

October, 1950

One Shilling

THE AQUARIAN PATH

THE OTHER

by

VERA W. REID



SCORPIO

**Eagle and
Scorpion**

by

T. MAWBY COLE



..... Etc.

**UNIVERSAL
HARMONY**

by

SRI AUROBINDO



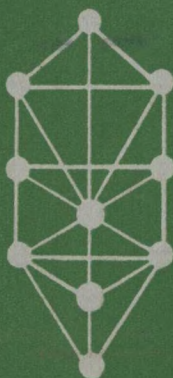
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THE AQUARIAN PATH

A MONTHLY JOURNAL DEVOTED TO THE STUDY OF
ESOTERIC PHILOSOPHY AND THE ANCIENT MYSTERIES

EDITOR - - F. CLIVE-ROSS

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EDITORIAL

"Man is a little world—a microcosm inside the great universe."

H. P. BLAVATSKY.

IN the last Editorial we commented on the present state of Spiritualism and Occultism, and the lack of co-operation between the two movements as a whole. This month we intend to take the whole question of mutual assistance, of understanding, a step further and to advocate its extension to all religions and movements, whether orthodox or otherwise.

To the superficial observer the population of the world appears to be divided into innumerable sects and religions, mostly irreconcilable and passively, if not actively, disagreeing with one another. It is a matter for concern that nearly all the points on which they disagree are of a minor character and have no bearing upon the essence of the religion itself. We are revealing no new truth, for it has been revealed before for those who are inclined to hear it, that whereas in form religions are many, in essence they are one. In their permanent, important aspects they are identical; in their impermanent, unimportant, temporary form they appear to be divided. It need hardly be pointed out that the wise man will look beyond the small divisions to the great unity that lies behind.

A short while ago we noticed a report in the daily Press on the Convocation of Canterbury, at which Dr. Fisher, Archbishop of Canterbury, criticised the Church of Rome for "making co-operation more difficult" by the publication of the Papal Encyclical *Humani Generis*. Whereas we do not agree with many of the statements made in this pronouncement we fail to see why the fact that the Roman Catholics do not agree with us on many subjects not immediately of great importance, should prevent or retard the application by all Christians of the way of life outlined in the Sermon on the Mount.

In this instance we are dealing with Christianity, the basic principles of which, stripped of dogmatism and churchianity, are identical with those of the other great religions of the world. It is pitiful indeed that Christians themselves are not united in their endeavour to live as their founder indicated. For nearly two thousand years the "Church of Christ" (irrespective of denomination) has been calling for peace and brotherhood, and yet is still unable to agree with itself, let alone Communism, or any other 'ism regarded as a "menace." The only unity that has been achieved of recent years, and is rapidly being "achieved" again, is when a number of nations face a "foe" which mutually fills them with terror. Remove the "foe" and, as Mr. Claude Houghton pointed out in a recent article, exit the negative unity.

Now we find the Church of England complaining that co-operation with the Church of Rome is being made "more and more difficult." In

what way does the Papal Encyclical prevent, or negativate, the application of Christian principles to one's neighbour whether Catholic, Protestant or anything else? Does it seriously interfere with our treating others as we would be treated ourselves, or in seeking first the kingdom of heaven? Is it really of any importance that the Catholics now believe that the Virgin Mary ascended bodily to heaven, and the Protestants, presumably, do not? Does it really matter whether the Virgin Mary ever existed at all when compared with the far more immediate and pressing task to hand, of introducing Christian principles into our daily lives? It will make no difference that we can see, in our attitude towards Roman Catholics, that they do not accept the system of evolution that we do. Their attitude towards ourselves does not concern us. So long as we live according to our own lights in time a like response must, and will, be produced. It has been said first go the way yourself and then guide others, teaching as you only truly can, by example and experience.

True Christianity

In the published reports on the speeches made at this Convocation we see little mention of true Christianity and even less practice. In his address the Archbishop denounced Russian Communism for its "manifest and detestable evils" and, after criticising the Church of Rome, received "prolonged applause" regarded as "most unusual in Convocation." Presumably this applause would have successfully drowned any voice that might have felt like quoting St. Matthew, Chapter 7, Verse 1. It is regrettable that the Archbishop also saw fit to accuse the Roman Church of encouraging "the use of political compulsion in their own favour against Christian bodies not of their obedience." Is the structure of the Church of England so perfect that it can afford to make accusations of this sort? Well might one exclaim "See that thine armour has not a like chink."

Regarding the opinions expressed on Russian Communism these may or may not be true but are, in any case, misplaced in a Convocation of this kind, as they are but opinions, and negative opinions at that. Our own opinion of Soviet Communism is not a very high one, but we do not intend to present it in *The Aquarian Path* as it is of no importance, and could so easily be wrong. We will say, however, that it is probable, contrary to what Mr. Charles J. Seymour says in an article in this issue, that *The Aquarian Path* would not last very long under a Soviet regime. Nor do we think that life would be very happy or enlightened under a government of this type. Our concern, however, is not with foreign governments and systems but with our own attitude and actions should we be brought into contact with them.

A Better Way of Life

We can see absolutely no point in dealing with someone supposedly less enlightened than ourselves, with those very methods and instruments to which we most strongly object. If we stand for a better philosophy and a better way of life why should we abandon it as soon as the testing time arrives? As subscribers to this philosophy we stand not alone, but with the founders and originators of nearly every great religion the world

has ever known. Their teaching lies universally behind all modern religion, yet is not practiced. Those who study the precepts of Esotericism know this and, if they are honest with themselves, know also that principles of non-violence and love and compassion for all human beings, whether "enemy" or otherwise, form an integral part of this philosophy. *The Aquarian Path* believes that these precepts should be applied without compromise, and with unflagging endeavour, confident that like will produce like, and the chain of war and organised violence will be brought to an end.

To all this the reader may well reply "How are these things to be practiced? I have no say in the government of the country, nor in the decisions to make war and unleash destruction on other cities." The answer to this is that wars are not made in the council chambers of the world but by ordinary people in their daily lives. If a family quarrel amongst themselves they are contributing towards war. If one person or group shows intolerance towards another he is adding to the intolerance shown between one country and another. War is the collective result of the misbehaviour of small numbers of individuals. It does not depend on "the other fellow" but on oneself. As the unit behaves to-day, the mass will behave to-morrow.

If, then, individuals in their daily lives sow the seeds of future wars, how much more important is it that sects and religions acknowledging the same source for their teaching should, at the very least, refrain from passing judgment upon their fellows and endeavour to live in harmony with each other. Specially when explicit advice to this effect is contained within that teaching. Is it a satisfactory state of affairs when Christian nations are forced into an unhappy alliance only when faced with an enemy which threatens their very existence?

Lack of Discrimination

To us it would seem that the whole trouble arises through a lack, or misuse, of the faculty of discrimination. The church, through the ages, has shown that it will fight almost to the death about trivialities, yet closes its eyes to many things directly contrary to Christian teaching. To-day, with the churches largely empty, it has decided to take a firm stand, not on war or violence or some other vital question, but, of all things, divorce. So we have the ridiculous spectacle of clergy refusing to marry divorced couples, while praying for the victory of British arms over Communists, Nazis, or whoever currently happens to be the enemy. The sooner the Church realises that in a case where a marriage has foundered, and there are no children, there is absolutely no reason why the parties concerned should not be divorced as easily as they were married, the better for everyone.

The most pressing problem that should be facing Christians to-day is the non-observance of the injunction to love one another. This is a basic tenet which is common to most religions. Yet there was, to our knowledge, no mention of it at the Convocation.

Some readers may think we have dealt too exclusively with Christianity and that other religions, also, have their faults. This we do not deny but, as nearly all our readers live in Christian countries, other religions are not immediately their concern. In the West

Christianity is usually the "state religion" and, although we do not consider ourselves as belonging exclusively to that religion, it must be recognised that it is regarded as the spiritual guide of the majority of the population. Our remarks are made more in sorrow than in anger that the organised church should be expounding and observing so poorly the precepts laid down by its founder. Nevertheless, little can be done by negative criticism, hence our suggestion that the co-operation we advocated between Spiritualists and Occultists should be extended to include all religious sects. That all will not be willing to co-operate with us is, of course, self evident, but this should hardly concern us, much less modify or change our own way of life.

Anti-Christians

When people become seriously interested in Occultism, Spiritualism or similar subjects, there is often an unfortunate tendency to become anti-Christian. Let it be stated at once that none of these more or less allied philosophies are in disagreement with true Christianity. Most of the occult teaching ever written can be found in the Bible by those who have eyes to see it. The only disagreement is with churchianity, and we are going to posit the question that this is not of great importance. Whether the reader of this editorial be Christian or non-Christian we suggest that if he applies himself to the rigorous practice of the basic principles of his religion he will do far more good to himself and the community, than if he were to spend all his life going to church or observing the outward forms of his particular denomination. Consider, for example, how much happier, and better, the world would be if neighbours ceased to chatter amongst themselves about each other. Here is a little exercise which any reader may practice with benefit. To go through life without expressing what are purely opinions, of other people, and without encouraging or passing them on if they are encountered. This leads to another exercise which sounds easy but is actually very difficult. To observe people and things without forming opinions about them. To see a man in the train without thinking, "There is a tall (or short) man. There is a pleasant (or unpleasant) looking man," and so on. These exercises require great effort but the results are worth it.

So we suggest that individuals and groups should live their lives strictly according to their lights, unmoved at the opinions surrounding them, and undeflected from their objectives. Each unit that takes one step forward moves Humanity forward by that much. Let the light from within shine "on the just and on the unjust, for who shall say which is which, and who having wisdom would try to discriminate." In this way only will the individual build harmony into his life, harmony into his religion, and harmony between nations.

Circle Work

IN the August-September Editorial we offered to supply to interested readers further particulars of our system of Circle Self Development. Since then Mr. Thomas Maughan has given a series of lectures at the headquarters of the Marylebone Spiritualist Association, outlining the details of this system and its practice. The lectures were very well attended and we have received numerous requests for copies of the talks.

We are arranging, therefore, for extracts to be published in the next four issues of *The Aquarian Path* and a full report, in the form of a booklet, will be issued at a later date.

We would also point out that a number of groups are being formed in the London area for work along these lines, and readers interested are invited to contact us without delay.

THE EDITOR.

UNIVERSAL HARMONY

By Sri Aurobindo

The general aim to be attained is the advent of a progressing universal harmony.

The means for attaining this aim, in regard to the earth, is the realisation of human unity through the awakening in all and the manifestation by all of the inner Divinity which is One.

In other words—to create unity by founding the Kingdom of God which is within us all.

This, therefore, is the most useful work to be done :

(1) For each individually, to be conscious in himself of the Divine Presence and to identify himself with it.

(2) To individualise the status of being that were never till now conscious in man and, by that, to put the earth in connection with one or more of the foundations of universal force that are still sealed to it.

(3) To speak again to the world the eternal word under a new form adapted to its present mentality.

It will be the synthesis of all human knowledge.

(4) Collectively, to establish an ideal society in a propitious spot for the flowering of the new race, the race of the Sons of God.

* * *

The terrestrial transformation and harmonisation can be brought about by two processes which, though opposite in appearance, must combine—must act upon each other and complete each other :

(1) Individual transformation, an inner development leading to the union with the Divine Presence.

(2) Social transformation, the establishment of an environment favourable to the flowering and growth of the individual.

Since the environment reacts upon the individual and, on the other hand, the value of the environment depends upon the value of the individual, the two works should proceed side by side. But this can be done only through division of labour, and that necessitates the formation of a group, hierarchised, if possible.

The action of the members of the group should be threefold.

(1) To realise in oneself the ideal to be attained : to become a perfect earthly representative of the first manifestation of the Unthinkable in all its modes, attributes and qualities.

(2) To preach this ideal by word, but, above all, by example, so as to find out all those who are ready to realise it in their turn and to become all announcers of liberation.

(3) To found a typic society or reorganise those that already exist.

* * *

For each individual also there is a two-fold labour to be done, simultaneously, each side of it helping and completing the other :

(1) An inner development, a progressive union with the Divine Light, sole condition in which man can be always in harmony with the great stream of universal life.

(2) An external action which everyone has to choose according to his capacities and personal preferences. He must find his own place, the place which he alone can occupy in the general concert, and he must give himself entirely to it, not forgetting that he is playing only one note in the terrestrial symphony and yet his note is indispensable to the harmony of the whole, and its value depends upon its justness.

* * *

(Reprinted from *The Mother* by kind permission of Sri Aurobindo).



ADVANCE X

LIKE so many well-known adages "Manners makyth man" has a great underlying vital truth concerning the real man. It is a pity then that the true meaning of "manners" appears to have gone by the board in every day life to so large an extent. It is no small help to one slowly awakening to the need for some standard of stability in life to ask himself what this saying may mean and how he can follow the hidden advice it seems to contain. It concerns the relationship he bears to all his *neighbours*, all those with whom he comes in contact whether for short or long periods. On the reaction to these contacts depends the harmony and tranquillity of his day, his life, and he cannot be a true *man* until he arrives at some measure of its understanding. How easy it is too, opportunity waits at every corner. How simple it is. You are sitting next the window in a train, the sun suddenly comes out blindingly and you see it distresses your neighbour's eyes, you quietly, without asking, pull down the blind. Instantly the thought which prompted this action sets up a current of kindly feeling. Who knows but it may soften a mental cataract in an unhappy soul ?

But there must be no thought of reward in the action. It should be instinctual and without search for motive. It will become so, even if in the first place it may be the "good deed" of the Scout which inspires it, if the *head* is allowed to teach the *heart*, where Love is.

ANUVACA

THE OTHER

By Vera W. Reid

(Author of *Towards Aquarius*, etc.)

HE and I have always been together. We were born at the same time and brought up together. But, in childhood, I grew faster than he did and became strong and powerful while he remained small and weak. I exulted in my strength. Never for one moment did it occur to me that the day would come when he would challenge it. But so it was. And now we have become enemies.

It is hard to say how it happened. We were so happy together. He was content to follow where I led and to accept my guidance in all things. Later on, as he grew in stature, occasionally we had differences, but nothing serious came to mar our harmony. I loved him as if he were a part of myself. Now I hate him for he has become alien. I, who was once so strong, am no longer confident of my strength. I am afraid, afraid that in the final issue I may fail to bend him to my will.

Not so long ago we were as close as two peas in a pod. And, whatever anyone may say, we belong together. Loving or hating, we can't get along without one another. There's comfort in that thought. At least there *was* comfort in it. Now I am no longer sure and it is this uncertainty which saps my vitality and chills my bones.

I have said that we cannot get along without one another and that is what I always used to think. Lately, however, I began to suspect that he, the Other, had a life apart from the one we shared together. I had nothing much to go upon. From the beginning there have been times when he has left me but I never paid attention to his absence. Often I was hardly aware of it. Sometimes I did not know he had been away until I felt the slight shock of his return. But within the last few weeks all that is changed. Nearly every night he has gone away and sometimes in the day as well. And I have been as conscious of his departure as of his return. I did not mind at first but as I lay awake at night waiting for him I began to worry and to wonder where he went and what he did.

Last night I found out. Now I have proof that he lives a life in which I have no part. Now I know that he has deceived me and has, perhaps been deceiving me all along. My belief and trust in him are destroyed. You will understand how I suffer and why my love has turned to hatred and fear.

Last night I was awakened by his departure. And this time I followed him—a very long way.

We were in a place that was hot and strange. Sweat ran down my face and limbs. It was dark, but not too dark to see, for a waning moon shone behind the clouds. At first I could not see him though I could feel

his presence. So I waited and looked about until I caught sight of him standing a little way off. Other things became clearer too. I could see the scars of battle—I recognise them well enough—the trees scorched and broken, the muddy trampled ground, a shattered gun emplacement, the stench of blood and pain and death.

There were many dead. But I could not recognise their uniforms. It occurred to me then that we might be behind the enemy lines and I shuddered at the thought. Was he mad, the Other? Did he know where he was and the danger he ran?

I tried to make my presence felt but he was surrounded by an invisible barrier which, try as I would, I could not surmount. I was as completely cut off from him as if a screen of glass were between us. I do not know why it is but though I am always aware of his reactions he is not, by any means always aware of mine. So that, at crucial moments like last night I am at a disadvantage.

There, quite near me stood the Other and at his feet lay the body of a small soldier, face downwards on the ground. I looked closer and started back in alarm. It was worse than I had thought. The soldier was a Japanese.

The Other was looking straight ahead and seemed to be waiting. But for what could he wait at such a time and in such a place? I was soon to find out.

As I watched, the soldier raised himself on one arm. He turned his head and in the moonlight I saw his face distorted with terror. He reached for a weapon. I sickened to see his fingers fumble over the gaping wound in his side. The effort exhausted him; he collapsed and lay still.

I had seen enough and more than enough to know that the Other was in grave danger. That is how they fight, these Japanese, feigning death and then attacking and killing like wild animals. The Germans are bad enough, but these others are worse. I've heard tales about them and I know what they are. Vermin . . .

I made a desperate attempt to warn the Other before it should be too late, but I might as well have saved myself the trouble.

The man on the ground made another cautious movement. The Other saw it and, to my horror, stretched out his hand to help the soldier to his feet. "Now," I said to myself, "Now he will surely be killed," and I closed my eyes.

But when I looked again the Other was unharmed and standing in the same place. The body of the soldier lay still at his feet. But a stranger was crouching against a tree stump. I could see the whites of his eyes glint as he glared around him like a cornered animal. Suddenly he recoiled, and stared over his shoulder with a gesture of abject fear. It was lighter now for the moon was floating between the clouds. I looked where he looked but could see only broken ground. His mouth opened as if to scream but before he could do so the Other approached him quietly, pulled him to his feet and shook him.

The Stranger shook his head like a bull about to charge. The Other held him at arm's length and said something I could not catch. At the sound of his voice the Stranger jerked up his head. Astonishment, incredulity relief and finally a joyful recognition lit his eyes. He smiled

as one who in time of trouble meets unexpectedly a long-lost friend. After what seemed an endless silence he spoke.

"So it's all over is it?" He passed his hand over his eyes and seemed to crumple as if without support he would have fallen.

The Other nodded, "Look," he said, and pointed to where the body with the hole in its side still lay. The Stranger stood transfixed and stared down at it. Then slowly he put his hand to his side and I saw his fingers fumble over a gaping wound. At the sight fear clutched my heart. I shivered from head to foot. The significance of what I saw struck me like a blow between the eyes. The Japanese soldier was dead but the Stranger, his other self lived.

The voice of the Stranger broke across the stream of my thoughts.

"This time it is your turn to greet me," he said, smiling with affection at the Other. "I knew you would not forget."

"I have been waiting for you," said the Other gently.

"Waiting for me *here*?" The Stranger glanced round and wonderingly fingered his uniform.

"Yes, here in Guadalcanar."

The Stranger looked puzzled. Then he repeated the word with a liquid intonation which made it unrecognisable to me. The Other tried to imitate him and they laughed in happy comradeship. Had it been within my power I would have killed them both, then and there, with my bare hands. But the Stranger was speaking again.

"Do you know the way?"

"I could find it blindfold. I have been here many times lately."

So that was it, I thought. The Other had been many times behind enemy lines on the other side of the world and I, his other self, knew nothing of it. Funny, very funny. But lies, all lies.

We, the Other and I, had fought in France, North Africa, Italy, but had not been further afield. What then was this talk of Guadalcanar, a place we had heard about in the news but where we had certainly never set foot.

I remembered those first years of the war. I had never been so happy. Nor, I thought, had the Other. Our united will to survive in the midst of danger, dirt and destruction had strengthened the bond between us. We had lived, slept, killed, robbed, drank, not as two but as one. He had relied upon me, accepted my will in all things, rejoiced in my love of life. The blood had coursed freely through my veins and I had known neither fear nor doubt.

When at length I had been wounded this happy life had come to an abrupt end. Then it was I who turned to him for strength and he it was who had given generously more than I had demanded. His had been the endurance, the patience and the faith which had enabled me to laugh at pain, inactivity, disfigurement, mutilation. Now all this it seems is forgotten. The Other is proved faithless.

I followed them as they moved away together, the Other and the Stranger, skirting shell holes, barbed-wire entanglements as they went. In the distance soldiers moved among the trees. I was torn between hope and fear that they would challenge us but, though we passed near them, they made no sign.

The Other and the Stranger were talking. I could hear their words but I did not understand their meaning, for they spoke of things beyond my comprehension. I can feel what the Other feels but I cannot always follow his thoughts. I know now why this is. The Other has friends, many friends, perhaps, of whom I know nothing and with whom I have nothing in common. It is, as I suspected, he has a secret life in which I play no part. He, it seems, can live without me though I cannot live without him. And without him I am nothing. Nothing I tell you. And, fool that I was, I thought it was the same with him. Now I know that, for him, my presence is not essential. He makes use of me when it suits him but is ready to discard me like an old coat when he has other interests on hand or other work to do. Do you wonder that I am angry, stricken jealous? Do you understand why we have become enemies and why now I must fight him? I do not want to fight, yet fight I must, for without him, I repeat, I am nothing. What is he without me, I wonder? I do not know but I shall find out.

The sight of the Other with the Stranger made a mockery of my suffering. They were walking up a gentle slope. Beyond it a light glowed and grew brighter as we approached. I could have touched them but something stronger than my will held me back. So I kept close and watched their every movement.

Below the brow of the hill they paused. The Other seemed to be explaining something to the Stranger who gazed at him with child-like joy and confidence. Then they went forward again. As they breasted the top of the slope the Stranger gave a sudden shout and, waving to the Other to follow him, leapt forward.

But the Other did not follow. He stood motionless within the shadow of the night. I looked over his shoulder. A great beam of light fell against the further side of the slope and in it, like motes in the sunlight, I saw a multitude of people. They were smiling and beckoning the Stranger, who ran eagerly towards them and was swallowed up in their midst.

My heart stopped beating. Would the Other follow? If he did, I was powerless to stop him. I knew it was useless, but I exerted the full force of my will to restrain him because, at that moment, it was impossible for me to remain inactive. I could feel his tension and the strength of his desire to join this throng of people who obviously meant so much to him and yet, to me, were strangers.

As we looked, the Stranger re-appeared on the fringe of the crowd and called to the Other to join him. But a chorus of voices spoke to him, a host of people smiled and many hands were laid lightly on him.

The tension of the Other increased and became almost unbearable. I could feel his spirit strain forward whilst his will held him rooted to the spot on which he stood. Then the Stranger was lost to sight again in the crowd.

And now the tension eased. The Other relaxed and stood resigned and solitary. I tried once more to make him aware of my presence, of my need of him but, as before, he gave me no sign. I knew it was not due to any effort on my part that he had resisted the temptation, if temptation it were to join that crowd of strangers.

I heard him sigh. Then slowly and heavily, like a man bereft, he retraced his steps.

He will return to me. I am sure of that. Even now he is on his way. There is nothing to do but await his coming. He will return. I shall feel his impact tingle like an electric current through my veins. We shall be together again. But what of the future? One thing only is certain. Not again will he escape me; I will be cunning, subtle; if need be unscrupulous. I will distract him, tempt him, exhaust him until at last he becomes as small and weak as he was in the days of our childhood. But I must bide my time, hide my fear and rage so that he will not be aware of my rebellion until it is too late

SCORPIO

Eagle and Scorpion

From the Notes of

By T. Mawby Cole

Amongst the papers left by the late T. Mawby Cole was a series of descriptions of the twelve signs of the Zodiac. As these concise notes have never been published and will, we have no doubt, prove of intense interest to astrologers and laymen alike, we have arranged to include an account of the appropriate sign in succeeding numbers of The Aquarian Path.

We are beginning with Scorpio as the Sun is said to be in this sign from October 20th to November 20th. A short description of the physical characteristics of each sign is appended.

SCORPIO is a fixed water sign, and ruled by Mars. Scorpio rules the eighth house of sex, death and re-birth. It stands for sensation and feeling, generation and regeneration.

On the lower side this sign is symbolised by the Scorpion and on the higher by the Eagle. In it we find two distinct types portrayed . . . those who have reached the point of regeneration and those who have not yet done so.

The statement, "The greater the saint, the greater the sinner," applies marvellously well to Scorpio, for those born under its influence contain greater possibilities for either good or evil than any other. On the one hand, there is the bully, the seeker after the undesirable and lower forms of sensation, cruel and masterful; on the other, those whose

love of sensation has been transmuted into the finer feelings and whose aspirations are directed towards the ideal of world service. At the present time most Scorpionians function between these two extremes.

Scorpionians are secretive, aggressive, energetic, fearless, blunt and frank, with a tendency to be sarcastic. Their temper is uncertain, and they can be very quarrelsome.

There is a strange mixture of cowardice and courage in Scorpionians. They are strong-willed, with strong likes and dislikes towards both persons and ideas ; positive in their outlook ; clear, emphatic and shrewd in their judgments ; firm and rather proud with unmistakable traits of character that make them very much liked or disliked.

Scorpionians never disguise their feelings ; they quickly notice the weak spots in the characters of others which they use, sometimes unscrupulously in either attack or defence. They make the best of friends and the worst, and most dangerous, of enemies.

Scorpionians have strong desires and are very passionate, but if they practice self-control and patience they can create within themselves a source of power which enables them to overcome all obstacles. When the best side of their nature is developed they are resourceful, courteous and kindhearted, always ready to defend the weak and helpless.

Scorpio gets its force from the planet Mars, expressing itself through the water element. It is this that makes Mars in Scorpio so different from Mars in Aries ; for Aries is a fire sign and more in keeping with the Martian nature.

In Scorpio, however, there is a blending of two opposite elements, Fire and Water, and when these two meet uncontrolled, there is much hissing and spitting which, no doubt, accounts for the ungenerate side of Scorpio. But when Fire and Water are controlled, they can create the great driving force of steam, which represents the regenerate side of Scorpio.

Libra is the sign where we meet the law of association ; and Scorpio, which follows Libra, denotes the results of association and so rules sexual relationships.

Scorpionians crave for sensation and seek to stimulate their feelings through new associates, each of whom provides a fresh experience. For the faculty of feeling must constantly express itself through the effects we have on others and that others have on us.

Planets in Scorpio, or in the eighth house, denote the effect we are likely to have on other people. Thus if, in a horoscope, Saturn is found in this sign or house, the heaviness of Saturn is felt and there is a tendency for that person to have a depressing effect on others. On the other hand if Jupiter is in this position the joviality of this planet is felt and acts as an attractive force.

Undeveloped Scorpionians

Undeveloped Scorpionians tend to try to escape from life instead of facing up to its problems. Scorpio rules the womb, and it seems as if they love to creep back into its warmth and darkness instead of going forward confidently to meet life. This quality shows itself in the negative expression of bullying ; for if you oppose a bully, he generally slinks away.

Jealousy and suspicion are other negative traits of the Scorpionian and come from the sexual aspect of the sign. For while the Scorpionian is very exacting with others and tries to restrict their freedom, demanding purity from his partner, he himself is unwilling to be deprived of any sensation that comes his way. It is noticeable that he will often criticise and condemn others for doing the very things he likes to do himself.

A Scorpionian must learn to take his own medicine and should remember that, like the scorpion, he may sting himself if he is not careful.

The Scorpio type is strong physically, although in infancy the constitution may be delicate owing to Scorpio being a water sign. The Scorpionian is magnetic and thus has a tendency to attract disease. Since Scorpio rules the house of death there is a possibility that he may lose a parent in early life.

Scorpionians are hard workers. Whatever calling they follow they pursue it whole-heartedly ; a desire for regeneration, even from the lower side of the sign, urges them to reach higher attainment.

They follow trades requiring mechanical or muscular skill or dealing with fluids. They become butchers, sailors, soldiers, engineers, brewers, and also make good doctors, surgeons, dentists, chemists or instrument makers.

Scorpionians are attracted by all forms of mystery and they are highly imaginative, because of the water element in Scorpio. They are interested in occult science for Scorpio rules death and gives a natural inclination to discover what lies behind it. Many, who are authors, get inspiration or bring through knowledge from planes beyond the physical.

The sensitivity of the Scorpionian to super-physical conditions endows him with a peculiar form of intuition or "knowing."

Physical Characteristics of Scorpio

Body thick-set and muscular. Arms and legs long. Legs shapely and well developed, sometimes slightly bow-shaped. Prominent brows, "beetling." Roman nose. The "Scorpio eye," penetrating and with drooping lids. Rubs or strokes nose.

* * * *

Physical Characteristics of the Signs

THE Rising Sign is of great importance in delineation. When the time of birth is unknown one of the ways in which it may be determined is by the physical characteristics and general appearance of the person. Many factors are involved. The rising planets and the sign in which the Sun, Moon and Ruler are placed all tend to modify the physical appearance. The ruler of the rising decanate is also important if it is prominently placed in the horoscope.

Some Rising Signs show the characteristics of their polar opposites. This is often the case with the Cardinal signs. Aries or Capricorn rising, for instance, may give the appearance of Libra or Cancer and considerable experience is needed to recognise this inter-change. Aquarius and Leo can also be mistaken for one another. Many Aquarians have a tawny leonine look resembling the statues in the Vatican in which Mithra is depicted as a man with the head of a lion.

Gemini-Sagittarius, Pisces-Virgo, Taurus-Scorpio on the other hand, are less often confused with one another.

Fire signs rising give a tendency to baldness. The hair is thin and recedes from the temples in early life. Water and earth signs, with the exception of Capricorn, give a tendency to corpulence.

The sign on the cusp of the fourth house modifies the physical appearance in old age and after middle life.



A BOOK REVIEW

By VERA W. REID

A Treatise on the Seven Rays. Volume 1. By Alice A. Bailey (Lucis Press, 18s.).

This book, which now appears in its third edition, is the first of a series of volumes entitled *A Treatise on the Seven Rays*, which cover a vast field of esoteric teaching. Volumes one and two of this series deal with Esoteric Psychology, and further volumes, yet to be published, with Esoteric Astrology, Esoteric Healing and the Nine Initiations.

A study of the rays, Mrs. Bailey tells us in her introduction, "will do for us three things, viz., throw much light on the unfolding panorama of history; clarify our knowledge as to the nature of man; and, thirdly, provide us with a practical method of analysis whereby we can arrive at a right understanding of ourselves as ensouling entities and at a wiser comprehension of our fellow-men." These are indeed objects worthy of deep and prolonged study, but, unless he is prepared to take the teaching propounded here entirely on faith, the serious student will, at the outset, find himself baulked in his quest for enlightenment. For Mrs. Bailey states "that any speculation as to the emanating source of the rays must remain profitless until there is developed within each student that apparatus of response and that sensitive mechanism which will enable him to register wider fields of contact than is at present possible." She also states elsewhere that the relation of the rays to the planets cannot at present be divulged. Upon what, then, are we to base our studies? In the absence of information as to the source of the rays and of the natural phenomenon upon which their periodicity depends we are in the position of a man who is given a time-table of the tides but denied knowledge of the movements of the sun and earth upon which their ebb and flow depends.

On page 26, for example, we are given a table dating from 1425 A.D. of "the lesser cycles of the rays within the influence of the sign Pisces." Since the Age of Pisces lasts for some two thousand years, data of the manifestations of the rays in a third of this cycle must remain without value until such time as we are in a position to verify their influence by observation of periods other than that of Pisces. In these circumstances, it will not be surprising if some serious students come to the conclusion that, for the time being, study of the rays must remain as profitless as, we are told, is speculation as to their source.

It is well to remember that obscuration of the truth is a characteristic of the passing Piscean Age, and that today, when we are in the midst of a transition period, many people are already responsive to the incoming influence of Aquarius, the sign of enlightenment and ruler of the age when truth shall be revealed. Thus, the demand of today, and still more of tomorrow, is not merely to believe but to understand in order that our faith in things unseen may rest upon a sure and abiding foundation.

Considered as reading matter, this book is first-class and contains many interesting and stimulating ideas which should ensure its appeal to a wide occult public.

Light

Light is given as we are able to receive it. If from utter darkness we were given the full glory of light, it would not serve to lighten our paths, but would blind us even more than the darkness from which we had emerged. It would stay us like a blow preventing even those gropings which we make in the darkness. We are, therefore, given for our guidance just as much light as we can use, and as we develop further, more and more light is allowed to filter through.

In this way we learn to adapt ourselves to that which we have; we learn to make full use of it, and are enabled to cope with more. We are preserved at all times from overburdening which might harm us or delay our progress.

It is the same with trials and difficulties. We are never allowed to suffer more than we are able to bear, nor are we ever given more than we have strength for. The wind is ever tempered to the shorn lamb.

THOMAS LACKENBY.

OCCULTISM GENERAL

THROUGHOUT the ages there have been schools of learning that have given the teachings, their interpretation of the laws of nature, to mankind. They have taught to the initiates the truth as they see it and this knowledge has been handed on to all who came seeking. But only in the inner groups of these schools were the deeper mysteries taught; the esoteric knowledge was confined to the few and the exoteric given to the masses.

Much of the esoteric knowledge taught to these inner groups is common knowledge to-day—for instance reading and writing were occult then but now these things are taught even to children. And so it will be in years to come that the knowledge and teaching that is, at the moment, only for a percentage of humanity, will be part of the daily lessons given to the young in years. It is then, for us to assimilate all we can and gather our store of knowledge so that we are able to pass on the teachings to others. Thus we fulfil our own destiny and work in harmony with Nature in her process of evolution.

There are two paths open to us, the Mystic and the Occult. The Mystic is a solitary path of meditation and devotion. The Occult involves the intellect and entails the co-operation of one's fellow men, and requires a trained will and powers of concentration. Occultism is a mental, not a spiritual study; it is neither good nor evil, but becomes either one of these in the way it is used.

As the biologist looks through his microscope and is able to see all that is not visible to the human eye, so the Occultist, through the powers of mind, is able to perceive visions and gather knowledge that is never dreamt of by the ordinary man.

Although there have been many different schools of teaching they can all be put into three categories. They have had as their key-note either power, wisdom or love. There were the witch doctors whose ideal it was to wield power. There were those who were found in solitude among the Himalayas whose ideal was wisdom, and those in Egypt, on the banks of the Nile, and in the Grecian temples whose ideal was brotherhood, love in action guided by wisdom. Power, wisdom and love are present in all occult schools but one always predominates in each phase. There is a controlling influence, or Manu, which is in charge of each phase; they each work under a different Ray, the knowledge being drawn from the same source but tinted with their own aspects. The theory is the same; it is only the method which differs.

We must beware of limiting our advance. Many set themselves a goal and, having achieved to that point, feel that they can sit back and rest on their laurels. This is a false idea. Having once set his feet upon the path man may never rest; he must go forward and having reached his own appointed goal, continue to strive, for he will find that yet another path stretches out before him to yet another goal. Man is never stationary; he must either go forward or slide backward. Then as we strive to tread this endless road let us neither look backward nor forward but only as far as the next step.

O.M.R.

SOME THOUGHTS ABOUT WAR

By Charles J. Seymour

(Author of *The White Light*, etc.).

When Charles J. Seymour sent us the enclosed article he explained that it disagreed strongly with our own view, and suggested that we might like to reply to it.

We accepted the article because there is room for all points of view in "The Aquarian Path."

We have adopted Mr. Seymour's suggestion and our reply, or commentary, is included at the end. What do our readers think? We should be interested to receive their views.

THE Editor of *The Aquarian Path*, in recent editorials, and certain subscribers in their published letters, have raised a number of questions on the Peace or War issue which must have caused all thoughtful persons who read the articles and correspondence to search their minds and hearts very thoroughly.

May I set down, as briefly and as simply as so complex and difficult a subject permits, the results of an examination of my own thoughts and feelings?

It seems that these are the main premises of those who would rule out war utterly, no matter what the circumstances may be:—

- (1) War is the supreme (man-produced) disaster which can overtake humanity.
- (2) War does not and never can end war, but in a war each of the combatant sides sows, in the form of hate and desire for revenge, the seeds of future wars.
- (3) When war occurs, both sides are culpable. "When two people quarrel, both are in the wrong: this applies equally to nations." (*Aquarian Path*, May, 1950.)

As far as I have seen, all Pacifists accept postulate (1) as containing a dictum that goes without saying; an entirely not-to-be-questioned conclusion. War is to them by far the worst evil that man can bring upon himself: anything is preferable to violence, bloodshed. Are the Pacifists right? Is this conviction beyond challenge?

Many readers, I know, will find it hard to believe that any intelligent person can take the view that I take.

I believe that in holding to this conviction the Pacifists are actually influenced by a materialistic outlook—say, rather, by an outlook that, because they have not subjected it to a sufficiently critical examination,

they are unaware they have taken over from traditional materialism. For, for the materialists, physical destruction is the worst thing that can befall a man: necessarily so, as physical life is, for them, the all. We who are not materialists, however, but believe in the primacy of the spirit, must surely know that there are things which can be done to the spiritual life which are far worse than anything that can be done to the physical life. Surely we know that? Violence, bloodshed, all the suffering that war entails, are terrible things, but they are not the supreme disaster. The supreme disaster is the darkening, the dimming, the baulking from free-functioning of the spirit of man.

The free-flowing life of the spirit, the spiritual evolution of man, can be checked, halted, deadened, by unfavouring environment. If this is doubted, visualise an order of existence in which men are reduced to automata by continuous exhausting toil, by under-feeding, the deprivation of all brightness and cheer and hope. It is not only possible to conceive of such states of existence where men are shut off from all contact with the culture and dignity and the decencies of life, from the good and kindly thoughts of kindly people: we have had actual evidence in historical times (including quite recent times) of such states under the various tyrannies that have been imposed upon the world. Man can, if you intentionally confine him to various kinds of harsh environment, become a creature that functions almost solely as a physical organism—and at the last extremity barely functions even as that.

When such environment threatens, it is necessary, I hold, to resist its oncoming. Those who have gathered into their hands the power to enable them to impose the environment must be restrained. If it is possible to restrain them, to deprive them of the power, by peaceable means, well and good. Every effort must be made to follow that path. But if it cannot be followed, the oppressors must be opposed by forcible means—and that may mean war as between nations, or revolution within a nation.

Russia an Example

In illustration of this, consider the case of Russia. For many years the people of Russia existed under a political and social regime which every rational person knew to be an atrocity. In the days of the Czars the life of the spirit among the Russian people was darkened by brute force, exploitation, oppression and corruption. It was not possible to remove the regime by peaceable means. The Russian people could not meet openly and decide what form of government they would have. Only a few of them, the boldest and cleverest, risking life and liberty, could contrive somehow to meet at intervals, secretly, fearfully. Was it right, or was it not right, that this intolerable half-life for millions of people should be brought to an end? Of course it was right: there is no health in us if we do not believe so.

As far as it is humanly possible to judge, the tyranny of the Court and ruling caste would have continued indefinitely but for the October Revolution—from which, it must be clear to all, force and bloodshed, could not be separated.

Well, then, here at last is a freed people, with opportunity to live a full human life, to become free spirits.

What has happened since? Can anyone maintain that the Russian people have been able to enter into their apparently promised birthright?

Man's spiritual evolution, let us not doubt it, can be retarded a very great deal if his *mind* is forced into bondage. One can be very sure of this by looking into the set-up of one's own life, by examining one's own experience. If in the course of my life I have grown—as I trust I have—in awareness, in understanding, insight, wisdom, in the appreciation of right values, the uprooting of superstition, I know full well how very much of this advance I owe to the fact that I was born in a country and in an age where I could have access, freely and without fear, to good books, good minds, free institutions, to the rich fruits, if I chose, of the fullest knowledge and ripest wisdom of all the ages.

Freedom in Russia

Is such freedom, are such opportunities for spiritual and mental growth available to the people of Russia under the present regime? I do not live in Russia, and cannot, therefore, answer this question from first-hand experience. I must rely upon reports in the Press and upon books. And there is a mass of evidence which, with the strongest desire in the world to get at the truth, and after the most painstaking effort to examine all the reports critically, impersonally and objectively—trying for the occasion to cease to be an Englishman and to experience as a Russian—I can only decide points certainly to this—that the Russian people are being deliberately deprived of the spiritual and mental climate under which men and women can become full and free human beings. The whole world must be open to me, records of all that men and women of all nationalities have thought and said and done, and are now thinking and doing, must be accessible to me, if I am to be able to make free choice between the various possible ways of life and to strive towards the highest possible ideal of right thinking and right living. In Russia books are withheld, news from and the thoughts of free men in other countries are banned as far as may be. Not only so, but as far as possible all the thoughts and questionings which arise normally and spontaneously in the minds of the young, about the world and everything that pertains to it, about human beings and their relations to one another and to God, *are forced into a particular groove or channel*, given a particular tinge: as far as can be contrived the children are trained to grow up to be *a particular species* of men and women, soul-less instruments, to subserve the purposes of the present Russian oligarchy.

Is it as I have stated, or is it not so? I believe it to be so; the evidence for it, as I have said, appears to be very strong indeed. If these things are so, what view does the Pacifist take of them? Does he take the view that this attempt to restrict and distort the human spirit should be permitted to continue? If his reply is: "This must be a matter for the Russian people themselves," I would myself insist that when once one has opened up these big questions he may not remain neutral. He must take sides—at least must declare his opinion, one way or the other. Each one of us is now required to be, if not his brother's keeper, at least his brother's friend and helper.

If the Pacifist decides that such and such a state of things should *not* be allowed to continue, what does he propose to do about it? If he is to

be consistent, his answer—there is no escape—must be: “War” (revolution, bloodshed—internecine war) “must not be resorted to: peaceable means only must be used.” What peaceable means? The only possible means is the dissemination of ideas. “Ideas” are being withheld from the Russian people: the power to act upon ideas if ideas could reach them is withheld from them by means of an all-pervading State-police force: *And let us bear this well in mind: the shepherding of the human mind in a particular direction can be accomplished.* In our own generation we have seen that this is so—in Germany, by the making available to the young of only that kind of teaching and types of instruction which supported a particular ideology—the Nazi ideology. So with Russia. In the course of one generation, or two, types of human beings would inhabit that country whose minds *could only* take the general form that has been mapped out for them by the Politburo policy-makers. Sooner or later normal men would have to take in hand the task of deconditioning these artificially-produced abnormal minds. In a few generations the abnormality would have become the norm for the minds themselves, so that *from within themselves they would resist any attempt to change them.* This is not the materialistic view which beholds man as an automaton, and nothing more. The Ancient Wisdom itself affirms that the “natural” or empirical man is “determined.” In the mass of men, at their present stage of evolution, the spirit, God, can be held back from manifesting by the deliberate “shaping” of their psychic and mental vehicles.

This is pressingly urgent material for thought; but the matter does not end there.

The mould into which the Russian mind is being compressed owes its particular form to the fact that the Russian authoritarians have a particular world-view.

This world-view of course, derives from the Marxist ideology; and one irrevocable fundamental of this ideology is the belief that while “the Capitalist system” exists anywhere in the world, wars will occur. This tenet is, as I say, absolutely cardinal to Marxism. But even if it were an incidental tenet only, the rulers of Russia would not jettison it, now that it has once been acknowledged. For they know how the indiscriminating popular mind works, and that if you once admit a possible misconception or fallacy in even one detail of any creed accepted by the masses, doubts may creep in concerning other elements in or aspects of it, until finally the truth of the whole may be questioned. As with the old-time Biblical Fundamentalists, it will appear to be a case of all or none.

Capitalism and War

Even if the authoritarians themselves were not genuinely convinced of the correctness of this Marxian Capitalism-must-breed-war diagnosis, they would want to believe it, for such a belief prevents any self-questioning whether *some* part at least of their outlook is due to a desire for personal power and not to altruism—a crusade to save the world from itself. It gives them the assurance that they are right to try to “down” the other side by any and every means within their power because the mere fact that the other side exists makes war inevitable. There can be no doubt this view is held, fanatically. Those who hold it will be prepared

to wage war if they cannot destroy the last vestiges of Capitalism by peaceable means—that is, they will proceed to fight a “war to end war.”

Is it true that Capitalism necessarily “means war”?

I do not think so. I believe there is a fallacy here, and that this fallacy arises from rigid, uncritical adherence *in toto* to the dialectical Materialism of Marxism. The “economic interpretation of history” purports to show that these and those effects must ALWAYS follow these and those economic conditions. *Economic* factors are, for the Marxist, the *sole* determining factors: there is no room for any thought that the spirit of man may evolve aside and apart from economic conditions, and modify, reorientate and perhaps negate them.

Now the spirit of man *does* evolve apart from, as well as side by side with, the economic factors. This evolution as a thing-in-itself, an evolution which runs counter to the “economic interpretation” (which is at bottom a belief that the “law of the jungle” which ruled in the past is the only law that can rule in the future) is taking place before our eyes. Capitalism is being ameliorated, re-shaped and gradually sloughed through an increase in our awareness—individual human, national and international awareness—through the deeper understanding that all (politically free) men are reaching towards of the the human scene and situation, through the growth of the “social conscience.” “Capitalism” is not what it was when Marx wrote: its predatory and grasping characters are but faint shadows of what they were in his time. No thought occurred to him that Capitalism might evolve beyond itself within itself: there was the inflexible purely economic outlook. This evolution beyond Capitalism is taking place. In England especially our “ameliorated Capitalism” (our Fabian Socialism is essentially that) has been, during the past fifty years, gradually breaking down and ousting, without the violence and force of the Russian way, the blind self-interest of “primitive” Capitalism—the only Capitalism of which Marx had experience, the only Capitalism he knew (and probably was capable of knowing, for his thesis required inexorable cause-and-effect on the Materialistic plane).

Evolution of Capitalism

I believe that this evolution of Capitalism through amelioration into something above itself, due to the awakening of men to a sense of their duty and obligations towards their fellows, this process which plainly is taking place in the present principal Capitalist country, America, as well as here, is the right way from the standpoint of the maximum benefit to be derived by humanity; and that the Russian way of abrupt *rooting out* of Capitalism outside of Russia is the wrong way for the world—unavoidable though such abruptness may have been, as I have shown, within Russia itself, inasmuch as the set-up of the Czarist regime made amelioration impossible.

In a word, the blindness of Russia’s rulers to the spiritual factors will almost certainly lead to war if they persist in their purely economic-interpretation thesis, while the gradual-supersession process which is going on inside Capitalism is itself a process *tending to ward off war*.

And if war should break out as a result of this Russian pressure, and the Russians were successful, to what would the sudden and violent

imposition of Communism upon the outside world lead? No thoughtful person can be in any doubt about the answer. It would lead, necessarily, to the extension of the Police State to the peoples of the countries which had been "conquered." The opportunities which you and I now certainly have to live as free spirits—certainly immeasurably greater opportunities than any that are now enjoyed inside Russia—to meet and talk with one another, to help develop one another's humanity and insight and understanding—would go. We should be policed and deprived of our political and much of our personal and physical freedom. Can anyone doubt this? Nine-tenths if not all of our free-discussion and religious centres, of the philosophical, metaphysical, non-Materialist publications which you and I now read, and to which we owe so much of our enlightenment concerning spiritual and human values, would be closed down—including, I have no doubt, the *Aquarian Path* (unless this journal's anti-war record in the pre-Russian-war period should save it!). The like of these publications and their equivalents in the form of "movements" of every kind might not again be able to rear their heads in this country and other countries for many years to come. Perhaps—as may have been gathered from what I have written about the *training of canalised* minds, minds which have been deliberately compressed into planned moulds by State action, they might never again be permitted, for types of men and women which can respond to such ideas and movements would have been prevented from arising. I believe my diagnosis to be accurate. That is as far as one can see. The spirit cannot manifest if the means and avenues by which it can manifest are destroyed. Russian Police-State power would not be ameliorated. The power of the Russian rulers would be absolute. "All power corrupts; absolute power corrupts absolutely."

Resistance by War

Well, then, if Russia in her blind defective Materialism tries to impose her will by force I say we should resist. In such circumstances force only can meet force. The Russian oligarchy cannot be argued with. Their minds are closed completely to all but the one idea—"Capitalism" must be overthrown.

Because of their faulty, insufficient philosophy the Russian rulers are disclosed as a less-evolved type than the free-functioning peoples upon whom they would impose their will.

The lower must not be allowed to overthrow and render ineffectual the higher. The higher must if necessary defend itself and restrain the lower. We may imagine the case of a man who happens to be in a country inhabited by savages. The man is a highly-evolved spiritual type relative to the savages, a man of creativeness and insight upon whom much depends for the enlightenment and good order of the world. A savage appears and makes to kill him. Because violence, "war," is wrong, the man allows himself to be killed. The evolutionary push that man might have got from him is lost. This is lamentable, but (says the Pacifist) it was unavoidable: no man, not even a savage, must be killed. Is this sense? Plainly (to me) no. There is a duty upon the higher type of man to try to preserve his own life (and the only way to preserve it

here, we are assuming, is to kill the savage, escape by flight being impossible). He must try to preserve his life, not for his own sake, but because of its value to the world. It is a question of preserving the higher values and not allowing them to be suppressed or eradicated from the world by mere superior physical force. I am not, of course, comparing Russia's present rulers with savages. But I do say that to me it seems clear that generally the philosophy of those rulers is a Materialistic philosophy which threatens the world's hard-won spiritual gains.

Eclipse of the Spirit

As to postulate (2), I agree that "war does not end war," but leaves behind it a legacy of hate. But if it is an eclipse of the human spirit which is threatened, of the finer aspects and achievements of the human spirit—as I believe is threatened in this case (and I believe also was fundamentally threatened in the case of the German wars, for all the questions of *lebensraum*, economic pressure and the Versailles Treaty which certainly were also involved) then I say War it will have to be. Better death and suffering than twisted half-life. *There* you have the "supreme disaster."

(3) It is true that it "takes two to make a quarrel." But if you analyse the present state of Russia-against-the-world you will realise that this is fundamentally no *quarrel*. The Russian rulers (those who really hold Communism as an ideal and are not personal power-seekers) are impersonal in this respect, fundamentally: they wish to overthrow a *system*. True, the matter becomes personal to them when they come up against those who are involved in the system; but that aspect is really secondary and incidental. I can resist the Russian idea without quarrelling with those who hold it. I could not quarrel with the Russians because I understand the idea that drives them on and see that it is merely a question of inadequacy. A great many people would go into a war against Russia in that frame of mind, to defend and preserve, not their property and possessions, but a way of life which we regard as a higher way than the Russian way. If it was necessary, if I were confronted with an armed Russian who sought to slay me, I should not attempt to stand and philosophise and ask myself whether he as an individual were a more spiritually-evolved person than I am (as well he might be). There would be no time for that. I should have gone into battle at the outset with the conviction that the thing that organised fighting Russia stands for is a less evolved thing than I stand for; and I, as a representative of that thing, would (if, as I hope I have made it quite clear, there were no alternative) try to kill him before he could kill me. Only when two people (or two nations) *quarrel* because each side is seeking some personal gain or advantage over the other side (if only to get one's own ego more firmly established against the other's ego) are both sides in the wrong.

In this Peace or War question there are many matters to think over. I think the Pacifists are, because of their humanity, because of their very proper dislike of violence, bloodshed—a dislike which I cannot feel surpasses my own intensity—inclined to overlook some of them.

* * * *

The Editor Replies . . .

THERE is no doubt one could comment almost indefinitely on the points raised in Mr. Seymour's article. Lack of space, however, confines us to a few observations, which we hope will give readers some idea of the philosophy we propound when applied to organized violence.

To begin with, Mr. Seymour asks "are the pacifists right" when they claim that war is the supreme disaster which can overtake humanity, and answers his own question later on by saying "the supreme disaster is the darkening, the dimming, the baulking from free-functioning of the spirit of man." Has not the author considered the point that one might not arise from the other; that wars and bloodshed on the physical level occur because of a darkening of the spirit of man on the mental level? It is odd to see one accusing the pacifist of attaching too much importance to the physical life, yet is himself prepared, apparently, to take part in any atrocity or violent action in order to perpetuate some purely physical system. Freedom of thought and the "free flowing of the spirit" do not depend upon externalities and can be unaffected by them.

The materialist may regard physical destruction as the "supreme disaster," but the pacifist certainly does not. He can accept the fact that a man may "give up his life for his friend" and attain merit by his action. He would, however, regard such an action as merely a waste of time if he were endeavouring, either individually or collectively, to force his will, way of life, or general philosophy on someone else. If in giving up his life he causes several others to give up theirs as well, the "merit" he accrues will be of a like kind: neither very enlightening, nor pleasant to reap in future life.

Mr. Seymour is evidently of the opinion that man is dependent upon his environment (actually a Communist doctrine!). We say that man creates his environment and encounters nothing that wasn't coming to him in any case. How he reacts to what he has created; how he likes the results of his own handiwork, varies, of course, with the individual. If anyone does find himself in a state in which he appears to have little freedom, is it not better that he should endeavour to learn all that he can from such a situation, so that it may, as it will, pass from him? A given set of conditions only persist so long as there is something to be drawn from it.

If a man decides within himself what line his conduct shall take in the future, it is better to follow that line regardless of, and attaching nothing to, the consequences. If he sacrifices his life in this cause it will be a good one, and his spiritual progress immeasurably greater. Such a man will not have died in vain and, at least, he will not be born into the same situation again. His example, also, will have far-reaching repercussions.

Russia and Communism

Mr. Seymour instances Russia as an example, saying that the Czarist regime was an "atrocious," and that "it was not possible to remove the regime by peaceable means." He then asks "was it right to bring this intolerable half-life to an end," and answers that it was.

Quite apart from the fact that this "half life" was not brought to an end—the Russian people have far less personal freedom now than under the Czars—it is a fact that they would have had a greater measure of political freedom years before, if they had not applied the principles of force and violence against the Emperor Alexander II the very day before he was to issue an Imperial Ukase announcing the restitution of the national Sobor, suppressed since the reign of Peter the Great. His death successfully cancelled the participation of the people in the affairs of government from 1881 until the short-lived Kerensky administration of 1917 (unless one is to include the 1905 Duma—hardly very effective), after which they passed under the iron hand and ruthless secret police of the Soviets. It would seem that the only lesson to be learnt from Russian history is that violent resistance definitely does not pay worthwhile dividends, and that they would have been far better off had they used more peaceful, albeit slower, methods for gaining reforms. As it was, they sowed a violent future, and no one can deny that they have reaped it.

This is not to say that modern Russian History hinges on the assassination of Alexander II, significant as it was. It does show, however, that the violence of the government was equalled, if not surpassed, by innate violence in the people as a whole, when it found expression. The clash still continues, although the original government has disappeared. One day the Russian will begin to grapple with himself, as we all must, and then, and only then, will his troubles begin to sort themselves out.

Having made this point about the necessity of bloodshed and force to end the reign of the Emperors, Mr. Seymour then goes on to say that he does not believe that the Russian people are any better off to-day than previously; in fact, from all that he says about it, it would seem that they are very much worse off than before. Is not this evidence enough that the outbreak of cruelty and terror in the revolution produced no good result? Is it not also evidence enough that the individual remained unchanged and continues to be reflected in the State? In order to change outwardly, it is necessary to change inwardly, and it is in this that the Russian may have failed. The Russian people still have the government they deserve, and it will remain until they themselves change. Events during the recent war showed that it still sticks fast.

A Pacifist View

Mr. Seymour next goes on to ask what is the pacifist going to do about it, rather as if he was expected to do something. Maybe if the pacifist holds views similar to our own he will do nothing except continue to live his own life to the best of his ability. Who are we to decide that the Russian or any other government should be disposed of? Have we so exalted ourselves that we consider we know what sort of government would be good for other countries. Far better to turn our attention to the matters that need rectification on our own doorstep. Least of all should we resort to war, something which, as Mr. Seymour so clearly shows, leads to no improvement at all.

The pacifist, if he has any sense and a little humility, does *not* decide that this or that should, or should not, be allowed to continue.

Where does he get his superior judgment to decide these things? Would he have any objection to a Communist deciding that what he needed was a Communist government? And yet one, in this instance, would speak with no more authority than the other. Both would be proffering an opinion.

When writing about the "shepherding" of the human mind in a particular direction," Mr. Seymour falls into the common error of supposing that this is something peculiar to Communism and Nazism. Has he ever considered the extent to which the British mind is shaped by, for instance, the cinema? Has he not noticed the almost universal British faith in democracy? Most people's minds can be shaped in one direction or another, whether by Communism, Nazism, Patriotism, the Press, or anything else of a similar kind. Those who are not shaped are those who think; unfortunately, the majority do not think. Therefore the difference is universal between the thinking and the unthinking. Whether a person is born in Russia or New York does not alter this fact. The unthinking mind can be shepherded wherever it may be; the only difference lies in the shepherding. Communists, with unparalleled efficiency and enthusiasm, try to make the individual think and behave in a certain way. To give them their due, they do believe they are heading for a worth-while goal. Unfortunately, they have not yet learnt that the means modifies the end. On the other hand, many in the West are guided by the cinema and Press towards no mentionable goal of any sort, so far as we can see.

Before we start referring to the Russians as potential automata, we might well consider what would happen to the average man in this country with no cinema or newspaper, no wireless, no organised sport, no tobacco and no women. Take these things away from him as he stands and *he* would appear to be no more than an automaton. We may pity the Russian for his narrow Communist field, but the field just referred to is not so wide, nor very enlightened. All of which again boils down to the fact that we have our work cut out trying to organise ourselves, without offering unwanted advice to the Russians.

We do not intend to go very deeply into the question of capitalism and its gradual modification. There seems, however, to be something of a paradox when Mr. Seymour says "the Russian way of abrupt *rooting out* of Capitalism outside of Russia is the wrong way for the world." Is there any reason to suppose that the "abrupt rooting out" of Communism, by defeat in battle, is the right way for the world?

The Evolved and Unevolved

Again we think Mr. Seymour is on dangerous ground when he talks about the evolved and the less-evolved. Who is to decide which is which? What are the "higher values" which Mr. Seymour is so anxious to preserve? Are they so high that they are put into practice in this country, and if they are not, of what use are they? If the so-called "evolved" are prepared to do all that the "unevolved" are prepared to do, they can hardly consider themselves one whit better.

The attempt to prove that we are not taking part in a quarrel, therefore both are not in the wrong, is an attempt to split hairs by playing with words. We can cut out the word "quarrel" and substitute "war"

instead. When two sides fight a war, both are in the wrong. If it were not so, and one side refused to fight, where would the war be? War is caused by the participation of both, who are equally responsible, inasmuch as there could be no war except by common arrangement.

Is Mr. Seymour trying to tell us, in his last paragraph but one, that there are cases when people or nations go to war, yet do not quarrel, because they have no motives of personal gain or advantage over the other side? If this is indeed so, then the sooner he critically and carefully examines the whole subject, the sooner he will find that the motives of either side in warfare do not bear examination for one moment. Some may be more obvious, and others very skilfully concealed, but none look well in the light of day. Expediency is the most that can be said of any of them.

It is a common fallacy that in resorting to war we are choosing the lesser of two evils. There is, however, a third way—the right way—which is seldom taken. This is the way indicated by the great teachers of humanity, and, in following it, violent resistance does not arise. This way is followed to the end, and the true Pilgrim—he who may really be called such—does not allow his path to be deflected. He lives up to the highest that he knows, regardless of externalities. Neither State police nor armies of occupation may touch him unless he has a point of contact with them, in which case he recognises it for what it is and faces it, without in any way abandoning his philosophy, which he applies all the time, even unto death.

As we have pointed out in the editorial in this issue, large disagreements arise from little ones, and disharmony between nations has its origin in disharmony in the small groups and families of people making up the various populations. If we live in harmony individually, international strife will disappear—the remedy lies in our own hands. The only mistake we make is in opposing like force with like force, thus giving it further life in a future cycle.

We do not claim that our way is an easy way; it involves greater training, bravery and powers of endurance than are demanded from the soldier. It is, however, worth the effort, for it is the only means by which these periodic wars may be brought to an end. It involves not the conquering of the enemy without, but the disorder within. "Though one should conquer in battle ten thousand times ten thousand men, he who conquers himself is the greatest warrior."

Only through inner self-mastery can outer international peace be attained.

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FATE AND FREE WILL

From *Gods In The Making*

By **T. MAWBY COLE** in collaboration with
VERA W. REID

ON this very debatable point—Fate versus Free Will—there is a tendency to deny either the one or the other but, in common with everything else, Fate and Free Will are subject to the Law of Duality and, therefore, they must both exist, side by side ; it is impossible to have one without the other.

Free Will is the principle, and Fate the inevitable reaction from it.

Both right use and misuse of Free Will create fate which no power on earth can destroy. As the future of the human race at the physical level depends upon procreation, so the future circumstances of the individual, both in this life and also in future embodiments—depend upon the exercise of Free Will and the reaction, in the form of Fate, arising therefrom.

Individuality implies an entity functioning through responses which depend upon the exercise of its own choice. These selected responses differentiate the entity within the whole, and also constitute the difference between the Animal and the Human Kingdoms.

While, to some extent, we can envisage the possibility of Fate being the controlling factor at the physical level, when we attempt to apply this idea to the Mental Plane we meet with insuperable difficulty.

We must remember that everything we see manifested around us in the physical world has its source at the mental level. Thus, if Fate controls at the mental level we should have to admit that all our thoughts were pre-ordained, that every thought that passes through our minds was predestined to be thought at that particular moment of time and space.

It is true that, as human beings, we are restricted by the limitation of human potentiality. Man cannot create a Solar System because it is not within the range of his potentiality to do so, but within that range we have responsibility, and if responsibility, then choice.

If fact, the development of the faculty of choice is the purpose underlying the unfoldment of our potentiality, for the more our potentiality is unfolded, the more responsibility we are able to assume.

We are in the position of children whose choice is limited by immaturity and lack of physical strength. As, however, the child develops into the youth, so his opportunity for wider choice and further responsibility increases. Likewise we, as our potentiality unfolds, find that further responsibility, at the mental level, devolves upon us.

Again, an attempt to regard Fate as the controlling factor brings us up against yet another problem. If we contend that we cannot choose for ourselves, then we must admit that some external force or power

chooses for us. But no power or force can be external to the Infinite, since the Infinite is all that exists. Therefore, since we are parts of the Infinite, the power of choice exists within us.

All that has been said here regarding choice in the Human Kingdom applies in its general outline to the Animal Kingdom. An animal, like man, exercises choice within the limits of his potentiality, small though this may be when compared to that of the human being. But the animal, not having reached the state of individualization is, in the majority of cases, exempt from individual responsibility and therefore from Fate.

The Law of Continuity offers us a deeper understanding of the reactions to the exercise of choice. Each time we come to birth, the conditions of the new life cycle are determined by the use and misuse we have made of our power of choice in the past. These conditions must be lived through, and the lessons they can teach us must be learnt, so that through our mistakes we may, in time, appreciate more fully the responsibility inherent in the faculty of choice.

But, while we may be fated through previous misuse of free will, we must remember that the power to choose is ever with us, and can become operative even though conditioned by fate, inasmuch as it lies within our own power to choose what attitude we shall adopt towards it. We can fight against it and attempt to escape from it, or we can accept it intelligently, realizing its significance and the purpose it has for our development in relation to the whole. If we can thus accept it, Fate ceases to be a burden and can be turned into a benefit, leaving us free to make further progress unhampered.



ANECDOTES OF "H.P.B."

At one of the socials held by H. P. Blavatsky at Lansdowne Road, fashionable people had been entertaining the company when a little, most unfashionable, man walked shyly in and gazed around for a seat. Instantly H.P.B. sent for him and installed him next to herself.

Presently she announced that he was going to sing a comic song. Horror ! However, he sang his song. And then, she asked him to sing it again. Sinnett came up and remonstrated. "But don't you see, my dear," she replied, with one of her royal looks—"Don't you see that it is the only thing he can do ?"

* * * *

Madame Blavatsky had no mercy for snobbery of any kind. When the Avenue Road folk were seized by an epidemic of Nirvanic assumption and were "sailing off on the yogi line" and making of her a Popish idol, she took special measures to cure it. One of them, later a Theosophical celebrity, got a severe dose and had the grace to tell the story.

H.P.B. entered a room and found the aspirant to adeptship strangely swaying to and fro on her knees, with hands clasped.

"Whatever are you doing, So and So ?" enquired H.P.B. suavely.

"Oh, H.P.B., I am communing with the Silent Watcher."

Pause.

"To hell with the Silent Watcher !"

When the devotee recovered, the room was empty.

From *New Universe*.

BOOK REVIEWS

A Doctor Digresses, by Kenneth Walker (Cape, 10s. 6d.).

OF diversity in this torn and stressful world we have no need to be reminded. It is around us everywhere, and even when unity is achieved, it is rather as a necessity born of the fear of worse to come, or as the imposition of ideological planners. So that it is a refreshment to be reminded of a unity that exists but is neither imposed nor able to be disrupted.

For such a reminder, we are indebted to Mr. Kenneth Walker and his latest book entitled *A Doctor Digresses*, whose sub-title could well be "Unity in Diversity." The author describes the book as "an effort to trace a pattern in a blur of professional observations," and the chapters, enlivened with humour and anecdote, range through medical theory and practice, health, consciousness and Eastern and Western psychology and philosophy, with occasional incursions by that supreme exponent of the art of living, Marmalade the cat.

What is this unity? It is the unity that is to be found in the universal fraternity of life, for the author perceives all things as forms of life, representing the same life, but in different grades. And he insists on this living unity in spite of the mechanically-minded scientists and the dogmatism of some Western philosophers.

As a doctor, he sees each patient as "an indivisible whole, no part of which can be ill without the rest being also affected," and an illness is to him "a series of living events occurring in a living organism." "Illness," he adds, "has been defined by F. Mohr as 'a living event taking place in a living organism which is itself alive only by virtue of the fact that in it psychic and somatic are united in unity.'" Acknowledging his indebtedness to Ouspensky, the author refers to his description of man as "a synthesis of a countless number of lives . . . each cell has its separate life and consciousness."

Pursuing this idea further afield, the writer finds that "the universe is a great unity in which everything has its place; it is a whole, no part of which can be properly understood unless it be studied in relation to everything else . . . Existence is a pattern of relationships." He quotes Professor Whitehead, for whom "life is suffused throughout the universe," and who "allows grades of living within the whole, grades to some of which we deny life only because they are not perceptibly self-moved. In truth, all these have a hidden life." Alice Bailey made a similar claim in *The Consciousness of the Atom*, when she wrote, "Even minerals show signs of awareness, of reaction to stimuli . . . They show signs of fatigue, and it is possible to poison a mineral and murder it . . . Esoteric philosophy teaches that all forms of life have consciousness, but not all life and consciousness is similar to the human." This is in harmony with Eastern teaching. As Mr. Walker points out, the idea that, animals, plants, atoms and electrons, as well as human beings, have psychic qualities, and so take their place in that unity of life, feeling, consciousness and thought which is the universe, is confirmed by Sri Aurobindo, who writes, "There is no reason to suppose that there are sudden gulfs in Nature. Thought has a right to suppose a unity where that unity is confessed by all other classes of phenomena . . . And if we suppose the unity to be unbroken, we then arrive at the existence of consciousness in all forms of the Force which is at work in the world."

For himself, the author writes, "When I think of this great universe in terms of process, I think of it as made up of myriads of living organisms existing on different levels of being . . . These various forms of life do not exist as separate, self-sufficient and individual entities, but congregate in groups or societies.

They impinge on each other, draw together, feel each other's presence and are affected by the co-existence of everything else . . . Mankind may be looked upon as being a strand in an immense network of living creatures that enmeshes the whole earth. Or perhaps it would be better to compare humanity with a cell in a mighty multi-cellular organism that is spread over the entire surface of the globe." There is even a basic unity to world thought, and the author finds that "too much has been made in the past of the supposed

Alone, by Kenneth Milligan (Williams and Norgate, 7s. 6d.).

REGARDED merely as a narrative, this book is the story of a man's successful effort to build a home for himself alone among the Welsh mountains, and the wealth of detail concerning the work involved makes very interesting reading. But the author gives us more than a narrative. Fortunately, he thinks aloud, and his is a fertile and meditative mind that seeks out underlying causes and their effects. The chapters entitled "Music," "Rhythm, Routine and Ritual," "Living Creatures" and "Time" are full of interesting cogitations.

This is not a unique book, for others of its kind have been written, and it is interesting to note the psychological causes that bring this type of book to birth. They are all really statements of the relation of the individual to his social unit, and it would seem that the gregarious instinct is not so deeply rooted but that it can be superseded by a very strong desire for solitude even over a

Health and Long Life, by Swami Sivananda (Sri Swami Chidananda, Rs. 5).

IT is good to see philosophy and practicality hand in hand. This book contains a very lengthy treatise on dietics and self-discipline which will be of value to all students. Particularly welcome is the section dealing with Homœopathy, and other sects would do well to give this method of curative medicine based on Hermetic principle, their attention.

Sivananda's Letters to Dr. H. J. Chhatrapati (Sivananda Publication League, Rs. 1.80.).

THIS is the second in a series of letters from the Swamiji to a pupil. Throughout the book illustrates the devotion and service the Eastern gives his teacher, missing in the West, where the pupil so often

chasm between Eastern and Western thought," for "if any proof of our essential human sameness is needed, it is supplied by the similarity to be found in all the fundamental religious truths."

Turning from abstractions to everyday life, Mr. Kenneth Walker gives a delightful account of how, during a country walk and a meeting with Starlight and her foal, he knew that his vision of the unity of all life was not "strained and ridiculous" but very real.

M.B.H.

long period of time. This desire to go away and live as one wishes and to be oneself, unhindered by the impact of other personalities, indicates mental or emotional conflict, for it is only out of conflict that self-awareness arises. And many a poignant story is revealed when one traces the particular conflict involved in each case. For instance, Monica Baldwin's book, *I Leap Over the Wall*, ends with the acquirement of a passionately desired retreat, but the conflict here arose from causes other than those operating in Kenneth Milligan's case.

To dismiss this propensity for solitude as "escapist" is to ignore the fact that members of a social unit are at varying stages of development, and that it is those with sufficient spiritual depth to be able to withdraw from the herd who help to preserve the richness of achievement that results from free, untrammelled individuality.

M.B.H.

A Homœopathic home doctor and Materia Medica have been included but the student would do well to bear in mind that there are other works more suitable to Western needs dealing with this specific subject. This does not lessen the importance of the book.

S.H.

comes to get without giving in return.

It is a pity that lack of care to the translation and publication should detract from the value of the book's purpose.

S.H.

THIS is the eighteenth edition of an absorbing and excellent book for the student of hand analysis. The author, having gained experience in hospitals, state institutions for the insane, blind and deaf; in jails, almshouses, etc., by using the inmates for his observations, records his findings here in a simple, straightforward, yet interesting manner, easily understood by the professional, as well as the amateur, hand analyst.

The fact that for the past fifty years this book has been, and remains the book of reference and a reliable guide for almost all those who practice hand analysis as a profession, is alone enough proof in itself that it is one of the first and most complete books ever written on this subject.

The attempts to solve the mystery lying behind the lines of the hand

date back many centuries, and it was the author who first introduced, in his original publication in 1900, the working hypothesis of an electric life current, which is to-day an accepted, proved, scientific fact.

The author believes that hand analysis, seriously and properly used, can provide an excellent means of guidance, and that careful consideration of a person's character and temperament could, by the application of hand reading, prevent many failures. In my opinion he has succeeded in fulfilling his ambition, which is, in his words "to make Palmistry not an amusement, nor a centre around which cranks might congregate, but a study worthy of the best efforts of the best minds."

EVA COPELLO.

A Letter to the Editor

H. P. Blavatsky and Spiritualism

Dear Sir,—May I comment on a phrase in the editorial of the August-September issue of this journal which might give a wrong impression to any unfamiliar with the true story as regards Madame Blavatsky's approach to the Spiritualist movement in general and more particularly to the Eddy group and phenomena hunters in America. Facts can be gathered from many books about the early days of Theosophy and I hope you will allow me to quote from H.P.B.'s early collaborator Colonel H. S. Olcott in his book *Old Diary Leaves* (vol. I., page 13). He there copies from notes in H.P.B.'s own handwriting discovered after her death.

It will be obvious that so far from having passed through the portals of Spiritualism, as your editorial states, her mission and aim was always to lead enquirers to a true understanding of the phenomena coming within their purview so that they might not be dazzled and deflected from the path of true *Spirituality*, a word of infinitely wider import than mere *Spiritualism*. Leaving aside some pioneering in Egypt here is what she herself tells us of her approach to the growing cult in U.S.A.:—

"Yes, I am sorry to say that I *had* to identify myself during that shameful exposure of the Holmes mediums, with the Spiritualists. I had to save the situation for I was sent from Paris to America on purpose to prove the phenomena and their reality, and show the fallacy of the Spiritualistic theory of spirits. But how could I do it best? I did not want people at large to know that I could produce the same thing AT WILL. I had received orders to the contrary and yet had to keep alive the reality, the genuineness and possibility of such phenomena in the hearts of those who from Materialists had turned Spiritualists, but now, owing to the exposure of several mediums fell back again, returned to their scepticism."

Colonel Olcott may truly be said to have come through the "portals" and the record of his advance makes interesting reading. But the danger of trying to acquire true spiritual vision by that route can be already seen by anyone who will study *The Seven Portals*, the second section in Madame Blavatsky's greatest gift to would-be Occultists, *The Voice of the Silence*. It is safe to say that no Yogi of the inner life will ever be found in a seance room.

Ockley. 15.9.50.

A. A. MORTON.

OCCULT GLOSSARY

- ORION : (Gr.) Same as Atlas.
- ORPHEUS : (Gr.) H. P. Blavatsky says : " Lit., the 'tawny one.' Mythology makes him the son of Æger and the muse Calliope. Esoteric tradition identifies him with Arjuna, the son of Indra and the disciple of Krishna. He went round the world teaching the nations wisdom and sciences, and establishing mysteries. The very story of his losing his Eurydice and finding her in the underworld of Hades, is another point of resemblance with the story of Arjuna, who goes to Patala (*Hades* or hell, but in reality the *Antipodes* or America) and finds there and marries Ulupi, the daughter of the Naga king. This is as suggestive as the fact that he was considered *dark* in complexion even by the Greeks, who were never very fair-skinned themselves.
- ORPHIC MYSTERIES : (Gr.) These followed, but differed greatly from, the mysteries of Bacchus. The system of Orpheus is one of the purest morality and of severe asceticism. The theology taught by him is purely Indian. With him the divine Essence is inseparable from whatever is in the infinite universe, all forms being concealed from all eternity in It. At determined periods these forms are manifested from the divine Essence or manifest themselves. Thus through this law of emanation (or evolution) all things participate in this Essence, and are parts and members *instinct* with divine nature, which is omnipresent. All things having proceeded from, must necessarily return into it; and therefore, innumerable transmigrations or reincarnations and purifications are needed before this final consummation can take place. This is pure Vedanta philosophy. Again, the Orphic Brotherhood ate no animal food and wore white linen garments, and had many ceremonies like those of the Brahmins (H.P.B.).
- OSIRIS : (Eg.) The greatest god of Egypt, same as Zeus and Dionysos. The son of Seb (Saturn), celestial fire, and Neith, primordial matter and infinite space. The four chief aspects of Osiris were : Osiris-Phtah (light), the spiritual aspect; Osiris-Horus (mind), the intellectual *manasic* aspect; Osiris-Lunus, the "lunar" or psychic, astral aspect; Osiris-Typhon, Daimonic, or physical, material, therefore passional turbulent aspect. In these four aspects he symbolizes the dual Ego—the divine and the human, the cosmico-spiritual and the terrestrial (H.P.B.).
- PADMA : (Sans.) The lotus, a centre of nervous force.
- PALI : The language of the Buddhist scriptures, that of Magadha, which preceded Sanskrit.
- PALIGENESIS : (Gr.) Lit. "coming again into being"; rebirth.
- PAN : (Gr.) The nature-god, whence Pantheism. The son of Hermes and Dryope. His name means All.
- PANDORA : (Gr.) A beautiful woman created by the gods under the orders a Zeus to be sent to Epimetheus, brother of Prometheus; she had charge of a casket in which all the evils, passions and plagues which torment humanity were locked up. This casket Pandora, led by curiosity, opened, and thus set free all the ills which prey on mankind (H.P.B.).
- PANTACLE : (Gr.) The triple triangle of Pythagoras or the five-pointed star. It was given the name because it reproduces the letter A (alpha) on the five sides of it or in five different positions—its number, moreover, being composed of the first odd (3) and the first even (2) numbers. In the Qabalah it stands for *man* or the Microcosm, the "Heavenly Man." In esoteric philosophy it is the symbol of the Ego or the Higher Manas.
- PANTHEIST : One who identifies God with Nature and *vice versa*.
- PARABRAHM : (Sans.) The Absolute. Lit. "Beyond Brahma."

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