

THE OCCULT REVIEW



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RIDER

is behind the Dictators and endeavouring to turn mankind into a robot race as has been done in Germany and Russia. A review of this book will appear in due course.

The Londoner, writing in *The Two Worlds*, about Hitler's connection with mediums, says :

"I have it now on unimpeachable authority that three mediums whom he was wont to favour for a while were Therese Neumann, of Munich ; M. Hanuessen, of Berlin ; and Elizabeth Ebertin. Each one of these, my informant states, at one or other of the sittings, predicted his death by assassination. Elizabeth Ebertin, who was the last medium he consulted, disappeared soon afterwards. This was only a short while ago. Hanuessen and Neumann also disappeared soon after they had told Hitler what they saw, and the message which came with the symbol. Incidentally, I, too, had a message about Hitler about the time of his raid on Austria, and I told many friends about it. The message, I don't mind telling you, was 'Hitler will de in his boots'."

Therese Neumann, famous for her Stigmata phenomena, is reported by friends of hers in Switzerland to be alive and safe. At one time it was feared that she had become a victim of the Nazis.

"Dr. Norman R. F. Maier of the United States has produced an hysterical rat. He did it by confusing a rat by giving it erratic and contradictory commands. He first taught rats to distinguish between two kinds of card, and when they jumped upon one card they got food, and when they jumped upon the other they did not. After a certain period the rats became proficient in choosing the card which meant food. They learned to jump against the card which invariably produced food. . . . Then, when he had got the rats thoroughly educated, Dr. Maier began to jumble the cards. . . . The result upon the rats was horrible. Suddenly plunged from an orderly world into a disorderly one, their nerves gave way, and they rushed about the room manifesting every symptom of nervous breakdown."—*The Societon*.

THE EDITOR.

IMPORTANT NOTICE

Owing to the restriction on paper, we are, in common with other journals, supplying retailers *for firm order* only. Our readers, therefore, in order to avoid disappointment, are most earnestly requested to give an order to their newsagent, or fill in the subscription form at the bottom of page 63 for an annual subscription.

A White Yogi

By Paul Brunton

Allan Bennett, or Bhikkhu Ananda Metteya as he was known later, will probably be remembered as one of the most remarkable men that the last century produced. A genius who outstripped the Occultists of his day, who was the second white man ever to become a priest in a certain Buddhist Order, and whose life was devoted to the very highest ideals. Mr. Brunton, who was a personal friend of his, tells of his amazing life, travels and associations, in a fascinating way.

NEARLY six years ago I wrote an article for THE OCCULT REVIEW in the course of which the name of Bhikkhu Ananda Metteya, my first Buddhist teacher, was briefly but appreciatively mentioned. From time to time people in different parts of the world have asked me to expatiate upon this reference. During three visits to Ceylon I was able to follow up some of the tracks of my old guru, and recent Burmese and Singhalese contacts have revived afresh this pleasant memory of a human flower who shed the powerful fragrance of sincerity, purity, kindness, humility and simplicity. More than that, he was, in my belief and so far as my experience went, the most advanced Western yogi of the first two decades of this century. It will not come amiss, then, if I now respond to those requests and yield some little-known details about the extraordinary personality and exceptional career of the man who initiated me into the study of Buddhism.

He was born in London as Allan Bennett in 1872. His father was an engineer, who died early. The orphaned boy was adopted by S. L. McGregor, who will be better known to OCCULT REVIEW readers as the Occultist and Kabbalist who used the name of McGregor Mathers, and who was responsible for the publication of *The Book of Abramelin the Mage*, a curious Kabbalistic work which was privately circulated. Mathers was head of a secret society called *The Hermetic Order of the Golden Dawn*, which was devoted to Magical and Rosicrucian studies. Thus young Allan's touch with the occult began early.

He was educated partly at Hollesley College and partly at Bath. A precocious love of science became a great force in his nature and he took the keenest theoretical and practical interest in the subject. He decided on the profession of scientific research as the vocation of his heart, and such was his genius that even in

his early 'teens he was able to earn a good living through chemical laboratory work. His knowledge of electricity and magnetism was very advanced, and it would not be too much to say that the age of seventeen found him with a wider and more profound scientific knowledge than that possessed by any other youth in England. He also developed decided inventive ability which found full scope in the then young electrical industry.

His mother had put him on the path of Roman Catholicism, but he drifted away from its ornate ceremonies as he grew and, for a time, remained anchorless in agnosticism. The halt was brief, however, for through the opportunities provided by his foster-father he passed thence into occult investigations, particularly those dealing with Ritual Magic. It was inevitable that he should be initiated into Mather's own Order in which he was known as Frater I.A. He put great zest into these investigations with the result that his genius once again revealed itself, and he even surpassed the grade attained by the Head himself. All the members stood in awe of this astonishing young man. Thus he lived for a while amid Kabbalistic utterances and spectres from the shadow-world. During his endeavours to penetrate the mystery of subconscious and super-normal mind he tried various drugs upon himself, and from that went on to experiment with poisons until once he took a tremendous overdose which would have instantly killed another man but which left him quite unharmed.

Even during those early days the future monk revealed his innate tendency towards simple and spartan existence by dwelling in a little room in an obscure corner of London. It was there, too, that he read for the first time Sir Edwin Arnold's *Light of Asia* which filled his mind with shoreline thoughts of Nirvana, and through this beautiful portal he entered into the grand but gloomy religion of Buddhism, the study and practice of which thereafter gradually replaced his zest for Occultism, finally becoming his greatest passion.

In his twenty-eighth year came the greatest change of his external life—emigration to the Orient. Two factors drove him to take this decisive step. The first was his love of Buddhism and his desire to learn the art of yogic meditation in the continent of its origin. The second was his failing health; every fresh winter in England increased his sufferings from asthma until the doctors prescribed a change of climate as necessary.

He travelled to Ceylon in 1900. At Kamburugamuwa he made an intensive study of Pali, the language in which the Southern Buddhist texts are written. Within six months his brilliant mind had conquered this ancient tongue and he talked quite easily in its archaic accents. He paid visits to various monks, monasteries, and sacred places and familiarized himself

with the general atmosphere of Buddhist Ceylon. In Colombo he met a highly advanced yogi named Shri Parananda who was a Tamil by birth. The young Englishman took a whole course of practical lessons in yoga practice from him until, in an incredibly short period, he succeeded in mastering the postures, breathings and mental concentrations involved. The extraordinary powers which he already possessed became augmented as a result. Years later I myself had personal evidence of this development but was forbidden to talk about it, even as he himself would smilingly turn the subject or remain silent.

The day arrived when he felt ready to renounce the world, where life seemed too purposeless and perfunctory to him, and to join the Order of Buddhist Monks, for he had no ties to keep him back. Various reasons made him prefer to do this in Burma, and so, after two years stay, he left Ceylon. He took the yellow robe in the monastery of Akyab, on the picturesque west Burmese Coast, where elephants abounded, and was ordained a Bhikkhu (monk), in the presence of seventy-five priests, under the name of Ananda Metteya. The suns which had risen over this land had witnessed such a scene but once before. He was the second white man to enter the Order. The English meaning of his name is "Bliss of Loving Kindness". It is no exaggeration to say that the Bhikkhu was one of most compassionate men I had ever known. Nobody was exempt from the wide sweep of his love.

He became fascinated by the Burma which was then more primitive and less spoilt than it is now. He founded the International Buddhist Society in 1903, and settled down quite cheerfully to life in various monasteries.

Annie Besant had a kindly corner of her heart for him. She gave him a standing invitation to come and stay as her guest at Adyar whenever he wished. She did not fail to recognize the sterling worth of the man, although he was emphatically not a theosophist and disagreed with her on fundamental points.

The tropical climate did little to improve his chest, however, whilst it brought him new ailments peculiar to the East. As a consequence his health completely broke down and he was sent by the doctors to California, where it was thought that the mild or drier semi-tropical air would help to preserve his life. He travelled to England as the first stage on his way to the States, but the outbreak of war in 1915 cut him off for a time from financial support (which had come from the East) and forced him to stay in his native land. Clifford Bax, the playwright, came to his rescue. He gradually got caught up in the Buddhist Society work again, and for some years gave all his time and energy to it. Somehow he never got to California.

Once he met Rudolf Steiner, the famous anthroposophist,

and greatly admired his character, but just as greatly disagreed with his clairvoyant views on the Christ-mystery.

It was during this period that I met him and was at once impressed by his deep knowledge of Buddhist meditation and his lovable personality. The Bhikkhu could not cope with the mass of work which the publication of *The Buddhist Review*, the organization of the society, the granting of interviews and the compilation of literature forced upon him. He requested me to assist him and, out of affection for his fine person, respect for his spiritual attainment and reverence for the name of Buddha, I gladly agreed, devoting my week-ends or evenings for the purpose. To serve Ananda Metteya was an honour and a privilege. However, I occupied an anomalous position because I could not honestly join the society as I could never bring myself either then or now to wear a doctrinal label. So it came about that although technically a non-Buddhist I carried through some of his secretarial work, assisted the editorial preparation of the *Review*, arranged lectures and even delivered them. He lived in the same humble room which he had occupied during his youth. There he would sit amid heavy Victorian furniture, his table covered with books and palm-leaf classics, the floor around his chair littered with a miscellaneous assortment of manuscripts, letters and scientific instruments. Some statuettes of Gautama would rest on the mantelshelf, gazing benignly down at the disorderly scene. The white yogi would lean back in the large and battered arm-chair, in which I invariably found him, throw his head up and to one side, gaze reflectively through the window into the little garden and answer my questions in lengthy sentences. For the remaining few years until his death we were close friends. He taught me the lofty ethic and stern ascetic philosophy of his faith, as embodied in its central and cardinal doctrines. He helped me towards two precious possessions: a rational balanced outlook and a desire to bring some light from archaic Asia to help the adolescent West.

His work for Buddhism was not that of a scholar so much as it was to provide a living example of its meaning, as well as an inspiring advocate of its value. However, two excellent little books remain as his written legacy to posterity: *The Wisdom of the Aryas* and *The Religion of Burma*.

It is now nearly a score of years since he died, at the age of fifty, and vanished from our time-fronted and space-backed existence, but it will be difficult to forget the terrible agonies which he calmly and uncomplainingly endured for months at a time. Shocking spasms of asthmatic cough racked his lungs every day. Yet his serene face would immediately break into a smile the next moment and he would utter some light humorous phrase or profoundly spiritual remark, according to his mood.

Here one saw how his yoga training and Buddhistic detachment had proved their worth, for although his body was stricken his mind proved invulnerable.

His appearance was striking. He was quite a tall man, but he walked with a pronounced stoop, due partly to illness and partly to long hours bent over the palm-leaf text or the laboratory table. His face constantly wore a tragic look, but it was frequently illumined by fitful smiles. Its skin had turned quite yellow through tropical liver trouble. His hair was raven-black and was flung wild and unbrushed over his forehead. His eyes were set deep beneath heavy brows and their intensity evidenced the profound mind which dwelt behind them. In England he wore ordinary Western clothes in order that he should not appear conspicuous, but in the Orient he was clad in the monk's robe and sandals. His sombre yet tranquil face was so unusual that it still haunts my fancies.

His knowledge of Buddhism was immense; he eagerly travelled through all the labyrinths of its psychological system, and its varied yoga practices yielded quickly to his remarkable powers of concentration. He could sit, sunk in profound meditation, for hours at will; or equally at a moment's notice, he could busy himself in the laboratory with batteries, chemicals and instruments. Such was the perfect balance which he had achieved. He never quite gave up his scientific researches, and even in the Burmese monasteries a cell was usually fitted up as a laboratory for him. Few of the Indian yogis that I have met could hold a candle to him. He had realized the phenomenal character of all things in this parade of flickering shadows which we call life, as most of them have never done. The serene influence of his presence was enough to convince others of the practical value of yoga in freeing man from fretting fears. Moreover, his Buddhist teaching could not be separated from his personality: the one expressed what the other demonstrated. I have honoured and revered him, as he is still honoured and revered by many in Burma and Ceylon, because he stimulated me spiritually and quickened my dawning determination to decipher the profound enigma of life.

He privately predicted the coming of the present war at a time when the guns had scarcely ceased booming during the last war, as well as several other troubles that darken our road today. He told me many times that the West's greatest need was the acceptance of the theories of karma and rebirth, for they made men and nations ethically self-responsible as no religious dogma could make them. He thought that modern scientific knowledge could easily fit these theories into their framework of reference, provided they were properly presented, because they alone explained how the simple-minded Hottentot evolved into

the subtle-minded Hegel. He thought too that religion must organize itself on a more intellectual basis, that it ought no longer attempt to outrage our reason, and that where it failed to meet present-day tendencies, blind totalitarian politico-economic faiths would arise out of the unfolded bud of the future to masquerade as new religions for the masses. Time has verified his misgivings.

Such was the man I have storied in this brief memoir, this white yogi whose ship has sailed for the infinite waters of Nirvana.

BOOK REVIEWS

COMMONSENSE ASTROLOGY. By Louis de Wohl. London: Andrew Dakers. Price 7s. 6d.

AT the start of this text-book on Astrology the author outlines the characteristics of each of the Sun-signs; this he does in an original way, by means of twelve fictitious letters together with his replies to same. Having dealt with the "Significance of the Planets", then the "Kingdom of Aspects", he proceeds to instruct the reader how to cast and read a horoscope. As well as dealing with the charts of many famous personages, he discusses that of Hitler, and ventures to prophesy: "Most of us will live to see his fall."

This is one of the best Introductions to Astrology we have read; the author, who truly keeps to essentials, presents the subject in a most attractive manner. Unfortunately there are a few printers' errors, which should be corrected in a second edition. On page 138, for instance, "10° in Aquarius" ought to read "26°".

FRANK LIND.

THE YOGA SYSTEM OF HEALTH. By Yogi Vithaldas. Faber and Faber. Price 7s. 6d.

ALTHOUGH there are many who are very much against the practice of Hatha-Yoga, I nevertheless unhesitatingly recommend this book to all those who wish to develop real and lasting health. There are twenty-nine exercises, the purpose and method of which he carefully explains, contained in this book, and which are beautifully illustrated by photographs showing the author in the appropriate posture. Yogi Vithaldas is himself a teacher of this art, so he knows where to draw the line in the giving of information; for a stage is reached when the exercises become too dangerous for the student to continue alone, and when he should come under the direct guidance of his teacher. The chapter on Concentration and Meditation is particularly useful, for the object of these exercises is not only for the development of bodily health, which is of secondary importance, but also for Mental and Spiritual health.

MERVYN HAWKE.

THE DAWN OF A NEW AGE. By Dorothy Kenrick. Obtainable from 45 Sussex Square, Brighton, Sussex.

THIS is a booklet, containing thirty-one charming little mystical poems, which gives to the reader a real sense of peace, tranquillity and healing. Just the thing to read in these troubled times.

E.A.I.M.

The Yi-King or Classic of Changes: The Initiated Chinese System of Magic

By Philip K. Eschbach

As a system of divination, and as a philosophy in itself, the Yi-King is a most ancient and priceless possession in the hands of the Occult student, yet one which has received but little study generally. The author discusses its history and use as well as covering new ground in regard to its initiatory importance.

THE *Yi-King* is generally recognized as the oldest of the Chinese classics and that on which the whole philosophical and metaphysical lore of the Chinese is based. Its origin is shrouded in the mists of antiquity but its historical appearance may be said to date from the time of Fo-Hi (or Fu-Hi). This philosopher, to whom the establishment of the social order in China is credited, was the first to expound the mysteries of the *Yi-King* in the twenty-seventh century B.C.

Occult investigation, however, discloses the fact that the knowledge embodied in the *Yi-King* originated in ATLANTIS and was given to the ancient Manchus, before the time of the Akkadians, by Atlantaeon Adepts. The Chinese Occult Order which served as the repository of this secret doctrine was known as "The Order of the Singing Fan", so called because of the curious practice of its members of chanting or intoning the Hexagrams. This knowledge and technique is today in the possession of Western Initiates.

The system of the *Yi-King* is based on a number of linear and other geometrical figures. These are built up from two simple lines, one unbroken or continuous and one broken, thus, — and — —, known respectively as *Yang* and *Yin*. These lines, combined with each other two at a time, yield a series of 2^2 or four *Digrams* which are related to the Tetragrammaton Formula or sacred name, YOD-HE-VAU-HE, of the Hebrew tradition. The other magical properties and correspondences of these *Digrams* must not be divulged.

The *Yangs* and *Yins* are further combined with each other, three at a time, giving 2^3 or eight *Trigrams*. Each *Trigram* is associated with forces and spheres of Nature, thus the first is composed of three *Yangs*; its Chinese name is *Khien* and its

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A JOURNAL WHICH DEALS WITH UNUSUAL SUBJECTS



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The first fruits of the initiation will be found in the present book. The author explains that there has been in existence in Asia since untraceable epochs a hidden doctrine which was originally intended for an intellectual élite, as well as for kings, statesmen, generals, high priests and others charged with the responsibility of guiding a people's life. But owing to the immense intellectual growth and scientific advance which mankind has made during the modern period, as well as to the world-wide changes, wars and disruption of human existence, secrecy has lost its ancient value and the custodians of this teaching now wish it to become available to all who care to know truth.

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RIDER

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My New Book: Some Misconceptions Cleared Up

By Paul Brunton, Ph.D.

(Author of *The Hidden Teaching Beyond Yoga*)

BECAUSE of its apparently abrupt divergence from the line formerly taken by me, the recent publication of my new book bearing the above title has aroused so much comment, controversy and criticism among those familiar with my earlier works that I owe it as a duty to these numerous persons—no less than to myself—to proffer this note of explanation. And when such an explanation involves touching upon principles of vital importance to every seeker after truth, its value, even to those who neither know nor care for my work, destroys the last lingering hesitations which may have kept me from descending into a disturbed and disturbing atmosphere.

First of all, let it be frankly stated that the book contains certain defects and some obscurities which of themselves have undoubtedly contributed to the creation of this position. One day, when the difficult circumstances under which most of it was written come to be revealed, the feat of writing, despite them, such a highly philosophical work at all may well be wondered at. For it was written amid the scrappy intervals and stolen leisure of a time-pressed life, harassed by wartime duties and uncertainties and beset by the varied handicaps and sudden illnesses of existence in the heat-filled tropics. But perhaps the main cause of these obscurities lay elsewhere. For three years a large international group of students had waited impatiently for this promised volume, and the echoes of their impatience constantly reached my ears. The need of assisting them towards a correct attitude regarding the war was also

urgent and imperative. Finally I decided that they could not be asked to wait longer, and rather than let them do so I would release for publication what was so far available, however imperfect and incomplete it be, and defer its completion to a second volume. Thus the hidden teaching was presented to the extent of only an elementary fragment of its full content.

I have to put up with the fact that this new book is so different in character and tone from those which have preceded it that the general reader is going to have a difficult time should he plunge into it with the light-heartedness with which he may have plunged into the others. Its pages made hard writing for me and must make harder reading for others. It needs sustained and concentrated attention, demands keen thinking, and propounds tough problems. For it offers a pabulum which is difficult to digest, being occupied with metaphysical matters rather than with mystic experiences. It is indeed intended more for the select discerning few who have made the pole-star of truth their main guide amid the trials of conflicting doctrine and the temptations of natural prejudice. Very few have ever mastered this higher doctrine by their own unaided efforts. Whether known to history or not, a competent personal teacher has usually been present in the background of nearly everyone who has learnt it. The difficulties of finding one's own way through such metaphysical subtleties from beginning to end are not less than the difficulties of finding one's way on a black moonless night through a

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dense forest. The doctrine is so abstruse and so unfamiliar that the minds of most students necessarily bristle with thorny queries and questions. Continued enlightenment of their understanding and continuous elucidation of their perplexities is inevitably required.

It is unfortunate, therefore, that a serious consequence of presenting such knotty material in such an unfinished form is that grave misconceptions concerning the teaching itself easily arise. It avails me little to point out that first sight delivers quick judgment, whereas second sight reserves it. The misconceptions have already arisen, and must be removed. It was only when the manuscript was being printed off, i.e. when it was too late for me to alter it sufficiently, as I was then thousands of miles away in India, that I had the leisure to go through my copy of it. I then perceived how easily certain passages might create these wrong impressions.

First and foremost is the notion that because I have revealed the limitations of yoga and mysticism (the two terms may roughly be equated for our purposes) as *ordinarily known*, because I have asserted that they do not yield the ultimate experience possible to man, therefore they are vain pursuits and illusory activities, and consequently the strong advocacy of meditation made in my former books falls to the ground. Such a misapprehension is queer and fantastic. For the very contrary is the case. I consider the practice of meditation to be as essential for everybody as ever it was, and I also consider it one of the most useful and most profitable pursuits a man can engage in. And it will be seen when the second volume of this book comes to be completed and published that certain meditation techniques comprise part of its

most valuable content. But because these techniques are impersonal in spirit and universal in outlook, because they seek to provide ultimate realization rather than personal satisfaction, and because they are separated in time from ordinary mysticism by the metaphysical discipline (largely provided through the studies of the first volume), I have been compelled to call them "ultra-mystic" and "philosophic" and thus avoid confusion with the better-known but inferior ones. If, therefore, I ventured to criticize the latter, it was only to prepare the way for the coming revelation of these almost unknown but superior techniques! This must not be mistaken to mean that the earlier work in yoga is in vain. On the contrary it is of the greatest value, for the higher level cannot be attained if this preparatory stage has not been passed through. To imagine that I was disowning mystical experience altogether is utterly to misconceive my purpose. In spite of the seemingly conflicting tendencies of my earlier writing, the basic doctrines which were there affirmed still remain tenable, even though their stretch is now seen to be not far enough.

For precisely the same reason, I deliberately emphasized the insufficiencies of ordinary mysticism, the defects of ordinary yogis and the mistakes commonly made by meditators. It was to guard students against possible extravagances that I warned them that their work was not done with the reception of either exaltation or message, vision or voice. Who among them has not fallen into the self-admiring error of imagining that the first ecstatic exaltation is a direct communion with God or of taking the last oracular message from within as being the last word from God? Who has not heard of

those who have degenerated into deluded visionaries or have fallen into exaggerated egoism or become foolish sentimentalists or set up a cult to exploit others financially? These are real dangers which surround the yogi, the occultist and the mystic, and which claim their victims throughout the world. And they arise because the student does not adequately understand what really happens to him during his mystic reverie, yogic trance, clairvoyant vision or ecstatic absorption.

The seeker begins with faith, yes, but he must end with knowledge. God requires not only his vague belief from afar but his actual perception from close by. Only when his thoughts are made precise, clear and factual, when his feelings are given an almost clairvoyant self-understanding, and when his experiences are able to fall with complete comprehension into their proper place, can he hope to escape the aforementioned dangers.

We can grasp this point better by taking the simple analogy of a child and an old man travelling on a trans-continental journey. The one will pass through the same varied changes of environment, vehicle and experience involved as the other. Nevertheless, where the old man will thoroughly appreciate the meaning and worth of each change, the child will have only a more or less vague idea of it. Where the child enters a bank and is given money for the journey, all the chain of transactions that lies behind the simple act will be entirely unknown to it, whereas the old man will be fully cognisant of them. In consequence of this ignorance the child may tear up and throw away a four-figure cheque merely because it believes the cheque to be a useless piece of paper, whereas it may hug strongly

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a bag of copper coins merely because the latter's heaviness seems to indicate greater worth. Similarly the mystic may have remarkable experiences or exalted meditations, but may not understand accurately what is happening to him. He may, as we so often find in the history of mysticism, mistake the unimportant, unessential and accidental items for the important, essential and basal. For instance, the clairvoyant visions, occult experiences or oracular intuitive messages which may come to him may be taken as being more important than the sense of world-immateriality and of inner peace which he may experience along with them. He will thus be liable to minimize what should be magnified and to magnify what should be minimized. Moreover, unless he can tell with certainty the precise origin of each vision, voice, message or experience, he is always liable to make egregious mistakes. Finally he is also likely to exaggerate the importance of his own ego because it has been fortunate enough to receive these wonderful experiences, and thus he will strengthen the very barrier which stands in his way to the highest goal. For he will one day find that he has exhausted his exaltation, that the dread experience of "the dark night of the soul", of utter "spiritual dryness", has descended grimly upon him. He could not understand before that when he permitted his ecstatic experiences to please him unduly and to flatter his ego unhealthily, they were weakening him. He may now discover that it is not enough to be as innocent as a child; it is also necessary for him to be as wise as a serpent. For the universal existence of which he is but a part must be *understood*, and the faculties of thought which are needed to understand it must be developed

accordingly. Hence when King Malinda asked the Buddhist sage Nagasena why children could not attain Nirvana, the reply was that a child "cannot with a mind so limited comprehend that which is vast and endless".

The mystic who imagines that he has attained to the Overself has really attained the edge but not the centre of its flame. For if he has not undergone a certain kind of discipline belonging to the ultimate path, his effort will be a premature leap, and he will be unable to remain in the ecstatic state which he fondly believes has been permanently attained. Indeed, the very forces which he has evoked will sooner or later hurl him back, and this reaction will bring him that terrible and melancholy experience which nearly all advanced mystics have known. St. John of the Cross called it "the dark night of the soul"; St. Teresa called it "the great dereliction"; the medieval Indian mystics like Dadu called it "the phase of separation"; Suso—the medieval European Christian saint—tells how he suffered for ten years from a sense of sheer abandonment by God; the author of *The Cloud of Unknowing* tells of that terrible period when the mystic "mayest neither see Him clearly by the light of understanding nor feel Him in the sweetness of love", the Persian Sufi mystics describe eloquently "the agony of separation"; and modern Western students of mysticism like Underhill, Inge, de Sanctis and Barbanson describe it roughly as a period of spiritual lassitude, stagnation, barrenness and dryness following a period of intense mystical activity and ecstatic experience. But it is most important to note that "the dark night" is an experience which happens only to highly advanced mystics. For it is the automatic

effort of Nature to secure balance, it is a pointing finger directing the mystic who has finished his mystical path to take to the ultimate path and thus bring the world which he has disdained or neglected once again within his purview. Something is obviously needed to check the gross extravagances of mysticism, to chasten the gullible tendencies of its votary, and to teach him to separate what is essential in his experiences from what is accidental. And this he can find in the metaphysical discipline. He must have the courage coldly to dissect every inner experience, mercilessly using as his instrument a rapier-like sharpened intelligence. He must not take his intuitions for granted, but must take the trouble to verify them. He must have the patience to study the true metaphysical meaning and purpose of the universe as of the Overself, to explore the mystery of time, space, matter and mind, to probe into the constitution of the human ego and to lay bare the most secret workings of his thoughts, words and acts. With the knowledge thus gained, he can proceed to test the truth, gauge the value and regulate the course of his inner development. And as the latter passes through this purifying crucible of rational metaphysical examination, he will discover how easy it is to set up mere fictions in the firm belief that they are solid facts, and how hard to keep to the straight and narrow path which leads to the sublime Overself. Such a pioneer researcher as a Blavatsky, whose name is so often invoked for support to mysticism, occultism and yoga, herself admitted in the guarded hints given on page 169 of *The Secret Doctrine* (Vol. 1, Los Angeles facsimile edition) that philosophy alone could "throw absolute and final light" and that

(Continued on page 165)

benefits—then permits the priest to obtain and to exercise control, in his aspect as preacher and more still as confessor, over the conscious minds of his congregation. It is this mental control alone that obtains the unity of faith, belief and action which is in fact the real Church; just as mental control of a well-disciplined army secures a unity of action by obedient belief in superior orders in giving battle to an enemy. Loyola did not rely exclusively or even mainly upon participation in the ceremony of the Eucharist to obtain his discipline; for he needed the more intelligent men.

The purpose of the Roman Curia for its immediate members is not the purpose of the ritual of the Mass for the ordinary individual communicants; but one purpose must eventually fit into the other. Therefore the Eucharist is surrounded with a mass of doctrine in which faith is also demanded as prerequisite to that absolution without which the individual layman may not properly participate. The heresy of freewill, of private judgement, of direct communication with God without the priest, is not permitted. Churchmen must obey church rules and in this church they must be one of the mass who receive Eucharist; which indeed is what the doctrine is intended to convey; not freedom, but willing bondage.

* * * *

In its occult aspects, there are several points of vital importance that hinge upon this very problem of freewill and individual judgement. All true religion aims eventually to induce that ecstasy which arises in the trained expansion of consciousness. This is the aim, secret or avowed, of all religious discipline, of *yoga* and Zen, of asceticism and *agape*, of worship

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of Vishnu or of Shiva; the aim of the Manichaens as of their Albigensian followers. But this expansion—if secured—may be linked and locked within the bounds of a single system in its reflex back into normal consciousness; or it may take a man on the crest of its wave into the greater consciousness which some men call God. When this discipline is imposed by a temporal body seeking worldly power, then it is certain to be desired that its occult results—like those military powers of any army commander—shall be adjusted to acquisition of tangible results; or what he thinks are valid objectives of a material kind.

The Mass, then, as a ritual, is a piece of emotional engineering if properly adjusted; as precisely as an automobile is a piece of metal engineering when it is well designed and properly adjusted. Your private car will take you—when it is supplied with its source of energy and skilfully driven, along any road: towards your enemy or away from him; for your business or your pleasure. The driver of the army whippet tank goes where he is instructed to go; for it is not his tank, it is even a burden to him to be enclosed in it. Some men think as much of their mortal bodies; they carry this burden where they are told, glad at last to be out of it. Another kind of tank, we are told, is of no use to an enlightened Brahmin in a place flowing with water; nor are all the Vedas when he is overflowing. Nor is the Mass of value to the fully enlightened Christian saint, for he is *eks-static*—he stands outside—outside of himself, and of his church.

* * * *

For the plain man, however, there is that of value in the well-performed magical ritual of the

The Magic Ritual of the Mass

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Eucharist; for he may possibly obtain a certain peace and strength. One of Britain's greatest poets has written somewhere a *Credo* which runs something like this:

And I believe in the ONE Life, visible, invisible, and indivisible,

And I believe in ONE Gnostic and Catholic Church of Light and Life, Love and Liberty, the Word of whose Law is—*****

And I confess one Baptism of Wisdom whereby we may accomplish the Miracle of Incarnation,

And I believe in the Communion of Saints, celebrated in our Holy Mass, by Love and Will,

And, forasmuch as meat and drink are transmuted daily within us into spiritual substance, I believe in the Miracle of the Mass,

And I confess my Life as One, Individual, Eternal, which Was by Will, which Is by Will and that Shall be by Will. . . .

These are possibly not the precise words, but they have the

spirit and meaning of his *Credo*. All our food has two measures: the tangible wheat from the sun-ripe field, the grape from the glowing vine, while in them is the intangible, invisible *mana* whose power gave them their full natural form; that same power which gleams in the crystalline of the human eye. Within these two substances, bread and wine, has moved the ferment, the silent affirmation of *yeast*, the sign of continued vitality; and the symbol of that power which lives, which ever changes; that power which exalts us from body to soul, increasing our form and renewing our substance till its work is done. Modern science has glimpsed this under the name of vitamins; but science is not yet elated with this creative power of the *vita-lux* which may by Will and Love be transformed into Being.

Mass Astrology (concluded)

The immediate effect is favourable to morale. Women who believe in astrology tend to be appreciably more cheerful, confident and calm than those who do not (June-July).

But the long-term effect is to stress fantasy confidences rather than real ones, and to emphasize the personal interest rather than the common interest. Here we come into the area of hypothesis and debate. It is a debate which should,

I suggest, be actively conducted in the minds and companies of all those concerned with the post-war world. At present, the filling of certain psychological needs is being left to the initiative of enterprising journalists and enthusiastic mystics, who are not necessarily concerned with the long-term interests or the spiritual health of the community at large.—Reprinted from the "New Statesman".

My New Book (continued)

"outside of metaphysics no occult philosophy, no esotericism is possible", although her monumental book does not itself deal with the universe from this ultimate standpoint. Metaphysical reasoning has here a twofold utility. It is needed

not only to act as a corrective for mystic experience but also to point out the further course which meditation should take. And that course lies in the direction of attunement to the universal impersonal ALL.

(To be concluded in the next issue)

MY NEW BOOK

SOME MISCONCEPTIONS CLEARED UP (II)

by PAUL BRUNTON, Ph.D. (author of "Hidden Teaching Beyond Yoga", "The Quest of the Overself", etc.)

Being the second of a series of articles explaining how "The Hidden Teaching" beyond Yoga came to be written

ALL this is a preamble to the explanation that the harmony with all being, the unity with the world, which the mystic certainly experiences, is felt but not understood, is temporary and not enduring, is indirect and not immediate, is tentative and not final. So long as the ego lives fruitfully within him, all such cessation of egoistic experience must necessarily be transitory. The ego *can* be mastered and the mystic experience, by dulling the egoistic feelings, affords a powerful, necessary and pregnant hint of this truth, but it remains only a hint so long as the reason cannot take up and irrefutably prove, unshakably know with sharp insight, what the emotion intermittently feels during mediation. Hence metaphysics must step in and be coupled with meditation. The "I" can finally be defeated in one way alone, and that is by traversing the ultimate path. This combines a twofold process, first, by studying and understanding its true nature, by reaching through repeated and sustained examination and analysis the comprehension of its ultimate character; second, by practising the ultra-mystic contemplation exercises, which lift consciousness above the intellect and the ego altogether. The knowledge had in this manner becomes a weapon

wherewith ego can be conquered with surety. The adventure of the yoga of philosophic discernment must join the yogas of devotion and mental concentration; all are necessary if a true and enduring experience of the hidden unity of all existence is to be gotten.

Let it be remembered that the critical points which I make do not come from an opponent of yoga but from one who daily and devotedly practises it; they represent the observations of a friend, and it is the friends who have the courage to tell us the truth about ourselves rather than flatter us who help us most. It is therefore a gross misunderstanding of my new book to say that it counsels the aspirant to end his yoga practice when it really counsels him to mend it. Meditation must not be dropped. Only the foolish will ever do so. For it is a move in the right direction. Only it must be deepened and widened. Such deepening and widening constitutes the ultimate path. Because we have passed into a loftier dimension of thought or experience we should not in our enthusiasm for it commit the error of renouncing as worthless what has already been attained. Because we have won an ampler comprehension of things, we are not called upon to reject

• what is true and useful in its own if more limited place. I have made a case for the need of still higher attainment, and such a need can only be satisfied by the ultimate path. In this way the first volume has broken the ground for seeds to be sown by the second, wherein the supreme metaphysical keystone plus the ultra-mystic meditation practices will be offered.

The second misconception which requires to be corrected is the most dangerous of all. It prevails chiefly among European and American readers, for Asiatics grasp the point better. Despite the plain hints and open statements scattered throughout the first volume, they have misunderstood me to assert that the faculty of reason is sufficient of itself to attain the highest truth. This is a gross error and will certainly not receive any support from my pen. I have explained in the book the difference between intellect and reason, showing the superiority of the latter, but pointing out that it does not attain its fullest development unless it can be raised from the concrete level of science to function vigorously on the abstract level of metaphysics. I have stressed the need of verifying the findings of authority, intuition, intellect and mystic experience by reason, but I have not set up its final supremacy. Such an exalted position must be reserved for a grander faculty. Hence if I have given the impression that this ultimate path is purely an intellectual process, then I have not succeeded in communicating my ideas. It is initially rational, yes, but it is ultimately ultramystical.

For metaphysics may fall be-

neath the wheels of as many errors and dangers as mysticism. Its greatest possible error is when it would abstract and set up a single part of man's being—the reason—as alone entitled to satisfaction, when it would thin down all experience to purely logical and rational experience, and when it would intellectualize all the fullness of existence into a dried-up formula. Life is more complex than that. For if the ordinary yogi is like a blind man who can move but cannot see clearly where he is going, the ordinary metaphysician is like a cripple who can see clearly enough but cannot move at all.

Metaphysics, because of its intellectualist basis and rationalist bias and because of its disdain of the claims of feeling and experience as illegitimate, can only arrive at one-sided abstractions. For feeling and experience are integral parts of human existence and a sound, adequate and true outlook must be comprehensive enough to stress their claims. We need a wider integration than that which metaphysics gives, because it passes everything through the sieve of the reason and therefore does not do justice to what is extra-rational. Its subtlest concept must be inadequate to interpret the Real, i.e. the Overself. Metaphysics points to reality, but leaves it as an unattained possibility. It offers the conceptual pattern of truth but leaves it as an unexplored actuality. For metaphysics must in the end point beyond itself. It is but a stepping-stone to ultra-mysticism.

Reason can never give more than mediate knowledge. This is its inescapable limitation. It can

only enter into the relational order of things, and is thus for ever confined to the circle of relativity. Such is the dismal result of the reason's own unprejudicial enquiry and yet a result of the highest consequence to truth-lovers—however humiliating it be to those who would foolishly place reason on the highest pedestal—as clearly shown by Kant in the West and Shankara in the East. The true tells us of the real, informs us that it exists and makes its factuality known to us. But the true does not bring the real within our consciousness, does not turn its factuality into actuality and does not enable us to feel it as a content of experience. For the real can neither be known by finite thinking nor communicated in finite thoughts. The Overself cannot be defined in positive conceptual terms. The failure to comprehend this, the insistence on squeezing it into rationalist forms, is to commit the intellectualist fallacy which lurks underneath every metaphysical claim to cognize ultimate truth. Metaphysics finds its fitting nemesis at the culmination of its own activity, when it must always lead to the explicit recognition of its inadequacy to absorb the real. Let it not set up its own limitations on a pedestal as though they were virtues, and worship them. The first service of reasoned thinking is to draw our attention to the fact that the Overself exists, but its final service is to perceive its own inability to reveal it. The mediate service is to tell us what that immaterial reality is, and is not; but we may think of or about the Overself without actually knowing

it. Such knowledge can only come outside thinking, which means that it can only come within some kind of mystical apprehension. Reason rises to its highest metaphysical level when, understanding its own restrictions, it eliminates itself, saying: "I, too, am but an instrument of Being and not Being itself."

The concept of the Overself is thus only an intellectualization of reality, and can never be a substitute for the experience of the Overself. It indicates and anticipates this experience, but does not bestow it. What reason establishes as truth can be made real only by the ultra-mystic insight. One primary function of metaphysics is to discover what truth cannot be, and to correct the understanding of it. Thus it affords a precautionary check to the questing mind and prepares it to receive the ineffable illumination. If it attempts to grasp reality it must then find how inadequate it is. At the point where it finishes it must persuade the mind to have resort to ultra-mysticism. This is not the suppression of reason but the recognition of its limitation. It knows full well what it can and what it cannot do. For metaphysics develops that critical spirit of cold analytical appraisal which is essential to separate the false from the true, the illusory from the real. Such criticism cannot destroy what is true in mysticism, but only confirm it, whilst it preserves its practitioner from becoming the dupe of unworthy or incompetent teachers.

It will now be seen how far away from the truth are those who have

thought I have displaced mystic insight for mere reasoning. This article should clear up any further possibility of falling into such an error. If, therefore, my book praised the power of reason to adjudge the truth of ideas and to verify the experiences of authority, intuition and mystic visions, it was only to prepare the way for the work of the second volume, where the reader would be confronted by the grander doctrine of the Over-self and where the reason would be forced to confess its own inadequacy. Thus would emerge the need of the superior faculty of insight, but this could be fully described only then. Moreover, I did not take the first volume farther than the doctrine of mentalism and reason sufficed for that. However, reading through the written manuscript with a leisure which I did not possess in the slightest when writing it, I frankly confess that the last section of Chapter VII is likely to leave my readers in a state of confusion about my attitude towards reason. Because of my critical evaluation of what is called intuition, they will find it difficult to reconcile my strong emphasis upon reason with further remarks made in the same section, such as "the method of reasoning upon all available facts raised by the utmost concentration to the high stature of immediate insight, is precautionary and preliminary to such a source which is insight and transcends reasoning". I have deliberately selected this sentence because it contains an obvious clerical error, one which I endeavoured to get corrected on

discovery, but was too late owing to the delays brought about by my being in India and by the book being printed in the West, and accentuated by the difficulties of wartime communication. The correct sentence is as follows: "the method of reasoning upon all available facts raised by the utmost concentration to the highest stature, is precautionary and preliminary to such a source which is immediate insight and transcends reasoning." The mere fact that the sentence closes with the words *and transcends reasoning* should have sufficed to indicate to perspicuous readers that reason was not here regarded as being the ultimate faculty for finding truth. But confusions and doubts will arise because I did not attempt to describe this ultimate faculty of immediate insight, merely noting its existence, whereas I went at detailed length into the virtues of reason. The explanation of this course is that for the purposes of the first volume I had to stop with reason because the nature of insight and the ultra-mystic methods of its attainment properly belonged to the final exposition of the hidden teaching and were therefore reserved for the second volume. It would have been more helpful to readers had I added a few pages briefly explaining this difference between reason and insight as well as between intuition and insight, and I greatly regret not having done so, and shall conclude this reparation by touching on the latter point now.

(To be concluded in the next issue.)

MY NEW BOOK

SOME MISCONCEPTIONS CLEARED UP (III)

by PAUL BRUNTON, Ph.D. (author of "Hidden Teaching Beyond Yoga", "The Quest of the Overself", etc.)

Being the last of a series of articles explaining how "The Hidden Teaching Beyond Yoga" came to be written

WHY have I refused to lend the name of "intuition" to this culminating process, although I admit that it is ultra-mystical? Why instead do I term it "insight"? The first answer is, as explained in my new book, that intuition is not always reliable, and must needs be checked by reason. The second answer is that intuition is not always at our command; it may be here today but gone tomorrow. But the most important answer is that intuition is something which *comes* to you, whereas insight is something which you have earned, which you have consequently made your own. Therefore the sage can never lose his insight, whereas the mystic may lose his intuition at any time. The sage can always know the truth about existence because his insight is always there, whereas the mystic may sometimes feel the truth of existence and sometimes not! However, it will be easy to misunderstand my attitude towards intuition. I do not for a single moment deny the fact of its existence, and indeed could not do so without denying my own past experience and the present experience of many others. What is really meant is that the average person can never be *certain* whether a particular intuition which occurs to him at any moment is genuinely

such or not. Such certitude can come only to the sage, that is, to the man who has comprehended and realized the ultimate truth about the universe. Such a man is the rarest of creatures. I have therefore preferred to name his faculty "insight", so as to differentiate it from this uncertainty which wraps itself around the ordinary man's intuition. The sage's insight enables him always to act with the assurance that he is right, and to think with the confidence that his conclusions are accurate. Moreover, it is not a fitful faculty but always at his command, whereas no ordinary man dare honestly claim that he can command intuition at will or that it is always reliable. Insight is infallible, and therefore it can be used to check reasoning, whereas the ordinary man must check his intuitions by reason. Intuition is blind; it may be accurate, but it does not know why what it feels is accurate. Insight, on the contrary, is the fruition of complete understanding and fullness of perception.

A further difference between intuition and insight is this: the former extends to thoughts and things, whereas the latter is confined to knowledge of one object alone—the supreme reality, the Overself. Nobody can ever succeed in dragging insight down to

the level of giving correct guidance to enable him to negotiate material circumstances, whatever they be, whereas anybody may get an intuition about the winning horse in a race, the true character of a human being or the worth of a doctrine.

Insight shares with intuition the same qualities of spontaneous arising, birth from within the self and unexpectedness, but after this it cannot bear comparison, for it works on a different and deeper level.

I call insight an ultra-mystic faculty only to indicate that its nature is nearer intuition than intellect, that it cannot be thought-determined and that it arises more from meditation than from ratiocination. Mystics who cannot understand this point should consider that their own experience may admit of degrees of depth as well as of varying areas of comprehension. Insight is the ultimate degree, the widest possible area.

There are thus two kinds of mysticism: ordinary and ultra-mystic. The first is preparatory and disciplinary, whereas the other is ultimate and culminatory. The first fits the mind and forms the character, while the other fits the metaphysician-mystic for his transformation into a philosopher, which is the grand climax of all these preparations. We must not confuse the two stages which are separated from each other by the metaphysical discipline. Meditation is practised in both, but the exercises differ greatly. These higher and formerly secret exercises, which implement the metaphysical doctrines, will be revealed

in the second volume of my work, which will answer in the fullest possible way for the first time in Western writing the question: How are we to know the Overself as it is? For thinking gives only an indirect view of existence, whilst feeling gives only a personal view. The solution to our difficulty lies in the unfoldment of *insight*. And this arises only when feeling surrenders the ego and thought stills itself into quietude, when the reports of feeling refined by calm meditation are checked, scrutinized and confirmed by thought sharpened to a keen edge of rationality, and when both metaphysics and mysticism have done their work and departed. This insight is neither intellect nor intuition, as ordinarily understood: it is an ultra-mystical faculty.

What I am trying to say is that it is not right to look for final knowledge and experience of the Overself to the immature and half-grown mystic, but rather to the full-grown, philosophically-trained mystic, and that what is commonly believed to be the final mystic experience is in reality followed by a further and more advanced stage. For a protracted maturation is required to bring the young plant into complete bloom. And it is only at this final stage that metaphysics, which was the higher octave of science, can and must become converted into its own higher octave: philosophy. We must differentiate between metaphysics and philosophy, between rational ratiocinative speculation and actual ultra-mystic verification. A man may be a learned metaphysician when seated in his study,

but an utter fool when moving in the street. A philosopher, however, seeks to live as befits his name, i.e. wisely, whether it be the life of thought or the life of action.

Although we are compelled to make a sharp separation of mysticism from metaphysics in the earlier stages of this quest, when the purpose of that separation has been achieved and our mystical experiences have been purified, guided, disciplined and verified by metaphysical reflection, we are later compelled to abolish the distinction between both. In that ultimate stage they are no longer contraries, no longer exclude each other, but merge in the ultra-mystical revelation that is insight. Thus, too, the currents of feeling and reasoning which formerly diverged from each other, now meet and harmonize. Nor could this insight have been born in any other way except from the marriage of mystical striving and metaphysical activity. The process whereby every metaphysician must become a mystic if he would attain the goal is as inevitable as the process whereby every mystic must become a metaphysician for the same reason. The traditional bifurcation between them ultimately becomes artificial although fully justifiable formerly. The distinction between truth got by reasoning and truth got by feeling is suppressed by the subsequent mysterious experience of insight which embraces and fuses the profoundest elements of both, and yet somehow transcends them also.

Religion may convert a man in a moment; mysticism may give him its results in ecstatic hours within

a few years; but philosophy is the labour of a lifetime.

Reflection has taught me and experience has convinced me that to take any particular factor in life like mysticism, to set it up alone and to exalt it above all others, is a partial and misleading procedure, and one therefore to be deprecated. I do not believe that it is possible to arrive at a sound and sane view of life unless it is a general view, unless it is sufficiently well-informed to accept all the principal factors into their justly-proportioned proper places and, finally, unless it relates them all together into a complete whole.

Let us not lose ourselves in fanatical extremes of doctrine, but remember that wisdom lies in picking out here and there the minute grains of truth amid the widespread mass of rubbish. It is a mistake to regard the yoga of body-control, for instance, with contempt, and to term it a lower path. It deals with the purification, strengthening and healing of that most important part of the self—the body. No amount of wishful thinking or metaphysical magic on the part of a *student* can spirit this body away. It is there and has to be reckoned with. If, for instance, he has a severe tooth-ache and sits down to what he hopes will be a blissful meditation, the pain of the tooth will continue to trouble him, to disturb his thoughts and to destroy his inner bliss. How foolish then for anyone to regard, with contempt a method of putting the body into good order so that it shall not hinder the yogi's mental aspirations. Therefore none of the

three conventional yoga groups really exclude each other, none is really fit to stand on its own feet, but all are inseparably associated with each other and must simultaneously or successively supplement each other in actual study and practice.

The various yogas—physical, emotional, intellectual and ultra-mystical—are traditionally made to follow one another and students usually graduate from the one to the other. But it would be better and wiser under the altered conditions of modern times if they could practise them as simultaneously as possible, so far as the first three are concerned. It is only the fourth that is really to be entered independently.

It is unfortunate that this larger view of yoga has been lost with the lapse of time in India, so that pundits come to exaggerate the value of the intellect, ascetics fuss themselves to death with bodily regimes and mystics wallow in a bath of unchecked emotion, whilst all three mutually despise each other. The philosopher does not fall into this error. He realizes that human life rests on the tripod of thought, feeling and action, and that genuine growth cannot be made piecemeal but must be balanced and is to be made only integrally. It is as absurd and chimerical to take the intellectual yoga to be high and holy as it is to take the emotional yoga to be inferior and illusory. All three paths must be followed to attain a genuine initiation into philosophy—as distinct from mere metaphysics—and moreover they must be followed as simultaneously as

possible. For the whole being of man must be worked upon and not merely a part. We must make use of all parts of human nature if it is to be properly developed. Philosophy therefore deals not merely with the mind alone but also with the feeling and with the flesh. Wisdom is consummated when it has understanding and control of these three.

Despite appearances, the course is consistent throughout. The God whom we find by meditation in the heart is the first step towards the God whom we find in the whole universe: The force which drew us away from the world in our ascetic effort to become self-detached is inevitably followed by the force which drives us back to the world in selfless service.

I have not abandoned the principles advocated in my earlier books, but have merely put them where they properly belong. Hence nobody else need abandon them either, nor because I have pointed to further steps complain, as some have complained, that I have cut away the step on which they already stand. Others feel that what they had hitherto regarded as sacrosanct has been relegated to the useless and illusory, and thus their greatest support torn away. I can only reply that they have utterly mistaken my words. They have not been asked to throw personal intuitions or mystical feelings away but only to cleanse them. They have not been asked to renounce yoga but only to readjust the values apportioned to their yogic experiences. Meditation is as indispensable to them now as

(Concluded on page 83).

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EDITORIAL NOTE

THE EDITOR again has to apologize for a further reduction of 10 per cent in our paper ration, which has forced us to reduce the number of pages allowed. By using a slightly smaller type, however, we have managed to offer just as good value for money. We also apologize to the 400 would-be purchasers of the last issue who were unable to obtain it.

My New Book—(Concluded from page 75).

ever it was. God is not illusory but the greatest reality of human existence; only we have to purify our ideas of Him. Let it be admitted that the Overself of the mystic is not the Overself of the philosopher. The God of the African savage was not the God of Prime Minister Gladstone who laid down the law for him, yet both were right in their attitude of veneration. What I have formerly written about the Overself and the way to it is still true for all those who have not successfully passed through the second degree. They are the great majority. And if they feel that strength or desire or opportunity are lacking for this ultimate path, they need not attempt to tackle it but may rest content with remembering that it exists and occasionally reading a little

about it. This, too, will bear good fruit in time. Nevertheless, the few who care to mount higher with me now have the opportunity to do so. And the urge will come to them because they will have the eyes to see that I have prepared the way for a revelation still to come, which will be essentially more "spiritual" than any yet vouchsafed in my writings. I may fitly conclude with some words written nearly a century and a half ago by that illustrious Frenchman Louis St. Martin:

The only initiation which I preach and seek with all the ardour of my soul is that by which we enter into the heart of God and make God's heart enter into us. . . . There is no other mystery to arrive at this holy initiation than to go more and more down into the depths of our being and not let go till we can bring forth the living, vivifying root.

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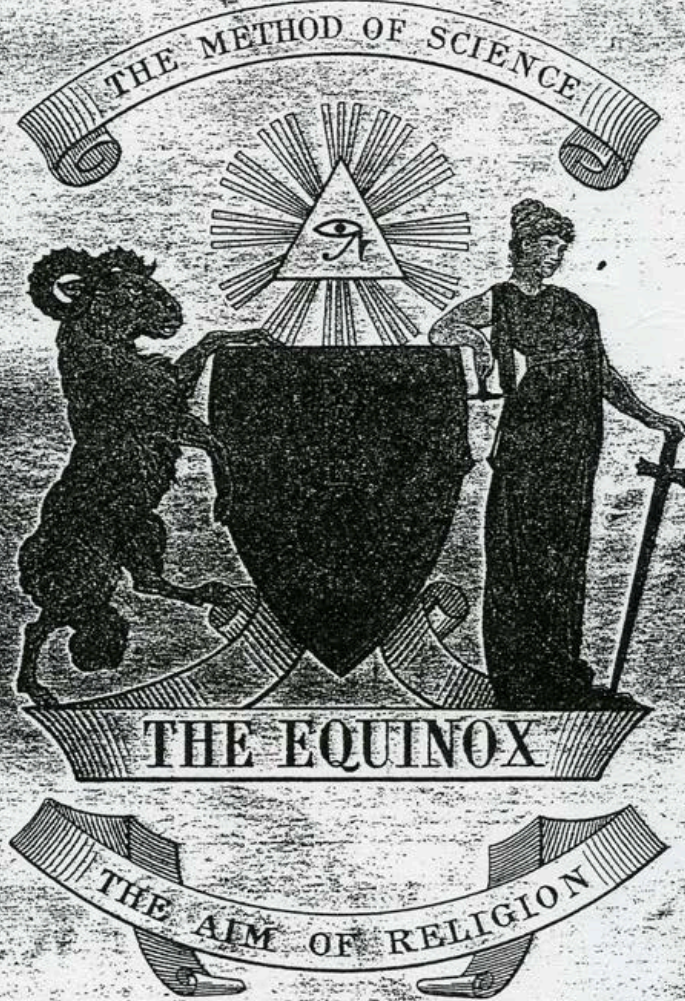
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UNDER THE READING LAMP: A CAUSERIE

WHO would exchange a visible seat on the Stock Exchange for a problematical seat in Paradise? This is the Age of Doubt, and we might as well admit it. Those who tremble at the sceptical chill which is in the air, are really trembling for their half-held creeds, for their rickety framework of inherited dogmas, and for the smug comfort of a faith which can be honoured without being followed. So let us not be over pessimistic about the doubting proclivities of our time, but rather thank heaven for their existence, for perhaps we shall now be able to get at the real truth of things.

I am moved to these thoughts by reading the candid confessions of Professor William McDougall, the distinguished American whose researches into abnormal psychology have made him famous among students the world over. The professor began his mental life by overthrowing whatever traditional religion he had inherited and by setting up the modern god of science in its place. His outlook for many years was nothing less than cautious, noncommittal, scientific agnosticism. But the prolonged investigations into psychology which he undertook under the impulsion of a keen determination to find things out for himself, brought him at last to a position favourable towards religion. He tells the whole story in *Religion and the Sciences of Life* (Methuen, 8s. 6d.); in fact, this book might aptly be called "A Sceptic's Progress"!

That Professor McDougall, after forty years of study and experiment, finds man to be a being "with idealistic possibilities", as he prudently words his faith in the soul, is no new conclusion; but that he has been forced to this admission by strictly scientific methods of enquiry is of great value as a confirmation to those of us who have arrived at it by philosophical or mystical processes. "Man is more than a machine and more than a mere mirror that reflects the world about him," he writes.

~~He describes with verbal gusto how he succeeded in introducing the~~ subject of psychical research into Clark University, thus opening hitherto closed doors to the first course of lectures on the subject to be given in any university of any country in the world. Since then nearly half a dozen other universities have announced similar courses. He asserts that his colleague, Dr. J. B. Rhine, by his work at the Duke University laboratory, has carried investigations into extra-sensory perception to a point where the reality of both telepathy and clairvoyance has been established in a manner which brings them definitely into the field of recognized and approved experimental science. Indeed, Professor McDougall does not hesitate to claim that Dr. Rhine's work will be found to have given biological materialism the heaviest blow it has so far suffered. But for the fact that the former was able to persuade the Duke University authorities to place psychical research on the curriculum of studies, it is extremely doubtful whether Dr. Rhine would ever have found sufficient scope to carry out psychological experiments of such an epoch-making nature.

~~Adverse critics asserted that the Clark and Duke Universities were on~~

~~couraging superstition and countenancing charlatany, as well as running the risk of disturbing the intellectual balance of their students, but Professor McDougall kept determinedly to his course.~~

The book is really a collection of fifteen scattered essays and addresses linked around the theme suggested by its title. Incidentally, the author fiercely attacks Sigmund Freud, the exponent of psycho-analytic doctrines, for trying to show that all religion is illusory. Freud's theories of the origin of belief in God are stigmatized as fantastic, and his famous attack on religion is denounced as "but another illustration of the fact that man's intellect is a feeble thing, liable, even in the greatest men, to be led astray by emotional bias and by prejudices unrecognized by the thinker".

Love and Death: An Anthology of Consolation, by R. Ursula Somervell (Methuen, 5s. 6d.)—this is a wisely chosen collection of poetic and prose passages intended to comfort those who are passing through trouble and bereavement. The compiler has given herself wide latitude. She roams in quest of consoling verse and helpful thoughts from the bearded prophets of the Old Testament to Maurice Baring's delicate stylistic paragraphs; from Thomas à Kempis' impassioned calls to renunciation, to William Blake's vision of Christ in London's cobbled streets; and from Shakespeare's matchless dramas to Walt Whitman's inspiring lines. I like the following quotation from Mary Webb:

"The seared spirit must have silence. In one of earth's tranquil haunts a man may lay his head on her green pillow. One who has lived under the large arbitrament of earth ceases to question. There is a hand on the hot forehead. He begins to link himself with the Beauty that lies in and beyond the beauty of earth. When each breath is drawn in this eternal atmosphere, now and for ever are one; to-day and in a million years, here and beyond the uttermost star, we are in the heart of God."

Earthen Vessels and Other Poems (Circle Editorial Committee, London)—this is a little brochure of inspired verse by Winifred A. Pearce. Each poem is devout with aspiration and betrays the spiritually uplifted face of the authoress. Here are the opening lines of "The Everlasting Joy":

"Fountain and Fire—
Source of all life that springs,
I seek my Origin to recognize
That as a child I may be humbly wise,
Loving the Hand that feeds me day and night,
In trust surrendered to the Infinite."

And here is a reference to reincarnation:

"O Treasure held within a little span;
O Living Water in the flask of Man!
Innumerable prisons have been Thy dwelling place,
Veil upon veil shrouded Thine unknown grace."

A sensible, simply written, soundly based guide to better health comes from the pen of H. Ernest Hunt. *Health First* (Rider & Co., 1s. 6d.) contains some plain speaking on the question of constipation,

for the author asserts that this condition of internal poisoning mainly arises from the habits fostered by our artificial, unnatural civilization, and that the finest cure is to get back to natural remedies. He plans an excellent curative régime comprising exercises which stretch the hips and abdomen; lighter breakfasts, less meat, and the use of brown bread; the conservation of valuable mineral salts when cooking vegetables; more raw salads and the use of fresh fruit juices, with plenty of drinking water. The book is worthy of wide distribution.

Woman hurls herself into the fray of modern life with bobbed hair and masculine mien. The pale and pouting maiden of the last century is no more. Our century has turned her into an imperious smiling girl, who probably sweeps into Hollywood as an aspirant for film honours, with jasmine on her hair and music in her eyes. But if Lord Dunsany had his way, she would not find her desertion of the old household gods so

/. "One of a woman's jobs is cooking," he indignantly reminds us in a new book, *If I were Dictator* (Methuen 2s. 6d.), as he laments the pile of canned foods which the average larder holds nowadays. So, if his fellow citizens choose to put him in the position of supreme power, the noble author will make women spend more time in their kitchens and less on their make-up. This is but one item of the comprehensive programme of unexpected reforms which Lord Dunsany would institute. He takes his heavy dictatorial duties light-heartedly, however, for he gives himself the title of "The Grand Macaroni", because it is reminiscent of the land in which "the happy idea of dictators fortunately originated". He issues Four Pronouncements which are to be engraved on brass and set up in every village of "the Disunited Kingdom of Great Britain and Ireland", while he orders the anniversary of his appointment to be celebrated throughout the land by muffin-men, who shall ring their bells for an hour!

One of the Grand Macaroni's first cares would be to reduce the number of deaths on the roads. He would inflict penal servitude on motor-cars which cause death in accidents, quite apart from any punishment meted out to owners. Should an owner buy a new car on the forced loss of his old one, he will be required to paint a broad arrow upon it. Thus the public will receive intimation that its predecessor is in prison and a slur will be cast over the man's garage! Furthermore, all pedestrians will have to take out licences. Once a walking licence had been forfeited by a careless pedestrian, he will be rigidly excluded from the streets and forced to keep to his house for a specified period! Many other diverting innovations appear in these papers, such as "Missions to mass-producers", and wandering squads of troops whose orders are to break up white-flour machinery.

Lord Dunsany has made his reputation as a weaver of prose poems and as a scribe of fantastic stories; his old readers may therefore be surprised that he has conceived the notion of becoming the iron-handed ruler of England. Let me explain, then, that the idea was put into his head by an enterprising London publisher and that his book is the first of a series they are issuing. Dictatorships are coming into fashion on this pleasant planet of ours, as pink finger-nails came into fashion in Mayfair some while ago, and so a number of eminent men have been asked to outline the plans

they would put into operation if they were made dictator. The second volume of this series is by Lord Raglan, who takes his task much more seriously than Lord Dunsany. The former would cut down income tax to half a crown in the pound; put India under a vigorous military Governorship which would firmly restore order; stop regarding the League of Nations as being anything more than a baby; proclaim free trade within the British Empire; deport every poor Irishman from Britain, and make marriage compulsory for school teachers of both sexes "on account of the unfortunate effects of celibacy". Lord Raglan has enjoyed a distinguished Army and diplomatic career in the East; he was President of the Anthropological Section of the British Association last year; and he sets down his ideas with an unrelenting firmness which fits him well for dictatorship. Thanks to the popular Press, everybody is a politician to-day, and from amongst the babel of ideas which fill the air our future dictators (if any) should have no difficulty in selecting enough to issue three or four or a hundred times per day!

PAUL BRUNTON.

ANTHROPOS. A Mystery-Play. By H. Y. Romaine. Published by J. F. Rowny Press, Santa Barbara, California, U.S.A. Pp. xxxi+151 (including advertisements, notes, etc.; with frontispiece).

IN the advertisement to this play it is submitted, upon the authority of Moderwell (*Theatre of To-day*) that "there is scarcely any form of thought any kind of human insight, any manner of fundamental and prophetic criticism of life, which might not be made visible on the stage." If this be granted, it must also be allowed that certain themes, however skillfully presented, cannot awaken a dramatic response in the breast of the giant public. This play, which recalls to us Lytton's novel *Zanoni*, will, by the nature of its subject, appeal to only an eclectic few.

Anthropos treats of the progress of a human soul, impeded by temporal attractions and the onslaughts of fleshly lusts, in its upward struggle to spiritual regeneration. Ho Nikon ("The Conqueror") has to subjugate He Phren, his elder brother and rival (the Lower mind, "The Beast"), before he can win and become one with Noesis (Direct Cognition). He is triumphant at length, with the aid of Dianoa (Philosophic Reason), despite the deductions and treachery of Epithumia ("The Red Dragon of Desire") and Akrasia (Sensuality, "The False Seer"). An old theme, but the author has re-dressed it to fine effect; so that all those who can focus their inner vision to lofty perceptions will derive from the perusal of this play both pleasure and profit. It is a noble effort; we think, however, having had practical experience of the stage, that it reads better than it is likely to act, for the dramatist in Mr. Romaine not infrequently yields precedence to the philosopher.

There is a helpful glossary at the end of the volume, which might, perhaps, have been a little more extensive. "Io evaho!" for instance, may be puzzling to those unacquainted with the Bacchanalian formula.

FRANK LIND.

July '33 ER

UNDER THE READING LAMP : A CAUSERIE

"LIFE is a dull business," Israel Zangwill observed. "Seventy years is a long time to go on dressing and undressing oneself. Married people put it down to matrimony and the unmarried to celibacy, but it's life itself!" Yet here is a brightly written book which shows you how to get enough out of life to enable you to greet it each day with a smile. *Personality*, by Marjorie B. Greenbie, Ph.D., (Lovat Dickson, 10s. 6d.), is the work of a woman who has gone among her fellows carrying the lamp of psychological understanding in her hand. She has seen, by its illumination, how and why some persons get more of happiness, success, love and wisdom out of existence than others. She offers no cheap-jack method of self-culture, such as certain teachers of American origin have offered us, but a sanely considered study of the effective factors which have distinguished attractive or successful individuals from the times of Cleopatra to our own. One can call her book sane, because she does not exaggerate any single factor as being the whole secret of personality, but instead, gives the proper weight to each element. Take one instance. She realizes that spiritual attractiveness does not cancel out a physical defect, but only outshines it.

Mrs. Greenbie writes approvingly of the modern desire for strong and beautiful bodies, for the soul of man receives from its fleshy house as well as gives. She even applauds the efforts of women who call in the aid of art to assist nature, since good looks strew roses in one's path through life. She passes on to that quest of love, upon which most human beings embark. "Everyone aspires to a supreme love affair, but there are few enough who find it," is her comment. The author offers numerous hints on acquiring some of the graces of social charm but she can offer no final secret of that which, to the occult student, seems to lie in the hands of destiny alone. She arrives at last at the ultimate question: "Who am I?" and finds an answer in the supreme experience of conversion, in the enthralling moment when one realizes the spiritual basis of one's nature.

~~The boom in astrology grows apace. While widely circulated newspapers do not hesitate to devote space to instructive or predictive articles on the stellar science, and their advertising columns print the announcements of professional astrologers who do a flourishing business, publishers have not neglected to ensure a steady supply of books on the subject. It is a pity that they do not hold their hands sometimes and refrain from issuing works of dubious value. Such a one is *The Stars and your Future*, by Leonid (Herbert Jenkins, 2s. 6d.). Considering that there are 255 pages of text bound in a neat cloth cover, it is remarkable value for the half-crown, but excess of quantity will never atone for deficiency of quality. My plaint against this book is that it attempts to give a reading of one's personality and prospects upon the meagre data of the birthday alone, without time, place or year. Hundreds of persons are born on January 1st~~

in the same year, who differ greatly in character and fortunes. The only way to distinguish between them is to secure their birth-hours and birth-places. How much more is the difference between those born on January 1st, 1933, and those who uttered their first cry on January 1st, 1833!

To prove my point I will select some sample readings from the book itself. Take November 14th. "All your days you will be a pioneer of new thoughts and new processes." This date happens to be the birthday of Larwood, the famous cricketer. Does the description fit him? Still more striking is the discrepancy between the reading for Adolf Hitler's birthday and the true facts about the energetic German dictator. "You delve into the secrets of nature," Leonid tells him, "and the subject of geology is very fascinating to you. You should engage in topographical work." Not a word about politics! Mr. Lloyd George, born on January 17th, is advised to refrain from building up ambitions because: "You are naturally an attendant upon the greater," while Sir James Jeans, born on September 11th, receives no suggestion to raise his head towards the stars; instead, he is told to take up work in the steel industry!

It is a pity that Leonid did not try to check his theories with a few simple facts such as I have given. Astrology has enough to do to combat sceptics, let alone the foolish ones inside its own ranks.

Though there is not a line about mountaineering in Dr. George S. Arundale's latest book, he has called it *Mount Everest. Its Spiritual Attainment*. (Theosophical Press, \$1.50). He takes his title in the spirit of symbolism from the name of Asia's mightiest peak. Dr. Arundale is prominent enough among officials of the Theosophical Society to justify one's regarding his book as a statement of Adyar Theosophic teaching to-day.

His chief concerns in these pages are with discipleship, aspiration, and the refinement of thought and emotions. Although the avowed purpose of this book is inspirational, I must frankly confess that it leaves me spiritually as lethargic as it found me. It is not that the thoughts do not find an echo in the heart, so much as that a stale air of platitude seems to pervade the chapters. The essence of the book is that the hope of becoming a disciple of a Master has brought many people into the T.S. Before this can take place certain precedent conditions must be fulfilled. Dr. Arundale talks familiarly of the Masters and describes a meeting of the Great White Lodge. He adds: "I remember my first conscious meeting with the Master K.H., now about twenty-five years ago. The years have passed and, as I know Him to-day, it would be as if He had changed out of all recognition. The Master K.H. is now an infinitely different being from what He was." I cannot understand this curious statement. Possibly my conception of what constitutes a Master, may differ from that of Dr. Arundale.

The book proceeds to trace the effect of continued aspiration upon thought and feeling, and closes with a strange paragraph: "You are never encouraged to ask questions or to bring your troubles to the Elder Brethren. You have Buddhic, Nirvanic and Monadic consciousness at your disposal, ultimately but not afar off. Get to work to see all these laws more clearly."

The scope of *The Mind in Daily Life*, by R. D. Gillespie, (Methuen, 8s. 6d.), is sufficiently indicated by its title. Dr. Gillespie is Physician for Psychological Medicine at Guy's Hospital and out of his wealth of experience and study he has written this work, alike for the intelligent layman as for the medical student. The chapters deal respectively with Appreciation of the External World, Development of the Self, Love and Sexual Development, Nature of Intelligence, Day-dreaming, Dreaming during Sleep, Inter-relations of Mental Events, Relation of Mental and Bodily Events, Heredity, Temperament, Childhood, Adolescence and Adult Life.

Dr. Gillespie makes reference to the doctrine of rebirth, which he treats as a phantasy arising out of the tendency to day-dreaming among certain types. There is sound basis for his criticism when applied to the cases of recollected pre-existence which belong to the categories of exaggerated egoism, subtle vanity or imagination run riot. But the doctrine of rebirth does not depend for its acceptance upon such cases. We possess philosophical, religious and logical sanctions for it.

The other subjects are treated in a manner which reveal that Dr. Gillespie has largely accepted Freud's theory of interpretation and Adler's psychology of the ego. Nevertheless he has not gone to the extreme of accepting the former's fantastic notions of infantile sexuality. However thorough this book may be from its author's standpoint, it necessarily lacks that deeper insight into human nature which comes from occult and mystical meditation.

PAUL BRUNTON.

BULLETIN IV. An account of Some Further Experiments with Rudi Schneider. London: The National Laboratory of Psychical Research, South Kensington. 10s. or \$2.50 net.

ONE could wish this book in the hands of almost every student of the Ancient Wisdom, as it is an invaluable scientific document—a vindication of occult teachings relative to psychical and abnormal phenomena. The Bulletin purports to be a minute-by-minute record of the snortings, blowings, moanings, and clonic movements of Rudi Schneider as he entered trance, and some of it is exceedingly dull and tedious reading. But it exhibits, as nothing else could, the stupid and inane requirements demanded by "Olga", his so-called "control", whom the sitters greeted by "Gott zum Gruss", as well as by enthusiastic shouts of "bravo" after each petty and trifling phenomenon. Jazz gramophone records (O Katharina) were also played at "her" request.

What, however, is particularly interesting is the Introduction to the *Bulletin*, which describes the paraphernalia employed in the laboratory. Harry Price's chapter on "Breaking Control", and the conclusion on page 185, which summarizes most succinctly the phenomena of the twenty-seven seances. One vitally important piece of equipment present throughout was the photographic apparatus operated automatically by an electric circuit, which recorded a series of extraordinary photographs reproduced in the *Bulletin*. Among other things, they give a view of the test conditions established in the séance-room. They show Harry Price controlling the violent clonic movements of the medium in trance, the apportionment of a

Nov.
1933

UNDER THE READING LAMP : A CAUSERIE

"I HAVE gone right back to babyhood. I can see myself as a baby, the body being apparently inside me. I am conscious also of the external extension, which must be the Future, which is pulling me all the time." Thus Mr. Geoffrey Hodson in his new book, *Some Experiments in Four Dimensional Vision* (Rider & Co., 6s.), which has been written in collaboration with Alexander Horne. The volume records with all the precision of a laboratory worker a number of experiments wherein the well-known Theosophical seer applies his clairvoyant powers to research, mainly into geometrical problems. Mr. Horne played the part of a verbatim recorder, beside supplying a mathematical interpretation of his notes for the purposes of this book.

The object which was examined during the experiments was a cube (that favourite theme of the four-dimensional theorists), and its appearance under etheric and astral vision is lucidly described. The quotation I have given comes from the record of the fifth and final experiment, possibly the most interesting one, where an effort was made to discover the nature of time. The answer appears in the form of a symbol, a kind of hour-glass, the present being the narrow joint, while the past and future are the two containers. The latter appear to be equal in size and importance.

The seer confesses to difficulty in forming a clearly cut conception of the fourth-dimensional condition, but his findings will certainly assist those who seek a connection between astral vision and Hinton's famous theory. Claude Bragdon, the distinguished American protagonist of this theory, offers, in the Introduction, a personal tribute to Mr. Hodson's clairvoyance. He also indicates the importance of experiments along the lines of those described in this book.

"From far back the *mathematical* reality of the fourth and higher dimensions has never been in question, but with their entrance into physical theory the query inevitably arises: Are there 'worlds' corresponding to these higher dimensions—is there any body for this mathematical soul? If, for the geometrico-mathematical definition of phenomena of this order, a four-dimensional system of co-ordinates is necessary, it is a natural inference that 'the astral world' is four-dimensional."

In this connection, it must be remembered by non-Theosophists that the etheric vision which a few clairvoyants possess can penetrate, not the astral world, but only a finer grade of physical matter. Therefore we should expect the etheric examination of the cube to reveal it as being still within the confines of perspective, and Mr. Hodson reports affirmatively. His ability to extend his vision still further into the astral world should free him from the usual physical limitations so that the three-dimensional cube would completely disappear from consciousness. He says, however: "The first phenomenon as astral vision is turned on, is of the extended edges." One accepts the genuine nature of Mr. Hodson's supernormal

sight, but one must query whether he has named its penetrative power correctly. Everyone interested in solving these fascinating problems should read the book describing in detail his unusual and pioneer researches.

Another person possessed of exceptional gifts was the late William N. Pogson, F.R.I.B.A. He was highly successful in discovering the location of hidden water, gold, silver, copper and other substances. His widow has compiled his valuable notes into a booklet, *The Art of Water Finding* (British Society of Dowzers, 1s. 8d.), which is packed with useful information about his methods, and makes a most important contribution. There is an increasing interest in Dowsing nowadays, and several Governments have given it official recognition.

Mr. R. H. Naylor must be a happy man among astrologers. To him goes the credit of bringing the ancient science before the notice of millions of people through a Sunday newspaper. He has built up the most flourishing astrological connection in the Empire, on the basis of Cheiro's widely known professional practice, which he took over. Now he has written a book, a non-technical work for the large class of general readers who have become aware that there is "something in astrology" after all. It is packed with just those tit-bits of curious lore likely to fascinate them. *Home Astrology* (Hutchinson & Co., 3s. 6d.), will fill a popular demand, but it may also annoy those exacting students who are themselves deeply versed in the science. Indeed, the author suspects this, for he writes in the preface: "I am afraid much that is set down herein will arouse the criticism of astrological purists and pundits." However, it takes all sorts to make a world. Those who want their astrology in the form of light confectionery are quite entitled to have it.

The principal subjects which Mr. Naylor discusses, from an astrological standpoint, are Health, Personal Magnetism, Romance, The Best Husband, The Best Wife, Timing Activities to the Best Advantage, Signs, Omens, Prognostication from Bodily Feelings, Suitable Vocations, When to Travel, and Dreams. Subject to the proviso that if one sets up an exact horoscope for the time of birth the readings given in this book will be considerably modified, the volume may well be recommended as an entertaining, instructive and useful one.

A French book which has never before been translated is Noel Tallepied's *Traite de l'Apparition des Esprits*. A beautifully produced edition is now offered by the Fortune Press, under the title of *A Treatise of Ghosts* (21s.). Roughly speaking, the author was contemporary with our Queen Elizabeth. He was so brilliant a scholar, so admirable an orator, and so ascetic a Capuchin monk, that he was called by a poet "the flower of Pontoise". The learned Father devotes his first chapter to giving a few resounding literary whacks on the unfortunate heads of those who have the temerity to doubt the existence of spirits. It is refutation enough for him that the Biblical books and the writings of early Church dignitaries contain many accounts of extraordinary apparitions and marvellous happenings. Those sceptics who cannot digest these stories are roundly called "sottish Epicureans", "windy charlatans with empty heads", and "so-called philosophers".

The object of the author is quaintly set forth as follows: "There are

verily and indeed Spirits and Phantoms which sometimes appear to men, and not unseldom we are confronted with most unexpected supernatural occurrences. Other portents and presages also may in God's mercy foretell some future event, so that we shall be better prepared. It is good, therefore, to know how we must conduct ourselves upon these occasions."

Worthy Monsieur Tallepied roams through the Old and New Testaments, Greek and Latin histories, and medieval French and Italian writers for instances of peculiar manifestations, ordinarily inexplicable. It is this illustrative habit of his which gives the book its interest; for the narrow theological opinions which are plentifully interspersed will not excite the modern mind either to acceptance or denial. Mr. Montague Summers deserves a tribute for his careful editing and valuable commentary, which enhance the worth of this curious volume.

I have reserved for final mention two important works which demanded close and lengthy reading. The first is the Bishop of Birmingham's comprehensive survey of modern science—*Scientific Theory and Religion* (Cambridge Univ. Press, 25s.). The spirit which has actuated the author in composing this massive volume is the effort to satisfy man's rational need of relating his understanding of Nature and the Universe with his belief in God. Science has changed the background of thought of the modern theologian; but only men of the calibre of Dr. Barnes have the courage to come forward and frankly admit this change. He has gathered into one volume the latest pronouncements of scientific pundits who are working in widely different departments. The descriptions given of the Electrical Theory of Matter, the Origin of Life, the Geological Record, the Evolution of Animals and Mendelism, Riemann's General Theory of Space, and Einstein's Special Theory of Relativity are written with as careful regard for accuracy as for lucidity.

Dr. Barnes is a keen student of Riemann's geometry. To Riemann, a ray of light passed right round the universe and eventually returned to its starting point. This brings forward the theory that space is finite. Einstein cleverly uses Riemann's geometry—which will puzzle the ordinary man whose thinking is purely Euclidean—and fuses both space and time in his theory of Relativity. Matter is then transformed into energy, and both matter and light become nothing more substantial than energy propagated as waves through space. The student of occultism will be interested in the converse hypothesis that, as matter may be dissolved into radiation, so it may be built up through the condensation of radiant energy into atoms. This is held by Millikan to be the actual cause of the cosmic rays. Cosmic radiation is extremely penetrative, and occultists may see in it a force used by beings on other spheres and planets to transmit influences to our own and other parts of the solar system.

In the chapters bearing on philosophy, Dr. Barnes reiterates his emphatic arguments for the working of divine purpose behind the phenomena of Nature, while he places Life and Mind as the supreme manifestations of this divine activity. His philosophical position might fairly be described as that of modified realism. He admits that objects exist independently of finite minds, but denies that they can exist outside the relation of subject and object; their real existence is then in the Universal Mind, God.

It is a pity that the distinguished author dismisses the idea of rebirth with a brief rebuttal of its claims and a few unflattering remarks about the Hindoos. This wonderful concept is worth the deepest possible consideration and examination. No other hypothesis offers such satisfactory solutions of so many problems. Genius rises as an inexplicable phenomenon out of the serried ranks of mediocrity. Bespectacled historians attempt to trace its pedigree by delving into the musty records of physical heredity, imagining that if a father or grandfather fail to spawn any genius of his own, a great-grandfather or a great-granduncle must then be its true begetters. Is this not more far-fetched than the doctrine of rebirth? The fundamental differences between men explain themselves naturally when viewed in the light of this idea. In the picturesque sentence of Bulwer Lytton, "Age after age the spirit may shift its tent."

The last book on my table is *The History of Buddhist Thought* by Edward J. Thomas (Kegan Paul, 15s.). It has been long needed. The study of early Buddhism bristles with many difficulties, and only a man of the independent standpoint of Dr. Thomas could successfully separate mere legend from solid truth. He is to be praised for the impartiality which he shows to all the schools of thought, for his shrewdly critical valuations, and for his close acquaintance with important texts and translations only recently made available. The whole of his extensive knowledge of Buddhist literature is condensed into this well-balanced volume.

Dr. Thomas does not hesitate to admit that Buddhism recognized and, to some extent, adopted the yoga-practices it found already existing in India. He thrusts aside the oft-made objection that the later Mahayana developments in Tibet, China and Japan were a degeneration when, in many ways, they represented a religious and philosophical advance. He ably refutes Oldenberg's hasty assertion that Nirvana means annihilation. Colebrooke's earlier interpretation of the term as "a state of happiness" is nearer the truth.

The best-known versions of Buddhism current in the West are based on the traditions which flourish in Ceylon and Burma, and which have been recorded in the Pali language. We now know that other traditions existed which could equally claim to be the authentic teaching of the Buddha. These belonged to the Sarvastivada school and were recorded in Sanskrit. Unfortunately the ruthless stamping out of Buddhism in India by its Brahmin and Muhammedan enemies has made it possible so far to find comparatively few of these Sanskrit texts.

PAUL BRUNTON.

PHYSICAL CULTURE. By Dr. Jai Chand Sharma. London: L. N. Fowler & Co. 2s.

THIS booklet describes briefly over a score of physical exercises intended to benefit health and to relieve certain ailments. Several exercises have been taken from the Hatha Yoga system, while others appear to have been drawn from the ordinances of the Vedic Scriptures on hygiene, though the whole seems to have been revised in the light of modern scientific knowledge.

J. F. LAWRENCE.

things emphasized—and all this quite unconsciously by those who are convinced they are doing spiritual work. Past experience of this kind shows the necessity of so wording the appeal to prospective members that it will only find response from those discriminating

ripe" (to quote the article in the
not possibly already at work, silently preparing and sublimating the baser elements in human nature in those of the Immortal Race already amongst us?

Yours faithfully,

H. A. M. H.

the Old and New Testaments to provide material for her volume, *Psychic Bible Stories for Young and Old*. (Wright & Brown, 5s.). She has written it very simply and more for the young than the old. This is just the sort of book a convinced spiritualist can put in the hands of children, knowing that it will hand over his beliefs in an easy manner where dull academic instruction might fail. These tales are old and familiar but their interest will never wear out. Numerous full-page pictures make them more palatable to youthful readers.

The writer relates how Joseph was brought before Pharaoh and then adds: "Joseph said modestly it was not he who was able to understand the meaning of dreams. This was given to him by spirit-guides."

Mrs. Stobart weaves her spiritualistic web around the old Biblical names right up to the days of Jesus and Paul.

Those who would like an introduction to a fascinating subject will find some interesting matter in *Hypnotism Explained*, by Alan Macey. (Fenland Press, 2s.). I am afraid that the explanation will hardly go deep enough for well-informed students, while the numerous cases cited are all ancient history; but Mr. Macey's book should be useful to those who would like to get a bird's-eye view of the subjects, in theory and practice, which come within its scope. He has compressed within 130 pages a record of the illustrious experimenters in the art, from the astute Abbé Faria of old, to Doctor Milne Bramwell in our own day; a description of the various methods of inducing hypnosis current in different decades; a study of post-hypnotic effects, and a consideration of the practical uses of hypnotism in medicine, surgery and education. The author is apt to minimize the dangerous possibilities of hypnotic influence when wielded by evil persons. The dangers arise less from professional hypnotists than from secret ones. I knew three business men who successfully practise the art on unsuspecting victims, but these cases never break into the news nor get printed in books. Although the trance is admittedly the deepest form of hypnotic phenomenon, skilful operators know how to get sufficient results without its aid.

I have just finished reading a beautiful book, written in a style and around a theme reminiscent of the great Christian mystics. Curiously enough it bears the same title as one of the books of collected sermons issued many years ago by Bishop Phillips Brooks, that great American mystic whom Queen Victoria once invited to preach before her.

The Candle of the Lord. (Wright & Brown, 3s. 6d.) carries on its title-page the explanation that it is a message inspired by Brother Joseph and written down by W. H. Evans. The latter is among us in the flesh and is a psychic journalist of talent and repute, but Brother Joseph is apparently a habitant of the spirit world. The message comes from a source which may be debatable, but its value is not. Put into a few words,

Brother Joseph's dictation contains the ageless message of mysticism. Many of the literate and educated ignoramuses of to-day imagine that mysticism is a theory that has been threshed out long ago and found to be a sheer figment of the imagination of the foolish. Yet it is a fact that there exists a really practical side of mysticism, and that its practice will deal the deathblow to the scientific error which regards man as a biological accident or as a fortuitous chemical combination without a combiner.

"Son, strive to awaken the God consciousness within, for he who is awake in his centre has a candle which will light him all his days. Get to the centre; the circumference matters not," Brother Joseph bids us. "There is a deeper inspiration which is personal to each soul. When you reach this stage there will be a sinking downwards to the deeps of Being, a complete emptying of self. Here you wait and slowly comes the inflowing breath of Power, to remain the most cherished possession of the soul. This is the living, conscious union with the Supreme."

I cannot resist a last quotation. "There is a dawning perception that the religion of Jesus affords a practical way out of the morass into which the nations have stumbled. It will be found that the right way is the only practical one." If I thought it worth the trouble—which it certainly is not—I would print the last sentence in scarlet ink and send it to every politician, statesman and ruler in the world.

PAUL BRUNTON.

FOR TO-DAY. MODERN THOUGHTS SECURED ON THE FAME OF MARCUS AURELIUS. By Archibald Weir, M.A. Oxford: Basil Blackwell. 8s. 6d. net.

THOSE who have had the patience to study Mr. Weir's other books, know that beneath the difficulties of style which his thought assumes, there is to be found spiritual nutriment such as few contemporary works contain. He is intensely aware of the problems of this distracted modern world, but his sensibility has driven him, not into futile railing against the stars, but to a quiet search for the terms upon which man might

in an objective order of universal validity: he is not concerned to revive the authority of dogmatic codes; but he is most earnestly anxious to discover the bases upon which a man might regulate his conduct, the rock, so to speak, from which one might control the bewildering currents of life. If in this attempt he turns to Marcus Aurelius for guidance, it is not in order to see in his ethical system a scriptural sanctity, but in the conviction that it is the best suited to the temper of a civilization that needs standards, yet will not accept them on trust from an external source. No one who appreciates the courage, integrity, and self-restraint that Mr. Weir's principles demand, can deny that they combine the merits of modernity with the massive wisdom of the ancients.

K. S. S.

- All by P.B. in "London Forum"

UNDER THE READING LAMP: A CAUSERIE

THE publication of *A Treatise on White Magic* by Alice A. Bailey (New York: Lucis Co.; London: Watkins) constitutes a literary event of primary importance to students of occultism. It is not only Mrs. Bailey's immediate circle of pupils in the Arcane School which shows a keen interest in her outgrowth of the Theosophy which H. P. Blavatsky restated last century, but also a wider fold whose units are scattered throughout the world. She is noted for her sane level-headed outlook, her attempt to blend Oriental and Occidental ideals into happy marriage, and her defence of modern civilization's value in fostering certain qualities which are not ordinarily regarded as spiritual.

The present volume runs to 640 pages. There stands behind it the shadowy mysterious figure of the Tibetan Brother, its proclaimed inspirer. He himself attempts to withdraw attention from his personality by frankly stating in the "Introductory Remarks": "My anonymity and status must be preserved. What I say of truth alone is of moment; the inspiration and help I can accord to any pilgrim on the path is alone vital. Upon these points the students are at liberty to ponder, omitting idle speculation as to the exact details of unimportant personalities and enviring conditions. . . . It is not my function to make individual application of the teaching given. That must be done by each student for himself." It might be well to clear up possible misconceptions by mentioning that the method of communication used between him and Mrs. Bailey in writing down this treatise was straightforward telepathy and nothing more. Such is the explanation which the brilliant authoress has given me in private. She confesses that she has never met the Tibetan in the flesh, and she modestly disclaims any personal experience of much truly remarkable teaching which the book contains.

on Kundalini

Those who expect to find any portions of Cabbalistic and Ceremonial Magic in this work will be disappointed. The magic which it expounds is concerned with that power known as "Serpent Fire" to occultists and as "Kundalini" to Indian Yogis. The Path which it traces is the brief passage of this power from the region of the spine's base to the heart, throat and head centres in man's etheric body. The results which it portrays may be summed up as conscious touch with the soul world. This power does exist, but such is its terrible strength that it may drive a man up to divinity or fling him down into the abyss. Hence the essential practical secrets of its awakening are wisely withheld from these pages, and aspirants are shown how first to fit themselves to earn these secrets.

But this book deals with so much more than the bringing of the "Serpent Fire" out of latency that it might almost be called a textbook of advanced Theosophy. The only way one can indicate its far-flung range is to quote some of the chapter heads. Here is a representative selection: Hindrances to Occult Study, The Creative Work of Sound, The Science of the Breath, The Awakening of the Centres, The Battleground of the Astral Plane,

Medical men are, if anything, less likely to have this gift than others of a less materialistic bent.

Medical training is quite unnecessary, moral and religious training very desirable for one practising this or other forms of mental healing. I have found tremendous benefit and protection by using mantra: "I clothe my self safely round with Infinite Love and wisdom", and "In the centre of the circle of the Love of God I am," are two I use continually. But one must realize their truth in one's consciousness: parrot repetition is useless.

Above all things let "A" be fearless. A fearless consecrated soul is safe, even in a den of devils, controlled by Lucifer himself. That I have personally demonstrated—so I know.

Sorry to have been so prolix, but this is a serious matter in London to-day, where so many cliques are promulgating the blasphemies of Lucifer and holding dark seances, and sex-orgies, etc., at his bidding.

Yours truly,

ELIZABETH L. SILVERWOOD.

DRAWINGS OF DEVAS

To the Editor of THE LONDON FORUM

SIR,—I should like to draw your attention to a mis-statement which has been made in connection with my book *The Watchers of the Seven Spheres*, a review of which appeared in your current number.

Mr. J. F. Lawrence refers to the illustrations of the devas as having been seen "by the clairvoyant vision of David Amias".

As is conveyed by the author of the "Initiate" in the Preface, these illustrations represent my own attempts to portray what has come to me through my personal contact with the Devic Kingdom.

I would be much obliged if you would insert this letter in your Journal, as no author cares to have his own work attributed to some one else.

Yours faithfully,
H. K. CHALLONER

Thought Form Building, The Right Use of Energy, The New Group of World Workers, Astrology and the Energies, Salvation from Death, A Call to Service, etc. It is encyclopædic in scope, and an adequate review is impossible here.

"Those who are to teach the world more about the Masters are put through a very drastic disciplining," we are told. "They are tested in every possible way and taught much through bitter experience." And in another paragraph the Tibetan Brother comforts aspirants with the words: "We watch with tenderness all of you who, with weak and sensitive bodies, struggle, work, fight, fail, continue and serve. We know and we care."

I welcome the bold statement that "all books are prison houses of ideas, and only when speech and writing are superseded by telepathic communication and by intuitive interplay will the plan be grasped in a clearer fashion". This must necessarily be so, and advanced disciples know that the great truths and the great initiations are won and given in utter silence.

Mrs. Bailey stands revealed by this book as an inspired soul who has climbed the occult Mount Sinai and returned with new Tablets of the Law for a materialistic generation. She has a definite message for a particular type of mind, and it is a message which is not being uttered in vain.

The Oxford Groups have climbed rapidly to fame. A movement which has secured the benign blessing of the Archbishop of Canterbury and the active patronage of the Bishop of London, as well as wide Press notice, may undoubtedly soon justify the pronouncement on the publisher's wrapper that "Buchmanism is the post powerful religious movement since the time of John Wesley". Indeed, the bold suggestion that "it may even rival the Reformation in its effects" is not outside the barriers of possibility. During its few years' fishing it has quietly caught thousands of men and women in its spiritual nets. Success has given the Groups noticeable daring, and now they seek to trawl wider seas.

The Meaning of the Groups (Methuen 5s.) is therefore a book which comes with topical interest to many readers. It is especially valuable because it is written not by one man but by eleven. In short, it is a symposium, a collection of papers by men who uphold the Groups and by others who denounce them. Thus a fair balance is struck between indiscriminating espousal and indiscriminating dismissal, either of which one usually finds in the average volume devoted to the Oxford Groups.

Miss Evelyn Underhill, the famous exponent of Christian Mysticism, contributes a fine paper on the historical place of the Groups. She points out that the earliest and most genuine followers of Christ formed themselves into groups, and not into an institution. She shows that the best elements in later Christian history emerged again as inspired groups, though often fought into conflict with the Church which cradled them. Canon Frank Child tells of fifty-five young Groupers who descended on his large industrial parish and took it by storm. When they left there were many awakened souls and noteworthy conversions to testify to their work. Both Established and Free Church members were swept into the stream and sectarian differences largely disappeared. Principal Selbie showers his benediction upon the Group because he has watched it change men's

lives, quicken their consciences and inspire them with spiritual power. The Rev. H. C. Heywood, a University Don, sees in the Groups' militant evangelism obedience to the Christian's duty of making disciples. He commends their habit of daily quiet, pointing out that "in the rush of affairs conscience gets roughly handled; worry and fuss take command and decisions are too often hasty uncertainties".

Moving over to the camp of the critics, we discover Dr. William Brown the distinguished psychotherapist, gently trouncing those who attend Group house-party and in a few hours proclaim themselves radical and permanently changed! Dr. F. H. Dodd, a physician, perceives danger in the excessive enthusiasm of Groupers and self-deception in the idea that divine guidance can be obtained without long and gradual training. Father Knox, writing in his customary delightfully satirical manner, pictures the kind of figure which Buchmanism cuts in the eyes of Roman Catholic neighbours. "I have heard a Buchmanist quoted as saying that you should not even cross the street in deference to any calculation of human reason; you should wait until you are guided to do so!" A wise Groupier may like to ponder over this witty sentence.

Inexperienced and over confident Groupers will inevitably delude themselves and attempt to drag others into their delusions, but I think the world is a much better place because the Oxford Groups have appeared among us. And if the Groups persistently evade intellectual issues, it is largely because they rightly recognize that what the world needs to-day is not more ideas but more good will.

Survivors of the group of Theosophists which circled round Madame Blavatsky half a century ago may remember a strikingly handsome young Indian who appeared in London and Paris at the time. He was said to be the pupil of a Master; his face was markedly spiritual in expression; and he made a fine translation of the *Bhagavad Gita* before he left the West. Mohini M. Chatterji is still living in India, though he long ago broke away from the Theosophical Society. It was with some pleasant anticipation that I opened the pages of a newly published book which bears his name. *Indian Spirituality* (Dents, 5s.) describes the life, travels and teachings of Sivanarayan, a modern Hindu Mahatma.

Sivanarayan left home as a boy of twelve, driven by an irresistible impulse to discover the profoundest spiritual truth. His character was astonishingly different in comparison with that of the average religious seeker in his country. He refused to take anything for granted, thus emulating the best scientific scepticism of European savants. He even disdained the most time-honoured traditions of the Hindu religion, derided the priests and pundits, and hung his sacred Brahminical thread on a tree to show his contempt for the institution of caste. Wherever he went he persisted in asking unexpected questions, which cleverly showed up the colossal ignorance and irrational superstition of those who were supposed to be wise and instructed. In fact, Sivanarayan played the unenviable part of a modern Socrates among a people who relish honest scepticism even less than did the ancient Greeks.

It is not surprising that such an original youth had to turn to his own sources of wisdom in the end, and so successful was he in exploring the

recesses of the human soul that he took it upon himself to teach others even before he crossed the bar of manhood. Although he did not hesitate to withdraw himself from the world for brief periods when impelled to do so, he was fond of rebuking the monks and ascetics who made a lifelong profession of renunciation. "Cowards fly from the life of the world, unable to bear the outgoing impulses of the mind," he scornfully tells them. "The man who, though a householder, can cling evenly to both forms of life is a hero. The soul remains the same in all conditions, its real nature is unchanged."

The Mahatma died in 1909 amid obscure and mean circumstances near Calcutta. He seems to have influenced individuals rather than crowds, and to have delighted in making no outward parade of his lofty spiritual attainment. But some disciples kept a record of his teachings and published them in Bengalee after his death. Mr. Chatterji translates some extracts from these books. I find them clear, interesting and attractive, and they reveal Sivanarayan as an illustrious member of the long line of India's revered sages—a line which is apparently almost extinct but which will never be permitted to become so in fact. The book is worthy of a wide circulation among all who care for its subject.

The author of *Naked Ascetic* has moved away to the subject of personal efficiency for his latest book. *The Gateway to Prosperity*, by Victor Dane (Paragon Publishing Co.) is somewhat misleadingly titled because other factors beside personal efficiency are essential to the winning of fortune, and because some of those factors are outside our personal control. Mr. Dane has surely had enough experience of the world to realize that. However, the essential thing is the quality of his literary creation, and I can gladly recommend the latter as an exceedingly useful, practical and original work. It deals in plain direct language with such matters as The Will and its Development, The Memory and its Training, How to Concentrate, How to Develop Personality, How to Conquer Fear, How to Cure Bad Habits, etc.

Mr. Dane is a practical man, and leaves theorizing to those who collect their own books in musty libraries. He knows the essential needs of the man who wants to better himself, and he goes straight to the point in giving the benefit of his own varied experience to the reader. A large number of the exercises which he gives are really drawn from the stores of occultism, Yoga and the New Psychology, but he has shorn them of all fanciful theories and debatable explanations.

His pages on character-reading may surprise some readers by their disconcerting candour, for the author is never afraid to give expression to his acutely critical mind. And his paragraphs on sex read almost like a plea for immorality, until we realize that he is merely determined to lift the subject out of the mist, pretence and unnatural silence with which we have enshrouded it. Whatever topic Mr. Dane turns his pen upon, he thrusts aside conventional ideas and conventional attitudes, thus giving the reader that rare article, really original comment.

The need of correct and deep breathing is emphasized frequently. A useful exercise for building stamina, harmonizing the nerves and overcoming fatigue is the following: "When out walking, breathe in for so

many steps (this naturally varies with individuals and their stride), hold the breath for one step, and breathe out in the same number of steps in which the inhalation was taken." Mr. Dane's suggestion that certain breathing exercises may be responsible for the bodily levitation of some Indian Yogis is more tenable than Dr. Cannon's statement that it is due to self-hypnotism. I knew one who had attained a modified form of t power, and he admitted that it was entirely a matter of persistent breath control.

Those who relished Arthur Bryant's recent radio talks on English types will be glad that he has now transferred them out of the ether to the more permanent vehicle of print. *The National Character* (Longmans, 5s.) is a book which tells in charming style what England means to one man who has the breadth to appreciate and accept "the rich varied meat of our native character—its ancient prejudices and solid conservatism, its passionate longing for justice, its mulish stupidity and instinctive wisdom, its patience, its courage, its incorrigible good humour".

Seven distinctive types pass in review before the reader's gaze. There is the figure of the traditional country gentleman, with his ample estates and paternal rulership of villages, a figure which is becoming less common each year. There is the parson, that bucolic but friendly busybody. There is the yeoman farmer, whose interests have been sadly neglected by an increasingly industrialized state. There is the craftsman, who once used his hands to good effect but now uses them to tend a machine. And there follow next the shrewd merchant, the fearless adventurer and the busy housewife. Mr. Bryant takes his descriptions mainly from earlier periods than our own and thus renders them more attractive and picturesque. The book is rounded off by a balanced and masterly essay on English Culture. The entire volume offers silent testimony to those superior qualities of character which have placed England, despite its faults, upon the pinnacle which it deservedly occupies.

PAUL BRUNTON.

THE UNBROKEN MELODY OF LIFE. By John Galloway Findlay.
London: Rider & Co. Crown 8vo., pp. 160. Price 3s. 6d.

SOME people are perpetually eager to sense behind the most ordinary happenings something miraculous; the extremists among these would be prepared to accept, if pushed to it, not only that the whale swallowed Jonah, but that Jonah swallowed the whale. Spiritualism is not, as we have discovered by personal observation, free from the taint of this last-mentioned type: they are not the strength of the movement. The author of *The Unbroken Melody of Life* holds no brief for such devotees to the cause he so ably advocates. The claims of the "new", or the "fresh revelation", as he prefers to call it, he affirms to be "based upon evidence and upon evidence alone. In that respect it differs from orthodox religion, which also believes that communication with the Unseen has taken place in the past, but which, being unable to explain such occurrences, terms them 'miracles' and relegates them to the region of 'faith'." Mr. Findlay shows the close parallel that exists between psychic phenomena of ancient

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UNDER THE READING LAMP : A CAUSERIE

WHEN a man who correctly predicted the exact date of Germany's appeal for an armistice ventures to make further predictions concerning current events and the next three years, it behoves the most sceptical of us to give him at least a hearing. During the War public pronouncements were made by the Rev. Walter Wynn which have been largely vindicated by time. The mystic Pyramids and the familiar Bible form the basis of his extraordinary prophecies. The latter are fully detailed in a little work which possesses topical importance, *What Has and What Will Come to Pass* (Rider, 1s.).

The reverend author claims that there is a symbolical handwriting in the chambers, corridors, and galleries of the Great Pyramid ; that there is a prophetic significance in certain biblical books pertaining to our own times, and that he has found the correct keys to the deciphering of these messages. "When we measure the passages and Grand Gallery of the interior, we find they give in inches the exact number of years required to bring us into the period in which we are now living," he declares. "The length of the Grand Gallery is 1,883 inches ; add to this 31—the years denoted by the Pyramid as that of our Lord's atoning ministry—and you get 1914, the year when the Great War broke out."

In 1925 the Rev. Walter Wynn asserted at a public lecture that March 6th, 1926, would prove a critical day in the League of Nations' history. He pointed to France or Germany as the source of the trouble. Exactly on that date the French Ministry fell from power ; Europe began to remodel on the old principle of Balance of Power, and the League's life was thrown in danger.

Fantastic assertions have been made in the past by fools, cranks and fanatics, who have made the Bible and the Pyramids a happy hunting-ground, but the Rev. Walter Wynn stands in another category. He has made out an excellent case for his astounding theories. He writes with refreshing boldness. He has written a work which will deserve the wide circulation it will no doubt receive.

Another interesting book has come to hand from Dr. Julia Seton. Writing with the American exuberance which characterizes her vigorous personality, she does not hesitate to state that numerology constitutes one of the great revelations of this century. Following in the track of astrological revival has come this increased interest in the almost forgotten science of numbers and their interpretations. Thousands of years ago the Chaldeans, Hindus, Jews, and Greeks possessed complete systems of numerology, and most of our modern knowledge is ultimately derived from them.

According to these doctrines, a man's name and birthdate provide the data wherefrom it is possible to calculate his particular number. Once you discover this you will know what his relations with the world

are likely to be, what destiny has been pre-ordained for him, what are his character and capacity, and finally which path provides the greatest success for him. This may not seem so unreasonable if we remember that a series of undeniable correspondences links man with the whole universe, and if we regard number as being but one of the keys thereto.

The authoress gives clear instruction in the method of discovering one's number, and she shows how the science can be applied in a practical way to such varied affairs as business, marriage, choice of vocation, friendship, and spiritual self-development. Among the interesting facts which emerge are the following: 1 is the number of leaders; 2 indicates those who succeed better in association with others; 4 is the sign of the born organizer; 6 shows someone who needs to develop initiative; 7 is the number of those who are always calm and steady; 9 possesses kindness and inspiration; while 22 is very important as showing someone who can, if he wills, obtain great power over self and others.

Can we escape unpleasant destiny simply by changing our name? Dr. Seton answers with an emphatic negative. Nevertheless our new names may give more strength and more wisdom to grapple with our fate. There is an inspirational and idealistic note throughout this book, which is entitled *Western Symbolology* ("Rally" Office, 6s.), and which gives the fruit of a lifetime's study.

Spiritualism continues to spread rapidly. One young man, C. S. Collen-Smith, puts forward a propagandist effort on its behalf in the form of an autobiographical record of psychic experiences. *Youth and Survival* (Daniel, 1s), describes how the difficulties of accepting orthodox theological doctrines drove a thoughtful truth-seeker into the séance room. Here he received proof after proof of man's survival after death. He began as a complete sceptic and has finished as a spiritualist medium himself. Mr. Smith's language sounds sincere and direct; it will appeal to the younger generation, and his experiences may well startle those who can see nothing more of man than his body. Another booklet on the same subject, *A Challenge to Sceptics* ("Two Worlds" Office, 1s.), provides further evidence. Dr. Frederic H. Wood has edited therein another selection of articles dealing with the famous "Rosemary Records". Rosemary is a remarkable medium who, when in a state of partial trance, sees clairvoyantly and hears clairaudiently. Her clairvoyance includes symbolic pictures, scenes from the spirit world and impressions of past events. Her clairaudience has given rise to the much-discussed language tests of "Lady Nona", who, it is asserted, lived in Egypt over 3,000 years ago. These tests involved writing down ancient Egyptian hieroglyphics of whose nature and meaning the medium was quite unaware in her normal state. Moreover, one hundred and forty word-phrases have been fluently spoken through the medium's lips in Egyptian. This pamphlet is crowded with interesting matter and illustrations. *Percepts and Precepts* (Fowler, 2s. 6d.), is the third contribution to Spiritualism, but from a different angle. The anonymous author, "Rustic", writes with a playful wit about the difficulties of obtaining satisfactory proof in psychical matters. "Perhaps the professed psychic might be compared to a caterpillar who had been unfortunate enough to develop a small wing, and

tried to frisk about with the butterflies instead of clinging to his cabbage," is a statement which is worth thought. The book makes bright and pleasant reading for "Rustic" ambles into literary bypaths.

"Dullards and nit-wits are generally much more contented with life. Such eat well and sleep well and leave the problems of the future to the priests and the politicians." Such is the scornful comment on the opening page of *Our Deeper Destiny* (Dorrance, \$1.50). E. F. Lundstrom, author of *The Last Fool*, here presents his philosophy of life and covers a wide field in doing so. The dual nature of man is the basis of his thinking; there is an outer self which works, eats, and struggles, and there is an inner self of which we are aware only in rare and exceptional moments. At times we may feel the presence of divinity, soul, spirit, or whatever we care to call it. These moments are rare simply because it is so rarely that we turn inward deeply enough. Only by making it the object of our thought can we become more frequently aware of this diviner self, declares Mr. Lundstrom. He tells of the mystic experience which brings "the certainty of divine companionship; a loving guidance; an inner light and illumination; a loss of all fear; and an ineffable and wordless joy."

The author refers to an ancient belief that every human being was accompanied by a good and evil genius—a white angel who whispered good counsel and a black angel who strove to lure him to destruction. He suggests that if we substitute the word "tendency" for the word "angel", the legend becomes clear as a great truth hidden behind symbolic language. The inner self produces the good tendencies and the earthly self is responsible for the darker ones.

Gentle fun is poked at certain types. "Mysticism has always suffered from the parasites and camp-followers hanging on to its skirts," he writes. "Magicians, necromancers, augurs, teachers—the motley crew of money changers in the Temple of the Spirit." This peculiar book is throughout independent in thought, terse and laconic in style, and contains an attractive mélange of metaphysics, philosophy, science, and spiritualism.

PAUL BRUNTON.

THE POPES AND THEIR CHURCH. By Joseph McCabe. A candid account. (Third and revised edition.) Author of *Twelve Years in a Monastery*, etc. London: Watts & Co., 5 and 6 Johnson's Court, Fleet Street, E.C.4. Crown 8vo., pp. 182 (including Index). Price 2s. 6d. net.

THE earlier writers of fiction painted their virtuous characters very white, their villains wholly black (much the same may be said of history, which is, to a large extent, embroidered with romance); but in these days our appreciation of psychology is less crude. We realize that good and bad are more evenly distributed in most of us. Mr. McCabe, however, clings to the former method; his brief survey of the progress of the Roman Church depicts the Papacy from its origin, through the Dark Ages, right up to date as pursuing a sort of "rake's progress". If some contributors to the *Catholic Encyclopaedia* may be held guilty of whitewashing, the author of this indictment makes as vigorous use of the tar-brush. Ten of the Popes,

the reader should be shocked to learn, were murderers and consummate scoundrels; at least seventeen were immoral men, while "scores were simoniacs and protectors of corruption". For a few pages the iconoclast will be mildly entertained; a category of almost unrelieved vice, though, becomes dull reading—and slinging mud is scarcely the best cleansing process: violence begets violence, as is pointed out (p. 43), with reference to Gregory VII, and surely this applies to mental, as well as physical assaults.

In Section II of this book Mr. McCabe criticizes Catholic scholarship; challenges the teaching of the Church; inveighs against the confessional, indulgences, etc. While we do not for a moment question that there is justification for his attack, in certain respects, we personally are wearied of such onslaughts: one ounce of charity is worth a ton of invective. Such a one-sided argument tends to the conclusion that it is "too bad to be true". Anyway, it is a feeble move to accuse Catholic writers of the lack of a sense of humour, after admitting one is "entirely incapable of frivolity or humour" oneself.

FRANK LIND.

IN A SOUL'S MIRROR. By Edith Serjeant. London: C. W. Daniel Co., Paper, price 1s. 6d. net.

THESE devotional prose-poems remind one of the ardent testaments left by some of the mediaeval Christian mystics and saints. "Lord, how can I see Thine ineffable Reality?" cries the authoress. "Thou didst make me hunger for Thee. Now art Thou constrained to give Thyself eternally in satisfaction." So through these pages we hear constantly the cry of her heart for that union with God which is the end of all true religion. This little book should be appreciated widely, and deservedly so.

J. F. LAWRENCE.

THE FALLACIES OF FATALISM, OR, THE REAL WORLD AND THE RATIONAL WILL. By Charles E. Hooper. London: Watts & Co. Price 1s. 6d.

FOR the reader competent in modern psychology and versed in philosophy this work will prove unusually attractive. It is a challenge to determinism, as it is usually understood (and as usually misunderstood) from a superficial view of certain Oriental doctrines. The fact that many Oriental people themselves accept and teach a fatalistic dogma does not absolve them from the accusation of having miscomprehended their own inheritance. Even this author takes Omar Khayyam—as interpreted by Fitzgerald—who was far more in love with the imagery of symbolism than with the hidden content. It is well that this fallacious determinism should be challenged, even though some of its exponents themselves possess no sound basis; for shoddy thinking is general, and accurate thought scarce. Mr. Hooper is singularly lucid both in argument and phrasing; though he begins rather from the so-called "materialist" standpoint in the physical world than from any mystical apprehension of other truth: and he remains a sceptic on problems of the soul. The

UNDER THE READING LAMP: A CAUSERIE

MR. H. GORDON GARBEDIAN has combined the fascination of a good novel with the readability of an easy style in a single work which covers the entire giant's stride of modern science. *Major Mysteries of Science* (Selwyn & Blount, 18s.) proves that the author is a facile and successful popularizer of a subject which can easily be made coldly forbidding.

What has science done to benefit us? What do instructed scientists think about this turning globe; the multitude of animal and human beings which has passed over its face in procession for unknown millions of years; ~~and the scintillating planets which hang in space and draw our gaze on clear nights?~~ What further secrets have yet to be wrested from the bowels of the earth? Mr. Garbedian has scooped together hundreds of interesting facts and theories which answer these and many other questions.

Take the wonders of chemistry, for instance. The clever chemist of to-day is the modern wizard, for he turns such unpromising-looking material as cellulose into paper, lingerie, explosives, and motor-car paint! Look at the field of applied inventions and see what wonders are promised us for the near future. Music and entertainments will be broadcast through telephone wires or electric-light wires instead of through the ether. Newspaper distribution will disappear when the newspaper production cabinet will be in every home, ready to produce a paper upon pressure of a button. Electricity will be transmitted over high-frequency radio beams, entirely without wires, and aeroplanes will pick up their power supplies from this radiated energy.

The author pictures the rapid advance of medical science and confidently predicts that the span of human life will greatly extend. But occult doctrine tells us of a far past when men lived very much longer than they do to-day. If we are to recover that lost condition, the basis of medical science will need to be broadened out so as to include the invisible aspects of man. The ancients possessed not a few secrets towards the discovery of which scientists are slowly and tortuously working their way.

One is sadly reminded of the rapid passage of the years when one remembers that it is over twenty years since *An Adventure*, by C. A. E. Moberly and E. F. Jourdain was first published. The sensation which the book created at the time is recalled by the new edition (3s. 6d.) which Faber and Faber have now issued. So astonishing is the story told in its pages that only lately have the writers thrown aside their early anonymity and revealed their names.

Miss Moberly's father was the Bishop of Salisbury, while Miss Jourdain was Principal of St. Hugh's College, Oxford. Both ladies went on holiday to Paris one August early this century. They took an afternoon walk through the Gardens of Versailles. While wandering through the charming grounds of the Petit Trianon they met various persons wearing eighteenth-century costumes, one of whom actually spoke and directed them upon their way. Miss Moberly noticed a woman sketching close to a building.

After their return both confessed to each other than an uncanny atmosphere seemed to hang around the place, so they compared notes. It was then discovered that Miss Jourdain had been unable to see any woman at the spot close to the building. More remarkable still, when Miss Moberly came across a portrait of Marie Antoinette she recognized it at once as a portrait of the woman she had seen sketching! The upshot of this experience was that both ladies paid several visits to Versailles during the next few years, carefully watching and recording their experiences, until they felt that they had accumulated overwhelming evidence that on each occasion they had been projected backwards through time to the Petit Trianon of 1789. Entire eighteenth-century scenes, including buildings long since demolished, costumes long since discarded and gardening implements no longer used, reproduced themselves upon the consciousness of the two visitors as being their real environments.

Certain obvious explanations immediately suggest themselves, but the writers, who are their own best critics, provide ample material to rebut them. What, then, is the most satisfying theory which we can fit to these amazing experiences? For the veracity of both ladies is unquestionable and one may unhesitatingly accept the fact that the "visions" were really seen. ~~Einstein has upset the conservative views of time which prevailed when this book was first issued, and he has shown mathematically that someone able to take a four-dimensional glimpse of things will have a very different sense of past and present to that which the ordinary man enjoys. This may help us to understand the occultist's belief that Nature keeps a secret memory which perpetuates the pictures of vanished centuries. It is likely that Miss Moberly and Miss Jourdain, clearly persons of extreme sensitivity, touched this memory in some involuntary and mysterious manner, just as advanced occultists have touched it consciously and voluntarily.~~

The Meaning of Immortality, by E. S. Ritherdon Clark (Rider & Co., 2s. 6d.) is a little book by the President of the London Society of Philosophy. Its purpose is expressed by the author in the following words: "Doubt is thrown upon the possibility of ordinary individuals attaining to that realization so as to know themselves, not as possessing life but as being Life itself. This knowledge of oneself as being Life itself brings with it assurance beyond doubt that the Life which knows its own nature realizes Immortality, and the present work is an attempt to show that one can reach such realization from the standpoint of Reason by means of logical method and intellectual processes."

Mr. Clark proceeds to open his case by examining the various definitions of immortality which are current in our time, and by comparing them with the Platonic and Aristotelian conceptions. Then he tackles the hoary problem of Reality. He recognizes that ordinary existence is illusion-bound, and that only when we sink deep into our own consciousness by means of inward-turned meditation do we touch the essential and eternal soul of things. The acceptance of this thought eventually leads him to recognize that ~~the consciousness which thinks is itself the supreme reality.~~ He completes this line of argument by arriving at the theory that ~~organized matter reaches self-consciousness in humanity,~~ and that the highest forms of

humanity reach self-consciousness as spirit. Thus, by following a strictly intellectual path, the writer ultimately perceives the same truths which the mystic perceives in a flash by intuition. Mr. Clark has ~~packed much thinking into a minimum of space,~~ and his book may readily be recommended to those who care for the philosophical approach to truth.

It is often asserted that nothing but platitudinous trash and boring trivialities come through to this sphere from the spirits who control mediums. The unfairness of this accusation is evidenced by the lofty philosophy which "Power" is giving to crowded audiences through Mrs. Meurig Morris, by the elevated note in the writings inspired by "Dr. Lascelles", and by a little book which has just come to hand from the Society of Communion. It is called *Counsellor's Teaching* (3s.) and contains a record, made by the Rev. J. W. Potter, of trance addresses given during 1922-23 through his son Clifford, who was then a lad of only seventeen. Counsellor is the spirit control responsible for these messages, but his real identity was never revealed to the circle. The noble character of these discourses can best be judged from the following extracts:

"The Saviour is not known by words but the living of the Christ within; by a stretching forth after eternal truth; by serving others. This is what your churches need."

"The soul rises from the body and stands apart, glorious, free, grand. It finds itself in a new world, a world which is fair above the fairest; greater than the highest conception of beauty; where peace may be found for the troubled heart, joy for those who have had sorrow, fellowship for those who have been shunned of all men."

"Let not earthly things call you away from those things which are real and true. Let the love of God dominate your being—live within you, lead you on."

Counsellor repeatedly lashes the religious hypocrite with his verbal scorn and denounces churches which conveniently forget Christ's exhortations to practise love and brotherhood at whatever cost. The basic teachings of this book are a clarion call to pure, earnestly lived primitive Christianity, while the emphasis laid on the doctrine that death does not end all is naturally to be expected from a psychic message. The volume offers a silent rebuke to those who turn with exclamations of horror from the mere mention of Spiritualism.

"It is a noteworthy fact that the three great truth-revealing and spiritualizing organizations of our time were all founded in America; namely, the Theosophical Society, Christian Science and Spiritualism," writes E. B. Atty in a small book entitled *Revelation of Aquarius* (Daniel, 2s. 6d.). The author suggests that unseen powers are inspiring, guiding and energizing these movements in preparation for a new and higher epoch of mankind's history called the Aquarian Age. Although many Christian Scientists and some Theosophists will consider it a dubious honour to be bracketed with the other two groups, the fact remains that all of them have succeeded in spreading their anti-materialistic ideas to most parts of the Western world.

Mrs. Atty briefly sketches her ideas of true religion, and shows how badly present-day Christianity compares with present-day Buddhism. It

is obvious to me that she is writing out of books and hearsay, for had she travelled among the Buddhists of Asia and mingled with them she would have discovered that time's degenerating hand has touched them too. If the West is sadly in need of a genuine spiritual revival, so is the East.

Why have chaos and bewilderment overtaken the modern world? Observers, standing at different points of vantage, have provided us with different answers. Now comes Adela M. Curtis with the theory that we are witnessing nothing less than the universal dethronement of the power of money, or Mammon, as she calls it. She has written a 400-page volume, *Bible Study Notes on the Divine Law of Wealth* (School of Meditation, 7s. 6d.) to prove her point and to expound her esoteric interpretation of the Bible.

"Unhappily for the world, the civilization of which it is so inordinately proud is based entirely upon money. Hence the panic into which the nations are now thrown as they see the foundations of their cosmos crumbling," writes Miss Curtis. "Even now earnest Christians, as they believe themselves to be, are imploring God to reverse His Judgment and enable them to patch up the ruin of things as they are and repair them to what they were, instead of remaking them to what they might be. They do not dream that the whole false structure has to make way for the New Order of a New World on the New Foundation of Christ's Own Teaching." These words give the gist of the book.

The thoughtful author is an absolutist. She will have no compromise of any sort with the Sermon on the Mount. She believes that the present state of affairs is sufficient proof that most of us are following a wrong course. She is confident that Christ's injunctions, because they lead to increased individual happiness and improved social relations, are more practical than the ethics of the market-place.

Miss Curtis' philosophy goes farther than that. She attempts to restore agriculture to its former place as man's most important activity on this earth. She pleads eloquently for the dignity of manual labour, and unhesitatingly asserts that a man or woman who does not do such work for part of each day is not truly cultured. She wants people to go back to the land, but in a new way. They should return to the villages and work in couples on an acre of land each: growing, preparing and storing food; spinning, knitting, weaving and sewing; managing bees and silkworms, and cultivating trees for fuel. The author says that the whole business could be learnt by townsfolk in a single year, but one rather doubts that statement. It would only be necessary to work for three hours daily with one's hands, the rest of the time being devoted to prayer, contemplation, study and teaching one's neighbours how to live the spiritual life.

The average man, caught in the modern tangle, unable to envisage a return to medieval simplicity or a going forward to Christlike existence, will be apt to dismiss all these notions as mere idealistic nonsense. But if he wants to reach a certain place and finds that he has taken the wrong road, he does not hesitate to retrace his steps. If the dire calamities which Miss Curtis darkly prophesies really fall upon us, it is not at all unlikely that the remnant of mankind will decide to retrace its steps and neglect its wealth of technical inventions until such time as its spirituality is



developed enough to use those inventions wisely. At any rate, I can gladly recommend this book to those who want to see Bible meanings and world affairs from a new angle.

The idea that every man and woman has a personal number continues to gain devotees, if I am to judge by the number of times this belief crops up in conversations. And publishers tell me that books on numerology do not cumber their shelves for long nowadays. So I welcome a slim black volume from across the Atlantic which sets out to provide a clear explanation of the influences which are traditionally attributed to the primary numbers, i.e. one to nine, eleven and twenty-two. *Metaphysics of Numerology, Vol. 1, Number Ontology* (Boston: Christophers, \$1.25) is its somewhat forbidding title, but the contents are decidedly attractive and definitely interesting. Dr. Roy Melton, its author, has attempted to smooth away a common difficulty for beginners by unifying the Pythagorean, Chinese, Hebrew, and Cabbalistic systems, which are often thought to be at variance in several points.

One is the number of the master, the leader, the dictator. It possesses a dynamic force which sweeps aside every obstacle that would impede its progress or interfere with its movements. Hence, on its destructive side it makes the gangster chief, and on its constructive side the ruler who sits enthroned, commanding the absolute obedience of his people. Two is more diplomatic, beats about the bush to gain its ends, progresses more slowly but surely, and will go to almost any extreme in order to maintain harmony. Being dual by nature, it is unhappy without companionship and understanding. Five possesses an insatiable craving for variety, which turns it into a rolling stone covering much ground but gathering no moss. It is intemperately enthusiastic, always sure of itself, and a born gambler. Seven is the number of mystery, fantasy, occultism and psychism. It makes the highly spiritual Yogi no less than the theatrically charlatanic fortune-teller. It is extremely sensitive, and a person having seven prominent in his chart will have to solve many more problems and overcome many more obstacles than anyone else. His gift of day-dreaming may turn out to be an asset or a positive hindrance in life. Nine is the number of high nervous tension, because it represents inspiration. Hence those who vibrate to this number have deep emotions and extremist outlooks. Dr. Melton gives them some sound advice about self-control. His book generally is full of useful suggestions and information for the student of human nature.

Out of the Clouds, by Walter Clemow Lanyon (Fowler, 6s.) is a book which lives up to its title. The chapters are somewhat disconnected, but all of them show the cloudy mysticism which floats over Mr. Lanyon's other books. His experience of a soul-stirring religious event is indubitable and sincere, but when he attempts to bring it to literary expression the result is hardly likely to appeal to the reader of educated taste. The book belongs to the class of religio-New Thought literature which is doing a good work in its own enthusiastic way, but which would be all the better for a little judicious restraint and the application of some common sense.

The author believes in the power of God to confer everlasting joy in

an instant of time upon those who can believe in this power. The divine presence is already with us and we have only to become aware of it.

W. B. Yeats through his delightful poems, and "A. E." through his inspired essays, have already given us attractive versions of a few of their native Irish legends. Doffing a scholar's robe and carrying the lantern of *The Secret Doctrine*, Miss Edith Pinchin has recently been investigating the most ancient traditions of the Green Isle, traditions which contain plentiful stories of men who had attained spiritual greatness and psychic power. The results of her studies have been condensed in an interesting little volume, *The Bridge of the Gods in Gaelic Mythology* (T.P.H., 4s.). It can be recommended to those who would like to know how the Irish myths link up with the traditions of the lost continents of Atlantis and Lemuria.

PAUL BRUNTON.

CHRIST RESCUED. By Werner Hegemann, translated from the German by Gerald Griffin. London: Skeffington. Price 6s.

THE reader unacquainted with the modes of rationalistic thought will find much to challenge his hitherto accepted beliefs of Christianity, and not a little which will shock him, in this book; but it is not a state of mind which will continue. The conversations between the American, Manfred Ellis, Bernard Shaw, and others, in which they set out to show the impossibility and the inconsistency of the Christian God and the uselessness of self-sacrifice, do not really carry weight, because they one and all try to judge of deeply spiritual truths by crude materialistic standards. One fact emerges from it all, however, upon which all appear to be agreed. Christ was the greatest social reformer and the most unselfish Being the world has ever known, and it is of far greater importance to concentrate on His life than on His death.

The various states, Greek, Mexican, and others, in which ritualistic human sacrifice once predominated, are discussed with a considerable wealth of gruesome detail.

Of the two chief speakers in the book, Manfred Ellis maintains we have no proof whatsoever of the death of Christ. He was obviously rescued by Joseph of Arimathea; Bernard Shaw, on the contrary, maintains that He died on the Cross and did not rise again. Had He not done so, His gentle creed of brotherly love could never have been so barbarously travestied by His successors. The conversations, though imaginary, truly represent the opinions of the various speakers. An interesting point put forward by Arnold Zweig is that the figure of Barabbas owes itself to a copyist's error—the actual word should have been Barnasch, which means "son of man".

Says Manfred Ellis: "The Christmas tree is a much more Christian symbol than the Cross. Perhaps under the symbol of the Christmas tree Christ will prove victorious." And so the book ends.

ETHEL ARCHER.

UNDER THE READING LAMP: A CAUSERIE

MR. WILLIAM KIRK can tell a tale with the effortless ease which reveals the true artist. His *Stories of Second Sight in a Highland Regiment* (Stirling, Mackay, 2s. 6d.) show that and other desirable qualities. This record of amazing psychic happenings is nevertheless offered to readers as being based on authentic experiences of the author and his fellow-soldiers in the Seaforth Highlanders during the war. The fictional form has been adopted to enhance the interest of strange episodes which, in themselves, are highly interesting.

The basis of most of these stories is the established principle that Celtic races, such as the Highlanders, possess a definite predisposition towards the psychic. Some soldiers, in the first tale, go to a French fortune-teller's parlour to while away an idle half-hour, but themselves see their futures mysteriously pictured on the darkened wall of the room. The man who sees a bursting shell is killed two days after, while the other man confirms his own vision after the War, when he lolls—a destitute tramp—on an Embankment seat. In another tale a Scotch nurse working in the field hospital at Abbeville sees a ghostly Maori visitant bending over a wounded New Zealander. It transpires that an aged Maori retainer, who belongs to the soldier's father, has died at precisely the same time. But most impressive of all is the story of the gloomy Highlander who committed suicide after his young wife was murdered in the Indian Mutiny. His set of long-handled razors pass, by the strange mutations of fate, into the hands of another Scotch soldier many decades later. When the latter is about to shave himself with one of these razors, he sees in the mirror a picture of the suicide's gaping, crimson-stained throat!

During the last four years Miss Estelle Stead has been the recipient of a stream of writings which, she strongly believes, emanate from the inspiration of her father, the late W. T. Stead, a noble soul, an ardent psychic researcher, and a distinguished journalist. She has gathered a sheaf of these writings into a book, *Life Eternal* (Wright & Brown, 7s. 6d.), whose central object is to make good the average man's ignorance of psychic principles. A series of frequently asked questions, with answers, is appended to each chapter.

The topics touched on by this volume include: life after death, the pre-natal state, animal survival, trance mediumship, direct voice communications, materialization phenomena, automatic writing, clairvoyance, spirit photography, hauntings, guides, and controls. A special chapter is devoted to the subject of reincarnation, upon which the teachings given are entirely unphilosophical and illogical. It is said that the larger proportion of disembodied beings continue their development on the other side, but those who wish to return to earth may do so. No one is ever forced to take up the burden of flesh again. The minority who

do reincarnate are mostly wicked or weak persons who seek another chance "to make good". The Oriental doctrine of Karma, or allotted fate according to our good or evil actions in the past, is scouted as absurd.

Thus we witness once again the spectacle of different "spirits" communicating contradictory teachings upon rebirth. One group in France subscribes to this ancient doctrine, another group in England firmly rebuts it, and here we have a third section which makes the matter dependent on the chance will of individuals. As if such a momentous event as human birth were not subject to rigid laws imposed by the great Architect of the Universe!

How do suicides fare? The answer sounds reasonable enough. "If the suicide is committed because pain cannot be endured, there is only the natural result of sudden death, a longer period of unconsciousness. But if the suicide has been committed to escape consequences, the memory of what has occurred can go on torturing the victim."

Miss Stead is perfectly satisfied that the communicant was her own father. The actual work of mediumistically producing these automatic writings was done by Mrs. Hester Dowden. One may accept their sincerity without accepting the imputed origin of these scripts, for it is much less easy to determine what constitutes a sound test of mediumistic ability than unscientific people may think.

The book is largely free from abstract argument and gives plain teachings on most of the themes about which the average enquirer into psychic matters seeks information.

One welcomes the spirit of critical investigation which inspires the National Laboratory of Psychical Research, if the evidence of their excellent publications is to be taken as a token of their internal activities. The latest Bulletin, *Official Science and Psychical Research* (2s.), gather together a series of addresses delivered by well-known scientists and writers at a special function arranged by the Laboratory. Professor Joad, who presided, made the important pronouncement that "in various circles psychical research is becoming increasingly regarded as something which is not yet quite—but may at any moment become—a fully fledged science". Referring to certain spirit-messages he says, more humorously, but perhaps rather more unjustly: "So appallingly platitudinous are these communications that one is driven to the conclusion that if our souls survive our brains certainly do not!" Monsieur René Sudre, who shares with Professor Richet the honour of being the best-known authority on psychical research in France, pointed out that the existence of super-normal phenomena could only be denied by those critics who refused to make a serious study of the subject, but that it is entirely unnecessary, therefore, to jump at the explanation which spiritualists offer us. After twelve years of constant experimental investigation he had utterly rejected the attribution of these phenomena to spirits, although they could reasonably be attributed to exceptional faculties of living human beings. M. Sudre's lengthy lecture is so brilliant a survey of a complex subject, so masterly an explanation of the manner in which psychical research is beginning to afford help to the sciences of psychology, zoology, biology, and physiology, that it deserves the widest possible circulation. Other

valuable contributions to this *Bulletin* are made by Sir Richard Gregory, Professor Schiller, and Mr. R. S. Lambert.

Once every year there arrives from across the Atlantic a bulky, green-paper-covered volume containing the *Annual Report of the Smithsonian Institution* (Washington, 70 cents). One always expects two or three scientific papers of exceptional interest in each volume, and one is never disappointed. The latest *Report* (1932) contains a significant article by Sir Arthur Eddington on "The Decline of Determinism". This distinguished thinker reminds us that there is no longer any ground for the assertion that electrons are purely hypothetical, because by an instrument called a Geiger counter, electrons may be counted one by one as an observer counts stars one by one in the sky. ~~He refers also to the silent revolution which has been taking place in physical science during the last ten years. The naïve materialism of last century no longer appears credible, while the relativity theory, the quantum theory, and wave mechanics are transforming our view of the universe.~~

Professor Albert Gilligan contributes some notes on the geological history of the North Atlantic region. In view of the widespread belief among occult students that the sunken continent of Atlantis still exists in that region, it is significant to find this celebrated geologist arriving at the conclusion that "there was an actual continental area occupying the whole of the present North Atlantic which has since broken up and foundered".

The famous excavations which are being carried out in the Indus valley at Mohenjo-Daro are carefully described by Dorothy Mackay. It is only ten years since the world became aware, through these discoveries, that the history of India could no longer be started with the coming of the Aryans, but that it stretched back to a still older civilization, the Indo-Sumerian. Merchants' seals belonging to the Sumerians have been found as far afield as Egypt, Syria, Babylon, and the shores of the Caspian Sea.

The Professor of Archaeology at Benares University, who has himself discovered and identified many Sumerian seals and inscriptions in Central Asian countries, once told me his opinion that there was formerly a civilization stretching from North Africa to Eastern India which possessed a common culture. It seems that twentieth-century archaeology is gradually and unconsciously being led towards the ideas enunciated nearly half a century ago by Mme. Blavatsky in her monumental volume, *The Secret Doctrine*.

When a scientific enquirer takes to the investigation of palmistry, collects the imprints of many thousand hands with notes about their owners, and compares his results with the traditional doctrines of this ancient art, we may reasonably expect that a book on the subject by him will possess more than average value. This is precisely the case about *The Hand of Man*, by Noel Jaquin (Faber & Faber, 12s. 6d.), which can therefore be commended. Nevertheless, one is naturally disappointed to find that divination, or the art of fortune-telling, which is the side of palmistry that most usually interests people, is the very side which

interests Mr. Jaquin least. As an ex-medical student he has given prior consideration to the medical, psychological, and sexual sides.

He proves, and I think with clearness and accuracy, that the human hand does betray diseased conditions which exist, or are threatening, in other parts of the body. He makes out an ample case for the value of palmistry as a help to medical men for correct diagnosis. Numerous examples of such diagnosis are freely strewn throughout the book.

Short-fingered people are the ones who get things done, according to the author; they are quick in thought and action. Long-fingered people belong to the world's brain-workers. Lack of thumb development can be taken as a definite sign of lack of will-power. A short, straight headline indicates the materialist, the man who accepts nothing that cannot be proved by material means. George Bernard Shaw's palm imprint is reproduced as a frontispiece: his little finger is abnormally long, thus showing remarkable literary ability; while the bulgy termination of his third finger betrays dramatic talent. Other palms illustrated are those of Professor Einstein, Sir Oliver Lodge, the late Sir Henry Segrave, and Sir Arthur Keith.

Mr. Jaquin refuses to admit that palmistry is a form of clairvoyance. "Clairvoyance is merely a magnification of the normal faculty of intuition," he says. "It is often startlingly accurate and often entirely wrong—it is just unreliable." He tells a story which was related to him by the late Sir E. Marshall-Hall. Many years ago a clairvoyant foretold the whole of Sir Edward's life in minute detail, which later proved accurate. The same day the same clairvoyant gave a reading for a friend of the distinguished lawyer, but not one prediction proved to be correct!

The author prophesies that the use of finger-prints for identification purposes by the police will one day be replaced by the use of full hand and finger imprints. The idea is an excellent one.

His heartening and inspiring belief that, within reasonable limits, we may change our circumstances by changing our psychological make-up and bodily health is doubtless responsible for the indifference with which he views fortune-telling.

PAUL BRUNTON.

APRON MEN. The Romance of Freemasonry. By Colonel Robert J. Blackham, C.B., C.M.G., C.I.E., D.S.O. Demy 8vo. Fully Illustrated. 15s. net. London: Rider & Co.

It is a pleasure to call the attention of Masonic brethren to Colonel Blackham's latest work, *Apron Men: The Romance of Freemasonry*, for many reasons, but chiefly because the author is well qualified to deal with the subject, and because he can write to the point. There is no snobbery, no pomposity, in these pages. They are excellent reading, and it may be said that the author wields his pen like a man of quality, a thing rarely to be met with these days, whether among Masons or others. His book gives a sketch of the rise and development of Freemasonry in this country from the time of the Craft Guilds, reminding us that the Guild of Masons adopted as their patron saints the Quatuor Coronati, the four Martyrs of Rome, whose emblems were the saw, the hammer, the mallet the com-

UNDER THE READING LAMP : A CAUSERIE

"MOST people cannot quickly answer the simple question, 'What would you most like to do in life?'" remarks Elizabeth Severn in her excellent new book, *The Discovery of the Self: A Study in Psychological Cure* (Rider, 7s. 6d.). "They are filled with doubts, uncertainties and confusions; they have to consider what is possible or probable, or make a choice between various conflicting desires. The problem ends in frustration." So Mrs. Severn has written this work in an attempt to help such persons attain a larger degree of inner unity, as well as a better understanding of their own complex natures.

Her method is essentially psycho-analytical, but the commingling of a spiritual outlook vastly improves it. Mrs. Severn's valuable experience as a psycho-therapeutic practitioner in America and England renders her writings more useful than those put forth by enthusiastic but unscientific theorists. She narrates several interesting stories from her case-books which give point to her statements. We learn from them what a vast amount of misery prevails unspoken under conventionally happy adolescence and outwardly harmonious marriage.

There is an unusually informative chapter entitled "Nightmares are Real". It examines the nature of dreams, of which the persevering author has collected records of many thousands. She makes the curious but perceptive statement that "dreaming is a state akin to insanity, in that it is not limited by facts as they are known to the conscious mind". Nightmares are dream-reminders of painful personal catastrophes which happened in the past, and which have left permanent scars on the psyche.

An able review of the rise of psycho-analysis and an outline of its main ideas are included. Though it possesses a large literature and an eager body of lay students, the science is still excluded from most official and academic sources. The author would place Freud among the benefactors of the world. I would add that Jung developed Freud's doctrine to a truer level, by minimizing the absurd emphasis placed on infantile sexuality and by breaking away from the excessively materialistic view taken by his master.

The daily meetings which take place between the psycho-analytic practitioner and the patient have the quality of the confessional. Mrs. Severn admits that the method used is "a hard process, for it destroys many illusions and forces one to see his own ego in its true light, which is not always a favourable one". The usual procedure consists partly in drawing out the patient's opinions and feelings about himself, while avoiding any expression of the practitioner's own opinions. It is claimed that the results are worth while, for emotional complexes are dissolved, neuroses are cured, and even physical pains and disorders may vanish. In her analysis of the causes of illness, the author attaches much importance to the emotional factors, as grief, shame, depression, repressed instincts and hatred. "A neurotic is a person who is physically injured", is a very

true definition. The chapters on sexual emotion are outspoken and emphatic. Civilization has fixed a standard of decency and restraint in sex matters, but it has not shown much sympathy for those unfortunate persons who are unable to live up to that standard. Mrs. Severn manifests a kindly attitude toward them. She reveals how proper psychological treatment will greatly help unhappy adolescents and the maritally mismatched.

Garland Anderson is a negro, and follows in the trail of that splendid man Booker T. Washington to prove that intellectual activity and high ideals can fill a black man's cranium no less than a white man's. *Uncommon Sense: The Law of Life in Action* (Fowler, 5s.), is the title of a book he has written to teach some rather well-worn ideas. A few years ago his play *Appearances* drew packed houses to a West End theatre, for it was an original and daring production. One wishes that this book were as well constructed and as smartly written as that play, but, with the kindest will, one must confess that it is not. There does not seem to be much regard for literary form, while the first fifty pages are wearying. Their omission or extreme condensation would improve the interest of the hundred and fifty pages which follow them.

Mr. Anderson, having risen from hotel page-boy to successful Broadway playwright, offers us the recipe which he followed when making the necessary efforts to rise. Here it is: "When the mind reaches the point of absolute and unwavering belief in the success of anything, the ways and means to that end will automatically unfold in the mind. The working of this principle is exact and unfailing, even in the extreme cases where the intellect can see no possibility of success." He asserts that as you strongly believe, so shall it be. Apply his recipe, and character will be transformed, poverty will give way to prosperity, and diseases will vanish from your body. An attractive teaching, this, but one hopes it is not too good to be true. It is common New Thought doctrine, which often is truth swaying dangerously upon the end of a balancing-pole! New Thought, with all its defects acknowledged, has nevertheless done much good in getting rid of people's "blues", in turning tired pessimists into untiring optimists, and in convincing sufferers from flat feet that they have perfectly normal pedal extremities! However, Mr. Anderson's volume is flavoured with sincerity and idealism, and one cannot help liking the character which the author projects into his pages. How far his theories are acceptable is another matter. Faith is truly a wonderful thing and greatly to be recommended; but then, so is common sense.

~~It was, I believe, Sir Francis Bacon who said that Time is the friend of man.~~ But Mr. J. Louis Orton evidently wishes to improve the phrase, for he has called his latest treatise *Hypnotism—the Friend of Man* (Thorsons, 5s.). The author collaborated for some years with the famous Monsieur Coué at Nancy. He reveals that when they first met in Paris in 1922, Coué said: "You use hypnotism; I do too, but I don't say so—I think it is better not." This statement will surprise many people, especially those with confused notions of the mind's powers. The author adds that "Coué was an indifferent hypnotist but an excellent suggestionist. He was not very successful in inducing profound hypnosis."

Mr. Orton begins by retelling the story of George Du Maurier's famous novel *Trilby*, and then proceeds to cast withering scorn upon the technical inaccuracies of the plot. "The Svengali method is simple," he writes, "and so are those who believe in it!" Half the feats attributed to that picturesque and powerful hypnotist Svengali could never have occurred, while the impression given that hypnotic procedure racks the nervous system of the subject is quite contrary to fact.

The author describes a number of simple experiments which students can attempt upon themselves and others. They reveal the potency of suggestion, but different personalities will inevitably differ in the results obtained. He points out further that it is a common error to suppose that hypnosis presents any difficulty in termination. On the contrary, experience shows that the difficulty lies in perpetuating hypnosis. Blowing on the face or tapping on the soles of the feet generally suffices to awaken a mesmerized subject.

Looking over the range of subjects which the author has put on parade in the table of contents, one realizes the wide stretch which hypnotism has now taken. Hypnotism in Fiction, Suggestion, Auto-Suggestion, Why Thought Kills and Cures, Management of Hypnosis, Medical Uses, Surgical Uses, Mental Complaints, Nervous Complaints, Moral Reform, Educational Uses, Social Uses, Speech Defects and their Cure—these are some of the titles.

Mr. Orton believes firmly in the materialistic hypothesis *à la Haeckel*. He can hardly take occultists seriously; he calls Christian Science "a spurious science"; he is impatient of the Brahmins, whom he dismisses as "mystics and pretenders"; and finally he proudly states that he is completely sceptical of clairvoyance. His book is at an advantage because it is written by a practical man; it is at a disadvantage because of its frequent insistence on the materialistic nature of hypnotic causes. The type of materialism which it espouses is pitifully out of date, and few first-class minds would be found willing to entertain it to-day. However, those readers who can skim the cream of Mr. Orton's facts and reject his philosophy should find his work useful.

After a lapse of twelve years since its last printing, the fifth edition of *The Gate of Remembrance* (Blackwell, 7s. 6d.) now appears. Those who remember Frederick Bligh Bond's peculiar book will also remember the stir it created at the time. Mr. Bond was Honorary Architect to the Diocese of Bath and Wells; the crumbled ruins of Glastonbury Abbey came within his purview; and so he took advantage of his post to make use of psychic guidance in the work of excavation. He had been a keen student of glorious Glastonbury's history, and he was an equally keen student of the occult side of things. So few were the existing remains, so incomplete were the available plans of the great Abbey, that it was difficult to know where to dig usefully. This book tells how Mr. Bond called in the help of a psychically gifted friend, John Alleyne, and the two sat together fairly frequently with a view to the production of automatic writings. Their rule was to make their minds placid and their moods quiescent. They hoped to tap what they term "the cosmic memory". Their attitude toward spiritualism was unfavourable, but subsequent results

forced them to favour it. Many scripts were produced, a large proportion of them having reference to Glastonbury's ancient monastic affairs. One day came a message which contained an important secret they had long been seeking, viz. a detailed description of the Edgar Chapel, its location and its exact measure. "The width ye shall find is twenty and seven, and outside thirty and four, so we remember—Beere Abbas." The excavations which followed confirmed these words to the letter.

Now Bere (or Beere) was the last great building Abbot of Glastonbury. He was the man who had erected the Edgar Chapel, but the dissolution of the monasteries and subsequent depredations had removed all trace of it. This verification is why Mr. Bond was compelled to veer round toward the Spiritualistic hypothesis. Then came another signature to the writings, that of the monk Johannes. He told the wondering sitters that he died in 1533, and advised them exactly where to dig further. His advice was sound, for more archæological discoveries were made at the places indicated by him. His messages came through in a queer mixture of old English and quaint Latin, thus: "Ye balcony was underneath ye window and from yt did lead the way to ye altare back where was an ymage of Saint Mary. Ego sum Johannes qui ex memoria rei dico." (I am Johannes who speak from memory of the matter). Quite apart from the intrinsic value of these documents, there is the added interest of their background. Glastonbury was one of the first strongholds of the Christian faith in Britain, and popular legend associates it with the Holy Grail. Certainly it was in former centuries a centre of pilgrimage comparable in importance with some of the most famous centres of Christendom. The devout came thither from all corners of the Christian world.

The problem of true origin raised by these scripts is not to be solved by their impatient rejection or credulous acceptance. Are they the records of still existing personalities who lived and laboured in old Glastonbury four and five hundred years ago? Are they the "tappings" of some etheric atmosphere surrounding the Abbey's site and rekindled to temporary life by the psychic vitality of the sitters? ~~Or are they but the emergence of latent ideas derived from the author's study of old documents? The wise reader will not leap swiftly to judgment, for Truth is an elusive lady who, says ancient report, lives at the bottom of an extremely deep well.~~

Essays in Zen Buddhism: Second Series (Luzac, 20s.), is an attractive book which reminds me that many years have turned the pages of time since I last met its distinguished Japanese author, Professor D. T. Suzuki. His modest character and profound learning are an ornament to his race. A few brief conversations with him sufficed to divert my interest in Buddhism, which I was then studying under one of the Elders of the Burmese school, into the wider vistas which are to be found in Mahayana (the schools of Tibet, China and Japan). Since then Professor Suzuki has made it possible for English readers to have access to the great treasures of Zen through his admirable translations and studies.

What is a "koan"? After Zen had flourished for five hundred years or so the masters observed that it was declining into the merely formal, highly systemized, logic-chopping and word-mongering condition into which most religions, cults and spiritual philosophies seem fated to decline after their

creative genius has left the world. Accordingly, a new kind of mental discipline was added to the training. Strange problems were given to disciples for solution, problems which were anti-logical, intellectually perplexing, and seemingly without sense. These problems were condensed into short phrases consisting of a few cryptic words, or formulated by the master into brief questions with apparently unconnected answers. The pupil's tendency to intellectualize matters was thus checked, for sooner or later he came to realize that no amount of rational thought could effect a solution. He was thus driven into a condition of ever-increasing mental strain and emotional tension until, under the guidance of an experienced master, he was led into a kind of crisis. When the latter was successfully passed, the koan was dissolved and intuitive perception with transcendental experience was the result. Two typical koans are: "To be and not to be—it is like a wistaria leaning on a tree"; "Look at the North star by turning around towards the south." I hazard the theory that the nature of the koan is less important than the intense concentration induced by exercising upon it, and that this concentration itself is largely responsible for successful results.

The remaining chapters are full of interest. They contain two new translations, the secret message of Bodhidharma who founded Zen, and a study of mystical passivity which is worth comparing with the recorded experiences of Christian mystics. The book contains twenty-five reproductions of old Far Eastern prints and should be welcome to the discerning few.

Another work on Buddhism is Dwight Goddard's revised edition of *The Buddha's Golden Path* (Luzac, 4s.). Since it is more concerned with the ethical and religious side of its subject, it could be regarded as complementary to Professor Suzuki's. Mr. Goddard describes the moral and practical discipline which comprises the eightfold path of Buddhist life, and then shows the reward waiting for the man who practises it. ~~Those who think that Nirvana is a kind of never-ending boredom would do well to study this easy introduction; the author will correct their mistake and make good their ignorance.~~ Mr. Goddard's work is authoritative and to be recommended, for he has studied his subject at first hand in Japan; he writes me that he has just gone to China on a spiritual quest.

Zen is the most vital and possibly the most mystical of Chinese and Japanese Buddhist schools. Its approach is predominantly psychological and intuitive rather than religious and intellectual. The author has explained its groundwork in the first series of his *Essays*, which appeared in 1927, and in this volume he considers the more advanced aspects and later historical developments. The same charm of style, the same fondness for colourful illustrative anecdotes and the same masterful ease in handling subtle thoughts which marked the first book appear also in these pages. Several chapters are concerned with the "koan" exercise which became such a feature of the mediæval monks' training.

A slick sub-editor on one of our popular journals gave the title of "Gloomy Dean" to William Ralph Inge, D.D., many years ago, and it has been eagerly adopted by every wielder of the journalistic pen. Yet if ever there existed a gloomy dean, surely it was that one who flourished two

hundred years ago—Jonathan Swift, whose irascible temperament offers much contrast to the philosophic character of the Dean of St. Paul's. The truth is that Dr. Inge is neither a pessimist nor an optimist but, like a good Platonist, dwells outside both these definitions. He believes in three eternal values—Truth, Goodness and Beauty—and whoever loves these things can never be really gloomy.

God and the Astronomers (Longmans, 12s. 6d.), is the latest addition to his galaxy of brilliant books. There is very little astronomy but very much philosophy in this work. Its central idea is that we must accept Sir Arthur Eddington's positive statement that the whole universe is steadily and irrevocably running down like a clock, if we are not to flinch before the discoveries of science. Having thoroughly impressed this upon his readers, the Dean pertinently asks: "Is it not reasonable to assume that whatever power wound up the clock once may probably be able to wind it up again?" Therefore good Christians need not unduly alarm themselves over the dark forebodings of our scientists, because the Creator can—and probably will—create another universe again! That leads Dr. Inge to the theory of recurrent world cycles, a theory which he seems to favour though prudently hesitating at a fixed opinion.

The idea that the universe is annihilated and then re-created anew after a period of rest is an ancient one. Its history extends from China through India and Persia to Greece, while to-day we find the belief incorporated in the Secret Doctrine of Theosophy.

The Dean believes that Darwin's biology was misread and made to serve a superstitious belief in the perfectibility of the species. The chapter on "God in History" is a sustained polemic against the modern pantheists who would make Deity grow with the universe, as well as against those modern scientists who would give Time itself an absolute value. A lengthy passage from Croce, the Italian philosopher, is quoted with the sarcastic comment: "I confess I can see nothing in his hymn to progress except delirious nonsense." Nevertheless Dr. Inge closes the chapter with a confession of wistful hope. Gifted with a strong intuition of the soul's immortality, he needs no further proof. He harshly rejects Spiritualism, "which is often the spurious mysticism of the materialist". He treats the notion of successive lives on this earth with sympathetic understanding, as indeed we should expect one to do who takes Plotinus for his master. His phraseology may sometimes be exceedingly pungent, but his arguments are so lucid, so precise and so brilliantly expressed that his prose shines on occasions like a piece of mother-o'-pearl.

Mrs. Alice A. Bailey's classes in occult philosophy are well known to New York students of the subject, and now that she has transferred her activities to London, for a period at least, interest will be centred on the new edition of her work, *Initiation, Human and Solar* (Watkins, 4s. 6d.). Although the authoress modestly disavows any personal authority for the extraordinary information which follows, it is commonly understood that she claims to have certain Tibetan adepts as her distant inspirers. Her general teaching is a variant of Theosophy while this book especially deals with the mysterious and sublime experience of initiation. Mrs. Bailey explains that two things result from it: (a) "an expansion of consciousness

that admits the personality into the wisdom attained by the ego; (b) "a brief period of enlightenment wherein the initiate sees that portion of the Path that lies ahead to be trodden".

What the average reader will find most interesting in this book is the continuous reference to a group of Masters called "the Hierarchy of Light". We are told that it has been in existence for millions of years upon this planet; ~~that it controls the world's destinies and guides its major affairs; and that it is leading everything towards an ultimate perfection.~~ Its central home is in the Gobi desert, possibly the most mysterious region in Central Asia. Other members of this order dwell in different parts of the world. The Christ is still among us in a physical body somewhere in the Himalayas. Each day he stands under the great pine tree in his garden at the sunset hour and pours out his blessing on all those who aspire spiritually. The Hungarian Master Rakoczi is in charge of the destiny of Europe and America. He impresses the minds of statesmen, inspires the acts of rulers, and brings about desired results by telepathic energy. Several other picturesque figures are briefly described for us.

How far these things will be credible to non-Theosophical readers one cannot say, but let us hope that they are really true for they will help to restore confidence at a time when most things around us are fast losing their stability. If these hidden but benevolent beings hear the widespread cries of a tortured world, then surely those cries will not be uttered in vain. If Mrs. Bailey is one of those fortunate persons to whom a vision of life's secret meaning has been vouchsafed, then her work becomes of vital importance. And if I am not competent to touch on these points, I can say at least that her book is well worth reading.

PAUL BRUNTON.

THE TANTRIK DOCTRINE OF IMMACULATE CONCEPTION. The Secret of the Tantras. By Elizabeth Sharpe, F.R.G.S., F.R.E.S., M.R.A.S., F.B.E.E., etc. Published by Rider & Co., Paternoster House, Paternoster Row, London, E.C.4. Price 4s. 6d. net.

APART from its intriguing title it is claimed on the title page that this book is "culled from the most ancient occultism of India, the Shakta-Kaula: never before written in a book, but handed down from Teacher to pupil".

The writer warns against the performance of ritual without understanding its secret meaning, a practice which leads to utter degradation of its followers. No other doctrine has been more greatly misunderstood and debased than the Tantra, she states.

The Tantrik Doctrine centres round the ancient and long-hidden secret belief that there exists on the forehead of woman who has reached to the highest principle of spiritual enlightenment, a spiritual womb, capable of being impregnated from above by Divine means. The author describes her as "a mortal woman with deer-like eyes". "Men and women", she says, "have gained, through years of evolution, the art of reproduction of themselves in the lowest of all centres, that of the earth. But there are many higher centres, where reproduction can and does occur, if the affinity is sufficiently pure and powerful."

THE LONDON FORUM

Miss Sharpe points out how many of the Church teachings were practised long before the introduction of Christianity, as, for instance, the Roman Catholic meditation of the Sacred Heart, which shows that heart burning. This, she says, is part of an ancient esoteric heart-lotus meditation (Anahata). Then there is the recitation of the rosary, laying stress on the value of sound repetition, as do the ancient mantras. Worship of the Mother, as taught by the Roman Catholic Church, is also a custom antecedent to Christianity, and there are many others.

The book, as a whole, is profoundly symbolical, and only open to "the ears of understanding", but seeds of wisdom may be gleaned by any intelligent student.

R. E. BRUCE.

LOTUS LILY IN LAKELAND. By L. E., A LITTLE BOOK ON BODY BUILDING FOR A BOY. By L. E. London: "Rally" Office. 3d. each.

Two charming little pamphlets for children. The first conveys deep spiritual truths in the simplest language: "When you are not busy on the outside, just think God Thoughts, Jesus Thoughts all the time, then you will make a little Inner Dwelling where God can live in you." The second contains just those words on breathing, feeding, fighting, sex and health which every right-minded parent will want to say to her child.

J. F. LAWRENCE.

THE FALL OF IDEALS. By H. P. Blavatsky. U.L.T. Pamphlet No. 27. London: Theosophy Company. 2d.

~~A book is not to be evaluated by its bulk. The skimmiest volume often holds the profoundest wisdom. H. P. B.'s brilliant essay is an apt exemplification of this truth. She derides the witness of man's present degeneration, and prophesies his ultimate arisal into a godlike condition. She bankrupts the theory of a personal Devil and reveals that Satan exists nowhere but in Man's own dual nature. And she points at last to the greatest need though saddest lack of to-day—love for humanity.~~

RAPHAEL HURST.

BOOKS AND PAMPHLETS RECEIVED: *The Lord's Prayer*. By Gertrude E. M. Saunders. (Waymark Press, 6d.) *Durchdie Handschrift zur Menschenkenntnis*. By von Hilde und Dr. Passou. Rascher & Cie.) *Modern Astrology Ephemeris for 1934*. ("Modern Astrology" Office. is.) *Entry into the Kingdom of Heaven and Messages of Peace*. By Shiv Bart Lal. Mirzapur: Radhaswami Dham. *Spirit Communications from a Prominent Freemason*. Anon. *Thought Processes and Respiration*. By Alexander Cannon, M.D. *The Human Aura and How to See it*. By Harry Boddington. (Psychic Press. 6d.)

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UNDER THE READING LAMP: A CAUSERIE

MORE than half a century has passed since that bleak November morning when a handful of people gathered in the Mott Memorial Hall, New York, and the Theosophical Society was publicly inaugurated. Have the hopes of its early members been realized? The Society has encountered so many antagonisms, both from within its own fold and from without, that its future cannot be traced with any certainty. Indeed, it has followed the general fate of most attempts to organize spiritually, for it is to-day divided into a half-dozen schismatic bodies. Those who would like to know one version of its first great split will find it graphically written in Henry S. Olcott's *Old Diary Leaves: Fifth Series* (Theosophical Publishing House, 7s. 6d.). This volume covers the history of the T.S. from the opening of the year 1893 till the spring of 1896. Reading it, one perceives how quickly a sorry state of affairs developed after the death of Mme. Blavatsky, who, "at the behest of the Masters of Wisdom of the Great White Lodge", brought the Society into being.

The Vice-President, William Q. Judge produced, from time to time, written messages which were put forward as coming from the mysterious Masters themselves. Col. Olcott, the President, did not agree with this claim. He joined with Mrs. Annie Besant in an accusation that the letters were forged. Mr. Judge entered an emphatic denial, and in turn denounced Mrs. Besant for working black magic upon himself. An attempt was made to oust him from his post. He retaliated by withdrawing almost the entire American Section, which was formed into an autonomous organization in 1895. The Society was shaken to its foundations during the controversies.

The further pages of this book are full of interesting matter. There is the detailed record of Mrs. Besant's first visit to India. Her hurricane lecture tour in that country roused the educated Hindus to a sense of the intellectual values of their own religion, and they greeted her enthusiastically. The diarist conceived a tremendous admiration for Annie Besant, and praises her oratorical powers unstintedly. There is a reference to Swami Vivekananda who "did not impress me with having any belief in the existence of our Masters".

One day there came to the headquarters at Adyar a sick, disappointed, and disillusioned man. He was an American, Dr. Scrogin, who had been attracted to India by extravagant stories of Yogis and Mahatmas. "Poor Dr. Scrogin had worked his way north as far as Kashmir without seeing the least bit of a wonder-worker or miracle, had contracted a dreadful fever in the Terai jungle, and been laid up a month in hospital." The author mentions also three Russians who had come to India, attracted by Blavatsky's writings and ardently hoping to enjoy some weird experiences with the Yogis. "That they were disappointed, as have been scores of others who have come on the same quest, goes without saying," observes Olcott. "Mahatmas and other miracle-workers are not on show." The

his childhood in Shetland where he gathered paddick stöls, or mushroom, and dug in sea-sand for clams, or as he called them, smislin. As they are printed on the leaf before me, they run: . . . An gadderin paddick stöls, or pokm efter smislin, etc.

Yours truly,
J. W. MASON.

ASTRAL PROJECTION.

To the Editor of THE OCCULT REVIEW

Occult subjects have always appealed to me because I have had wonderful experiences, during sleep, of what I call "out of one's physical body" happenings. I have been in my spirit-body even in the full sunlight on this earth, seeing physical surroundings and people as a silent and invisible watcher. I had often wondered whether others have had such experiences.

Then one day I bought a book called *The Projection of the Astral Body*, by S. J. Muldoon and Mr. Carrington. To my surprise I found that the experiences Mr. Muldoon relates coincide wonderfully with my own. I consider Mr. Muldoon's work as very striking—a great advance in explaining this marvellous phenomenon of the human soul. His explanations are so direct, true, and also cover all the spiritualistic phenomena. I think his work will one day be recognised as the work of a genius when the human race becomes more awakened. I wish I could meet Mr. Muldoon personally—what an interesting talk we could have!

As to some practical points: What students will have to notice is, that a vivid dream, or even psychic travelling clairvoyant experiences are not the same as "out of body" experiences. The first two are instinctive, or, elementary occurrences, not under the control of the spiritual will; the latter, however, is a perception of one's own *super* sensible form in a soul body, and enables one to stand, conscious of oneself, in a supersensible world, as one is conscious of oneself in the physical world through the perception of one's physical body.

Yours sincerely,
CHAS. B. WINSER.

book is written throughout in that lively, engaging and personal style which characterized all Olcott's work. There is not a dull line in it.

It is an open fact that the late Col. Olcott was ceremonially received into Buddhism by the High Priest of Ceylon, and thereafter did much to spread a knowledge of the faith. To-day he is being followed by another American who is working valiantly in the cause of a correct understanding of Buddhism. Dwight Goddard has sent me a copy of his third book, *The Buddhist Bible*, (London agents: Luzac & Co., 9s.), a finely printed volume of three hundred pages. Mr. Goddard's early experiences in China and Japan brought him into contact with Zen, possibly the most advanced and most vital of present-day Buddhist schools. He has collected, edited and interpreted the four important texts which comprise this book, namely: The Self Realization of Noble Wisdom; The Diamond Sutra; The Prajna Paramita Sutra; and the Sutra of the Sixth Patriarch. A short history of Chinese Zen (Ch'an) is given as a preface.

The first scripture is at least two thousand years old, yet it was not translated into English till 1929, when Professor Suzuki issued a translation which was, unfortunately, too unreadable for the average Westerner. Mr. Goddard has followed in the wake of his respected teacher by presenting a more attractive version. It deals with most profound metaphysical problems. Its basic teaching is that the whole universe, the whole structure of our external world, depends for its validity upon our own intellect. "I teach that the multitudinousness of objects has no reality in itself," declared the Buddha. "When it is clearly understood that there is nothing in the world but what is seen of the mind itself, discrimination no more rises, and the wise are established in their true abode, which is the realm of quietude." Such a bold declaration must necessarily be caviare to the many; because intellect, itself body-based, automatically rejects it, while intuition, that faint whisper from Reality, alone grasps the secret.

The fourth scripture in the book was composed by Wei Lang, who flourished fifteen hundred years ago in a monastery near Canton. He tells us: "If we knew our mind perfectly and realized what our self-nature truly is, all of us would attain Buddhahood."

The earlier Western conceptions of Buddhism regarded it as an atheistic and unduly pessimistic religion. They are now slowly yielding to a truer understanding. In the result we begin to perceive that the real teaching of the Buddha was unconcerned with fruitless theological argument about Deity, and that Nirvana is a positive condition of unperturbed happiness hardly consonant with the mournful connotations of pessimism. Thanks to Dwight Goddard for placing before Western students the little-known teachings of Zen, and may he receive sufficient encouragement from discerning students to go on with his work of uncovering these gems of Oriental wisdom for our benefit.

We return with a jolt to the modern age, when confronted by Clifford Bax's new essays, to which he has given the poetic title of *That Immortal Sea* (Lovat Dickson, 7s. 6d.). The Oriental atmosphere of religious certainties is gradually fading from our lives, so Mr. Bax makes a brave attempt to rescue belief in the soul from the cold air of twentieth-century scepticism. Perhaps he is guilty of some exaggeration when he dares to

assert that "the average man does not now believe in God or the soul", but there can be no doubt that the average man finds it difficult to arouse great enthusiasm for such belief. The author attempts to convert and convince such a man as the one who would rather go for a spin in a motor-car rather than go to church, who likes a cocktail party infinitely more than a theological discussion, and who is more concerned with how to pay his bills than with his spiritual condition.

The first part of this book is historical and describes in felicitous language, spiced with subtle irony, how the modern tide of materialism has arisen, and how the scientific investigators and anthropological researchers have devastated orthodoxy. The second part makes broad allusions to psychic research and offers the sensible remark: "The sceptic is hasty when he performs a gleeful war-dance because a certain medium has been exposed. Ninety-nine grocers may put sand in their sugar, but there may still be one just grocer who does not." The results achieved by modern spiritualism justify the attention of those who are still puzzled by the problem of death.

Mr. Bax offers us his meditations upon sexual morality in the last part of his book. He rightly finds a link between this theme and his first one. Although bestowing an intellectual sympathy upon those ardent persons who would run up the flag of sexual promiscuity and run down the last fences which hold sexual passions in restraint, he prophesies that they will prove nothing more than transitional types. He holds that marriage must have fidelity as its basis, and that a calmer age will perceive this. He believes that the future generation will possess a purer and cleaner attitude towards sex, treating it as a natural function of which we need not be ashamed, and which the spiritually aspiring need not despise as an evil thing. It has been a privilege to read this sensible and beautiful piece of writing by Clifford Bax.

Mainly on Physical Phenomena is the latest Bulletin to be issued by that vigorous institution, the Boston Society for Psychic Research. It contains six contributed papers bearing on fine points of psychic controversy. Forty old cases are cited to demonstrate how intellectual persons were deceived by physical phenomena, supposed to be of spirit origin. This care for truth is praiseworthy, but forty other cases might be cited which strain credulity if a materialistic origin is to be ascribed to them. John Myers, Rudi Schneider, Mrs. Piper and "Margery" are some of the celebrated mediums whose feats come under critical review in the Bulletin.

PAUL BRUNTON.

~~RELATIVITY AND REALITY. A non-technical exposition of the theory of relativity and its philosophic consequences. By G. H. Paelian, B.S., M.A. Macoy Publishing Company, New York.~~

~~In this book the principles underlying relativity are shown to be common to occult beliefs. So that, with no blaring of trumpets, but with the cold, calculated reasoning of the scientist, the most brilliant and incontrovertible proof of occultism is born.~~

UNDER THE READING LAMP: A CAUSERIE

MAGNIFICENT indeed were the possibilities with which the Theosophical Society started its uneven career. Here was a world whose black sky of materialistic, militant science and irrational, uninspired religion had hitherto been vainly searched for a star, the light of which was capable of guiding head and heart alike. Here was an effort, begun with enthusiasm and soon favoured with success, to draw the conflicting doctrines of philosophy, science, and religion into serene harmony. Yet, if the Tartar eyes of Mme. Blavatsky have followed the entire course of her Society's history until the present day, one wonders what pungent comments have been made by the shade of that brilliant lady. These are the reflections which come to me after studying the horoscope of the T.S. as drawn up by David Anrias and presented in his new work, *Adepts of the Five Elements* (Routledge, 5s.).

One notes immediately that the planets in this chart have been tragically arranged by fate into opposition and square aspects, thus creating a cross in the heavens. It is a horoscope of strong conflict, which the historic fortunes of the Society amply confirm. Mr. Anrias has conceived the original idea of overprinting in another colour, upon this chart, the birth horoscopes of H.P.B. herself, Dr. Annie Besant, Krishnamurti, Bishop Leadbeater, and others. He provides a clear interpretation of each chart for the benefit of those unacquainted with astrology, but only in terms of comparison with that of the Theosophical Society.

The author claims to have contacted one of the Masters who sponsored the T.S., and gives a varied mass of information received from higher sources. The method used in obtaining this material is telepathic, and is described as analogous to listening-in to the wireless. "Everyone has experienced the sensation of endeavouring, for the time being, to exclude sight, thought, and even physical movement, so that the attention may be entirely fixed upon the process. Something of this same method has to be adopted, but carried to a further point of concentration in order to contact one's Master in meditation; only, instead of being negative, the chela has to make the positive effort to attune himself to a much higher rate of vibration."

It is seldom that such an extraordinary book comes to hand as Alexander Cannon's *The Invisible Influence* (Rider, 5s.), which claims to be a vindication of hypnotism. The pages are packed with a fascinating miscellany of information upon the higher aspects of the subject, mixed with anecdotes and stories of amazing happenings. Indeed, I am at a loss to know whether Dr. Cannon wishes his readers to understand that the Tibetan, Chinese, and Indian experiences are to be taken as his own, or whether they are to be regarded as fictional pegs upon which are hung the literary clothes of his expert knowledge. One cause of this uncertainty lies in the style of the book itself.

There is an account of an excursion into Tibet and a visit to the Grand Lama. The latter restores a dead man to temporary life and then has him replaced in his coffin! The author is accompanied by an unnamed person, the Sage, who appears to be possessed of a perfect knowledge of hypnotism. They meet a "Knight Commander of Asia", who has caused his left arm to be removed in order to show symbolically that he is a member of the Brothers of the Right Hand Path. They cross a wide river, which could not be forded or swum owing to precipitous cliffs, by levitating their bodies into the air and thus landing in a moment of time safely on the other side.

In India, the author puts Colonel X into hypnotic trance and then causes him to write down accurately the exact doings for three hours of a famous statesman. The record is later shown to this statesman, who acknowledges its truth but implores Dr. Cannon never to try such uncanny experiments on him again. Incidentally, one might mention that there are several instances of this kind of spatial clairvoyance in the annals of the earlier French investigators of hypnotism.

Another interesting but unnamed character is an Indian professor who is over a century old, and who consciously visits distant friends and even departed spirits during his body's sleep. This professor tells us that death is simply the continuance of our ordinary sleeping condition. We then hear of Black Magicians who live to an incredible age; "nine hundred years being no exception", and we are treated to accounts of their devilish work. We learn that serpents so completely hypnotize their victims that anaesthesia of certain brain centres is brought about and the victims are quite unconscious of any pain while being killed. There are queer stories of the faqueers and their feats. Dr. Cannon says, in effect, that Yoga is nothing but auto-hypnosis. If his book lacks literary polish, it is nevertheless a psychological document of most absorbing interest.

Another book which concerns itself with India is *The Land of the Lingam* (Hurst & Blackett, 12s. 6d.). It is written by Arthur Miles, who lived for several years in the country. He has collected together a large number of quaint anecdotes about the peculiar customs and caste traditions which have obstinately affixed themselves to India's life since antiquity. Mr. Miles' standpoint towards them is openly intolerant, and, because even the most pernicious practices find religious sanctions, he characterizes Hinduism as "that conglomeration of superstitions and myths . . . idealistic in theory but quite another in practice". He further denounces it as sex-ridden and immoral. In most of the temples one sees a stone representation of the lingam boldly set up, while symbolic figures of it are often scattered at intervals along the roads. Moreover, some Hindu sects paint it as a caste mark on the forehead!

The accusation that sex worship is a primary phase of Hindu religion is only partially true, for there exists a tremendous difference between the ideals of philosophic, cultured Hinduism and the popular version which can alone satisfy the untutored masses.

Most of Mr. Miles' volume is taken up with the superstitions which he so despises, and with descriptions of the different kinds of castes and

sub-castes. It is interesting to read that lepers are never cremated because there is a weird belief that a leper never completely dies; that the women of the Kuruvikkam caste must wear the same skirt, with nothing under it, until it drops off, and that even when bathing they are not allowed to remove the garment! On the whole, the book is a terrible indictment, from which one gathers the impression that India is one vast bedlam!

The mention of sex brings me to a refreshingly sane book on the subject by Millard S. Everett, Ph.D. *Marital Hygiene* (Rider, 6s.) contains far and away the best handling of its practical side that I have yet seen. The book presents just that amount of worthwhile knowledge which a self-respecting man or woman should possess, and it presents it in a clear and clean manner. A generation ago, people were forced to acquire an understanding of this vital bodily function from haphazard, incorrect, and often dubious sources, but nowadays no one need follow such a sorry path. Dr. Everett has had the assistance of expert medical authorities in compiling this work for the general reader, so that his facts are thoroughly reliable. A list of some of the sectional titles will show what useful ground he covers: the genital organs, conception, childbirth, special hygiene for men, menstruation, the menopause, venereal diseases, sexual abnormalities, abstinence, physical hygiene for marriage, birth control, and contraceptive methods.

"The reader will find here an analysis of the conditions of satisfactory sexual adjustment of men and women," writes the author. "These conditions are physiological and psychological and sociological." He enumerates three essential conditions of happy marriage: romantic love, fundamental equality, and satisfactory physical union. His analysis of the first factor is keenly penetrating; he exposes many romances as mere illusions destined to collapse as soon as nature has achieved its object in marriage and procreation. He reveals the many difficulties which stand in the way of the third requirement, but proffers sound advice and practical counsel. Scientific methods of contraception are freely discussed, and Dr. Everett provides his readers with the most up-to-date information available—an important point to those interested, because medical research in the matter has made great advances during the last decade.

How much unexpected suffering and unnecessary misery might be saved to large numbers of people if they were taught at maturity how the profound workings of sex force express themselves!

The spiritual and social side of marriage engages another pen. After the psycho-analysts have done their fell work of denuding love of all its mystery, here comes Mr. Walter Wynn to replace the insulted goddess upon her deserted pedestal! He enthusiastically rises to defend her romance, her beauty and spiritual meaning, in *Love's Closed Doors* (Rider, 4s. 6d.). He does not trouble our heads with the scientific aspects of sex attraction; it is enough for him that a young couple fall desperately in love, and he will glowingly describe the emotions which flame in their hearts. He meets them at the church door (he was once a minister), gives them his blessing, and sends them away to live happily ever after.

He gives short shrift to the enterprising young man who flirts with

many girls in order to find the right one. "Love is not fancy!" wrathfully exclaims the author. "It is an angel who enters the soul to preside over it for ever. A man may have forty surface loves, but they fade away. The love that endures rules his heart and life."

"Is love at first sight possible?" he asks. If the cinema is any guide, it is more than possible! But our author thinks that the cupid who throws darts at first sight is more probably fancy, not real affection. The latter is the best thing on which to found a marriage. Mr. Wynn makes much of the power which love possesses to inspire a man's whole career. Perhaps he does not exaggerate. A self-made millionaire once pointed a finger at his wife and said to me: "There is the secret of my success!"

"Let back-street societies preach their gospel of free love; let worshippers of the golden calf plead for marriages based on bank balances," cries Mr. Wynn, but give him a good, old-fashioned, conventional marriage based on mutual affection, of the kind which lasts. His book is written in popular style and in a homely way; it is a kind of antidote to the rebellious ideas of to-day's young people, who cast their nets into the waters of love with a gay irresponsibility.

Jim McWhirter is the title of a lengthy novel written by W. P. Knowles and published by C. W. Daniel Co. (7s. 6d.). It is really an attempt to propagate certain teachings, and the fictional form has evidently been chosen in the hope of reaching a wider public. Unfortunately, the feat is a difficult one. To produce a story which reads convincingly and yet "put over a serious message" calls for the ability and experience of an expert novelist. Mr. Knowles' effort is much too obviously that of an amateur. He would have been better advised to have stuck to a plain statement of his ideas, and to have left fiction to those who can handle it better.

His basic ideas deserve ample consideration. First, he outlines a regime whereby it should be possible for every mother to determine the sex of her unborn child. Then he makes a strong attack on meat eating, because of its deleterious physical and psychic effects. Next he shows how more ethical principles could be introduced into business, even at the cost of some self-sacrifice on the part of employers. A further chapter advocates a doctrine of sexual union which has become known under the name of Karezza. His most amazing suggestion, however, deals with our habits of breathing, for he predicts a startling catastrophe if humanity does not change those habits. Mr. Knowles says that alterations are now taking place in the ether, due to the gradually changing position of the earth's axis, which will cause our usual breath rhythm of three seconds to be insufficient. Only those children will survive whose mothers have, during the gestative period, been able to extend their own breath rhythms to seven seconds. The date of this catastrophe is not given.

There are many other unusual ideas in this volume, though it is perfectly clear that they are derived from the Mazdaznan cult, despite the author's omission of the name. Mazdaznan embodies some very sound teachings, although they have been clothed in a fantastic garb.

The Living Idol, by Jane Cardinal (Stanley Paul, 7s. 6d.), is also a novel, but far better done than the previous one. It is a romantic melodrama which reads like one of Rider Haggard's African stories brought up to date. Two famous film stars are held as prisoners, through an aeroplane accident, in a secret North African kingdom, whose ruler is a man of amazing wisdom. He is worshipped by his subjects as a god. He heals the faithful of their ailments, but punishes the sinners with a heavy hand. Zena Lanny, whom her publicity agents call "the last word in chic and sophisticated allure", is forced to become the bride of Vlashkah, the living idol. But in the end she meets with a tragic fate, while Cedric Cade, her companion and jilted lover, escapes to freedom. The whole story moves quickly, like a cinema reel, and it is written in a light laconic style which should prove agreeable enough to those who wish to keep boredom at bay for a few hours.

"Udar is the name of a Fellowship of wise and beautiful souls in the Great Beyond," writes Margaret V. Underhill. "I believe that I have been corresponding with a group of its members by means known to the student of psychic science as automatic and inspirational writing." Some of the results of this inspiration appear in her book, *Dreams of Udar* (Wright & Brown, 5s.), which consists of a most interesting and lengthy autobiographical preface and a collection of poems. It appears that the members of the Fellowship who have entered into this strange correspondence are chiefly poets and thinkers. Robert Browning, Elizabeth Barrett Browning, Shelley, and Wordsworth are names mentioned. Miss Underhill's own preface is a balanced piece of writing, but I must candidly confess that the poems—however good and idealistic they may be—seem to lack that vital spark of genius which we are entitled to expect, considering the illustrious poets who are alleged to be among her inspirers.

A slim little volume of verse, *The Star-Gazer*, by Phyllis Dawson Clark (Blackwell, 3s. 6d.), makes no claim to supra-mundane inspiration, yet its lines possess a beauty which exhibits the authoress as a true poet. Here is one verse:

"Oh Silence, I have need of thee,
And all day long, mid noisy throng
Of jocund tavern company,
My heart is crying: Come to me,
Oh Mother of the strong and free,
And lull me with the melody
Of thy eternal song."

The mystical language used by the writer of the Fourth Gospel has frequently puzzled many readers. Mr. Richard Whitwell, who is already known as an intuitive lecturer and writer on Christian mysticism, makes an attempt to provide an interpretation in his new book, *The Golden Book* (H. T. Hamblin, 2s. 6d.). The author takes each paragraph of St. John's Gospel and subjects it to a brief analysis. Step by step he carries the reader past all the difficult passages. Although he refers most of John's writing to the inner pilgrimage of man's soul and the unfoldment of man's

spiritual nature, he accepts literally the events recorded. Jacob's Well, for instance, symbolizes traditional worship, literal observance of external rites. The woman who approaches the well is the human soul craving for spiritual satisfaction. Jesus meets her at the well and His words slake the soul's thirst. She leaves behind her water-jug, thus symbolizing that the old, formal way of worship is no longer necessary to her. Mr. Whitwell's textual interpretation is highly suggestive, although there is room for other viewpoints.

Initiation into the secrets of the Mystery-Temples was esteemed of high importance among the ancients. The Greeks built vast sanctuaries where this sublime experience could be undergone by selected applicants, and now we are beginning to realize that the ancient Egyptians erected the Pyramids for a similar purpose. A small book, bearing the curious title of *No*, by A. Lura Douglas (Sun Publishing Co., 50 cents), gives the author's version of what happened within the mysterious recesses of the Pyramids during the process of initiation. The candidate's adventures within the dark passages and dim halls are well described, and his progress is shown to depend upon the positive efforts which he makes to rid himself of fear, doubt, fatigue, and many other hindering qualities. It is a pleasure to commend such an excellent little work.

"Sir, the biographical part of literature is what I like best," said the shrewd Dr. Johnson, and many of us will echo his taste. Certainly, it has been a charming experience to read A. F. Webling's autobiography, *Something Beyond* (Cambridge University Press, 3s. 6d.). One gathers the impression of a quiet, unambitious man writing these pages in a quiet, book-walled study, a plain-shaded lamp at his side, and a comfortable fire in the grate. The same modest spirit has pervaded Mr. Webling's uneventful life. One perceives its keynote in the confession: "I was born in a noisy thoroughfare in Camberwell. I passed the first twenty-six years of my life mainly in London, the City and its suburbs. I am imbued, therefore (being what I am), with a loathing of town life." The author fled from a clerkship to become a minister in the Church. He describes his experiences in great detail. Mental and spiritual struggles eventually arose to trouble his inner life, but the study of psychic research comforted him with a fresh understanding of Christianity. He has passed his humble years through the alembic of deep reflection, and their record here is presented in an accomplished, attractive style.

PAUL BRUNTON.

YOGA. By Major-Gen. J. F. C. Fuller. London: Rider. 5s. net.

WE are glad to see that this interesting and useful little book—which has been out of print for some time—has now been reprinted in a new edition. For the author knows his subject as few Westerners know it, and the manner in which he explains the many obscure points which confront the student of Yoga are not only of great interest but of tremendous help. Truth has many facets, and it is only through delving into philosophies other than one's own that one is able to detect that the various roads which mankind travels to attain the Goal join at a central point which is Truth.

