a fire for your operation, you obviously need it while the operation is going on. But in any case, a fire is incompatible with a rite of the goat, for the goat is analagous to the astrological sign Capricorn, and that is one of the earthy triplicity.

Neither can I understand the purpose of the instruction to extinguish the incense. The libation of wine is more comprehensible, and is associated with Dionysus, but I think it would be more efficacious if taken internally. The pin-point of light in the Tower of Cassel I know nothing about; I should have thought one would have needed more than one bottle of wine to produce that.

My verdict upon the Blocksberg Tryst is, "A tale told by an idiot." If Mr. Price really wanted to make an experiment in ceremonial magic, he was wasting his time with such a piece of goods; but if, on the other hand, he simply wanted publicity regardless of accuracy, I do not think he could improve upon the method employed, though I doubt if it will add to the credit of the National Laboratory for Psychic Research.



# WHAT MAY HAPPEN

By HARRY FARJEON

## I

“WHAT may happen” is a state of things either as barren as a stone or as fertile as a seed. There is, in our universe, a fixity of purpose so rigid that it admits of not the slightest deviation, or there is a fruitfulness that may ripen in as many ways as there are numbers in arithmetic. This is no more than saying that there is Fate or Free Will, but the oneness of Fate is not sufficiently realized, nor is the eternal mutability of a state governed by Free Will. The Fatalist may be caught tripping by the thought, “If I had done so-and-so”, and the apostle of Free Will perhaps never grasps the infinite number of consequences that depend upon his every act. The latter does not fully understand his power; the former his powerlessness.

In the considerations now to follow, I am ruling out the tenable theory that the states of existence postulated in either of these beliefs can be disarranged by outside interference—by miracle. I am considering only the mode of living that would endure between each such interference (should it occur) and the next. Under Fatalism there would be one miracle only: itself. Under Free Will there would still be but the single miracle of origination, but there would be an infinite number of almost-miracles; for that any one specified event should have occurred is so unlikely that the whole of humanity would be constantly rubbing astonished eyes. For the present world must then be conceived as a collection of winning tickets in lotteries each comprising a trillion chances, and the future world one equally removed from likelihood. . . . Space filled with the intangible debris of innumerable might-have-beens—yes, *might-have-beens*, for they *were* possible; a vast litter of nothingness added to and added to, as, shining and insecure, fruitful Will forges its way forward. Whereas under Fate the photographic plate is exposed and the result automatically attained. There is no canvas and no artist.

## II

Under Fate, IF does not exist. IF implies an alternative, and there is no alternative. IF ushers in a query, and there can be no query. “If I start at nine o’clock, will I catch my train?”

You will start at nine o'clock or you will not start at nine o'clock ; you will catch your train or you will not catch your train. There is here no cause and effect ; indeed, there exists but one cause (Fate) and everything is its inevitable effect. Having incomplete knowledge of this effect, you may muse about it and wonder—of course, if you do, you must—but your wonder is immaterial to action ; it is a dream of the future, as memory is a dream of the past. You wonder thus passively whether this or that horse will win the Derby. Yet you try to speculate in terms of "if". If *this* wins, you will buy a car (you say) ; if *that*, you will give up betting. You are wrong. It is all settled. *That* horse will win, and you will not give up betting. There is no "if" about it. But your mind was made to wobble and to wonder, and futilely to think it is deciding upon consequent action. Why worry ? Because you can't help it. You *won't* worry ? All right, if you don't, it is also because you can't help it. You don't refrain from worrying because you decided not to do so, but because it was settled for you that you should thus decide, and that on this occasion the decision and its seeming sequence should coincide. But mark this ! So long as your Will is a material tool in the hands of Fate, Fate cannot go wrong, and you cannot go right or wrong. (You cannot go at all.) Once, however, your Will can escape from this pressure, even to the extent of taking one free breath, all is changed and Fate is upset. Instead of One Cause (a Miracle) and One Composite Effect, we have flowering life in infinite variety ; a pulsating rhythm of innumerable results, each of which is vital because it need not have been.

## III

I, an Emperor, full (as I think) of deadly purpose, sign a declaration of war that will send millions to their doom. If there is Fate, I have done nothing ; I, my acts, all doings, and all doom are one stamp of an indelible die.

I, a careless child, through some unconsidered whim, raise my hand and wave to a passer-by. If there is Free Will, I have changed mankind.

Changed it in what respect ? In every physical detail ; not perhaps in the trends of purpose underlying these details, but in the details themselves. In a space of time, perhaps a hundred, perhaps a thousand years, not one person will be alive who, but



for that wave of the hand, would have existed. I have set in motion wheels which themselves will be changed in direction and force millions and millions of times by other actions not to be calculated because themselves due to the choice of free-moving Wills. But the material circumstances in which these Wills will act have already been modified by my Will, and these modifications will spread, an ever-widening circle, as long as the physical matter of the world shall endure. That they will eventually percolate space and reach other planets, other star systems, is less easily demonstrable; possibly they will. A child waves his hand, and a star is born. . . . But let us confine ourselves within the limits of our little world.

We are now taking it that Free Will exists. It exists as a power counteracting physical influences which, without it, would proceed mechanically. This mechanism is constantly interrupted by Choice; after each interruption, slightly disarranged, it proceeds again. Choice is, of course, itself hampered by the mechanism, but not (as under Fatalism) entirely determined—or rather eliminated—by it. It has less power to assert itself in certain circumstances than in others, but perhaps in every circumstance it has the power to make a slight protest, resulting in a tiny physical movement that would not otherwise have occurred. That is all I need for the present theory—that it be accepted as an axiom (we must be content with an axiom, for Free Will, being spiritual, cannot be proved) that there occurs a constant succession of acts of choice by Will, each act resulting in a modification of material movement.

The next step is to realize that every material movement displaces the air, in which exist minute organisms affecting the human body. The knowledge of germs is at present in an elementary stage—we know that they can exist in the body and out of it, but we do not know their connection with more remote particles which probably exist and modify their own existence. Perhaps there is food in the atmosphere on which some of their species depend for nourishment. Perhaps the slightest modification of temperature in the air causes their death or facilitates their birth. At any rate, those inhabiting us must be affected by the temperature and amount of air coming into contact with and entering our bodies.

Now every movement alters the disposition of the air and changes its temperature. If, as appears reasonably certain (though not, in the present state of knowledge, open to absolute



proof), such atmospheric alterations change the existence, or even the position, size and character, of germs, of their food, or of other still more minute organisms of which we have no knowledge but which affect us, or our parasites, in any physical way, then it can be maintained that every physical movement produces changes in the conditions among which Will must in future act. Briefly : by your Will you move, by this movement you change physical conditions, and in the changed conditions you move again. You are a chess-player primed with choice, up against an opponent without choice, who reacts mechanically to you. His play, though so intricate that you can rarely fathom it, is calculable ; yours is not.

If, then, a single movement on our part affects the atmosphere, resulting in different conditions, among which our next choice of movements will lie, our immediately succeeding movements will in some degree differ from those we otherwise would have made, again resulting in atmospheric changes which will again affect us and others, so that an entirely new combination will have arisen as the result of the initial gesture. The ever-widening circle ! And among the effects emanating from that initial gesture will be times and places of meetings with people and things. Our social intercourse and our personal health and prosperity will be effected. We will be among conditions not determined by, but still due to, that initial gesture. Just as, for example, a man is due to the marriage of his grandparents, though not determined solely by it, there having been another marriage intervening.

This simile leads naturally to the consideration of the next fact. Among the movements resulting from the initial impulse, and the movements again resulting in the ramifications of the ever-widening circle, there will eventually occur (through altered meetings, or changed conditions of health or prosperity) a marriage that would not otherwise have taken place. Or there will not occur a marriage that *would* otherwise have taken place. And one marriage, more or less, profoundly affects the marriages and births to come. If He does not marry Her, either through not meeting her, or from being when they did meet in a condition of health or prosperity affecting his outlook, She will probably marry someone else. Or He will. Even if they do not, the fact of their bachelorhood will affect the love-outlook of others, who themselves will mate differently. The movements of the pair under consideration will certainly depend upon whether they come together or not ; they will meet different people, and any



state of matrimony or bachelorhood brought about through their own consummation or abstention will in its turn affect others. A new circle will expand into the future. Even lesser things than the actual meetings will change the ultimate births—the times of these meetings, and their conditions.

And once a birth is altered—once a man is born instead of his brother, or not at all—once the mysterious conditions surrounding sex are so modified as to produce a girl instead of a boy—how profoundly changed is the course of future possibilities! *He* will not marry, or will marry differently; again new children will or will not arise. More and more, change upon change, every alteration bringing with it a host of new movements creating each its own new world, and fashioning the actual world as it is to be into one only of all that could have been, so that in the course of generations the whole of the cast is changed. If the child had not waved its hand, the Drama of the World would have been presented by entirely different comedians. And so with every child and every man, so with every gesture, at every moment of every day.

The cast would have been changed, but would the Drama? Perhaps not. The Drama is bigger than its players. Its own plot may be a destiny indeed, or a choice by will of some author as superior to the Fate that would confine him as we (granted Free Will) are to ours. What, then, has our will achieved? Of what avail to change the actors if we cannot improve the play? This we cannot tell. We must be content with our limited opportunity. Let it be enough, if we are capable of effort, to make that effort. For, after all, it is not the play that counts, any more than it is the actors. Both, in their different scales, are the shells of endeavour, within which a living force struggles, fails, fails, fails again, and succeeds.

## THE TASK OF THE COMET

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

COMETS appear always to have aroused feelings of awe and apprehension in the minds of the ancients. Their spectacular appearance and seemingly capricious character are, perhaps, adequate to account for this. Unlike other heavenly bodies, comets appear to obey no laws. Their coming, therefore, must portend some catastrophic event of first-class magnitude, such as the death of a king.

"Aeromancy", writes A. E. Waite in *The Occult Sciences* (1891), "is the art which, sometimes under an alternative appellation, Meteoromancy, is concerned with the prediction of things to come by the observation of atmospheric variations and the different phenomena of the air, particularly those of thunder, lightning, and fiery meteors. It is by virtue of this divination that the apparition of a comet has been supposed to portend the death of a great man. In his vast work upon magic, François de la Torre-Blanca, who follows Psellus, affirms that the veritable aeromantic art is the prediction of the future by the evocation of spectres in the air, or the pictorial representation of things to come, by the aid of demons, in a cloud, as in a magic lantern. On this supposition it would be simply a branch of ceremonial magic; on the other, it may be supposed that the observation of tremendous atmospheric phenomena, of sunset pageantries, auroral lights, of peaceful midnight splendours, of stars and storms and lightning, the merely prolonged contemplation of 'the magical, measureless distance', would profoundly excite the imaginations of sensitive persons, and transform the dome of the empyrean into a veritable 'glass of vision'."

Modern astronomic science has rid the comet of its terrors for educated minds. It has been estimated that comets constitute the most numerous class of objects in the solar system; but they are believed to have masses exceedingly small compared with those of the major planets, and probably much less even than those of the minor ones. They differ from the planets also in their orbits, which are mostly elongated ellipses, approximating to parabolas. A few comets appear to have hyperbolic ellipses, which indicates that they are passing from the sun's control into that of some more powerful star.



Meteors and meteorites are sometimes considered to be the debris of comets, a view, however, which is not universally accepted. An alternative theory is that meteorites (and possibly meteors) are the products of the disruption of a planetary body, support from which is given by the fact that analysis of various meteorites show a similarity in their composition. They are usually composed of iron containing some nickel, or of stone, or of stone together with iron containing some nickel.

Although meteors of the first and second magnitude are thought to be not more than one or two tenths of an inch in diameter, nor to weigh more than a fraction of a grain, some meteorites which have fallen to earth are of very considerable size, as, for example, the meteorite weighing over 36 tons which was brought by Peary from Cape York, Greenland, to New York.

In Arizona there is a crater-like depression known as Coon Butte, measuring about 4000 feet across, and 560 feet in depth, surrounded by walls of limestone and sandstone reaching 100 feet above the plain, which some consider to have been caused by the fall of a meteorite. If so, this celestial body must have been of gigantic and terrifying size. Much meteoritic iron has been found in the vicinity, but the theory of the meteoric origin of the crater-like depression is not universally accepted.

It is generally thought that the earth's atmosphere provides a buffer adequate to protect it against the impact of a large meteorite, except, perhaps, under exceptional circumstances. On reaching this buffer, it is said that meteorites lose their planetary speeds and are disintegrated into small and relatively harmless fragments; and in the article on the subject in *The Encyclopaedia Britannica*, to which I acknowledge my indebtedness for much of my information, it is stated that there are few, if any, really authentic records of death or injury to man from meteoric stones, though several cases have occurred, instances of which are mentioned, in which they have struck buildings, or fallen through roofs.

Mr. Comyns Beaumont has now written an arresting and very interesting book\* with a view to upsetting these somewhat complacent views concerning comets and meteors. Personally, I think he endeavours to prove too much. He urges that the ancients were right in regarding comets with awe, not because of

\* *The Mysterious Comet; or the Origin, Building up and Destruction of Worlds by Means of Cometary Contacts.* By Comyns Beaumont. 8½ in. x 5½ in. Pp. 288 + 16 plates. London: Messrs. Rider & Co., Paternoster House, E.C. Price 10s. 6d. net.



the superstitious reasons above quoted, but because they threatened actual disaster to the earth ; and he traces several cults, such as serpent-worship, in an interesting, if not completely convincing, manner to the knowledge they possessed of the part played by comets in the life of the Universe.

Comets, in his view, are the instruments of world-making and world-breaking. They replenish the earth with oxygen, with water, with new forms of life. At the same time, they are the cause of earthquakes, hurricanes, and other disasters. By their aid volcanoes have been built, and through their action volcanoes burst into eruption. This earth is not destined to live for ever. One day it too will become a comet and play its part in building and smashing other worlds.

Let me quote his thesis in his own words : "I seek to prove that the interior of the earth is rigid, not incandescent ; that earthquakes, like volcanoes and their eruptions, are caused by cometary bodies, by meteors, or by cosmic gases, which drift into our atmosphere ; that meteors are portions of comets which themselves are planets in a state of disintegration whose final task is to feed suns and assist the development of other planets ; and that the final state of our earth will be a comet destined to feed another sun and perhaps deposit germs of life on another planet."

Mr. Beaumont asks, "How does the air we breathe become renewed except through influences beyond the earth ?" The orthodox reply, which to my mind is satisfactory, is, Through the agency of plants provided with chlorophyll.

As evidence of the fact that forms of life are conveyed to this earth by extra-terrestrial bodies, he instanced some remarkable cases which are said to have occurred of showers of frogs and clouds of flies. These, if authentic, are certainly extraordinary ; but, in spite of Lord Kelvin's hypothesis of the origin of life on this planet—that the germs were conveyed from other worlds by means of meteorites—I find the theory of spontaneous generation far easier of acceptance.

Nor am I convinced that Mr. Beaumont is correct in his view that, all over the world, and not merely in some parts at the expense of others, the sea is gaining on the land. His view is that not only is the level of the bed of the sea being raised by the deposition therein of meteoric bodies, but that gases forming water are being brought here by similar means.



Perhaps my lack of conviction is due to an innate scepticism, and not to paucity of evidence. In any case, I write as a layman only. The branch of science on which I may speak with authority is far removed from that of the study of celestial phenomena.

On what may, perhaps, be termed the major issues, Mr. Beaumont has collected a mass of evidential material, and writes in a very circumstantial manner. I have described his book as arresting and interesting. I would repeat this, and add "disturbing". However, the fate of the earth lies beyond our control; and an evil which cannot be averted had best be forgotten. "Eat, drink, and be merry, for to-morrow ye shall die," seems here to apply with considerable force. Nevertheless, everyone will want to read Mr. Beaumont's book and learn what fate he foretells. Whether his arguments be just or not his book is certainly a very readable one, and I prophesy a good demand for it. I am curious to learn what the astronomers have to say. The book will undoubtedly be widely discussed, and an interesting controversy should result.

## SYMPHONY CONCERT

By CLARE CAMERON

Within the darkling thickets of the mind,  
 Deep in leaves and silent, folded boughs,  
 Beyond the reach of curious sun or wind,  
 My thoughts, like birds, have made reluctant house.

Across that place of secrets and of peace  
 Suddenly a silver trumpet cries.  
 There is a stirring in the startled trees,  
 There is the glint of plumes and jewelled eyes.

They come, the singing huntsmen, swift to rouse  
 With winding horn each secret from his lair.  
 O rise, my tardy prisoners, from the boughs,  
 And flaunt your beauty in the upper air!

If all the world my shining ones could heed,  
 And watch their splendid grace along the sky,  
 If one should follow where my eagles lead,  
 Ere the singing and the silver trumpets die. . . .

Ah then to Heaven's outposts, firm and fast,  
 By roads of wisdom he should come at last.

## SPIRITUALISM, THE PLAIN MAN'S RELIGION

By HUGH MOUNTAIN

RELIGION is essentially a personal experience. The plain man's religion in these days of hustle and uncertainty must necessarily be a simple one, but, at the same time, it must be adequate.

The Spiritualist is tempted to say that Spiritualism alone fulfils these requirements. The outstanding fact which must be proved is the fact of survival. When that knowledge has been gained, little else matters, because it follows that one's whole outlook upon life is changed. Forms, ceremonies, rites and rituals—to the plain man, at any rate—are merely encumbrances, or, at best, are simply props upon which one may occasionally gain a loftier view.

"Seek ye *first* the Kingdom of God." It is on the word *first* that the Christian Spiritualist builds. Other cults advocate the preparation of the body, a measure of asceticism, devotional practices and suchlike—all of which are designed to help in the unfoldment of the spiritual consciousness.

The plain man has been given a glimpse of the Kingdom through the various phenomena of Spiritualism, and sets himself out to be worthy of it by applying the principles as taught by the Master.

And then : "All these things shall be added unto you."

The plain man who has realized the truth of survival—whether or not occultists may talk of the veils of Maya—and who puts his principles into effect in daily life, soon begins to look upon the world through different eyes. The beggar in the gutter is his brother, the woman who flits by in the midnight street is his sister, the millionaire who lolls homeward in his car is merely a child who has stumbled on the road.

The world becomes a place of beauty, nature sings, the stars whisper, and there are sermons in stones and good in everything.

There are those who frown upon the phenomena of Spiritualism and who regard the home-circle as the childish pastime of the nursery.

But where are the men and women who have suffered who can look back upon nursery days without tears ?



In this tragic century the plain man can withdraw for a while from the world and talk—and laugh—with those whom he played with, with those whom he fought with, worked with, and loved. The communion inspires him to go out into the world knowing that in very truth he is compassed about with a cloud of witnesses ; that every act of the day, when it is motived by seeking *first* that Kingdom, raises him higher and higher and makes him nobler and nobler till, at last, he may be worthy to stand with the angels of God.

The plain man knows that he is not deluded in his beliefs, because he attains that "soul-wisdom" which tells him that Truth is Within, that Truth is Infinite, and that Truth is Beauty.

He does not fear the world crisis. "Are not two sparrows sold for a farthing?" What man or what nation ever thrived except through adversity? And what enlightened man would demand that these disguised blessings be removed?

Far more than the mystic or the occultist, the Spiritualist can help his brother in distress. It is given to him to see tears of grief changed in a moment to tears of joy. He can lead a grief-stricken friend and allow him to see a devoted clairvoyant draw back the veil for a moment before the eyes of two thousand people ; and he can take him on an Armistice Sunday and show him eight thousand people rise to their feet in the Albert Hall as witnesses to the fact that they have proved survival.

The plain man possesses a religion which is an active spiritual force, and it is granted to him occasionally to feel a grateful hand thrust into his, and to hear halting words from thankful lips. Experiences like this make it plain to him that, in time, a little leaven leaveneth the whole.

He strives to increase and expand that spiritual force though its origin was nothing more than a rap upon a table and its philosophy may be summed up in the Golden Rule.

But he begs that there should be no occult aristocracy. He wants to shake the hand of an Adept, to bid him sit across the fireside and talk of love, and of children, and of homely things—and when the moment comes for secrets of Wisdom to be revealed they will fall on willing ears.

That is the religion of the plain man who is looking into the forties. Perhaps, when the winter of Life has stripped the trees bare, he may aspire to a richer view, but his heart tells him that, until that hour, he will be companioned along the Road.



## 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.]

### IS IT AN OCCULT "HOLD-UP" ?

To the Editor of THE OCCULT REVIEW

SIR,—It would appear from the editorial on "Linking Up" in the July number, as well as from Dr. de Purucker's call for trust in Teachers and in "guides for Theosophists", that a virtual repudiation of the divine Egos of Man, otherwise known as Mind-Beings, is on foot. It seems to be assumed that understanding is of no account, although the ancient authorities (e.g. the *Anugita Upanishad*) give "mind" as the sixth sense and "understanding" as the seventh.

While appreciating the sincerity of the editorial remarks and acknowledging the futility of speculation by the physical brain, I cannot agree that the present state of the world is due to intellectuality as such. For, if men were truly intelligent, they would be functioning as Divine Intelligences.

With your permission, I would briefly explain the principle of Manas or Mind, according to my limited understanding of a difficult subject, and with apologies for giving an "intellectual" turn to a "spiritual" matter.

The *spiritual self-consciousness* of man is termed his "Higher Manas"; its light is *reflected* in the physical brain as the "lower manas". The stream of light from the "higher" to the "lower" has been known as the path or bridge between the two, the inner cause (Antah-karana) of the latter. The function of the lower or human mind is to polarize the divine light and thereby neutralize the terrestrial desires which ever tend to obscure it. Thus the lower manas is spoken of metaphorically as the labourer in the field of incarnation for its "Master", the Higher Manas or true Ego. Hence Manas is both eternal and non-eternal, divine and terrestrial; immortal as "Buddhi-Manas", mortal as "Kama-manas".

It follows that, were human beings to repudiate Manas, they would, by so doing, cut the connection between their human and their divine consciousness. They would then be bereft of that reason and intelligence which reaches them in the light cast by the Higher Manas; and they would soon become merely entities of terrestrial desires. Having destroyed the bridge by ignoring Manas, there is then no means of "crossing to the other shore". For it is by the light of Manas that man is able to discriminate between Maya and Reality, between psychical illusions and spiritual knowledge.



Short cuts to heaven appeal to the lazy labourer. If by joining a trade-union, a church, a Theosophical society, or an occult group the tension of individual effort can be relaxed and some of the work be put upon a machine, a method, a system, a priest, or invisible spiritual powers, he is tempted to do so. The inducement is greater when *mutual safety* for such co-operation is a motive, as suggested in Dr. de Purucker's article. A further inducement to the kamic element is that one is "marked out amongst men . . . becomes noteworthy amongst his fellows as a practiser of brotherhood *as well as a teacher*"!

Compare these motives with those of financiers and business men as voiced by an editorial writer in *The Times*, July 2nd :

"The most sagacious financiers now admit readily that the monetary and economic perplexities of our time, affairs which at first sight might seem wholly material, are *linked intimately with spiritual factors*. . . . There is no escape from our financial difficulties without a *spiritual revival*, without a renewal of faith, hope and love. . . . Business men are increasingly aware of this truth. What they desire, what the City churches will make the theme of intercession, is the growth of an atmosphere at home and abroad in which the conduct of visible affairs is dominated by *invisible ideals*, in which what is right counts for more than what appeals to self-interest, and the ambitions of men are made subject to the will of God. . . ."

Does it not mean, therefore, an assumption of superiority to imagine that certain Theosophists and occultists constitute the "channels for spiritual power" in the world to-day? The idea appears to be that by getting together and exchanging sentiments of brotherly love, and by sitting for Yoga, we may "co-operate in the service of those hidden spiritual powers to whom the guidance of unawakened humanity is entrusted".

Such a proposition is flattering to our self-importance, but it presumes : (1) that human beings have to be guided by powers exterior to themselves ; (2) that yoga-exercises are in effect different from forms of intercession in the churches ; and (3) that the occultists are qualified to discern which of the said hidden powers are spiritually powerful for "evil" and which for "good", with regard to human destiny and freedom.

Dr. de Purucker allows, however, that "our first duty is to follow the dictates of truth as they lie inherent in our own inmost consciousness". But those who cannot claim to have penetrated to this *inmost* must be content with a duty to truth at several removes, and, for them, "finding the inner light *and* realizing the need for teachers" may *not* be "two sides of the same thing". Hence, in Dr. de Purucker's inmost judgment, such persons have "wandered from the Path". What he allows with one hand he takes away with the other. Two voices are there !

These Teachers, Masters, Gurus, Great Ones of the Mystic East, etc., etc., are to-day very shabby stage-properties of "occultism".



Evidently the spiritual significance of a movement is not recognizable by Theosophists and occultists unless it be sponsored by these well-known and prominent personages with high-sounding and hackneyed titles.

The proposition that one must place confidence and trust in their pupils, and in Hidden Spiritual Powers, or stand to be dubbed an intellectual lacking in brotherly love, reads like an occult "hold-up", a drama in a dream or in a madhouse—or as the threat of the return of priest-rule with the power of excommunication.

I am, Sir,

Yours sincerely,

W. WILSON LEISENRING.

### BACK TO BROTHERHOOD

*To the Editor of THE OCCULT REVIEW*

SIR,—Adverting to the articles by yourself and Dr. G. de Purucker in *THE OCCULT REVIEW* for July, there can be no two opinions among Theosophists, using that word in its widest sense, as to the primal and basic need for the practice of Universal Brotherhood. That we should love our fellow men and maintain towards them a steady, unfluctuating attitude of good will and a preparedness to do what we can to serve their true interests is the first axiom in our ethical code.

But to wish well to our fellows is one thing; and to know how to act so as to give wise expression to our wish, and to promote their real welfare, is another and much more difficult one. If thy brother be thirsty, give him to drink. Yes; but, if his thirst be that of the drunkard for alcohol, would it not be more brotherly to refuse than to grant his request? There may be occasions when it is right for those who love us to snub or rebuke us in the name of brotherhood. To give a child all it asks for is to do it a disservice; but to know when to grant and when to withhold is the mark of a parent who is both loving and wise. I refer to this aspect of the matter to show that the *practice* of brotherhood is not the simple thing it sounds, but is an art in which love must always be guided by wisdom. We have to establish the fraternal attitude firmly in ourselves, and then to use our best intelligence, reason, and common sense to shape our actions accordingly in the innumerable and ever varying circumstances of life.

While I most heartily concur with yourself and Dr. de Purucker in the desire that all Theosophists, all mystics, and indeed all men and women should be linked together, on outer and inner planes alike, in the bonds of brotherhood, yet I do not wholly agree with Dr. de Purucker's diagnosis of the existing situation. He tells us that the Theosophical Movement is



approaching the stage of breaking up into various cliques, or, indeed, actual sects or churches, separated as yet, fortunately, by merely intangible but still very powerful barriers of suspicion, mistrust, doubt, and, alas, in some cases, actual dislike, verging even into conscious or unconscious hatred of a kind.

This is true, but not the whole truth. The barriers of suspicion and mistrust are not the cause, but the result, of the separation of Theosophists into "sects and churches". The causes—at least the dominant causes—of the various schisms which led to the formation of such bodies are a matter of history, and are all of the same general nature, i.e. claims made by or on behalf of different individuals to be the rightful "successors" of H. P. Blavatsky, and, as such, legitimate heads of the Movement. Obviously if A. be the rightful claimant, then B. must be a pretender or usurper; and vice versa. In the circumstances, suspicion and rivalry between the followers of A. and B. are inevitable; while those who accept neither will be apt to look askance at both. Even though, as is most desirable, the A-ites and B-ites were to remain on friendly terms and to fraternize to some extent, there could be no real unity nor full co-operation between them. There is no reason why the Pope and the Patriarch should be rude to each other; but while each maintains his claims unabated, the churches of Rome and Constantinople will remain separate and rival organizations; and so with us.

The writer of this letter believes that friendly contact between Theosophists of various schools is an excellent thing as far as it goes, even if it does not go very far. He is himself prepared to fraternize, and to discuss matters of agreement or disagreement, with Theosophists of any and every shade of opinion, as well as with outsiders, provided of course that circumstances are suitable, and there are topics of mutual interest to talk about. Moreover, he thinks that people who have important aims in common should be prepared—again in suitable circumstances—to co-operate in furthering them, even though their views on other important matters might clash. Clearly, however, the application of this principle has its limits; and one can easily imagine conditions in which co-operation of any kind would be precluded by conflicting theory and practice in relation to ethics.

While it did not appear among the formal objects of the parent T.S., yet there can be no doubt that one of the chief concerns of the Movement has always been the preservation and promulgation of the body of teachings generally known as Theosophy. These teachings were given us by H. P. Blavatsky and her Masters; and, as many of us have proved for ourselves, they are of incalculable value in explaining the problems of nature and history, and as a guide to the intricacies of the inner life. Second only to the competing lines of putative "successors" as a cause of division in our ranks are the various attempts to distort and adulterate these teachings which have been made from time to time. Each one of these supposed improvements on and extensions of Theosophy has its originator, with reputed access



to supernormal knowledge, and its disciples. As these Neo-Theosophies differ from each other and from the original teachings, and inasmuch as what appears to be new in them is either sheer nonsense or of very doubtful value, many of us feel justified in regarding them one and all as intrinsically worthless, and as positively harmful in that they give a bad and false impression of Theosophy to outsiders, and contribute to the growth of sects among Theosophists.

It is no use shutting our eyes to patent facts. Suspicion and personal dislikes may exacerbate our schisms, but they do not cause them. Friendly contact and discussion may mitigate, but cannot heal them. The causes of the trouble are, in two words, "Successors" and Neo-Theosophies. While these continue to exist and flourish, not all the good will in the world can restore our shattered unity.

With regard to your own editorial proposal for the formation of a "Spiritual League" in order to link together "those members of the various occult, theosophical, and mystical organizations for whom the spiritual aspect of the work stands supreme", we must all be in sympathy with the objective you have in view. But when we try to envisage means for giving it expression on the physical plane, we at once come up against the same sort of difficulties as we have been considering in relation to Theosophical unity. Most Theosophists and a great many other people have spiritual aims and are trying to realize them. The inmost nature of all men and women is spiritual; but that inner Buddha, or Christ-nature, can manifest itself only through mind (the *nous* or higher *manas*), which is the true individual; and this in turn manifests itself through the lower mind or personality. If our spiritual impulses be compared to rays of white light falling on a window, then they will be transmitted, deflected, coloured, or dimmed, according to whether our minds are like clear glass, flawed glass, stained glass, or dirty glass. The sun of the spirit is shining all the time, and the job of each one of us is to clean the windows through which its beams may pass into the world. In other words, our *spiritual* work is very largely concerned with the mind; to free it from the illusion of a separate personality; to learn to discriminate between the "ever fleeting" and the "ever lasting"; to replace the unreliable, personal cognition of the lower mind by the impersonal, intellectual, and intuitional thought of the higher; above all, to know and to master all the ins and outs of our own nature.

Is there not, then, a rather serious danger in the advice to concentrate on spirituality, with the suggestion—perhaps not intentional—that the things of the mind are of minor importance and may safely be neglected? The results of effort on such lines might as easily be kamic as buddhic. At every step in the inner life we have to check our feelings and impulses by the use of our mental faculties. All men and all women have spiritual impulses; and the Theosophist or Occultist differs from his brethren only in that he is, or should be,



## THE OCCULT REVIEW

equipped with knowledge to direct them aright, and to distinguish between them and the emotions and urges that well up from below. Mysticism, without this guiding knowledge, usually leads people into churches or convents.

I am, Sir,  
Yours obediently,

R. A. V. MORRIS.

## THE GOOD SHIP "SYMBIOSIS"

To the Editor of THE OCCULT REVIEW

SIR,—In this age of strain and hard commons, Mr. Reinheimer's little anthology of quotations with its interludes of symbiosis is as refreshing as "Alice in Wonderland", with which work it shares the enthusiastic sentiment, "Off with their heads."

It left me wondering that one small head could carry all that Mr. Reinheimer claimed to know, and, in a minor key, exactly how it found its way into the admirable contents of the OCCULT REVIEW.

I was carried back to that golden age when, having upset a nursery chair and sat upon the rungs, we state, "This is a ship at sea," and deplore with becoming disdain the adult and myopic vision which replies, "To me this still looks very like a chair."

Happy Mr. Reinheimer who appears to arrive at his journey's end by the simple and pleasurable process of, "I said it once, I say twice. What I say twice is true!" Alas, we others leave that happy land by the narrow and tortuous pathway commencing  $2 + 2 = 4$ , and finishing with a weary sigh of Q.E.D. A certain vehemence, a certain suggestive nuance of, "And you're another!" would lead one to believe that the harmony is incomplete, that perhaps some thick-skulled and protein-intoxicated scientist has said that the tall ship "Symbiosis" was just a plain demnition chair.

Or, still more horrid thought—when Mr. Reinheimer in June last year told the Mother of Parliaments a few home truths on her past life and present responsibilities, did the old lady disgrace herself by looking down her nose at him, or even going to sleep?

I admit that in that honoured lady's place, and after Mr. Reinheimer was through with me, I might have viewed my approaching demise with comparative serenity. I should certainly have reached the conclusion that either my understanding or Mr. Reinheimer's oratory was a bit woolly, also that, stripped of all luxuriant verbiage and reduced to its quintessence, I recognized a somewhat similar gospel of salvation in the admirable slogan "Eat more fruit". The summary, which almost speaks for itself, is in a happy position, for, after finishing the article, I had quite failed to discover any possible deputy. As for poor, crude, pragmatic Charles, *requiescat in pace*.

Whatever his faults and fate, he is at least spared the humour of Mr. Reinheimer's poetry. And now I come to a serious matter of "*tu quoque*", a high priest charged with heresy.

That Mr. Reinheimer should feed lustily on quotations from the miserable tribe of scientists is one thing. That, having done so, he should turn around and bite them is quite another.

This is not merely unkind and inconsiderate. It is in-feeding *in excelsis*—sheer cannibalism!

The only line of defence I can find for him is that any suggestion of his relationship, biologically or otherwise, to such reprobates is unthinkable.

Anyway, *tout comprendre*—I wish him well. Providence grant him his simple-minded Parliament, and may he be Prime Minister and feed recalcitrant editors on rabbit pie.

Yours faithfully,

VERB. SAP.

### "SYMBIOSIS", OR "SURVIVAL OF THE FITTEST"?

*To the Editor of THE OCCULT REVIEW*

SIR,—One of your readers demurs to my criticizing Darwin and other biologists. He finds fault with me for wanting to substitute "Evolution by Symbiosis" (i.e. by labour, by service, by production) for Darwin's "Natural Selection" (implying evolution by mutual plunder and by consumption). He would seem to belong to that class of folk who consider any criticism of science to be disgusting, as though the well-established principle of the usefulness of opposition did not here also apply. Apparently he would rather go his own way and abide by that elaborate waste of time called research than accept anything from me. It has been said, however, that "whoso seeks and will not take when once 'tis offered, shall not find it more".

I am not in favour of "tortuous ways", nor of beating about the bush, for the simple reason that I know many far more fruitful and direct ways—ways paved with common sense and with sure judgment.

The damning fact is that biological orthodoxy is incapable of furnishing an explanation of cancer. The reason for this ineptitude is simple. Scientists have not at all got hold of the truth. If they had got the truth in their doctrines, they should be well able to furnish the aetiology of cancer; for truth is never barren. The fact is, too, that there is but one right, while the possibilities of wrong are infinite—so even Huxley assured us. Well, so far as biology is concerned, it has embraced the thousand wrongs, rather than be allied with a central right. Contrariwise, having ascertained at the outset that I am working from a sound empirical basis, I can and do provide the whole explanation of cancer. Nor is there anyone who could seriously impugn my



views. Whisperings, innuendoes, or insinuations can take not one iota away from this important fact. I am prepared to show that not only had Darwin's natural philosophy no leg to stand on, but that it is his thought that constitutes the greatest evil of our times. Those who unreflectively swallow his guesses and speculations as gospel truth are more blameworthy than Darwin was himself. Those who at the present moment still seek to perpetuate this wicked cult are yet more culpable.

If my critic had read Dr. Woodger's epoch-making *Biological Principles*, some 500 pages of indictment of biologists and their methods, on lines of epistemology, he would surely ere now have come to the conclusion that there is something rotten in that close corporation, replete with academic impotence, which is the Kingdom of Science. Dr. Woodger, let it be said, has verbally and orally expressed agreement with, and admiration for, my work, urging in particular that my criticism of Darwin's work should be published.

The confusion and anarchy existing in the modern world are in large part the nemesis of this misdemeanour of side-tracking and suppressing the truth at the hands of biologists.

Very truly yours,

H. REINHEIMER.

## PERIODICAL LITERATURE

ARYAN PATH (June). The editor deals with the power of suggestion in personal, municipal, and national life. . . . In "The Philosophical Foundations of World Understanding", Prof. Northropp traces the keynotes of Europe, America, and the East respectively, and suggests that the three can co-operate towards the establishment of a higher civilization. . . . Lawrence Hyde, discussing the problem of religion as applied to social service, contends that the only sure foundation for society is a spiritual one.

ASTROSOPHIE (May). The editorial calls attention to the foolishness of placing confidence in *soi-disant* "initiates" and "masters" who could tell much if they would. . . . Prof. T. Fukurai contributes an article on a Japanese haunting, accompanied with spirit photograph. . . . Dr. Rolt-Wheeler points out the intimate relationship between numerology and cabbalistic astrology.

ATLANTIS QUARTERLY (June). The first number of a scholarly review which, in addition to Atlantean lore, will embrace within its scope occult subjects generally. The editor-in-chief is Lewis Spence.

BEYOND (June). Dr. Lascelles, the spirit-doctor, deals with the Sermon on the Mount. . . . W. H. Evans contributes an article on "The Divine Government".

CANADIAN THEOSOPHIST (May). Reminiscences of W. Q. Judge are contributed by Cytus F. Willard. . . . A further instalment is given of the article on the "Occult in Scott", by Cecil Williams. . . . "An Astrological Prophecy" foretells a tremendous awakening of Asia in the near future, with a revival of Eastern "Imperialism" and "militarism".

CHARIOT (June). Auguste Dif, in an article dealing with character-reading by the lips, endeavours to classify twenty-one types of lips and correlate them with the planetary attributes. . . . J. R. Bost suggests a wider recognition of the influence of the fixed stars in the horoscope.

CHRISTIAN ESOTERIC (June). W. G. Hooper, in "The Meaning of Easter", maintains that Christ did a unique work for the souls of men. . . . Princess Karadja discusses the possibility of living on "etheric energy" and gaining physical immortality.

CHURCH OF THE NEW AGE MAGAZINE (June). In her editorial the editress declares that the soul is always the divine feminine, the sleeping beauty awaiting the magic kiss. . . . An article on the symbolism of Hiawatha maintains that Longfellow's poem is concerned with the legend of one who was of the Brotherhood of Great Masters.



CROSSLEY JOURNAL OF PSYCHIC AND SCIENTIFIC RESEARCH (May). The formation, through the enterprise of Mrs. G. Kelley Hack, of the Los Angeles Section of the American S.P.R. is recorded. . . . Dr. B. F. Clark writes on "Easter's Significance for Spiritualists", and Thad. Wilson contributes an article on "Substance and Consciousness".

DAWN (April). In "The Arctic Home of the Aryans", Professor Horowitz brings philological testimony to bear on the theory of the late Mr. Tilak, to the effect that the Indian religions came from the North. . . . T. L. Vaswani continues his Gita studies.

EASTERN BUDDHIST (April). The editor contributes a lengthy comparison between the Mahayana and Hinayana Schools of Buddhism. . . . Beatrice L. Suzuki writes on the "Temples of Kamakura". . . . The discovery of one of the long-lost Tun-huang MSS. belonging to the early period of Zen Buddhism is noted editorially.

EPOCH (June). Mrs. Allen writes on the need for self-conquest. . . . The Rev. A. E. Massey views as unimportant the historical aspect of religion and stresses the value of the inner life.

EUDIA (June). This issue is devoted chiefly to a notice of a translation into French by Dr. Mardrus of what is claimed to be ancient Egyptian initiatory texts. Ten Gates are to be passed before the adept achieves immortality.

FORUM (June). In this issue the editor seeks a common ground for science and religion. . . . A report is published of Dr. Neville Whyman's remarkable experiences with Valiantine. . . . Horace Leaf contributes an interesting article on "Time and Fortune-Telling".

HARBINGER OF LIGHT (May). Dealing in an editorial with the fate of infants in the spirit-world, the assertion is made that "spirit nurses" minister to the welfare of the child, which subsequently grows up through youth to maturity. . . . R. C. Keast, in an article on "The Immensity of the Universe", declares that it exists for the purpose of providing incarnation for spiritual entities.

INNER LIGHT (June). In an article on "The Classification of the Planes", Dion Fortune mentions seven initiatory degrees, opening up the different types of consciousness. . . . The same writer, dealing with the pitfalls of spiritual healing, laments the divorce of spiritual from physical healing.

KALPAKA (May). The editor points out the difference between the occult organizations of the East and those of the West, and the danger of the latter becoming mere business concerns. . . . Another editorial maintains that the disciplines of the earlier yoga stages may be safely abandoned by the advanced student. . . . The second chapter of a serial on "The Science of Breath" is included in this issue.



LUCIFER (June). A symposium on the question "Is Happiness our Birthright?" is answered affirmatively, assuming that happiness is not confused with material success. . . . In the series of "Graded Lessons in Theosophy" the sevenfold nature of man is explained. . . . R. Pederson discusses the best means of interesting youth in Theosophical teachings.

MESSAGE (May). Mrs. Finch, author of a study on the Gita, stresses the necessity for a guru, while the editor doubts this necessity, and invites discussion. . . . Swami Shivananda describes the dual powers of Maya.

OCCULT DIGEST (July). Alice D. Jennings continues her "advanced course in Palmistry". . . . Dr. James Callahan contributes an historical survey of the art of graphology.

O PENSAMENTO (May). The second instalment of the series on "The Astral World" by F. V. Lorenz appears in this number. Snr. V. Irmao tabulates the fifteen "laws" of a "religion of humanity" as enunciated in the esoteric circle of the Pensamento Brotherhood.

PRABUDDHA BHARATA (June). The editor pleads for more dynamic energy amongst religious and spiritually minded people. Prof. S. K. Chatterji writes on "Hindu Culture and Greater India", showing how Indian religious and philosophical ideas have spread, always with beneficial results.

RALLY (June). In an article on "Civilization and Culture", Lewis Strang laments the fascination of this mechanical age. . . . A plea for periods of solitude is sounded in an article on "God and Nature."

REVUE SPIRITE (June). Following an adverse criticism of the Vandermeulen apparatus for establishing communication with the spirit world, Dr. Belin justifies his scepticism, maintaining that his spiritualistic sympathies must not be allowed to interfere with his strictly scientific attitude. . . . Georges Aris refutes the arguments brought forward by Henri Azam against the doctrine of Karma.

ROSICRUCIAN DIGEST (June). In a lengthy article the difference between dreams and true psychic experiences is dealt with. . . . Dr. F. Gonder deals with the new "curved light" theory. . . . H. Spencer Lewis writes on "Making your Dreams Come True", emphasizing the need to follow thought by action.

ROSICRUCIAN MAGAZINE (June). A paper by Max Heindel on the causes of insanity and idiocy is reprinted. The doctrines of esoteric astrology are recapitulated by Edward Adams, who demonstrates how the ancient science supports the doctrine of Karma.

SURVIVAL (June). Clifford W. Potter contends that Gorguloff, President Doumer's assassin, acted under compulsion by an evil spirit and pleads for the abolition of capital punishment. . . . Ursula Bloom writes on "The Significance of Spiritualism". . . . Arthur Lamsley brings to an end his series of articles on reincarnation.



TEMPLE ARTISAN (March—May). Prominence is given to a message from "the Master Morya".

THEOSOPHICAL PATH (June). Dr. G. de Purucker contributes an article on "Great Seers *v.* Visionaries", from which it appears that by the former term are intended the Mahatmas or Elder Brothers, while by the latter the founders of various fanatical sects are designated. . . . In the third instalment of the serial on Cagliostro, the Count's alleged "confession" is examined.

THEOSOPHIE (June). Theobald Becher writes on Man, the Microcosm, and his relation to the cosmic planes. . . . Margaret Bujack pleads for the recognition of the influence of Saturn as helpful rather than inimical.

THEOSOPHIST (June). It is reported that Krishnamurti has commenced a tour of the United States. In November he will leave for London and India. . . . A facsimile of a letter from H. P. B. appointing Annie Besant secretary of the E.S. is included. . . . Dr. H. van der Gon offers criticisms of G. E. Sutcliffe's "Studies in Occult Chemistry and Physics".

THEOSOPHY IN INDIA (May). This issue, celebrating the birthday of Krishnamurti, is almost entirely devoted to his teaching. Mr. Warrington considers it to be high yoga. The editor pleads for practical experiment with Krishnaji's teaching; while another article repeats Krishnamurti's claim that the teaching, being neither abstruse philosophy nor sectarian religion, is meant for all.

VOILE D'ISIS (June). René Guenon points out that, whereas secret societies and religious cults are frequently offshoots of some established religion, esoteric societies have their roots in a tradition which existed before the various religions came into being. . . . Paul Chacornac commences what promises to be a very interesting study of Michael Maier, outer Head of the Rosicrucians of his day.

WORLD THEOSOPHY (June). Dr. Annie Besant, writing on "The Future Socialism", points out that without the virtues which make for good citizenship no Socialist state could endure. . . . L. W. Rogers, weighing the pros and cons of capital punishment, concludes that it offers more disadvantages than advantages. . . . Bishop Hampton, in "The Occultism of Healing", maintains that, given the necessary knowledge, karma may be neutralized. . . . Mrs. Blanche Holmes advocates graphology as a means of preventing crime, suggesting character-analysis in youth and the early adoption of corrective training.

ZEITSCHRIFT FÜR METAPSYCHISCHE FORSCHUNG (May). An important article records the early telepathic experiments carried out by the Psychological Research Institute of Berlin. . . . Dr. A. Tanagra in "A Theory of Prophecy", while admitting the existence of mysterious forces in man, finds that the theory of the Unconscious, with telepathy and suggestion, accounts for much "foreknowledge".

IN SPAIN. By Ariel Bension,  
Kegan Paul, Trenchard & Sons, Ltd. Price

when *The Zohar* was composed, appeared in the thirteenth century, appeared in 1558. This curious, Jewish mysticism, theosophy, pure and too inaccessible to the pioneer work for English readers do not shape some of the principal abbalistic lore.

The more fascinating one, is to the mystics of the period touched enough references and similarities. At a time when spirituality of the three great cultures met and came to greatness. Jew, Christian and Muslim, for many among them had not a few had found that starry night and of all great philosophies.

Spain has given birth to the greatest of European mystics; perhaps because it harboured Oriental and Occidental peoples; perhaps because of the intensity of the Spanish temperament and its constant readiness to subordinate the brain to the heart.

Lovable figures pass through the pages of *The Zohar*. Supreme among them walks the Master, Simon ben Jochai. Wondrous tales are told of his occult powers. He stopped the plague, communed with great Spirits, mastered dangerous serpents. He lived like a Christ, preached and practised love, good will, and spirituality.

RAPHAEL HURST.

THE NUMBER KEY TO ANCIENT WISDOM. By J. W. T. Carrington. London. The Houghton Publishing Co., 35 Great Pulteney Street, W.1.

THIS may be, as the publisher's note on the dust cover affirms, "*one of the most erudite studies of classical and Biblical learning*", but it is certainly not a book for anyone without knowledge of Hebrew and Greek. It is written in so abstruse a phraseology that it is almost impossible to follow. It is partly in Hebrew, interspersed with dashes of Greek, some English, and a fourth language which we were unable to identify.

The names of the Greek and Hebrew letters are given, with the numerical value of the Hebrew ones. FIFTY is described as "*5.10 and 2.5x5; also (7x7)+1—'The Differential Order', 'Actualising of the Universal Differential Functioning'; and 'The Outcome of the Hypercosmic Universe';— . . . 'enfranchisement' in Integrity—the unsatisfied craving for freedom which the centrifugal impulse of the differential incites being capable of adequate satisfaction only by the Hypercosmic . . .*" and so on.

R. E. BRUCE.



## REVIEWS

THE ZOHAR IN MOSLEM AND CHRISTIAN SPAIN. By Ariel Bension, Ph.D. Pp. 256 London: G. Routledge & Sons, Ltd. Price 12s. 6d. net.

WE do not know with historical accuracy when *The Zohar* was composed. I believe with the author that it was compiled in the thirteenth century, while the first printed version undoubtedly appeared in 1558. This curious, monumental, and formidable thesaurus of Jewish mysticism, theosophy, and occultism has hitherto been too obscure and too inaccessible to the general student. Dr. Bension has done a pioneer work for English readers in reducing to a simpler and more coherent shape some of the principal teachings and tales of this storehouse of Cabbalistic lore.

Another part of his labour, and to me the more fascinating one, is to reveal how the hands of Muslim and Christian mystics of the period touched and deeply marked *The Zohar*. He gives enough references and similarities to show that this was indubitably so. At a time when spirituality in the rest of Europe was at a low ebb, the three great cultures met and mingled in Spain and put it on the path to greatness. Jew, Christian and Muslim lived together in friendly fashion, for many among them had been ennobled by the quest of Truth, and not a few had found that starry way which is at the core of every religion and of all great philosophies. Spain has given birth to the greatest of European mystics; perhaps because it harboured Oriental and Occidental peoples; perhaps because of the intensity of the Spanish temperament and its constant readiness to subordinate the brain to the heart.

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R. E. BRUCE.



LOVINGLY IN THE HANDS OF THE FATHER. By Evelyn Whitell.  
Author of *The Woman Healer*, etc. London: Fowler & Co.  
Pp. 144. Price 2s. 6d. net.

STORIES taken from life have always a peculiar appeal, provided the events depicted are out of the commonplace and the narrator is able to make his characters exist in our imagination. "The demonstrations that are recorded here", the writer assures us, "were made by flesh-and-blood people as they went about their everyday affairs." As she relates their histories simply and with no unnecessary embroidery of fiction, the result is quite happy. The theme is, in each case, the same: the power of faith in God, faith in people, and faith in things, to work miracles. Emphasis is laid upon the fact that we get just what we expect; no more, and no less. If we ask for bread believing we shall receive but a stone, then the stone will be our portion. To look for the removal of a mountain is futile while we anticipate naught beyond the shifting of a molehill. It is all, or nothing!

Most of the folk introduced to us in this book win our sympathy, a deep respect for the courage with which they fight against and conquer untoward circumstances. But a few of them—such as the little girl who scribbled texts on slips of paper, which she folded up and dropped about indiscriminately, thus sowing seeds of righteousness—we feel might have been somewhat irritating to meet in the flesh. There is such a thing as an over-fervid demonstration of religious conviction.

*Lovingly in the Hands of the Father* is, though breathing a spirit of tolerance, marred by a touch of fanaticism.

FRANK LIND.

THE EARTH AND ITS CYCLES. By E. W. Preston, M.Sc. Adyar:  
Theosophical Publishing House, 4s.

IN this book Miss Preston summarizes skilfully and concisely the results of a vast amount of patient research. She combines a specialized knowledge of modern geological science with a close study of *The Secret Doctrine*, by which she concludes that in that work the facts stated are corroborated by all relative and reliable modern evidence. This is not the first of such corroborations, nor will it be the last: but far more difficult is the task of those who would trace the evolution of mind. We should like a closer tracing of the body-form relative to successive phases of earth-conditions. There seems to be no ground for assuming that in the 2,000 million years allotted to the earth's age that all of these years were in fact of identical duration. The logical assumption is the opposite, even on a "material" basis. Nor should we accept that "sun's rays pierced the atmosphere", as now we "see" them apparently do, because, given sun and earth, there would always be fohatic interaction, varying at the "earth end" with local conditions: in fact, the condensation of these ultimately produced water and earth round the polar centres, aggravating more (as it still does) and also returning the force in other modes. "Dragons" flew when "air" was much heavier: they could not fly now, could they even exist. Miss Preston deserves great praise for her valuable and fascinating work.

W. G. R.



THE MANIAC. Anonymous. London: Watts. Price 7s. 6d.

THIS new edition of a work fast gaining the rank of a classic tells how a woman journalist, after indulging in many years of reading psychic works, falls into a serious nervous breakdown, and experiences contact with the world beyond normality. Modern psychologists look upon the phenomena as being merely products of the workings of the sub-consciousness, and aver that the "spirits" the authoress conversed with were figments of an imagination overwrought with subconscious worryings on things psychic.

When lying in a hospital room, the authoress gazes at the face of the doctor, and, in her madness, perceives the eyes of the Christ, piercing her with Divine Love. A spirit voice tells her that they are not Christ's eyes, but those of her twin-soul, pictured in materialized form for the time being upon the features of the earth-doctor.

The authoress, like the psychologists, holds that the "spirits" were figments of her mind. It was ever so—the individual seeking mere "copy" for journalistic enterprise becomes the victim of evil, as well as good, spirits, and experiences terrible things.

The whole book will excite the bitterest controversies between the learned, both of the psychological schools and of the Spiritualistic bodies. Every page promises yet another mystery, yet another revelation of the truth that we are surrounded by a world more vast than our own. Those critics who so ardently support atheistical psychology have not succeeded in explaining just what *imagination* is. EDWIN FELSTEAD.

THROUGH THE GATES OF DEATH. By Dion Fortune. London: The Inner Light Publishing Society, 3 Queensborough Terrace, W.2. Pp. 96. Price 3s. 6d.

"COWARDS die many times before their deaths," says Cæsar; so do, undoubtedly, they who dread dissolution; not actually from cowardice but in ignorance of its process and purpose, shrinking from the plunge into the Unknown. The surest way to conquer any terror that assails us is to face it, when generally it proves to be just a sheet-and-broomstick spectre; we are left wondering why we were scared, amazed at the former limits of our perception. *Through the Gates of Death* is a healthy and helpful little book which effectually banishes the graveyard bogey. "Let us cease to think of Death as the Fury with the abhorred shears," advises Dion Fortune, "and conceive of it as the Great Anæsthetist, bidden by the mercy of God to cause a deep sleep to fall upon us while the silver cord is loosed and the soul set free."

The author wisely counsels us how to act in our associations with the dying. Let there be no frenzied "weeping at the bar" when the spirit starts out upon its voyage to the Harbour of Light. Our attitude towards the soul who is leaving us should be the same as to one departing to seek his fortune in some other land. As we welcome the child at birth, so should we "speed the parting guest". By our prayers, our loving thoughts, all that lies in our power, we must help the traveller forward.

*The Gates of Death* is a book that holds the attention throughout; we have but one complaint to make: there is not enough of it!

FRANK LIND.



PHANTOM FAME, or the Anatomy of Ballyhoo. By Harry Reichenbach, as told to David Freedman. London: Noel Douglas. 7s. 6d.

No student of the mass mind should omit to read this remarkable book, which gives a lurid insight into the amoral methods of the modern publicity agent in his endeavour to obtain free newspaper space for his clients.

"Ballyhoo" is the American term for some artificially created "news" which, with the help of intemperate newspaper editors and proprietors bent on "circulation at any cost" (so that their advertising space brings more revenue), is printed to provide "sensations" for the minds of the multitude.

Harry Reichenbach was a follower of Phineas T. Barnum, who invented freaks and who staged all kinds of fake shows to amuse and bemuse the people. It is first and foremost a system of graft, working in co-operation with other phases of graft. He was one of the originators of modern cinema film publicity. He devised "stunts". "Then", said the girl whom afterwards he married, "do you have to have stunts to get into the papers? I thought things happened by themselves?" To which he replied: "There are cases where you have to make things happen." After which he arranged for a fake: "Cannibals discovered feasting in Westchester County", which failed owing to an oversight.

He had, before this, met Reynard the Great, "the fabulous magician and handcuff king", who could "walk out of cells, thru brick walls, but couldn't get out of his own room when I locked him in". He relates how they worked thought-reading, with a telephone book; or escaped from handcuffs, for which they had keys. They "found" a kidnapped child, having arranged with its mother where it would be, while the Great Reynard's "ectoplasm was breaking out".

Much of the book is highly amusing; the tragedy is that so much of the same kind of thing is given space daily in our Press, British or American.

W. G. R.

MODERN INDIA THINKS. Compiled by K. R. Luckmidas. London Agents: Kegan Paul. Pp. 298. Price 12s.

We in the West are so apt to believe that India's great thinkers belong to her cobwebbed past that it is refreshing to take up this symposium of the best thoughts of some of the best living men in India, and to learn otherwise. A lengthy list of quotations upon such subjects as Culture, Civilization, Religion, Art, Education, Work, Social Service and Nation-Building bears this out. Here we find such varied figures as the bearded Bengali poet, Rabindranath Tagore, singing of his religion of Beauty; the Pondicherry recluse, Aurobindo Ghose, preaching his gospel of Inspired Action; the pundit of Benares, Babu Bhagavan Das, linking ancient Hinduism with modern Theosophy; Sir C. V. Raman, winner of the Nobel Prize, whose brain equals that of the foremost Western scientist; Professor Sir S. Radhakrishnan, masterly expounder of the many systems of Indian philosophy to the intellectual world of the East and West, who has attracted crowds of hearers to Calcutta University and other names less known here.



stinguished men to-day cannot be correct to say that it moves along lines among the hundreds of quotas and may have met to a purpose, with mutual profit. The common view of the darker-skinned peoples what the coffers of learning is absurd. But the view, which habitually under-estimates the value of the East, is equally absurd. A new and wiser marriage of the finest elements of Asian

RAPHAEL HURST.

Book of Verse. By Elise Emmons, *The Crystal Sea, The Pageant of the East*. By Irene Burton. London: Arthur H. M. net.

The ready pen of Miss Elise Emmons is as clear as her sympathetic mind. The poetess has shed the Light that is Spiritual and she has not left unnoticed the simple things like the weeds and thistles that cross our path. "The Leaves" are a happy example of her poems as "The Mystic Hours", and deeper musings of the soul:

In the silent watches of the night just vanished,  
Far have we wandered in the soul's domain;  
Viewed scenes and places from which now we're banished  
As we resume this earthly flesh again!

Slowly now we have descended  
Back to the Earth—resumed the body's claims,  
But like the Spirits, who with us ascended,  
Here we can meet this Life with higher aims.

Nor must I omit to mention the delicate loveliness of Miss Irene Burton's *Frontispiece*, and the old-world vase of flowers on the book-cover by the same artist.

EDITH K. HARPER.

BEFORE HIS THRONE. By Dayaram Gidumal. Blavatsky Press, Hyderabad, Sindh. Pp. 151. Price 12 annas.

THE prerogative of true happiness is, as Leibnitz contended, that it is increased by the multitude of those who share it. The author of *Before His Throne*, having manifestly ignited the wick of his wisdom in the East and trimmed it in the West, is rightly anxious to pass the light on to others. "May those," he hopes, "whose philosophy I have condensed and converted into prose Stotras, mostly in their own words, in these spiritual exercises, be of some use to the readers of this booklet!" The fault will not lie at his door if such is not, in a measure, the case. Yet, we can but think, the number of Sanskrit terms—a part only of which

A nation which can produce such distinguished men to-day cannot be called "backward". It would be more correct to say that it moves along a different track. But there are evidences among the hundreds of quotations here given that India and England may have met to a purpose, that East and West can exchange ideas with mutual profit. The common notion that it is useless to enquire of the darker-skinned peoples what wisdom they have kept in their ancient coffer of learning is absurd. But the Brahminical attitude of superiority, which habitually under-estimates the worth of our Western civilization, is equally absurd. A new and wiser world will bring together in happy marriage the finest elements of Asian thought and European practicality.

RAPHAEL HURST.

THE RAPTURE OF THE SPRING. A Book of Verse. By Elise Emmons, Author of *The Lone Eagle*, *The Crystal Sea*, *The Pageant of the Year*, etc., etc. Illustrations by Irene Burton. London: Arthur H. Stockwell, Ltd. Price 2s. 6d. net.

THIS charming book shows that the lively pen of Miss Elise Emmons is as versatile as ever, and no less so than her sympathetic mind. The poetess has again in her new volume of verse shed the Light that is Spiritual across our world-worn vision, and yet she has not left unnoticed the simple flowers of everyday existence, nor the weeds and thistles that cross our footway. The lines entitled "Sweeping the Leaves" are a happy example of the latter mood, while in such poems as "The Mystic Hours", and "Thoughts", she gives wing to the deeper musings of the soul:

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Far have we wandered in the soul's domain;  
Viewed scenes and places from which now we're banished  
As we resume this earthly flesh again!

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are explained in the text—will fog the understanding of the uninitiated. In a work of this kind a short glossary is advisable. Also it would have stimulated interest to preface certain of the sections, if not each, with a few lines upon the philosopher and his message. Mention might have been made, for instance, of Sankara Acharya's crystallization of the notion of *Maya* (Illusion); that prior to his Vedanta, as Mr. Lionel D. Barnett has remarked, "Brahma is simply the material substrate of the conditioned universe".

Mr. Dayaram Gidumal considers, perhaps, that readers of his booklet will be familiar with the Sanskrit terms employed; which may be true of many individuals, but is improbable of the majority. Anyway, one's memory is treacherous; the present lively interplay of the *gunas* confusing for all save those of the brightest vision. So the more we clear the ground of the dodder of perplexing terminology, the less are we likely to trip up and be left sprawling in the dark forest of *avidya*.

FRANK LIND.

SEVEN YEARS' SERVICE : MEMOIRS OF A CHAUFFEUR. By L. E. Mannan. Illustrated. Paris : Imprimerie Auber. 10fr.

THIS is a biography of a Swiss chauffeur who at one time worked for a rich American woman. She became a student of psycho-analysis and, according to the author, developed certain peculiar characteristics. She also invested considerable money in a "gold from lead" experiment which failed miserably.

The chauffeur left her employment, and afterwards visited America. In Chicago he endeavoured to find his former employer, and wrote for work. He was, instead, hustled into a Psychopathic Hospital run by Dr. Gerty, where he was interned against his will, like many others, while perfectly sane. At last he managed to communicate with friends outside and secured his release. The writer asserts that it is common for Chicago wives to get their husbands into a P.H. out of the way. Probably the only part of the book of close interest to students is that chapter in which the P.H. inmates and its methods are described, it being a rich man's private prison.

W. G. R.

HEALING SILENCES. By Evelyn Whitell. Author of *The Magic Pen*, etc. London : Fowler & Co. Pp. 39. Price 1s. net.

To what extent suggestion reacts upon both the body and the mind is now common knowledge. That it is advisable to divert, as much as possible, from the seat of the trouble the thoughts of those burdened with any physical or mental disorder is, therefore, obvious. Substitution of healthful ideas is the next step to a cure. A book such as this, which contains sets of strength-giving paragraphs to be constantly repeated as an aid to recovery, must come as a boon to many sufferers. There are, to mention a few, sections dealing with "Fear", "Deafness," the "Throat and Lungs", and "Sleeplessness".

One does not look for high literary finish in a work of this description, but may reasonably expect good grammar. The misuse of *like* in place of *as*, for instance, occurs several times.

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