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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

"Our body is the Bodhi-tree,
And our mind a mirror bright;
Carefully we wipe them hour by hour
And let no dust alight."

SHEN-HSUI.

WE recently noticed a rather amusing report, in the paper, on an outburst by the Free Church of Scotland on the B.B.C.'s policy towards religion. Describing it as "an outrage to our Christian principles and tradition," their statement goes on to complain: "It would seem as if the board of directors is made up of men who have no spiritual convictions and no sense of spiritual values. . . . The most blatant atheism is being put over the air. It is no defence to say that the Christian point of view will also be presented. . . . Our chief quarrel with the B.B.C. is that it treats the Christian faith as an open question and provides a forum for militant atheism on equal terms."

Such a violent attack on the B.B.C. would seem to indicate that the Free Church of Scotland believes only in freedom in its own case, and is actually frightened of what it is elsewhere pleased to call "anarchy in the spiritual sphere." Many of us were congratulating ourselves that the days when a religion had to be in "the mainstream of Christian tradition," in order to get a hearing on the wireless, were past. Is there any reason why the Christian faith should not be put on equal terms with militant atheism? It is certainly not a closed question, as this statement would seem to imply. That "militant atheism" does show up many orthodox beliefs as being what they are—nonsense—is no reason why it should be suppressed.

The Church of Scotland should realise that suppression of differing viewpoints will not force everyone into a narrow Christian mould. The B.B.C. is right to place itself above those "so behind as to involve themselves in differences" and to treat all on equal terms. Let each present his case and the listener draw his own conclusions. Many would think we get far too much orthodox Christianity on the wireless as it is.

An Answer from the Subconscious

WE learnt recently of a novel method of bringing information from the subconscious mind, which may prove helpful to those who have no handy procedure for remembering past names and events. The person in question wished to remember the name of an admiral, mentioned in a letter to *The Sunday Times* recently, who lived until the 'eighties and had fought, in his youth, at the Battle of Trafalgar. During a conversation one evening the admiral was referred to, but his actual name completely forgotten. Frequent attempts to remember produced no result, although it was thought that the name might be similar to Pettigrew or Pettiflower.

When our informant went to bed, however, he remembered an exercise described to him some years ago, and he decided to try it out.

This involved his visualising the inside of his head as containing a room in which there was a counter and, behind it, many racks containing volumes, recording everything that he had ever experienced. Having created the picture of the room, he was to imagine himself as walking up to the counter and asking the attendant to look up the item of information he required. The originator of this method used, we believe, to imagine an attractive girl in Greek costume, but our informant merely visualised an attendant of either sex without going into any detail. In his quiet state as he lay in bed, he was able to build up the scene quite easily and quickly, and to explain his request in detail.

The next step was to visualise the attendant as turning to the shelves and selecting the appropriate volume. This was also accomplished without difficulty, and the attendant laid a volume on the counter and began to turn the leaves. To begin with, apparently, it reminded the percipient of a stamp album, but after a few moments it lay open at a page of small type. This type appeared blurred and unreadable, although the attendant was pointing to a place in the middle. Making an effort, our informant imagined himself as looking quickly to the spot indicated, although he saw only the letter 'S.' This awoke in him a slight feeling of disappointment, as he did not feel the admiral's name began with that letter. However, he looked rapidly again and at once saw the single word 'Sartorius.' This, he remembered at once, was the correct name.

The whole exercise did not take longer than a few minutes, yet it at once provided him with the answer to the question that had been puzzling him for several hours. Should any of our readers decide to try this method, we should be interested to hear of their results, and to learn to what degree the exercise may be expanded. Certainly it seems to have been effective in the incident quoted above.

Gods in the Making

READERS who have been following the series of extracts from *Gods in the Making*, by T. Mawby Cole and Vera W. Reid, will be interested to learn that a new edition will be issued by the Aquarian Press early next year. This book was originally published in 1939, although it has now been out of print and almost unobtainable for a number of years. Many students have used this work, both for group and individual study, and it is no exaggeration to say that it remains one of the finest introductions to Esoteric Philosophy yet written.

The new edition will contain a Foreword by Vera W. Reid and will probably be priced at ten shillings and sixpence; the contents remain unaltered. Readers who are anxious to procure copies are invited to send in their names so that they may be notified as soon as it is ready.

Astrological Studies

AT a recent meeting of the Faculty of Astrological Studies the public were invited to attend a lecture by Mr. Charles E. O. Carter, the principal, and to see the work of the Faculty actually in progress. Amongst the visitors were a number of well-known publishers and astrologers, and all seemed impressed by what they heard and saw.

For ourselves, we believe the Faculty is filling a great void in the astrological world by instituting proper courses and diplomas, and by taking a firm stand against what might be called "newspaper astrology." Most readers will realise that vague readings from "Sun signs" are of little, if any, value and that they bear no relation to the work of those who may truly be called astrologers.

In turning out astrologers educated in their science to a certain degree, we think the Faculty is carrying out a valuable work and should be given every encouragement. A fuller statement of activities is given in an article by Mrs. Hone, one of the Vice Principals, on page 19 of this issue of *The Aquarian Path*, and attention is also drawn to the advertisement on page 36. We hope that any of our readers who are thinking of taking up astrology seriously should consider doing so through the Faculty.

War and Peace

SEVERAL readers have written to us on the subject of war and our attitude towards it, and we should like to print their comments in full. Unfortunately, most letters are far too long, and the writers of the longest nearly always stipulate that their contribution shall not be cut or shortened in any way. This, in many instances, makes publication impossible, although we are anxious to present views not necessarily in accordance with our own, so that readers may be acquainted with all sides of each question. We should be grateful, therefore, if anyone wishing to write to us on any particular subject, would limit his letter to, at the very most and then only exceptionally, 1,000 words. The chances of a short letter being published are immeasurably greater, as space is still very limited in *The Aquarian Path*. On the question of war, we hope to publish further viewpoints in the next two numbers, together with a short commentary.

Vera Stanley Alder

IN a letter we received recently, from the World Union Fellowship, Miss Vera Stanley Alder tells us that her new study papers are being received with encouraging enthusiasm, and that several M.P.'s have enrolled. This is indeed good news. Miss Alder was kind enough to send us the papers from the beginning and they certainly make interesting reading. If any of our readers would like further particulars they should write to 70, Lowndes Square, London, S.W.1.

Miss Alder also tells us that her new book, *Humanity Comes of Age*, will be published just before Christmas. As soon as it is ready, of course, copies will be available through the Aquarian Book Service.

THE EDITOR.

"There is no Bodhi-tree,
Nor stand of mirror bright.
Since all is void,
Where can the dust alight."

HUI-NENG.

Service

To serve is one of the greatest privileges of mankind. The scope of service is so great on earth and so varied, that it is strange indeed if a soul can pass a lifetime on earth without having enjoyed this privilege, in some measure at least.

The opportunities to be of service are scattered all over life's road like gold dust, and the feet of the wanderer can hardly avoid picking up some of it inadvertently. In this way is his attention constantly called to higher, better things.

As your ability to serve increases so will the work given you increase. The standard of work will always be gauged by your standard of development. The higher the development, the higher the work.

THOMAS LACKENBY.

THE FOUR YOGAS

By COLIN M. TURNBULL, M.A., Oxon.

Since his arrival in India almost straight from Oxford eighteen months ago, Mr. Turnbull has been visiting many of the great centres there of religious and philosophical thought. He has stayed at ashrams, explored temples, and been welcomed at communities, from the "Island Hermitage" in Ceylon to centres of repute in the Himalayas. We are privileged to include here the following article as the first printed outcome of his studies in religious thought in India.

MAN is a complex creature, and despite the worst tendencies of the present age which attempt to press upon him a uniform way of life, thought and worship, he preserves each one his own separate and distinct individuality.

It is no doubt convenient for the modern God, the State, that its members should all be of one caste, like so many mass produced machines, and it is the weakness of the present age that it subjects itself to the levelling, soul-destroying devices of the monster automaton, Society. But there is, and always will be, that in Man which revolts against the destruction of his individuality, there is always that secret voice which seduces even the social man into the heretical belief that he is something more than and apart from the group he belongs to.

The sages of old recognised this truth, and it is in those countries where it has been best preserved that the Soul of Man still flourishes. It is in no outward conformance of custom that man will find the ultimate unity he strives for, but rather in the fulfilment by each individual of his own individual nature. Unity that is imposed from outside is no unity, and it is no brotherhood that is achieved by the destruction of all individual freedom, which freedom alone distinguishes man from machine.

The right of individuals to live and worship in their own way has long been recognised in India, and has given rise to the popular misconception that there are as many religions as people in that land. There may be many outward forms of worship, but the object of worship is One; there may be many ways of life, but the object of life is one. With all the outward, apparent diversity the Indians have achieved a great inner unity.

But while it is a worthy ideal that all men should be free to develop themselves according to their own lights, we have to admit that at present

there are not many capable of so doing—some form of guidance is essential. In the West it has taken the form of rigid dogma, in the East it has been a more healthy encouragement to self-finding.

Admitting the necessity for some form of guidance, the Indian sage also admitted that man is not uniform in nature, and that the guidance given must vary accordingly. Ever the realist, as society was divided into the priestly, warrior, commercial and labouring classes, so now four fundamental and comprehensive types of approach to life were admitted; the intellectual, active, devotional, and psychological — this division forms the basis of the four yogas, Gyana, Karma, Bhakti and Raja Yog.

Under the four castes man lives, and under the four Yogas he worships—develops. Under this broad system every individual finds a niche to his liking and is so the more easily led to the common goal, a realisation of the truth and meaning of his existence. Conventional Hinduism, like all ordered religions, has decayed and lost its source of inspiration; but in India to-day there are centres, Ashrams, where the old religion is being practiced with a fervour and delight unknown to the narrow confines of temple, church or mosque. It is with these Ashrams that we are most concerned.

It would be a mistake, as will be shown, to tie any one Ashram down to any one form of Yoga, but for the purposes of understanding the different Yogas we shall do this. The intellectual man is not only a mind after all, he has a heart that beats and hands that work, he is not totally unconcerned with devotion and activity, though intellectual reason will predominate over both.

Gyana Yoga

In South India there was a great saint who died recently, Sri Ramana Maharshi. Thousands would flock to see him, and not a few made their permanent dwellings around his Ashram. The place lies at the foot of a rugged hill of ancient fame, and has been an object of pilgrimage for countless centuries.

In this remote, arid region sat the Maharshi, surrounded by his devotees, and saying precisely nothing. He wrote one or two small pamphlets, and the few times that he would speak he would never go beyond the simple advice given in his writings; yet this man of few words would correspond most nearly to our Gyani Yogi, the one who follows the intellectual path. Surprise that the teachings of this great intellectual can be summed up adequately in three syllables points to a very mistaken notion of intellect as being something inevitably bound up with heavy books, dull lectures, and long words. None of these things would be found at the Ashram of Ramana Maharshi.

The three syllables which explain all this are "Know Thy Self," and this is the whole and entire secret of this form of Yoga. Books and lectures have their place, they train the mind and remove doubts as to the nature of the external world as we know it. Properly applied, Knowledge and Reason of this sort will indicate to us a "vast beyond" which cannot be touched by Reason. When we become aware of this Beyond, we are ready to throw away our books and come to the Maharshi.

The process of "knowing thyself" involves acute introspection, and in this process we find our supposed knowledge of the external world

sorely put to trial. We are faced with baffling inconsistencies, and gradually come to the conclusion that the Self is anything but what we thought it was. It is not merely the bodily frame, it is not the beating heart or the incomprehensible mind, and physical science denies to us any location where we may discover a hidden soul or spirit. Yet we can not escape the conviction that "We Are," and that this "We" or rather this "I" persists not because of Body, Mind, or Heart, but in spite of them; and more important, that it will continue to persist even on their dissolution.

In the process of introspection the mind becomes stilled, and finally there is a descent of supramental knowledge which illumines that region so far beyond the grasp of our ordinary mentality.

Karma Yoga

Not far away, in the French settlement of Pondicherry, lives the great Philosopher, Poet and Mystic—Sri Aurobindo. The Ashram surrounding him is very different from that of Ramana Maharshi.

Here is intense activity of the most mundane kind, for the Ashram is as nearly as possible a self-supporting community. The inmates have their own tailoring department, engineer workshops, printing press, bakery, farm, and in addition do much of the work of cooking, cleaning, etc. They have their own school for children, and young and old combine in strenuous physical training and outdoor sports under expert supervision.

Apart from the fact that it is a particularly well run institution the visitor would wonder in what way it contributes anything new and valuable to life. There is extreme efficiency, he might argue, discipline, and well ordered routine, but what is new in all this?

Karma Yoga is the approach of the man in the street, the man who lives an ordinary social life, who has neither the time, opportunity nor inclination to become a recluse and engage in non-social practices, however beneficial to the individual. It is a method of self-betterment which depends upon the faithful performance of one's duty or allotted work in life.

But it is more than mere good living, hard work; it is an intense effort to spiritualise that work, to perform our every action in a spirit of complete dedication. We must not do a single thing without thinking of the ultimate purpose which underlies all our actions—self-realisation. Here we try to realise ourselves as active rather than as intellectual human beings, and the Ashram helps the aspirants by providing opportunities throughout the day to recollect the real object of their manifold, mundane activity.

Great emphasis is laid on physical perfection, as Sri Aurobindo teaches that if we are to achieve any higher knowledge, any deeper insight into the mysteries of Life, to do so in our present human form we must make the body as fit a receptacle as possible. The worldly life and human body are not to be sneered at, and though it is essential that the intellect should be highly developed, it is no less essential that the body should be perfected as well. The simultaneous development of body and mind, and thereby heart and spirit, will lead to a perfected

Man, one worthy to receive the profoundest secrets of Nature, of the Ultimate Truth. It is an active, utterly practical Yoga, for unless we perfect our life here how can we become fit for any higher life ?

Bhakti Yoga

Over on the other side of India we have Swami Ramdas, an avowed Bhakta, or follower of Bhakti Yoga. Whereas neither Gyana Yoga nor Karma Yoga demand an unflinching faith in God as an essential prerequisite, the Bhakta by his very nature has from the outset an unquestioning belief in the Divine.

His life is one steady flow of praise to his chosen form of the Almighty. He may choose Krishna or Rama, he may even worship his Guru, it makes no difference, for ultimately the Bhakta sees God in all beings. This is the path for the emotional person, the one who wants to sing and dance for the very joy of life. He who sees God's Hand in the beauties of nature readily becomes a bhakti yogi, his life becomes an incessant expression of gratitude and love for the author of the good and beautiful.

The praises and prayers that he sings throughout the days and weeks and years brings him to a state where his heart overflows for the love of all, where everything and everyone becomes good and beautiful, where his beloved Lord is beheld equally in the glorious sunset over the western sea, and in the sneaking, snivelling beggar who crawls to his door. In this spirit the devotee becomes a veritable servant of mankind, loving and serving all equally, completely absorbed in his God intoxication.

Raja Yoga

Now we come to the fourth path which man may tread—that by which he deliberately approaches the cause of causes, the source of all being. The others may approach through mind, body or heart, but he who follows Raja Yoga casts these aside and goes direct to the hidden spring of existence.

It is this Yogi who is the subject of so much misunderstanding in the West. It is the path beset with the greatest dangers, and the most subject to perversion, it is a path for the strong in mind and body, for the person who has rigid self-control, and for no other.

It demands retirement from the world, and the austere life of an ascetic. There must be no distractions by petty desires, likes, or dislikes. Even beauty is shunned by some ascetics as a distraction from the earnest struggle to transcend the limitations of the body.

There is no thought for perfecting the body or mind that Man may be a more perfect creature ; it is the effort of an individual to secure individual salvation by overcoming, subduing the body that he may find the truth underlying it. The discipline is rigid, there are many difficult physical exercises which have to be mastered. Gradually the body becomes the complete servant of the mind, and the first object is attained. As long as the body makes the slightest demand as to comfort, food, or even for normal respiration, that long is the mind fettered, and unable to rise through the supra physical heights.

As soon as the body is brought under proper control the mind is freed, and with it, the soul of the Yogi. The body becomes inert, respiration is to all intents and purposes nil, and apart from the upright

posture one might think it "dead." This is the state of Samadhi, in which the Self enters a plane so far beyond normal consciousness as to be beyond description. When this Self returns and again animates the body, though the knowledge of the state of bliss experienced is there, the yogi is unable to define it in any terms comprehensible to the ordinary man.

In this state of Samadhi one is said to come face to face with the Ultimate Reality of life. The body has been utterly subdued, and the mind having no work to attend to becomes sufficiently quiet to enable the secret soul of the Yogi to attain the longed for Self-Realisation.

Of all the four yogas this would seem to be the one giving the most direct results, yet fraught with the most dangers (the very physical exercises may lead to insanity if practiced by any who have not rooted out desire and passion), and of least use to society. In a sense it is selfish, the individual is concerned with his own salvation only, but then he says that in light of the ultimate knowledge received, this is perfectly justifiable. We can only suppose that this great truth is an all embracing Unity, and that in light of this realisation the liberated soul perceives that all the apparent multiplicity of individuals in society is mere illusion. Those that anxiously concern themselves in "helping others" waste their energies, for in truth there are no others to help.

Be that as it may, there is no doubt that the true adept in Raja Yoga, and they are to be found in the great and beautiful Ashrams in the Himalayas as well as in caves and forests, acquires a serenity and bliss in life that betokens a direct communion with some Supreme Good, Beauty and Truth. They perform, if unconsciously, a service to humanity in that they spread around them an atmosphere of such beauty and delight that none can fail to be profoundly affected. It is said that the sensitive may benefit from this effusion of goodness at any distance.

If they disregard Society it is because they have found a higher truth than Society, and if they care to retreat from the world and its responsibilities it is because complete freedom from all distraction is essential to the difficult path they tread, leading to the final goal.

Synthesis of Yoga

None of these four yogas is superior to the other, and none is meant to be exclusive. The Bhakti Yogi must find time to do manual work and to take intellectual exercise, otherwise his development is one-sided. It is at Pondicherry where the ideal of a synthesis of yoga is carried out, where all the various approaches are combined in more or less equal proportions. While others tend to take the individual as he is, emotional, intellectual or otherwise, and develop him accordingly, Sri Aurobindo consciously attempts to mould the individual so that he becomes a balanced personality, in body, heart, mind and soul. Not one aspect of man's manifold nature is neglected, and not one is overemphasised to the prejudice of the others.

Instead of a passive attendance upon the descent of Divine Grace, there is a positive and determined effort on the physical plane to climb upwards towards the Divine. With our human limitations we may not climb the whole way, but it is only by ascending as far as those limitations permit that we may hope for a corresponding descent from the Godhead.

This is a view more likely to appeal to the Western mind, which is unable to accept, with the ease of the Oriental, the fact that the world is "Maya" or illusion ; that objective existence as we know it is a veil that hides from us our real nature. Even if we were able to say that as we are a part of the illusion, we might as well make the best of it until we become aware of anything better or different.

Sri Aurobindo, though essentially an Oriental, is by no means an illusionist. He believes firmly in the theory of evolution which points to a perfection of this particular existence, though this perfection itself may only be a part of the unknowable play of the Divine. As life emerged from matter, and human from animal, so, he believes, will a "Supermind" emerge in man transcending our present Mind.

It is towards that Supermind that we should struggle by his synthesised yoga, for it is between Mind and Supermind that Divine Existence comes to terms with Human Existence. Man is destined to be an infinitely more glorious and powerful creature than he is at the moment, but this cannot be as long as he develops this or that side of his nature, or as long as he selfishly seeks his own salvation apart from the world that gave him birth.

A subtle combination of the various "Yogas" is Sri Aurobindo's answer to the question, "Whither Man?" If Man succeeds in fulfilling and enlarging his nature he will grow upwards into a suprarational being that may possibly bear the same relation to us as we bear to the Ape. If not, if Man persists in denying his Spiritual Self, if he persists in attending only to his physical comforts and needs, he will head for destruction and will be replaced by a being better able to fulfil the requirements for the descent of the Divine into this existence.



RELIGION

There never was, nor can there be, more than one universal religion ; for there can be but one truth concerning God. Like an immense chain whose upper end, the alpha, remains invisibly emanating from a Deity—in *statu abscondito* with every primitive theology—it encircles our globe in every direction ; it leaves not even the darkest corner unvisited, before the other end, the omega, turns back on its way to be again received where it first emanated. On this divine chain was strung the exoteric symbology of every people. Their variety of form is powerless to affect their substance, and under their diverse ideal types of the universe of matter, symbolizing its vivifying principles, the uncorrupted immaterial image of the spirit of being guiding them is the same.

H. P. BLAVATSKY.

HOME CIRCLES

By *THOMAS MAUGHAN*

A Report on the first of a series of Four Talks given
at the Marylebone Spiritualist Association Headquarters

THE HOME CIRCLE is an instrument which can be used to achieve almost any desired end, if you know how to achieve it. As a field of controlled scientific research it has not been thoroughly explored. When spiritual science has been as efficiently and properly handled as any other science, and properly investigated, it will take the lead of all the sciences.

When you form a group or circle, make up your minds between yourselves as to what you are after ; then experiment to see if you can get it. When the pupil is ready the master will appear. Create the conditions and you will get the results.

If you wish to form a worthwhile circle, you should take note of the following initial requirements:—

- (a) Approach your circle in the atmosphere in which you want it to be held. Avoid wrong contacts before you meet ; start preparing yourself sometime before it is due to begin, so that you are as little disturbed as possible.
- (b) It is essential to have a circle leader with absolute authority. There must be no question on that point.
- (c) Cultivate the right attitude to one another. Remove all misfits ; they will bring an inharmonious element into the circle which will disturb conditions, and this will hamper serious work.
- (d) Procedure: Opening, leader's instructions, work for the night, reports, closing. Each meeting should be timed to run for the estimated period decided upon. It should not be left to peter out.
- (e) Provide against interruptions.

If you want to link hands, link all round with the left hand palm facing upwards and the right hand palm down. This helps certain forces to pass round the circle. This link must not be broken until the circle leader instructs you to do so. Then you imagine a continuous circle of light passing through the hands and bodies of the members of the group, moving in an anti-clockwise direction. This exercise serves two useful purposes. Firstly, it brings your mind to the work in hand ; and secondly, a force is generated in the mind which helps the flow of the circle.

If you decide to recite a prayer at the beginning, remember to say it in harmony, all using the same version, with a steady rhythm. Whatever you do, it is essential to do it seriously.

The circle leader will then give out the work for the night. The first thing to be learnt is how to sit. The actual act of sitting is important. The chair should be comfortable and helpful to your purpose, so that the spine is as erect as possible. Forces cannot flow properly until you have balance, because you must be able to forget the body. Fidgeting will stop if you are sitting correctly, and the body will gradually become disciplined. This will not be easy at the beginning, for you will find that the body has a separate entity of its own and can be disobedient.

Harmonise your breathing. If you control the amount of breath you inhale and exhale, so that both are of equal length, this will help you to master the mind, for the mind has first to be quietened. Get rid of the seething thoughts, the affairs of the day that is past. The amount of rubbish that we normally churn over mentally is unbelievable. Therefore, fasten the mind with a little mental exercise.

At this stage you will find that you and your mind are not identical. It is worse than the body to discipline because it is more cunning. It must be live and alert, poised ready for action, but not acting without its orders.

Then comes the next test. If, in your meditation, you see anything, don't allow your mind to become excited. Observe and record but permit no feeling to arise, so that no opinion is expressed. Learn to observe without comment, otherwise your mind will invent something interesting but valueless. When the vision is finished, and after you have made your report to the circle leader, you may speculate as much as you like, if you wish to. Observe what has to be observed, without feeling or opinion; in other words, let everything happen. This develops an ability in the mind which will stand you in good stead later on. This stage is very important, so you should receive and record with accuracy any teaching that may be given to you. Remember that the mind and the brain have the habit of adding feeling and colour to everything that passes through them.

At the close it is the work of the circle leader to gather the reports very carefully. Whilst waiting their turn, the sitters should continue with their work and pay no attention to the reports of others. There should be no interruptions whatsoever. See that your own report is free of opinion. The seeds of wrong things are sown at this stage.

Guides

Dismiss the earnest desire to have a spiritual guide as soon as somebody else does. Sometimes a guide comes and, in accordance with working principles, the person acting as a medium feels different. The sensation of the medium sometimes takes the form of a great feeling of awe and reverence. The difference in the rate of vibration between the guide and the medium inspires this feeling, and the medium then often seeks to find a name for the guide worthy of the emotion experienced. The right thing to do, until a name is clearly and unmistakably given, is to keep your commonsense and treat newcomers with caution, until they prove themselves.

The medium's vibrations are capable of rising to the level of that inspiring entity, and time should be allowed for this process to take

place. A properly-run circle can carry a medium through this process three times. Until this has been done, they have not reached the level of their own sphere. At this point you are only catching up with yourself. This may take a longer or shorter time, according to the amount of endeavour you apply to the first task of bringing the body under control, and to living the teaching to the full.

Consequently, it is necessary to direct the procedure of the circle intelligently, to apply the necessary discipline to mind and body, and to study results and check them for the greatest accuracy.

The reports ought to be edited and kept in order, and much valuable instruction can often be found by going over them occasionally and noting things which seemed to be useless at the time they were recorded.

When you have taken your three steps you will require little instruction, as you will be capable of receiving what you need.

Always close the circle in the same way as opening. Visualise the circle of light as continuing to revolve in an anti-clockwise direction and join hands once more. No one will move until the circle leader is on his feet. Now is the time, when the circle is finished, to indulge in opinions, feelings and discussions, if indulge in them you must. But, remember, during the period of sitting, these things must have no place. The circle of value will only be achieved by each unit playing his or her part to the best of their ability, carrying out the instructions of the leader with constant and unflagging effort.

SANE LIVING

By Arnold Wye

IN the search for reality, the searcher often strays from the middle path of moderation to the extremes of introversion or extroversion, and such a tendency inevitably creates a veil about truth, for it is bound to lead us deeper into the net of our dualistic mode of thought. In this way, that wise old saying, *mens sano in corpore sana*, is probably noticed, but rarely noted, and the emphasis is placed either on spiritual or physical exercise.

Generally speaking, the superficial economy of a machine age leaves little time for planned physical and mental culture, and it is a paradox of our time that machine consciousness should lead to neglect of the most delicate machine of all. An eminent writer has described the human being as a god of form, but, since the ancient Greeks, only during the last half-century has there been an organised movement to justify this statement. The so-called blessings of civilization still entice the majority

towards laziness and atrophy. Large smoky cities and their attendant way of life, well beyond the rate of normal living, will eventually produce a race of creatures hideous to look upon and a sad vestige of a once beautiful product of evolutionary creation.

Perhaps, amidst this gloomy picture, there is a little consolation, for at least our bodies do receive some attentions—albeit for sensual indulgence. Who would deny that early consideration of these matters would prevent the iron grip of habit forming and turn our attention towards other gods than sex, nicotine and alcohol? But these factors are universally prevalent, and humanity pays them great homage as if in defiance of the medium by which it gains a further phase of experience. Of alcohol it can be said that there are sometimes found two things in street gutters: one is a dead dog and the other, a drunken man. A live dog has more sense than to lie there but, after a few drinks, a live man would not care if you laid his face in a dust-bin. Alcohol is a poison and, as such, should never be allowed to enter the body; its stimulus is only temporary and the proverbial hangover speaks well of the reaction. It excites and kills the senses and has caused the ruin of countless people, through the disastrous effect it has on the metabolism of the body. Thus it prepares the circumstances for disease.

Nicotine, if less powerful, is more insidious in its action and it is a worthy partner to alcohol where the premature dissolution of human beings is at stake. City atmospheres are by no means the most congenial to healthy life, but even this does not prevent the greater number of inhabitants from the ludicrous pastime of puffing strange weeds, thereby clogging their lungs and impeding their digestion. Even doctors and clergy—surely ministers of good living—apparently enjoy these drugs and indulge in excess. The doctor might be excused on the grounds that his profession would benefit more if his example be followed; but little excuse remains for the clergyman and many whose tombstones bear the words, "Died in the service of the Lord," warrant the more fitting epitaph: "Services to the Lord reduced, alas, through a surfeit of tobacco."

Generations of bad living have resulted in a deterioration which has already left its mark on the countless pasty-faced and flabby individuals who inhabit our cities. There would be a very different picture if careful thought on bodily function had been applied.

The Human Body

When reduced to its constituent elements, the value of the human body is only a few shillings, consisting of varying quantities of iron, water, phosphorus, lime, oxygen, hydrogen, carbon, fat, and small traces of other mineral salts. This aggregation represents the highest type of mechanism in nature, and experience leaves no doubt that the higher the order of machine, the more attention it needs. Here the analogy between man and machines must end, for the delicate, man-made article usually ceases to function at the slightest provocation, while the body can long continue under appalling conditions. It does

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PHYSICS INTO METAPHYSICS

By M. K. P. LAWS

IN the past physicists and metaphysicists have been poles apart. To-day we are approaching the stage when the two sciences are fast becoming one. What the occultist or metaphysicist knew to be a truth was previously roundly denied by his purblind, scientific brother. But the latter, approaching from his own angle, is now willing to accept as established facts some of the esoteric truths that have been handed down from earliest times.

Light is breaking in from many sides. The recognition that matter is not, after all, the solid or permanent basis of anything, but is only held together so long as some invisible force maintains the electrons in their regular orbits, meant the crumbling of one of science's materialistic strongholds. Another is rapidly going as it is realised that there is a force in Nature which is outside the classification of the physicists' familiar solids, liquids and gases. This force is known to occultists as 'fohat' and 'prana.' It was the fohatic impress of the Logos acting on Primordial substance which resulted in differentiated objectivity and produced life. "The thread of Fohat," as H.P.B. writes, "is the thread of life by which the Monad hangs from the flame at the beginning of every great life cycle." 'Prana,' the Sun-force, coming as it does to this planet from the seat of the Solar Logos, which is our material sun, pervades the whole living body of man. It is the "expirational breath," the breath of life, the active power producing all vital phenomena. Without it man's etheric sheath, which interpenetrates every cell of his physical body, would wither and die, and with it, of course, the physical body itself. Among the seven psychic centres which act as receiving stations for all the cosmic forces, it is the splenic chakram which is the distributive centre for 'prana.' It collects the solar energy, and with it vitalises the whole nervous-etheric structure. This is in accordance with what we might expect from the As-above-so-below maxim, for the spleen is attuned to Mercury, and not without reason has Mercury been called "The Messenger of the Gods." He acts as the carrier-wave for the Logos to the whole solar system.

Early Experiments

All this has been basic metaphysical knowledge for untold time. But only about a hundred years ago did a chemist, von Reichenbach by name, start researching into what was then an excitingly new aspect of physics. He discovered a "force" which fitted into no known scientific category, and which he christened "Odyle" or "Od." He seemed clear that it was neither electrical nor magnetic, but was something apart. Unhappily for progress, contemporary materialist opinion remained uninterested,

and his discovery lay dormant and unused. His *Letters on Od and Magnetism* were only translated into English in the twenties of this century.

Georges Lakhovsky

The next to follow on the same path was Georges Lakhovsky, famous for his book *The Secret of Life*, published about twenty years ago. He recognised that radiation, cosmic, interstellar, earth, etc., was at the source of all life, and that any interference with its perfect equilibrium spelled disease and disruption. In his experiments, he came to the conclusion that the radiation was electro-magnetic in origin, and most people know of his wonderfully successful cures by using pieces of ordinary electric flex, which he claimed were potent in conducting this vital force to the human field, and re-establishing the oscillatory equilibrium where it was disturbed. There is some doubt now whether Lakhovsky was right in thinking he was working with electro-magnetism, and many of the English school of pioneering medical radiesthetists who are researching along the same lines, agree with von Reichenbach that the force has none of the characteristics of electricity. But dogmatism, either way, is unnecessary.

Today

Frenchmen too are busy, and there perhaps *La Radiesthésie* has even more protagonists than in this country. It is in America, however, that possibly the most revolutionary progress has been made. There a Dr. Reich, originally Austrian, is working most successfully with an energy which he has christened "Orgone." He states that it is present everywhere, penetrates everything, though at varying rates of speed, and he even goes so far as to claim that there is a motor force in it capable of setting a motor in motion! More important still, he says that Orgone energy is the most fundamental healing agency yet discovered and is applicable to all manner of diseases—a veritable Elixir of Life in fact.

Clearly, though he speaks as if he had found it quite independently, Reich's "Orgone" is the same as von Reichenbach's "Od," and can there be much doubt, the same as "prana"? Medical science and metaphysics are approaching each other's domains.

Spiritualism

And so we come to the Spiritualists, and to the natural question whether there may not be some relation between the psychic power so necessary to mediums and this other power: whether the energy which is responsible for telekinesis, apports and other apparent marvels of the seance room is not identical. It looks as if it is, but it might be an interesting test to have a sitter, or better still a whole circle, charged with an extra supply of "orgone" from Reich's Orgone Accumulator, and to find out whether the medium could on that account do better work.

The psychic healers too fit into the picture. They know they are transmitters of some fundamental force extraneous to themselves, though they differ in their interpretation of it. Some say it is directed by discarnate entities, others ascribe it to pure magnetism. Be that as it may, anyone who has received any form of healing or laying on of hands can confirm that they have felt an irradiation by an invisible force.

It may not be out of place to mention at this point that the occult knowledge of the Pharaohs is also being given scientific proof to-day. An exact scale model of the Great Pyramid of Cheops, precise in all its measurements, is found to be capable of mummifying any piece of organic matter—such as fish or meat—placed inside it, and preserving it indefinitely.

The Future

And so the unveiling of truth goes on. We may be encouraged that forward-looking men are refusing to be bound by the old limitations of physics, that they are groping outwards to a grander conception of the universe and seeing it as a reflection of spiritual forces. It is a great step forward that some medical men are at last looking beyond man's dense physical body to his more subtle bodies, realising that he is more than a conglomeration of cells and tissues, that it is through his "light" bodies that the Universal Life can operate.

Von Reichenbach used a group of sensitives in his experiments. They were trained to be able to see with their normal vision the radiations, in other words, the life-force, emanating from plants, crystals, etc. What scope there is to-day, if, with the crust of disbelief broken, physicists and medical scientists could co-operate with serious occultists and sensitives in this fascinating field. There would need to be much sinking of individual prejudices and the keeping of a truly open mind! But it need not be impossible. Then perhaps we should be able to prove that more than one metaphysical concept was capable of being objectified in scientific reality, and that "Odyle," "Orgone," or what Lakhovsky calls "The secret of life" is only another name for Sun-force or "prana." Then, indeed, physics and metaphysics could join hands, and modern academic thought would be much enriched.

THE FACULTY OF ASTROLOGICAL STUDIES

By MARGARET E. HONE, D.F.Astrol.S.

THE founding of this teaching and examining body has opened a new chapter in astrological life.

Many splendid books have been written on this age-old art, many enthusiasts have lectured to their fellow-astrologers, a few fine teachers have passed on their knowledge to others, but never before has there been a School in the heart of London, for the sole purpose of the teaching of astrology.

Students may begin at the very beginning in the Junior class, or if already in possession of some knowledge, they can join the Senior class for more advanced work. The classes have two lesson periods in each evening when they meet weekly, in pleasant and comfortable lecture rooms at their disposal in South Kensington.

The aim of the Faculty is to turn out educated astrologers, not merely to teach the rudiments of the work.

The primary object is to encourage all to become fluent in the interpretation of astrological charts, and to do this in such a way as to be perfectly understood by their readers, and also, when necessary, to do it in such a way as to help those readers to understand their own lives and to face their difficulties with better heart.

An ordinary member of the public is as confused by astrological terminology as he would be if a doctor insisted on discussing his ailments with him using the Latin words which would be understandable to his colleagues.

Many text-books have given example charts for study, but all have been explained from the point of view of the astrological factors to be noted, hence students have been apt to think this must be the way to discuss them also. For this reason, many have failed to make their good work either intelligible, interesting or helpful to their clients or friends. A better standard of work is required, both in this way and in arrangement and interpretation.

Astronomy is taught, and some history of astrology, and its relation to modern psychology; an introduction is given to special techniques such as those needed for Horary and Mundane astrology, Electional maps, Solar returns and others. Special courses are arranged for those who wish to study these fully.

The necessary calculations are not only taught but practised in class. Homework is given and corrected with explanation of faults made. The basis of the use of such calculations is always given, and arguments are shown for both sides of the many controversial points, so that a student may be able to discuss his subject with others.

The Faculty also conducts examinations for any astrologers who wish to present themselves for examination, as well as for its own students.

The time has come when some status must be obtained by a capable astrologer, so as to differentiate him from the many who offer to do all sorts of horoscopic work without giving any guarantee that they are indeed able to do this in an efficient manner.

The passing of the first examination wins the Certificate of the Faculty, while Diploma status is gained by the passing of the second.

This is no easy task. Five papers of three hours each confront the candidate, and he must also produce an efficiently done chart and a delineation to show the standard of his own work.

He must have read widely and listened to many lectures as well as taking a course of instruction, for he has to prove his general knowledge by the writing of essays.

The examinations are conducted on careful lines. Every paper must be both marked and commented upon by at least two examiners, after which all are seen by the Principal before final decision on passing is made.

However, it is not "all work and no play" at the Faculty. Each evening, there is a break for refreshments, and this has proved to be so happy a time that by the consent of all, the second class is now later so that a longer break can be enjoyed.

Guest nights are arranged at the School, and parties have been given for such purposes as a visit to the astronomical section of the Science Museum, and for special lectures with tea at the invitation of officers of the Faculty.

Origin of the Faculty

This organisation came into being as a child of the Astrological Lodge of London. This is a Lodge of the Theosophical Society and was started by the late Alan Leo as long ago as 1915.

It has no commercial object so its fees can be kept reasonably low. It was begun by the help of generous donations from those who realised the need for such a foundation.

It is fortunate in having as its first Principal Charles E. O. Carter, who has been President of the Lodge since 1922. His books are known in all countries where astrology is studied, and *Astrology*, the Quarterly which he edits, has a world-wide circulation.

He is supported by Vice-Principals and a Council. The Faculty has a Director of Studies and a staff of tutors who give the weekly lessons, but after a term of introductory tuition outside lecturers are invited, so that the students may hear other ideas on the controversial points of astrological teaching.

On a recent occasion, the Faculty welcomed Mr. Clive-Ross, Editor of *The Aquarian Path*, as one of the guests who came to see for themselves what work was done by the students. Other visitors were connected with periodicals devoted to similar interests, while some represented publishing houses and others were representatives of London societies of kindred views.

On this evening, an instructional lecture was given by the Principal who is an expert on the special branch of learning known as Mundane astrology.

As its name implies, this might be called the astrology of "the world" (Latin, *mundus*) in contradistinction to that of "the people," the old name for which is Genethliacal astrology (Greek, *genethle*, birth).

In its narrower and more customary usage, it means political astrology. For good work to be done, a much wider knowledge is required than of astrology only. A good knowledge of world affairs is necessary, also of the history of the various countries and of the personalities of their leaders. Astrology is a symbolism to be applied, and is therefore useless without an understanding of that to which it is to be referred.

The usual refreshment period gave time for guests and students to meet and talk, and the evening ended with a discussion on the Holiday Task of the Senior class and instruction on delineation for the Juniors.

The existence of the Faculty should put an end to much of the nonsense which is talked about astrology by those who have never spent an hour in studying it, as they will now have no excuse for lack of

information. The trained students should form a nucleus among astrologers who can talk intelligently of their subject. Readers are asked to turn to the advertisement page for the address and telephone number of the Hon. Secretary and Vice-Principal, who will be glad to give any further information to those who have a sympathetic interest in this work, for the furtherance of sound astrology and the improvement of its practice.

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not continue indefinitely, as common experience can testify, for when at last the symptoms of its resistance appear it is often too late—grim irony. Moderation in observance of three cares supply the elixir of radiant health and bodily control:

Careful watch over intake.

Careful watch over elimination.

Careful Exercise.

With regard to those who have tried to break away from the bonds of conventional bad habits, there frequently occurs a dangerous pendulum motion and the mind suffers at the expense of the body or *vice versa*. The integration of the two forms an indispensable part of our experience, and to neglect either is to neglect both.

From the physical point of view, the physical culturists, regardless of denomination, have many points in their favour. The experiments with nudism, accentuating the fresh-air life and close contact with nature, provide great benefits, and systematic exercise, whether gymnastic or natural, goes far to enhance the tone of our bodies. Vegetarianism and recent advances in dietetics should do much to eliminate the obnoxious creations of the modern kitchen, but it is imperative that such changes, if attempted, should be gradual.

The close connection of physical culture with sport, however, is to be deplored, and if the emphasis on 'playing the game' be misguided, the frailty in nature of the players make it much worse. There are numerous examples of the early deaths through physical strain of sportsmen who strove to outdo their fellows, and extremist attitude in physical culture leads to ponderous over-development with similar results.

The mental extremist, in his efforts to obtain relief, develops a dangerous indifference to his body which eventually becomes a handicap owing to its lack of function. Any severe mental disciplines will come to nought in the toils of ill-health, and it is noteworthy that the Eastern yogins apply a specialised physical culture in connection with their mental study. Contemplation may well provide a new view of the universe and, indirectly, right thought and action. From these arise correct function and thence to fuller manifestations of our spiritual potentiality.

"The light is within you. Let the light shine."



SAGITTARIUS

Archer and Centaur

From the notes of

T. Mawby Cole

SAGITTARIUS is a mutable, air sign and ruled by Jupiter. Its symbol is the Archer, or Centaur, half-horse, half-man. Sagittarians have this duality, animal and human, in their nature. On the one hand, they love an outdoor life and excel in sports and physical culture; on the other, we get the philosopher, the metaphysician who seeks to understand the deeper mysteries of life.

In olden days Sagittarius represented the priest who preached and taught the people, for this sign is ruled by Jupiter, the planet of wisdom. Today, the Sagittarian is attracted to all spheres of life where wisdom does or should function—the law and everywhere where the services of an ambassador are required. He should be the Solomon of the Zodiac.

Sagittarians seem to be born with an innate understanding of what is called providence. They seldom worry about the future, for they 'know' that everything will turn out all right. And indeed they always seem to fall upon their feet. It is this quality which makes them optimists always full of humour, cheerfulness and encouragement.

Everyone loves their company because they are inspiring. The very presence of a true Sagittarian not only gives us strength but also a desire to carry on. He helps those weaker than himself, for he is the Good Samaritan of the Bible. He has characteristics which greatly assist him—foresight and foreknowledge which, at times, amount to prophetic vision.

The Sagittarian is also strong, self-confident, self-reliant, independent, courageous, enterprising and generous. He has a high regard for truth and can sometimes give offence by being too blunt and outspoken. He calls a spade a spade and at times uses it as an agricultural instrument, and so hurts others without intending to do so.

The influence of Jupiter makes the Sagittarian seek expansion. In his sports he makes international contacts. In his search for knowledge and wisdom he aims high. He shoots his arrows up into the air and cannot always see where they fall. He should be careful lest he bring condemnation on himself for failure to realise his ideals.

The Sagittarian is like an archer who should realise before he begins to shoot that many arrows will go astray before he has practised enough to hit the bull's eye with precision. The Sagittarian appears to spend the first half of his life practising, for his ideals are not usually realised

until the second half. Before he shoots the arrow of his idea into the air he should always have a goal in view, as this will attract his arrows to the bull's eye and bring success to his schemes. When he has learnt to achieve direction and purpose he can accomplish great things.

The Sagittarian is sometimes called a hypocrite. For his dual nature makes him fluctuate between the abstract and the concrete worlds. He may live an inner life which is hardly revealed at all. Hence, he is difficult to understand. He may be known to one group of friends as interested in philosophy, religion or metaphysics, while his acquaintances in the public house will know him as a good-natured, humorous companion. In the one group he is appreciated for his good judgment and depth of thought; in the other for his sportsmanlike qualities. The Sagittarian, however, is not a hypocrite. The truth is that he can live in two different worlds and feel quite at home in either.

The symbolism of Sagittarius suggests that the transition from horse to man is realised in the change from animal consciousness in youth to the more abstract consciousness of the mature man. A Sagittarian can do much to link these two worlds and to lead others to states of consciousness beyond the physical.

The Sagittarian desires to travel both mentally and physically. He is interested in foreign affairs, shipping and geographical pursuits.

In all his dealing the Sagittarian is sincere, honest and trustworthy. If Jupiter is afflicted he will be irresponsible—one who talks much and accomplishes little. In this case he should learn to listen to other people's opinions or he will become a good-natured bore.

The Sagittarian responding to the positive influence of the sign is capable of devotion to a cause or ideal. He has a deep religious sense, for he knows instinctively that man is not self-created but is a part of a greater whole. And to the creative powers of the Universe he desires to give thanks.

Physical Characteristics of Sagittarius

Tall, loose body, with long arms and legs. Movements unco-ordinated if Mercury or Jupiter are afflicted. Colt-like appearance in adolescence. Long stride. Horsey teeth. Sloping shoulders, wide hips. Women often have saddle-back. Inclined to stoop from shoulders. Female often has thick thighs and legs.



THE UNIT

He who loves the Whole attracts all the units. He who hates one unit, repels the Whole, for in every unit the Whole is contained. One creature unloved has power to exclude me from the "Kingdom of Heaven," where I can only enter by being one with the Whole.

JASPER NEIMAUD

CREATIVE POWER OF THOUGHT

From *Gods in the Making*.

By **T. MAWBY COLE** and **VERA W. REID**

MAN is not self-created. He is a created being in a created world, therefore, we can conclude that, in the Universe, there is a creative force which is ever seeking manifestation, and which is responsible for the materialization of everything that is—atom, man, planet, and Solar system alike ; also, that this creative force endows its creations with its own attributes.

If this is so, then man, like atom, planet, and Solar System, is endowed with creative force, and it is this force which enables him to reproduce himself and to build his world of Form. If we can see how man has created his world of Form, then, by the Law of Correspondence, we shall arrive at some understanding of the operation of this force in the Universe. Also, we shall, in some measure, be able to see how the Infinite has created the Objective World of the Universe and the Solar Systems within it.

Let us take one of the many forms created by man—for instance, an aeroplane, and trace the various stages of its materialization from an unmanifested state to a state of manifestation in the physical world. The idea of the aeroplane must have its origin as a thought-creation in the mind of the man who first sensed its possibility. The initial idea would attract to itself other ideas resulting in a train of thought which would sooner or later be objectified, perhaps in rough pencil sketches. These sketches would, nevertheless, be the first physical manifestation of the creative power of thought, and would be the initial step towards the completion of the "blue-prints" from which the machine itself would be built. After its first trial, more thought-substance would be materialized in the minds of many men to perfect the machine further, until, by the Principle of Continuity, the original thought has expanded into the science of Aviation as we know it to-day.

If man is able, by his power of thought, finite as it is, to bring this marvellous science of Aviation from an unmanifested state to a state of manifestation, *then surely we can allow the Infinite the same privilege* to create by Infinite power of thought, not only our own Solar System, but also the whole Universe containing those mighty groups of fixed stars, compared with which our Solar System is but a pin prick in the immensity of the Universe.

There is only one creative power in the Universe—the creative power of thought. This power is common to all, but whereas the Infinite creates on a scale infinitely great, man creates on a scale infinitely small.

All latent potentiality, whether of the Infinite or of man, must be differentiated from an unmanifested state into a state of manifestation by the power of thought. Everything around us is the fulfilment of thought-creations either of the Infinite or of man himself.

All that is in the present, all that has been in the past, and all that can ever be in the future is but the materialization of thought-substance.

The principles governing the power of thought have been known and practised for thousands of years, but only the privileged few have been enlightened as to their operation, and have been able to apply them consciously.

In the New Testament the creative power of the Universe is referred to as the Father. "It is not I that doeth these things, but the Father that doeth them through me." "The Father and I are one." Christ also said, "Go thy way: thy faith (thoughts) has made thee whole."

There are many such texts, but the above will suffice to show that Christ was teaching the principles of the creative power of thought, and though, at that time, this great truth could only be conveyed to the people in the form of parables, to His disciples, Christ revealed the true meaning.

"But without a parable spake he not unto them, and when they were alone he expounded all things to his disciples." "Unto you it is given to know the mysteries of the Kingdom of God, but unto them that are without all things are done in parables."

The significance of the parable of the Sower can be clearly seen by changing the word *seed* to *thought*, and this parable is followed by a text which is difficult to understand without this key. "For whosoever hath, to him shall be given, and he shall have abundance; but whosoever hath not, from him shall be taken even that which he hath." "Therefore speak I unto them in parables." "That seeing they may see, and not perceive, and hearing they may hear, and not understand." For he that has thoughts of abundance will attract abundance to himself, and he that has thoughts of loss will attract greater loss.

It is evident that the early Fathers of the Church were fully conversant with the operation of this law, but deeming it inexpedient to make it common knowledge, they concealed the truth in a system of prayers and supplications to a personal god. They knew that earnest concentration of thought—whether it takes the form of prayer to God or the form of a demand made upon the Universal Mind—amounts to the same thing. Either of these methods stimulates the Emotional Body and helps to materialize our thought creations.

Ignorance of this law and its reactions must have made it difficult for pious people to understand why the "ungodly" prospered, and probably gave rise to the peculiar saying that "The Devil looks after his own." As there is no personal devil, it can easily be seen that this saying referred to creative power of thought, which, operating for all alike, makes no distinction between pious and "ungodly," thought, in view of the many fears and the negative thinking of parts of the Christian doctrine, it is possible that in this connection the "ungodly" had an advantage, for, by giving rein to their desires, they created strong emotions which were far more likely to materialize than were the prayers of the Christians, with their attendant fear complex.

Many tales preserved from the past also contain, in allegorical form, a description of the creative power lying hidden in man. The story of

Aladdin and his lamp is an interesting instance of this method of broadcasting the truth, and at the same time presenting it in such a way that only those who have "ears to hear" can understand it. Aladdin's lamp represents the creative power of thought which gives to us whatever we demand of it. The work of the lamp is to satisfy our requests, not to choose for us; so, if the things we have received have not been to our liking, the fault is not with the lamp but with ourselves.

The power to make demands lies with us, and once we have chosen and made the demand we must accept the result. If we are to use this power constructively we must learn to understand the principle upon which it works and to discriminate in the demands we make upon it. We must decide what it is we really need, and avoid wasting creative force in attracting to ourselves those things we only imagine we want.

If you remember the story, Aladdin does not summon the genie of the lamp until he knows exactly what he wants. It is significant that he does not ask for anything without a definite purpose, or for anything that he cannot use.

Choice

It is man's power of choice, coupled with the creative power, that has been responsible for many of the distressing circumstances and vicissitudes of the past.

This same thought has been expressed by Richard Ingalese in *The Power of Mind* as follows:—

"Mental pictures are first mental things, but after a time they become physical things or draw physical things to them, for the great Consciousness gives back to us precisely what we send into it. It gives us whatever we ask of it, and our ignorance in making demands will be no protection to us. The only way that evolution can go on is by Divine Mind granting every request we persistently make; it is in this way that we gain wisdom by experience."

The creative power of thought operates whether we use it consciously or unconsciously, constructively or destructively. Its operation may be compared to that of electricity, which, connected to one mechanism gives light, to another sound, to another power. In each case it is the same electricity, and its manifestation depends solely on the mechanism through which it is differentiated. In the same way, the creative power of thought rests with ourselves, for it is we who differentiate it into those positive and negative effects which we call good and evil.

The negative use of thought produces our fears; the positive use realizes our hopes and ideals: in either case the choice rests entirely with ourselves.

The purpose for our existence is to unfold the creative power within us. As we succeed in doing this, so we cease to function as Animal Man through the Concrete Mind, and begin to function as God Man through the Abstract Mind.

The difference between these two states corresponds to the difference between the child and the adult: the Animal Man being, like the child, at the mercy of circumstances, while the God Man, like the adult, controls the circumstances. But, as the child has to learn by experience about such matters as space, time, light, heat, etc., before he can function in the Concrete Mind, so we must learn by experience the value of the creative force before we can function in the Abstract Mind.

At our present state of development, the Concrete Mind assumes too much importance, and, as it can only function in the "now," the vision, purpose and direction which are attributed of the Abstract Mind are lost to us; but as consciousness unfolds, the creative power of the Abstract Mind will function freely without let or hindrance.

Originality

Only when the Abstract Mind is functioning freely can the originality, which differentiates us from the whole, be manifested.

We say that we have had an original idea or thought—that is, an idea which has not yet been thought through to the physical level. If we analyse this statement we must ask ourselves where our original idea came from, and how it became differentiated from the whole.

The answer to the question, "How did you get your idea," very often is, "Oh, it just came to me." And this statement appears to be correct, for ideas do seem to drop into the mind—one minute they are not there and the next they are. But where do these ideas come from?

It will be remembered that we have said that man cannot conceive anything which has not been already conceived by the Infinite. Therefore, whatever we might think must have already been conceived in the Universal Mind. All minds exist in the Universal Mind, so, when we say that we have had an original idea we could express the same thought more correctly by saying that "the Universal Mind has just given or put an original idea into my mind."

Just as parents will say that God has entrusted their child to them, so equally can we say that the Universal Mind has entrusted ideas and thoughts to us that we may sustain and unfold them.

Original thoughts and ideas result in evolution — that is in the unfoldment of the potentiality of man and of the Infinite. It is clear, therefore, that if mankind is to progress, this progress, both individual and collective, must come about through a conscious understanding of the functions of the Abstract Mind.

When we succeed in establishing our link with the Universal Mind, then it is that the Universal Mind can put thoughts and ideas into the Abstract Mind. The more we can prepare ourselves to receive these the more does the creative power within us unfold.

The Universal Mind, seeking expression, stimulates the human mind to respond more freely and thus to be able to differentiate an increasing amount of thought-substance. This ever-increasing response of the human mind to the Universal Mind has brought man to his present state of awareness, and will eventually lead him to the state of godhood.

Experience

We can learn only by experience. Nothing can have any real value until it is experienced at first hand., and only through experience can we learn to distinguish between the results of positive and negative thinking.

The experiences of others are of value to them alone. They cannot assist us in the unfoldment of our potentiality. Only our own direct personal experience can be built into the Ego.

If we have in the past, by negative thinking, attracted to ourselves things and conditions which have proved undesirable, we should try to

use this past experience to find a new set of values in which demands will be made consciously and positively, so that we may be able to extract the full virtue from every experience.

In order that we might learn by experience, all our thought creations are forced into existence, and if we continue to think negatively, without direction or purpose, we cannot blame anyone but ourselves for bringing discord into our lives. For is not discord itself an experience? And is not the purpose of every experience to develop the faculty of discrimination?

At first we use this power of thought unconsciously, when, as Animal Man, we are functioning at a level where its potency is limited. This is a period of trial and error, and it produces results which, if viewed in part, might be considered evil, but which, when understood in relation to the Universal Pattern, are seen to be the birth pangs of the god within us.

It is when we can discriminate between thoughts that lead to harmony and those which lead to discord that we begin to think consciously.

Cause and Effect

We have already seen that all life is based on the Law of Cause and Effect; once the cause has been differentiated from the whole, its effect and reaction follow inevitably — if not at this point of differentiation, then at some other point.

It is only by the exact operation of this Law that evolution, either of the individual or the Solar System, can take place, and that man can pass from the state of individualization to that of godhood.

If there were no fixed laws in Nature, there would be no Science, and equally, there would be no life. It is impossible to imagine the state of chaos which would result if, for instance, our planet did not follow the strict laws of the Solar System, or if thought itself were not subject to the Law of Fixation. But, with the exact fixity that the earth follows her pattern in the Solar System, so do our lives follow the pattern of our thoughts.

*Therefore, as our thoughts are, so shall we become.
This also is an inevitable law.*



SADNESS

Bear in mind that sadness has two stages. First, the *painful*, which is almost the only one known to the ordinary material man, and second, the *serene*, into which the first gradually merges in the case of comparatively pure persons even as calm follows storm. In fact, on surviving the first terrible blow of despondency, you will learn the novel lesson that sadness is not after all the fabled vulture devouring the heart of Prometheus to eternity. You will no longer dread it and fly impatiently from it, but will try to use it as a ladder to ascend to the clear sky. You will recognise it as the shadow of the Light that lies beyond.

From Divine Heartache.

BOOK REVIEWS

Let us build a Better World, by Ernst H. Sternberg (Fowler and Co. 8s.).

THE author believes that, since "man's way of living is dependent on the community" until he has learned to come to terms, first with himself, then with those with whom he is associated, wars and sorrows will have no end. He believes that this attitude can best be achieved by following out the theories of the great psychologist, Adler, and in the main this book is a simple though profound exposition of his *Individual Psychology*. But the author is not limited by Adler's approach alone, and amplifies it by his own spiritual understanding. He reviews every aspect of the indivi-

dual relationship with his fellow-men, the state and with other nations, with particular emphasis on the dangers of separateness and fear. The chapters dealing with the making of the individual—i.e. education—and with the causes of fear, which the author considers, and rightly, to be the root of nearly all our evils, are most valuable, as is also his summing up in which he stresses the necessity of adding, to our practical approach to life, a mystical approach to God. This is an excellent little book which everyone desiring a clearer insight into life could study with advantage.
H.K.C.

The Dead Companions, by A. Howgrave-Graham. (Psychic Press 8s. 6d.).

MR. Howgrave-Graham treats the familiar theme of survival in a new and refreshing manner, which will delight the "Survivalists" and intrigue the enquirer. The book is all the more readable for the numerous and apt quotations it contains, which serve to impress on the readers mind both context and salient points.

With the author, we are led from the path of scepticism through his various experiences to conviction. These have the added authority of Mr. Graham's sworn testimony.

His "conversion" is the result of guidance from a young spirit-child whose affection and devotion are deeply moving. An altogether attractive book and a worthy attribute of its author and publishers.

S.H.

A Garland for Florence, by Pietro d'Avalone (Pentagon Press 5s.).

IT was another weaver of Florence garlands, Robert Browning, who spoke in "Christina" of "those who catch God's secret." Pietro d'Avalone would appear to be another of these for in these fifteen poems we are constantly aware of his contact with the central fount of truth and beauty, and the divine harmony which springs from it. All that comes out of him

emits a radiance which illumines the eternal character of all recreative things, and exemplifies their illimitable capacity for fresh expression. As we read, we are constantly having recalled to our minds the inspired utterances of the masters who have gone before him, and in whose succession he is destined to tread, if he chooses.

JOHN CARGILL

From Intellect to Intuition, by Alice A. Bailey (Lucis Press 10s. 6d.).

IN this book Mrs. Bailey, with her usual culture, stresses the necessity for developing the mind in order to consciously explore and understand oneself and the Universe, so that we may become not only efficient human beings, but also spiritual beings.

It is a difficult subject handled with skill and lucidity, and being a book which is likely to be frequently handled for the purpose of reference, its stong and attractive rexine binding is useful as well as ornamental.

G.C.S.

Pocket Prayer Book, by Swami Sivananda (Sivananda Publication League 2s.).

THIS handy sized book contains a wealth of spiritual guidance for students of the Eastern teachings.

It may be used in whole, or part,

for daily meditation and prayer, according to the aptitude of the student and the time available.

E.P.H.

The Science of Spirituality, by Ianthe H. Hoskins, M.A. (Theosophical Publishing House, 2s.).

THIS booklet comprises the Blavatsky Lecture delivered on May 28th 1950, and as such its statements of universal truths are made as teachings sponsored by the Theosophical Society. It is here that the reader who is not a member of the Society, but merely a student of Eastern and Western philosophy, may feel slightly irritated, and may wish that "Theosophy" might be given a small "t" and the universal meaning of divine wisdom, which has been stated and re-stated in all the ancient religions and philosophies and their modern derivatives.

"Theosophy" is defined by the author as "The Science of Spirituality," and in addition to the elaboration of this theme, the booklet offers the general reader a very sound exposition of the universal truth that All Life is One. Not content with a facile statement of this truth, the author asks and offers an answer to the pertinent questions, "Why is it that since unity is declared to be a fact, awareness of unity

appears to be the exception rather than the rule? . . . Why do we not know unity, and how may we come to know it?"

Consideration of these questions leads to the problem of separateness and "the necessity for the complete abandonment of the personal life as a condition of the realisation of the life of the spirit . . . To love one's neighbour as oneself is the only way of life consistent with the recognition of unity, and love, the sense of perfect identification with another, is the fulfilling of the law. The life of spirituality is the life which is lived as though unity were a fact."

The concept of sacrifice and limitation is examined, and the suggestion made "that the next development for man is the attainment of a superior harmony which shall be not the harmony of uniformity but a synthesis of diversity."

A useful list of references at the end gives an incentive to further study of these matters.

H.B.M.

A Guide to Spirit Healing, by Harry Edwards (Spiritualist Press 8s. 6d.).

MR. Edwards is to be thanked for furthering the attempts of those who desire to place healing on a scientific basis. His book is provocative and should cause much heart

searching amongst the healing section of the Spiritualist movement.

It is a MUST for all would-be healers.

S.H.

Health and Happiness, by Sivani Sivananda. (The Sivananda Publication League Rs. 5).

THIS companion volume to *Health and Long Life* is crammed with information pertaining to health matters. No possible source has been overlooked, Homœopathy, Naturopathy,

Namapathy and Yoga—all contribute.

A really useful book that will help one to make health a personal concern and avoid the evils attendant on suppressive medicine.

S.H.

Solid Proofs of Survival, by Einer Neilson (Spiritualist Press, 10s. 6d.).

THIS book is an autobiography of Einer Neilson, the Danish Medium who possesses the gift of Materialisation in a marked degree. The story of his life from his spontaneous visions in childhood to the conscious development of his psychic powers and his dedication of them to the service of mankind makes this book a unique contribution to the literature of Spiritualism.

Mr. Neilson makes no attempt to conceal that at times he had to contend with suspicion and mistrust. The testimony of the various groups

of distinguished people who investigated his work is, however, given in full and from it we can deduce that many of them were completely convinced that they had witnessed the materialisation, in apparently solid form, of dead friends and relatives.

Solid Proofs of Survival is illustrated by many photographs taken in the seance room, showing the medium in trance and producing ectoplasm, as well as materialisations of different people, including Queen Astrid of Sweden.

THE reason why most people fail to get to grips with Metaphysics is that once they have started, to coin an old phrase, "they cannot see the wood for the trees." The fields of enquiry are so many and varied that the seekers either become lost at the periphery or specialise too early by following one lead. A dearth of comprehensive literature on Philosophy has not helped matters, but the appearance of this introduction will provide painstaking students or interested general readers with one of the finest surveys to date.

It is not just a collection of philosophies but a logical discussion of the relationship between mind and matter incorporating the ideas and discoveries of the World's mystics and philosophers.

Boomerang, by E. Westacott (Battley Bros., 1s. 6d.).

IN this book the author discusses in a somewhat original way, the often forgotten question of Vivisection.

He deals in a very wide sense with its effect on the civilized human race as a whole, presenting, for the person

The author possesses a fine power of discrimination and skilfully demonstrates this by the manner in which he integrates the various types of philosophic enquiry into his theme. Materialism, Idealism and Phenomenalism all have their use, but Mr. Whitely feels that none tender an adequate explanation of the universe. He offsets these negative opinions with some highly speculative ideas whose potentiality of thought production make this book one of high value.

One cannot fail to be impressed by the methodical layout of this publication and the list of books at the end of each chapter to further the readers' study is a satisfying inclusion to an already ample work.

A.W.

who is in favour of Vivisection, some startling ideas which are well worth serious consideration. For those who are against it there are new and more powerful points to add to their arguments against the practice.

D.L.S.

ADVANCE XI.

WHAT an ugly word is "Disharmony," picturing unrest and disruption. One sees endeavour and energy pulled this way and that in a futile search for they know not what. It spells dispersion instead of co-operation, a cause of disintegration be it on the plane of Science, Religion or Politics, creating that *disequilibrium* so fatal to social, and even personal welfare.

Where lies the responsibility for the prevailing disharmony in this troubled age? Is it not primarily with each individual in any community, from the family to the state, the speck of sand that sets a delicate instrument awry?

The genuine searcher for Supernal truth will find the necessity for harmonious living stressed in the unique guide "The Voice of the Silence." Of the "seven Portals" through which the neophyte must pass after acquiring *knowledge* before he can attain *Wisdom*, the key to the first is "*Dana*, the key to charity and love immortal," the foundation to be laid before *Shila* the second key will open the portal to "Harmony in word and act."

Even we beginners in our search for a Way may take this to heart with a sense of responsibility. Also the intrinsic value of the Harmony is incalculable since it is "the key that counterbalances the cause and the effect and leaves no further room for Karmic action." It is an ideal to hold before one. Even if we are aware that such a state of perfect harmony is not attainable in our present incarnation, the knowledge that there is such a possibility is the beginning of a Way, a seed sown which will bear fruit eventually if faith in future Advance is allowed to illumine the Soul within, the *inner* man whom we so seldom allow to function where "he sits starving for the bread of Life."

ANUVACA.

Letters to the Editor

Spiritualism and Occultism

Dear Sir,—On behalf of this organisation, I would be grateful for a little space in which to make a few observations about your editorial reference (Aug.-Sept.) to Oliver Fox and *The Farewell Song of the Soul*.

First of all, allow me to mention that the late Oliver Fox was a personal friend of mine and a Foundation Member of this Society.

Over a period of several years—in conjunction with his colleague Paul Black, and not in a usual type of home circle, *The Golden Book of Life*, by the Master Azelda, was received. The method was as follows :

Paul Black held the pencil in his right hand whilst Oliver Fox placed his left hand upon his colleague's right. Only thus would the writing from Azelda come through and never by the efforts of one alone.

Oliver Fox, on one occasion, whilst projected from his physical body, was privileged to meet Azelda. Also, she spoke to him through the trance mediumship of another friend. However, the Golden Book was confined to automatic writing via the joint mediumship of Oliver Fox and Paul Black over a period of five years. It took Oliver Fox a further seven years to prepare (in his spare time) an index and glossary.

This Society has been entrusted with the entire manuscript running into more than 190,000 words of wonderful prose, behind which lies a great deal of wisdom. Unfortunately, to date, we have been able to print and publish only one small extract—*The Mystery of the Snow Maiden*. Some years ago *The Voice of Okharon* and *The Voice of Ozoldon* were printed in small numbers and published by the mediums concerned.

It is felt that much more of the Golden Book will appear in print in this coming New Age. In actual fact, only about half of the book was transmitted to the earth. Strange as it may seem to some of your readers, an opposition force built up against Azelda's power and it had to cease after only three of the ten mystery plays had been given. Celestial mysteries are legion. Perhaps, in the realms of Azelda's kingdom, her servant, Oliver Fox, will now know more about the secrets of the Golden Book for which he sacrificed so much.

E. SMITH,

General Secretary,

St. Leonards-on-Sea.

25.9.50.

The Society of Metaphysicians.

A Remarkable Prophecy

Dear Sir,—I wonder if any student of Occultism, listening to Mr. Frederick Hoyle's first broadcast on the Universe, noticed particularly what he said towards the end as to a possibility that some of the planets might themselves be centres of universes, and remembered what is said in *The Voice of the Silence* about Mars and Mercury. May I quote it here to refresh our memories of a remarkable prophecy. It is on pp. 36-7 of the original edition. The interpolations in square brackets are from notes at the end of the book.

"Behold Migmar [Mars] as in his crimson veils his Eye sweeps over slumbering Earth. Behold the fiery aura of the Hand of Lhagpa [Mercury] extended in protecting love over the heads of his ascetics. Both are now servants to Nyima [the Sun] left in his absence silent watchers in the night. Yet both in Kalpas past were bright Nyimas, and may in future Days again become two Suns. Such are the falls and rises of the Karmic Law in nature."

The "day" is, of course, a "Day of Brahma," a Kalpa referring to a "day" and "night" period of 4,320,000,000 years according to occult calculation of a mundane revolution. One must here take into account the antiquity of the *Book of the Golden Precepts* quoted and translated by H. P. Blavatsky in *The Voice of the Silence*.

Ockley. 2.8.50.

A. A. MORTON.

Praise from Holland

Dear Sir,—May I compliment you on *The Aquarian Path*. It is always very interesting reading and the Book Reviews are mostly by very capable people, thus trustworthy.

It is very refreshing and encouraging, in these turbulent and difficult times, when world-press and radio do their utmost to get the mob following a prescribed road, to see the rare few not only have another opinion, but also the courage to say and write what they think is the truth.

The Hague. 21.9.50.

HENRY J. HARMS.

Words or Action ?

Dear Sir,—Although I am not a sage or philosopher, I enjoy the articles in *The Aquarian Path*, but I do not always fully understand or agree with them !

I honestly confess that I also enjoy the films, the theatre, the radio and the fine books which this modern age has brought us, and new clothes and good hair do's give me as big a thrill as the next woman.

Sometimes, however, as I do the household chores, I find myself pondering on the "whither we go" of life.

Violence, child delinquency, cruelty and war seem to be raising their ugly heads and grinning with malignant triumph at us, and we seem to be doing so little to combat them spiritually, which is the only real remedy.

If only people would realise, that, just as the mechanics of a radio set bring contact with sound waves in the air, so there is Spiritual Power awaiting our use—if we use the medium of faith and understanding prayer, and try to keep the Spiritual Laws.

I wonder what that Reformer, the Carpenter who lived nearly 2,000 years ago would do about our problems, if he came to London to-day ? Beautiful though many of our Churches are, I do not think he would trouble unduly about them not being full. If the people would not go to the Churches, He would reach the people through modern facilities.

Perhaps He would ask the editors of the daily papers if they would sometimes spare a corner in their editions to print the rules for sane living—I mean the Ten Commandments in modern language.

We seem to have conveniently forgotten these rules, because they appear to be killjoys. If we stop to reason, however, they are the sign posts to reasoned and happy living, and also to health and well-being.

Then perhaps He would gently, firmly but logically point out that as the plant type follows the seed, so we must reap as we sow, if not in this life, then in the life after death.

I certainly believe that this Carpenter would be a strong, fearless character despite his gentleness.

I imagine He would go into Hyde Park and flay Graft and Greed in every form, and would call the people to Mass Meetings to thank God (who is the Divine and Perfect Mind of the Universe), for all the wonders of modern Science and Medicine, and to get a pledge that they should only be used for the blessing, and never for the curse of man.

I am sure he would hammer at the doors of the Houses of Parliament and tell the Members to pray unceasingly for inspiration on how to retain peace, so that War and the Atom Bomb may never have to be used to preserve freedom. I do not doubt that such a solution would be found, for surely, it is unscientific and inconsistent to use instruments of evil to defend the right and good ?

Doubtless my readers will say "This woman is childish and impracticable as well as blasphemous," but this will not trouble me unduly, if it spurs somebody to do something.

At the moment, there seems to be an awful lot of talk, but very little "Do" !
Croydon. 29.9.50.

K.R.

OCCULT GLOSSARY

- PARACELSUS : The symbolical name of Philip Bombastes Aureolus Theophrastus von Hohenheim, the greatest Occultist of the Middle Ages.
- PARANIRVANA : (Sans.) The state reached by the Monad at the end of the great cycle.
- PARSEES : The followers of Zoroaster. Fire worshippers.
- PATANJALI : (Sans.) One of the earliest and greatest Indian philosophers and author of the famous Aphorisms.
- PENTACLE : (Gr.) Solomon's seal; the "sign of Vishnu." A six pointed star.
- PENTAGON : (Gr.) A five-pointed star.
- PERSONALITY : In Occultism consists of the lower, non-reincarnating part of man. The Individuality stands for the Ego, functioning on a higher plane through the Abstract Mind, and Personality for the lower self, functioning through the Concrete Mind. Ideally, Individuality and Personality should function in complete harmony, the Individuality directing and controlling the activities of the Personality, the Personality in its turn striving to co-operate with the Individuality. Personality comes from the Latin word *persona*, which means a mask, through which the actor, the spiritual Individuality, speaks. The fundamental difference of function between the Individuality and the Personality may be thus summed up: Personality is dependent in its function upon objectivity or externals, while Individuality is sustained by its own subjectivity or inner life. Harmonious correlation between these two is an indication of progress towards Individuation. Hence it can be seen that the enduring part of man is the Ego, unfolding its potentiality through a series of life cycles using its successive personalities as instruments for its development.
- PERSEUS : (Gr.) Son of Zeus and Danae who slayed Medusa, the Gorgon, and rescued Andromeda.
- PHALLIC : (Gr.) Anything appertaining to sexual worship, or of a sexual character externally.
- PHANAS : (Gr.) One of the Orphic triad—*Phanas*, *Chaos* and *Chronos*.
- PHILOSOPHERS
STONE : Exoterically the object to be obtained by the ancient alchemists for transmuting baser metals into pure gold. Esoterically the transmutation of the lower animal nature of man into the highest and divine.
- PTAH : (Eg.) One of the oldest of the Ancient Egyptian gods. The father of the gods, who came forth from his eye, and of men, who came forth from his mouth.
- PINGALA : (Sans.) The positive *Nadi* on the right side of the spine.
- PISTIS SOPHIA : A sacred book of the early Gnostics or the primitive Christians.
- PITRIS : (Sans.) "The ancestors, or creators of mankind. They are not the ancestors of the present living men, but those of the human kind, or Adamic races; the spirits of human races, which on the great scale of descending evolution preceded our races of men, and they were physically, as well as spiritually, far superior to our modern pigmies." (H.P.B.)
- PLANE : (Lat.) H. P. Blavatsky says: "As used in Occultism the term denotes the range or extent of some state of consciousness, or of the perceptive power of a particular set of senses, or the action of a particular force, or the state of matter corresponding to any of the above."

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Accommodation

THE EDITOR of *The Aquarian Path* urgently requires a flat or house to rent (moderate), London area, or within easy reach. Particulars to Box 31, *The Aquarian Path*.

Astrology

FACULTY OF ASTROLOGICAL STUDIES (Principal: G. E. O. Carter, B.A., D.F.Astrol.S.) The Council announces dates of examinations for 1950 (A) Diploma: (B) Certificate 9th, 13th, 16th December, 1951: Date of new course for both grades 10th January. Apply to Secretary, 6, Napier Avenue, S.W.6, or 'phone Vice-Principal, FLA. 0229.

Groups and Circles

ANYONE INTERESTED in the formation of groups for development along the lines advocated by Mr. Thomas Maughan, in his talks at the M.S.A. is invited to write: Box 34, *The Aquarian Path*.

Mrs. LUCY ARNOLD

A.F.B.A.

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Books

RUDOLF STEINER LIBRARY for books on Anthroposophy. Apply 105, Great Russell Street, London, W.C.1. Museum 0906.

SECOND-HAND Occult and Mystical Books wanted. State price and condition. Box 12, *The Aquarian Path*.

WANTED, *Sayings of the Ancient One*, by P. G. Bowen; *Gods in the Making*, by Mawby Cole; Tarot Cards. Particulars to Box 11, *The Aquarian Path*.

WANTED. Any books by Dr. J. J. Garth Wilkinson. Particulars and prices required to Box 13, *The Aquarian Path*.

Mediumship, Clairvoyance, etc.

Postal Psychomotory, 5/-. (Health considered). Send personal article, S.A.E., to Mrs. C. Ansell, Box 32, *The Aquarian Path*.

Miscellaneous

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