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EDITOR - - F. CLIVE-ROSS

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CONTENTS

EDITORIAL	3
THOMAS LACKENBY	
<i>The Circle</i>	6
DOUGLAS HUNT, M.A.	
<i>Winged Mortals</i>	7
THOMAS MAUGHAN	
<i>Personal Development</i>	11
MADELINE TATE	
<i>The Homunculi</i>	16
VERA W. REID	
<i>Conversion of Mr. Brown</i>	19
A. A. MORTON	
<i>Infinity</i>	25
T. MAWBY COLE	
<i>Capricorn: Sea-Goat and Scapegoat</i>	27
T. MAWBY COLE	
<i>Individual Application</i>	29
BOOK REVIEWS	33
LETTERS TO THE EDITOR	34
OCCULT GLOSSARY	35

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EDITORIAL

**TO ALL OUR READERS :
A MERRY CHRISTMAS AND A HAPPY
NEW YEAR**

IT is a characteristic of the Aquarian Age, oft repeated in the pages of this journal, that man must turn his attention towards inner development if he is to attain to that degree of self-knowledge necessary for his continued progress over the next two thousand years. Repeatedly we have stressed the point that it is only through self-mastery that our present worldly troubles will disappear. External chaos and strife is merely a projected manifestation of internal disharmony. The task that lies before us, then, is to create a central government within ourselves.

Man consists of a number of vehicles, or bodies, being three, five, or seven, according to the system in use. Whereas in their right state, each should be harmoniously related to the others, with all thought and action directed from the "highest" vehicle, in their present state they are, more often than not, warring with each other. The whole is similar to a kingdom where different war-lords have set themselves up in authority and in competition to the rightful government. The foreign policy of such a state would bear a resemblance to the actions of the average man. A war-lord named Pride pulls him one way, and one named Desire pulls him another. Countless other war-lords pull in countless other directions. The state of the world to-day, and man's environment, the reflection of himself, shows to what degree this is true. Our present endeavour, therefore, should be towards establishing the rightful government within ourselves as the sole authority. The units of this disorganised group must be brought into harmonious correlation one with the other.

A great deal is talked and written to-day about self-mastery and the way to lead a fuller and more useful life. Little practical advice is given as to how this may be attained, and that which is nearly always escapes the attention of those who profess to be clamouring for it. This may be because advice of this kind, if it is to be of any use at all, is nearly always unexciting. For instance, it is suggested that the individual pay greater attention to the obvious, everyday things that surround him, so that he may draw from them such experiences as are likely to be of value. It should be self-evident, but unfortunately seldom is, that we can only take one step at a time and that is the next step. And we can only go from one place, and that is from wherever we are. Where we truly are, we hasten to add, and not where we may imagine ourselves to be.

In taking the first step towards self-control we must beware against looking for signs and wonders, or anything we might imagine to be of supernatural origin. All that we need is already to hand ; we have only

to make use of it. Sufficient teaching has been given, sufficient philosophies are in existence for every need, yet they are ignored. Fresh revelations are constantly sought and, when they are given, just as readily neglected. What we need is not fresh teaching, but the application of what we have already been taught. This we can do at once, in our own homes, without any further preliminary. For instance, it has been said, "Labour always like one that seeks a Royal Reward for a task well done; but find your reward in work continued, and never in work completed." Can any of us claim to have put that injunction into full practice?

As we have pointed out before, we are particularly interested in the formation of groups. A great deal may be accomplished when one or two are gathered together, and those who are trying to master themselves will find their task made much easier when they belong to a small circle of people trying to do the same thing. The weaker members of the group will be strengthened by the others, and relaxation and concentration will be more readily established.

We advocate, therefore, the formation of small groups, or circles, for self-development. These circles would be similar in many ways to the Spiritualist Home Circle, except that the purpose of our own would be inner development or study, and not for the production of psychic faculties. These circles do not depend on external conditions but may be established wherever the need arises.

Mr. Thomas Maughan, in his talks at the Marylebone Spiritualist Association recently, has already briefly outlined the procedure we recommend, although it was given then in a way that applied to the Spiritualist movement in particular. Concise reports of these meetings are appearing currently in this journal and, shortly, we intend to publish more detailed instructions for establishing and conducting groups of this kind. We hope that any of our readers interested in practical work will give our methods a fair trial. If there are any difficulties we are always willing to advise, and should be pleased to learn of the progress made while working along these lines.

A World Teacher

A LETTER published in this issue of *The Aquarian Path* would seem to imply that some readers are under the impression that we expect the arrival of a new world teacher, for the Aquarian Age. Although we have already dealt with this question in our July, 1949, Editorial, we think it as well to reiterate once more that we do not subscribe to the view that a teacher of the status of the Lord Buddha, Jesus Christ, or any similar world figure, is about to incarnate either now, in 1975, or within two thousand years beyond that date.

It is our opinion that the impulse for the coming age is, and will be, in collective form; that there will be numbers of remarkable *men and women* who will offer different systems and teaching, arising from a common basis. In our opinion Mahatma Gandhi, H. P. Blavatsky and Rudolf Steiner, to name only three, have filled this role. We believe such people will continue to arise from time to time over the next two or three hundred years.

The need for a teacher on a world scale is not apparent. We already have sufficient untried teaching, and the tendency of Aquarius is towards encouraging man to practice that which is already to hand. Man has enough theory ; there is dangerously insufficient practice.

At his present stage man is not likely to regard a teacher on a large scale, in his true light, as an elder brother who is pointing the way. We have only to see some of the hero worship doled out to quite small teachers to realise how impossible things would become in the case of a world figure. Aquarius points the way inwards ; to the God Within. External gods tend to attract worship and give rise to the erroneous belief that salvation may be attained without personal effort, or that we may escape the results of our actions.

Truly has it been said that man "has no weapon save knowledge, and no strength to support him but his own. He relies not on the spoken word of another but makes his judgment for himself and teaches others to do the same." (Thomas Lackenby).

THE EDITOR.

OBITUARY

Sri Aurobindo Ghose

We regret to announce the death of Sri Aurobindo Ghose, at Pondicherry, at the age of 78.

Sri Aurobindo was born on August 15th, 1872, at Calcutta, and was the son of Krishnandan Ghose, M.D., a member of an influential family of Koonagar, Western Bengal. His early education was in England where he was first privately taught at Manchester, afterwards entering St. Paul's School, London, in 1885. In 1893 he won a senior classical scholarship to King's College, Cambridge. In 1893 he joined the Baroda State service on the invitation of the reigning prince, the late Maharaja Sayaji Rao III, rising eventually to be vice principal of the Baroda College and assistant professor of English.

In 1906 he left Baroda and went to Calcutta where he took part in founding the paper *Bande Mataran* of which he became editor. As one of the leaders of the Nationalist propaganda for the revocation of Lord Curzon's partition of Bengal, he was arrested in August, 1907, and imprisoned in Alipur gaol on a charge of sedition.

A year's not too arduous confinement gave him the opportunity for study and reflection which led to a complete change in his conceptions of his life's purpose.

In 1910 he left Bengal and went to Chandanagore, afterwards moving to Pondicherry where he remained until the end of his life. Dropping the family name of Ghose he became Sri Aurobindo, the great philosopher, poet and mystic, and the teacher and devotee of Karma Yoga.

He wrote a number of books on art and education, two volumes of collected poems and plays, and his *Riddle of the World* published in 1933. It was not, however, until the appearance of his monumental work *The Life Divine* that he became really well-known outside his own country. His contribution towards the blending of Eastern Philosophy and Western thought, expressed in his books and teaching, is of front-rank importance, and there is little doubt that he will eventually come to be looked upon as one of the greatest teachers and philosophers of modern times.

In 1949 Sri Aurobindo was the subject of a study by Mr. G. H. Langley undertaken for the Royal India and Pakistan Society, published under the title *Sri Aurobindo*.

The Circle

Those who draw a circle, trace it not on empty air, but build with substance, which, born of power, may be despatched to any sphere. It needs no messenger but travels at the will of any one member, being limited only by the comprehension of its sender.

If it is trampled underfoot by ignorance it may not rise but forms a shackle round the feet of the offender, dragging him down to the level that it was cast to ; but its earthly aspect forms a strong bond of union—a channel, by means of which the information may be conveyed.

Like all created things it needs attention, that no weak places may develop and no links be broken. It needs vision to see the weaknesses, as well as the strength inherent in the bond. Let anyone take counsel within himself before he wilfully breaks such a link, for the forces which have used this channel may not be thwarted and must have an outlet. Therefore let them work well rather than cause riot and destruction.

If I build within this circle a flower I may not let it wither for lack of life but must sustain it with my own. Thus must mankind learn responsibility for their actions. Until such time as they can complete, finish, and polish, each material deed, will they be held from creation.

Ponder well before you build again.

THOMAS LACKENBY.

WINGED MORTALS

The Phenomenon of Levitation

By *DOUGLAS HUNT, M.A. (Cantab.)*

Numerous cases of Levitation have been reported through the ages, and are still claimed by many Spiritualists in the seance room.

In this article the author outlines briefly a number of authentic instances where this phenomenon has been witnessed, and proffers his own explanation.

THERE are those who would deny to man the ability to rise above the primeval slime from which he has ascended; the wise know that man indeed has wings and that his spirit can rise to the very Throne of God.

Does it seem so very strange that the body, too, has wings on occasion?

Far too many instances of the raising of the unsupported human body into the air have been reported for there to be any question as to the authenticity of the phenomenon. There is room for disagreement only as to the theory which best fits the facts.

Very often we find that levitation accompanies mystical ecstasy or contemplation. Two of the earliest instances recorded in the West, apart from those to be found in various scriptures, are those of Iamblichus and Apollonius of Tyana. Damis, the friend of the latter, also reports that he had seen the Brahmins in India floating in the air.

Similar stories are told of many mediaeval saints, particularly of St. Francis of Assisi and St. Catherine of Siena. They may well be true, but we should feel rather more comfortable about them if piety had not fantastically embroidered so many of the lives of the saints.

St. Theresa records in her autobiography how in moments of heavenly ecstasy her body left the ground. This frequently occurred in public during church services, causing her such acute embarrassment that she earnestly prayed that this sign of grace, as she considered it, should be taken away from her.

This might be put down to auto-suggestion, were it not that many witnesses have borne testimony to it. On one occasion, indeed, all the nuns saw both her and St. John of the Cross in a state of levitation.

Giordano Bruno, whose testimony is the more reliable in that he was content to suffer martyrdom in the cause of science, reports how Thomas Aquinas used to levitate. Bruno records his conviction that this was in consequence of undiscovered natural laws: an eminently scientific attitude, which one would like to see more often adopted.

The modern mind finds it very difficult to credit these reports, but may that not be due to the fact that few of us in this modern age can conceive of the intensity of religious experience which gives rise to this refinement of the physical body? Those who have known some measure of genuine contemplation will have less difficulty in understanding the process.

Levitation in Modern Times

Levitation in a state of religious ecstasy is not, however, confined to the Middle Ages. The *Frankfurter Zeitung* of September 6th, 1861, tells of a young woman of about twenty who was seen by the entire congregation of the Marienkirche in Vienna to be raised up into the air and float about a foot above the ground. She continued in this state till the sermon which had thrown her into such exaltation was finished.

Religious ecstasy, at least in its narrower interpretation, is not, however, the only known cause of levitation.

We can discount the broom-stick voyages of the witches without accusing them of deliberate untruthfulness. The salves and herbs which they used to speed them on their way to the Sabbats doubtless produced dreams and visions so realistic that the good ladies mistook them for actuality. Yet levitation as a symptom of hysteria is not unknown.

Dr. Constans in his *Relation sur une épidémie d'hystero-démonophobie en 1861* gives a number of instances of near-levitation.

In modern times it is usually to the medium in trance that we have to turn for instances of levitation. Quite recently a widely-read national weekly published a number of remarkable photographs of actual levitation. One of these, as recorded in the November *Prediction*, was of Mr. Colin Evans levitating in full view of a large audience.

Both Eglinton and Eusapia Palladino are said to have levitated. The former claims that he did so in the presence of the Tsar of Russia and a number of royal personages. His veracity, however, has been strongly impugned; and fierce controversy still rages around Eusapia Palladino, who was certainly not above the employment of trickery when her undoubted powers failed her.

Home the Medium

Probably the best-known levitation in modern times was that of D. D. Home.

Sir William Crookes, the famous physicist, records in the *Proceedings* how he saw a heavy table being raised into the air five times *in full light*, and on two occasions saw Home himself floating in the air—once vertically and once horizontally.

Even better known is the levitation recorded by Lord Lindsay, the astronomer. He tells how in the presence of a number of witnesses, Home floated out of one window 85 feet above the ground and in at another. Lindsay specifically states that he saw Home floating outside the window.

It is worth noting that Home was never convicted of trickery of any kind.

Perhaps the most earnest researcher into this and similar phenomena was Baron von Schrenk-Notzing, a study of whose work is essential to anyone wishing to form a valid opinion on this subject.

In his laboratory in Munich, von Schrenk-Notzing was able to ensure the most stringent test conditions and his experiments were witnessed by a number of outstanding personalities.

His book, *Experimente der Fernbewegung* (Experiments in Telekinesis), records numerous sittings with the medium Willi Schneider. Remarkable telekinetic phenomena were produced in Munich and it is regrettable that the one occasion on which Schneider himself levitated for some five minutes was not in von Schrenk-Notzing's laboratory, but in the house of Dr. Holub in Vienna. Here, too, however, strict controls were applied.

A Brazilian Medium

Still more remarkable is the case of the Brazilian medium, Mirabelli. The *Zeitschrift für Parapsychologie*, vol. 8, 1927, records that the medium, whose ankles were fettered, floated in his chair up to a height of six feet, where he remained for two hours in the presence of numerous witnesses. The sittings are said to have taken place in daylight or bright artificial light.

There are, in fact, innumerable records of levitation, from the earliest times up to the present day. We must disregard a large number of them as not being sufficiently well attested, or as being the creations of a too pious or too credulous mind. Nevertheless, there remains a hard core which cannot be ignored and for which the honest researcher must endeavour to find an explanation which fits the facts.

Probably no single explanation will suffice. Auto-suggestion on the part of the central figure and of the witnesses, hallucination, or mass-hypnosis have doubtless played their part. These theories, however, may well be worked to death.

Trickery can explain only a very limited number of cases. Ample preparation and the resources of St. George's Hall could no doubt reproduce the phenomenon—at considerable expense. It will hardly be suggested that, for instance, Willi Schneider could walk into the house of Dr. Holub with all the paraphernalia for so complicated a conjuring trick concealed about his person!

Nor is the modern mind prepared to believe that this, in itself quite useless, gift is a supernatural favour granted to the faithful of one particular Church. Moreover, this "explanation" would leave out altogether some of the best-authenticated instances.

A number of attempts have been made to explain the phenomenon on the basis of facts recognised by the academic scientist. Thus du Prel and de Rochas tried to bring the fact of levitation into consonance with the law of gravitation, a law which it appears directly to contradict.

It was suggested that the attractive force of the earth was based upon positive electricity, which could be neutralised by negative electricity. The "animal magnetism" of Mesmer was put forward as being perhaps such a force. Reichenbach's "Od" was allotted a similar rôle, and it was claimed that this force was, or could be brought under, the control of the will.

Is it certain, however, that the phenomenon of levitation can be connected with any *known* natural process?

Very tentatively I would put forward my own theory to account for the undoubted facts. I have not as yet seen it stated explicitly, but it is implicit in the teachings of the occult mystery schools.

There is a general agreement among occultists that there is but one cosmic root substance, differentiated into matter and spirit by its density, which latter is conditioned by the rate of vibration of its constituent atoms.

It need hardly be pointed out that this tenet of the Ancient Wisdom, handed down to us through literally thousands of years, is not very far removed from the very latest scientific theories as to the nature of matter.

Man being compact of both matter and spirit, it is surely not too far-fetched to suggest that when the mind—which we may perhaps regard as the half-way-house between the two—is intensively concentrated on the spiritual, it increases the rate of vibration of the physical vehicle so that it comes to share one characteristic of the spiritual—complete (or almost complete) lack of weight.

Time and space do not permit of an expansion of the three words in the parenthesis, but there is evidence to suggest that neither mind nor spirit are completely imponderable.

This theory does not, at first glance, seem to apply to cases of levitation in trance or hysteria. A moment's thought, however, will show us that it is practically impossible for us to know what is the spiritual state of people in these conditions. The mystic in the depths—or heights—of contemplation is not very far removed from the trance state, and it is in deep contemplation that levitation most often occurs.

I am convinced that the explanation is to be found along the lines I have indicated and that "spirit" is the key-word to which we must hold fast. It may be that further enlightenment will come to us if, with deepest reverence, we meditate upon that profoundly mystical saying of the most profound of all writers: "I, if I be lifted up, will draw all men unto Me."



CALLING CARD

KEI-CHU, the great Zen teacher of the Meiji era, was the head of Tofuku, a cathedral in Kyoto. One day the governor of Kyoto called upon him for the first time.

His attendant presented the card of the governor, which read: Kitagaki, Governor of Kyoto.

"I have no business with such a fellow," said Kei-Chu to his attendant. "Tell him to get out of here."

The attendant carried the card back with apologies. "That was my error," said the governor, as with a pencil he scratched out the words, Governor of Kyoto. "Ask your teacher again."

"Oh, is that Kitagaki?" exclaimed the teacher when he saw the card. "I want to see that fellow."

From 101 Zen Stories.

PERSONAL DEVELOPMENT

By *THOMAS MAUGHAN*

A Report on the Second of a Series of Four Talks given
at the Marylebone Spiritualist Association Headquarters

I HOPE that none of you have been misled by the title. There are different views on what is meant by "personal development" and mine are probably not universally popular, but it happens to be my views we are talking about to-night. Personal development can mean, or it can be made to mean, the development of one particular faculty. Unfortunately that is what it often does mean. Now that is not personal development—that is the development of a faculty. You find people sitting in a circle or otherwise, wholly bent on developing clairvoyance, or it may be trumpet phenomena, or it may be deep trance or it may be the Higher Teaching—yes, people will sit for the Higher Teaching too. It would appear that in the present age we have nobody humble enough to need the Lower Teaching! But whichever it is, that is not personal development.

Personal development to me means development of the whole person. That means all-round development such as is indicated by the statement, "Seek ye first the Kingdom of Heaven, and all these things shall be added unto you." It is possible to develop clairvoyance, or any of the other things, if you set about it in a sufficiently determined manner, and if you are willing to forego those little prejudices that stand in your way. It is possible to do it but it is awfully foolish. When you have developed it you have learned a trick. You are a stunt performer with one stunt, and when the one stunt fails you have nothing left. Now that is a very common situation and it is not a good one. We all have a natural aptitude for certain things, but very few of us know what the natural aptitude is. There is a job of work for each one of us but it is very seldom that we actually get into contact with that job of work. The safest way then is to go in for personal development in the all-round fashion.

The development that I am speaking about to-night is that which should be required of all Spiritualists, and that means not only the development of all the tricks, it means development spiritually, mentally, morally and physically.

To begin with, it is as well when commencing to clear your mind of any mistaken ideas it might have about your possibilities in the Spiritualist movement. If you seek to appear on the platform and make a display, your results, whatever they may be, will be tainted by the unworthiness of your ambition. You may achieve to making a good show but you would not stand examination, and people of good sense will find you out very quickly. Begin, then, to develop the whole of yourself in every direction and leave the gifts, as they are called, to be added unto you. There are no gifts in this line—you have to earn them.

To begin with you need a certain amount of stability in the body and in the mind. Stability of the body you achieve by learning to sit ; to sit still without fidgeting, and to sit erect with the spine as straight as is comfortably possible. When you find the body fidgeting deal with it. You have to fight it out with the body if you want to get anywhere. Bring it into subjection so that when you want to sit still you can dump your body down into a sitting position and it will stay there and not make itself a nuisance. The body is like a child and needs discipline. You must master it.

You will have to stabilise the mind—you want it to be quiet, you want it to be alive, you want it to be attentive but you want it to be still. Do not crave after unconscious trance or anything of that kind. You may be craving after the wrong thing and thus prevent yourself from developing along the right lines, so do not interfere in that way. Be content with mastering yourself and your circumstances. Bring your body under control, bring your mind under control. When you have done these things, and they take some doing, then you can proceed.

Private Effort

I will deal with personal development from the point of view of private effort. We will assume that we are speaking of a person trying to develop alone. Make up for yourselves a programme, decide when and where you are going to sit and develop, and stick to it. There is a tremendous amount of assistance given to any work by rhythm. So create a rhythm. Always sit at a set time, on a set day, for the serious effort of self-development.

Select the chair you are going to sit on ; find one that really suits you and stick to that one. See that the chair is sufficiently low for your two feet to rest flat on the floor without strain, and sit in it in an upright position. Consider the statues of the old pharaohs—there you have the correct posture. Practice it.

Although you are sitting alone and there is no one else to disturb you see that your body does not fidget. How you place your hands is a matter for yourself so long as they are comfortable and relaxed. You can put them on your knees, the same as the pharaohs, or you can keep them in your lap. There are postures for the hands but they will not concern you now.

Having selected your chair and your time, settle yourself down and the first time you sit I would recommend a little prayer, which you may recite if you wish, "That which I am about to begin do Thou, Oh Lord, complete according to Thy Holy Will." It does not matter whether you are interested psychically, religiously or scientifically, that opening still holds good. There are people who have repeated these little sayings through the ages and they have attached to them a certain amount of force ; they have made them, as it were, into reservoirs containing the things that some of you seek. In days gone by these little statements or prayers were regarded with great reverence and they were guarded with great secrecy. It seems a trifling little text when you hear it, but when it is confined to particular circumstances and repeated by many people over many years, it gathers to itself a force which is to be reckoned with. The secrecy was in order to keep the reservoir clean. Some of these

things are being given out to the public nowadays, to the danger of the reservoir it is true, for not all of you will go to that reservoir of power with a clean cup. Nevertheless it has been decided that some of these things shall be set free amongst the people. That is one of them.

When you begin, therefore, repeat, "That which I am about to begin do Thou, Oh Lord, complete according to Thy Holy Will" and I would advise you to consider what you have just said. Many of the things which you complete, hoping for this and that; many of the things which you begin, hoping for this and that, if completed according to natural law (which is Holy Will) are not so good when the fruits of your labours come home. However, you learn that way. So long as you are able to take what you have made and to say, "Well, that was just too bad." Do not try it if you are going to mope over your mistakes because you are bound to make plenty, and if you do all that you have been told you will be a little more effective than you have been in the past, and your mistakes will also be effective. Well, it is worth it. But it is a certain amount of protection for you if you remember that you are asking the Good Lord to complete it according to His Will, because then you will look twice at one or two of the things you are trying to do, before you do them.

Preparation for Exercise

Having said your little piece and pondered what you are saying, set up your circle of light around yourself, anti-clockwise. Create a circle of light with yourself sitting in the middle of it. Those of you who have read *The Aquarian Path* may have noticed these words "Whatever you do within that circle must, by the Law, yield fruit." That is a warning. Do not play about but take the thing seriously. You are in a laboratory when you start this way and laboratories produce all sorts of wierd and wonderful things.

Now attend to relaxation. Relax the whole of the body, the muscles of the legs, the trunk, the arms and the face—let all the muscles drop. Relaxation is important. It is an essential part of true detachment. Having relaxed, take another look at the mind to see that it is quiet, still and well-behaved, and study your breathing. Make the breath out the same length of time as the breath in. I am not giving you a measure, for your lives can be numbered by the measure that is given to you, so I will leave you to find out your own. Whatever measure you choose, breathe out the same length of time as you breathe in. Spend a little time doing this until it is established. Practice this exercise until you have some facility at it, and then concentrate on a spot in the centre of the forehead. In the East they call it the Two Petalled Lotus. Any of you who have seen an image of the Lord Buddha will find a button there. Concentrate on that point and imagine yourself breathing in through it and out through it. If you are at all effective in pinning the mind down to doing that, you will increase the circulation of the blood in that place.

This one exercise is worth practising all the days of your life. To begin with, it will improve your character and the way that your brain has been able to supply you with character or to act as a vehicle for character. Carried far enough it will improve your vision, that is your vision in the sense of understanding. It does not give you the ability to see the spirits of anything of that sort. That might come. But it will

give you vision in the sense of mental vision or understanding. You will be able to grasp a point much more quickly and you will be able to handle mental things much more effectively, whether in your daily life or in your private life. The extent to which you have these things depends on how solidly and faithfully you do the exercise.

When you have established the habit of breathing evenly through this centre, even in part, you can use it for other purposes. For instance, it is impossible to know fear and to breathe through this centre at the same time. When you are assailed by fear it is not, of course, the time to start practising the habit. It does not matter what cause there is for fear or anger, you cannot know either and breathe through that centre at the same time. You will have to abandon the anger, or fear, which many of us are loth to do sometimes, or abandon your practice. You cannot do both. I have given you the key to the mystery of great things in life if you will use it.

Sit in the chair at the appointed time, say your invocation, set up your circle of light, steady your breathing and establish it through the centre—it is a pretty good start. Do that in your first night and you are doing better than all the wise men of the East.

Mediumship

Should you be unfortunate enough to develop mediumship take it in your stride and accept it only as one of the incidentals to your night's work. Should it come, let it and attach no more importance to it than to anything else. Do not let it side-track you from your path of progress. Keep it in its place so that it is exercised *at your will*. A man needs more faculties in an emergency than in times of peace so that when you really want them you can commend them. Continue with your work.

Now I would recommend that you stick to this exercise as far as we have gone, until you are really skilled at it, which means many months of steady practice before you indulge in anything else. When you have done this you can extend the practice one stage further, by going through the procedure up to the point of breathing through the centre of the forehead, and then imagining to yourselves that there is a golden sun there. Breathe in through the golden sun; breathe in a golden vapour from the golden sun. Imagine yourselves sitting in an eggshell. Most of you have seen pictures of the aura, the egg-shape in which man is enclosed. That will do. When you breathe in the golden vapour through the brow centre store it in that egg-shell. As you breathe out imagine the golden vapour passing through all the pores and making it solid. You are really creating for yourselves the egg-shaped aura in solid form. These things, properly practiced, will also help to cure many physical ills. If any of you can do all that and are ready to move on, you have only to let me know.

When you have finished doing the exercises appointed, settle back again and still the mind. To keep the mind still, picture to yourselves a blue globe—a good translucent blue—and keep your attention fixed on it. If you see anything, observe without comment and just record whatever passes in front of you. Do that for about fifteen minutes before you stop. Then stop. That is one of the most important parts of all your practice—STOP. The number of dribbling taps found in this movement is dreadful.

After you have finished write down everything that is worth recording. If there was anything to ponder, ponder on it. If there was not, get busy doing something else not in this line. You realise that it is essential that, when you have completed your session, you bring it to an end and move away from this activity. Otherwise you tend to lose it and all that is of value drains uselessly away.

At this stage, after having made your notes, you may consider anything you have seen. Do not deceive yourselves—it is not worth it. If you get any messages treat them with discrimination ; it does not matter from what high source they are supposed to come. If they sound sensible, and seem reasonable, try them out another time—but not during one of your developing hours. If you have any reason to doubt, abandon them.

Guides

In the Spiritualist movement we have had, from time to time, some very good advice from some very good guides. The real trouble has been that the advice has not been taken and has not been carried out. A very noble guide, who had a very good circle, gave a lesson at the beginning of his clear manifestation. The circle met steadily for several years and he still gave the same lesson albeit in different words. The circle never put it into practice because they either did not see, or did not want to see. Eventually the guide died away in the background and the gramophone record went on. When a powerful guide is in the habit of coming through regularly he gives to the brain an impression by which he makes himself recognizable. Unfortunately, after a time, the gramophone record is capable of playing itself, and it does. It takes a fine perception to spot it—the message when it first came had life in it, now it has not. Create the customary conditions and the record will play. They all recognise the dear old guide, the phraseology is the same, the trend is the same ; it has all the hall marks but no spirit.

There is one little text which has appeared in *The Aquarian Path*, and that is “ To prove your teaching, put it to the test of experience, see whether it works in practice. If it satisfies this test no other proof is necessary ; if it does not, no other so-called proof is valid.” Prove your teaching, put it to the test of experience and see if it works. Start doing that. I have told you a few things to-night. They might be true and they might not. You can find out. Try them and see.

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THE HOMUNCULI AND THE MAN PLANT

By MADELINE TATE

Is the creation of a human being other than by evolution possible? Most readers will answer in the negative yet the following article outlines events said to have occurred one hundred and seventy-five years ago which, if they are authentic, would throw a new light on the whole subject.

THE Mandragore or Man Plant bears a strong resemblance in form to a human being and is called by the Arabs "the face of an idol."

Certain savants have thought that the first men were a family of gigantic, sensitive Mandragores which, animated by the Sun, uprooted themselves from the earth, afterwards to be designated as primeval man.

Again, adepts being impressed by this idea, speculated upon the development of the Mandragore and experimented in the artificial reproduction of a soil sufficiently fruitful, and a Sun sufficiently active, to humanise this plant, with the object of creating men without the concurrence of the female.

Extraordinary precautions were taken in gathering this plant as it was supposed to be so full of electricity as to kill the one who uprooted it, by the shock it gave ; so, to avoid this, a dog or an ass was attached to the stalk in order to uproot it. Thus the animal received the shock instead of the man.

The Mandragore is said to glow with light in the night and to hop about in order to avoid the grasp of man. It is also called "The Lightning Plant," as it kills like a flash of lightning, but in spite of the difficulties of obtaining it, it is much sought after because of the belief in its power of bringing wealth and good luck to its possessor.

Now we come to another creature called the Homunculus of Paracelsus, about which some curious matter has been written and proved.

Paracelsus has been reproached for his belief in the possibility of generating Homunculi, but a deeper insight into the processes of nature will show that such a thing is not necessarily impossible ; indeed, modern authorities assert that they have proved it to be possible.

Where no germ is present such a generation could certainly never take place, but just as chickens can be hatched, so may Homunculi be evolved and developed.

The Homunculi differ from the Mandragores, inasmuch as the former are evolved from sperm, whilst the latter are developed from the vegetable kingdom ; besides, Homunculi are invariably more or less transparent creatures.

By the complete digestion which takes place in certain things, a Homunculus is generated like in all respects, body, blood, principle and inferior members, to him from whom it issued. In *Isis Unveiled* it says "The Homunculi were developed by adepts and produced exactly upon the same principles as that by which a chemist and physicist calls to life his animalcula." It is also said that the Homunculi is a secret of God, not really known nor studied sufficiently.

Creation of Human Beings

In an old book, translated and published in Vienna in 1873, an account is given with regard to a certain number of spirits generated by a certain Count in the Tyrol in the year 1775. The sources from which these accounts are taken consist of a certain MSS. and prints, also a Diary kept by the Count's butler.

I will take an extract from this book.

"There were ten Homunculi or prophesying spirits preserved in strong glass bottles and filled with water, and these spirits were the product of the labours of the Count and the Indian mystic."

They were made in the course of five weeks, and comprised a King, a Queen, a Knight, a Monk, a Nun, a Seraph, an Architect, a Miner, and finally a blue and a red spirit. The bottles were closed with ox bladders and a great seal.

These spirits who swam about in the bottles were about one span long and the Count was very anxious that they should grow. They were, therefore, buried and certain processes followed.

After a time the bottles were unearthed or uncovered and the spirits had grown one and a half spans, so that the bottles were also too small to contain them. The male Homunculi had come into the possession of heavy beards and the nails of their fingers and toes had grown a great deal. By some means, the Abbe, the Count's friend, provided these with appropriate clothing, each one according to his rank and dignity.

In the bottle of the red and blue spirit, however, there was nothing to be seen but clear water, but when the Abbe knocked three times at the seal upon the mouth of the bottles, speaking at the same time some Hebrew words, the water in the bottles began to turn blue and red respectively, and the blue and red spirits would show their faces, first very small, but growing in proportion until they attained the size of an ordinary human face. The face of the blue spirit was beautiful, like an angel, but that of the red one wore a horrible aspect.

These beings were fed by the Count about once every three or four days with some rose coloured substance which he kept in a silver box, and of which he gave to each spirit a pill about the size of a pea.

Once every week the water had to be removed and the bottles refilled with pure rainwater. The change had to be accomplished very rapidly, because during the few moments that the spirits were exposed to the air, they closed their eyes and seemed to become unconscious, as if about to die.

The blue spirit was never fed nor the water changed. The red spirit received once a week a thimble full of blood of some chicken, and the blood disappeared in the water as soon as it was poured into it and without colouring or troubling it.

The water containing the red spirit had to be changed every two or three days, and as soon as the bottles were opened, it became dark and cloudy and emitted a bad odour.

In the course of time these spirits grew to be about two span long, and their bottles were almost too small for them to stand erect. The Count, therefore, provided them with suitable seats. These bottles were carried to certain places and, after each meeting, carried back again.

By some accident the glass containing the Monk fell over on the floor, and was broken. The poor Monk died a few moments after, in spite of the efforts of the Count, and his body was buried in the garden.

One day the King escaped from his bottle which had not been properly sealed. He was found sitting on the top bottle containing the Queen and attempting, with his nails, to scratch the seal away, in order to liberate the Queen. The Count, in answer to his servant's call, rushed in to try to capture the King, and after a prolonged chase, succeeded in doing so.

The exposure to the air, and the want of appropriate elements, caused the King to become very faint, so that when captured, and having been returned to his bottle, he scratched the nose of the Count.

In later years the Count became anxious for the salvation of his soul and considered it incompatible with the required merits of his conscience to keep the spirits longer in his possession, and so he got rid of them in some manner not mentioned by the scribe.

In this book, from which the above is quoted, the author asserts that the facts he has put down were verified by certain well-known persons, whilst others who saw the spirits in question said that "they possessed undoubtedly visible and tangible bodies," and so it seems they were either elemental spirits or Homunculi.

A Recent Experiment

In 1910-11, Professor Sotcky, the great friend of Erlick (to whom science and medicine owe the discovery of the 606 treatment), created a Homunculus in his private laboratory at Vienna. The creature was primarily generated by human sperm chemically treated, and after ten months, took the semblance of a human being. It was then transferred to an incubator and lived in an atmosphere of heated air, and was fed on blood.

As the child developed, it became able to walk, but had no sense of solidation. For instance, it could walk unguided about a room, but it had no sense to avoid obstacles and walked into them, and although it could utter odd "cries," it never spoke.

The Homunculus was kept for some considerable time, but its end was tragic. One day it walked into the fire-place, caught fire and was burnt to death before anything could be done.

This case of modern "creation" has been attested and verified in numerous scientific journals and is just one of the many new links in the ever-growing chain that we ourselves hold round the world of phenoma, and so it is that ever and anon we are brought to the knowledge that oft-times truth is stranger than fiction.

CONVERSION OF MR. BROWN

By Vera W. Reid

(Author of *Towards Aquarius*, etc)

IT all began with the telegram. For if Marge hadn't telegraphed to her parents to say that she was coming to see them on Easter Sunday, Mr. Brown wouldn't have been upset and, if he hadn't been upset, he wouldn't have gone to the cinema with Mrs. Brown. He would have stayed at home to fill in his football coupons, as he usually did on Wednesday evenings. And, if he hadn't gone to the cinema he wouldn't have had the experience which changed his life.

It all began with the telegram. Mr. and Mrs. Brown were just sitting down to tea when there was a thunderous knock on the door.

"Now whoever can that be?" asked Mrs. Brown, looking quite startled.

"Those young ruffians again," grumbled Mr. Brown. "Just let me catch them at it, that's all."

Hastily he went to the front door and there stood an impudent-looking telegraph boy.

"Telegram. Name of Brown. Any answer?"

Mr. Brown took the yellow envelope. Yes, it was addressed to him, Brown 10 Oakleaf Avenue. Mr. Brown was perturbed. Telegrams were serious and, in his experience, portended death, illness and funerals.

"Any answer?" grinned the boy again.

"Can't you see I haven't opened it," scowled Mr. Brown.

The boy swung his bicycle round and rode away, whistling.

Mrs. Brown joined Mr. Brown in the passage.

"A telegram," she exclaimed. "Oh, dear. Now who can that be? Aunt Clara's all right; she wrote last Monday week. It can't be Ernie or the children because May would have telephoned the works."

They went back into the kitchen. Mrs. Brown, her legs trembling, sat down behind the teapot. Mr. Brown put a finger in the flap and slowly unfolded the paper inside. For a moment he looked at it. Then with maddening precision he took out his glasses and settled them on his nose. Mrs. Brown felt she would scream, but she knew better than to interfere.

Mr. Brown moved his head slowly as he read each word of the telegram. Then he exploded and Mrs. Brown gasped.

"Sunday," he spluttered. "Sunday. What's got into the girl? That's what I should like to know. Sending a telegram, too. The impertinence of it."

He tossed the flimsy paper on to the table, where it lay between the jam pot and the sugar bowl. Mrs. Brown picked it up and took in its contents at a glance. Her eyes shone.

"Why, it's Marge," she exclaimed. "She's coming down."

"Not if I know it," thundered Mr. Brown. "Travelling on Sunday. It's downright wicked, and Easter Sunday, too. I'll soon let her know what we think of her and her new-fangled ways. To think that a daughter of mine brought up to be decent and god-fearing wants to travel on Easter Sunday. The work of the devil, that's what it is."

Mrs. Brown's smile faded. She was longing to see Marge, who worked in the office of a film studio and was seldom able to come home nowadays. It had been different when she first left school and had nice safe jobs, first as cashier to Mr. Jones round the corner, and then at the Bank in the High Street. Pa had been angry enough when she took up with that young fellow who worked the projector at the Odeon and angrier still when she left home to take this job, though, of course, no one could say the pay wasn't good. Now he was used to the idea and was in fact proud of her, and often spoke of "My daughter who's on the films, you know," as if he didn't know that Marge wasn't really on the films. She always said she would be one day, though, and goodness knows, she was pretty enough.

"Easter Sunday," exploded Mr. Brown again. "Any Sunday would be bad enough . . . but Easter Sunday. Sacrilege, that's what it is. It's all your fault, Mum. I told you what would happen if we let her go off on her own like that. I tell you I won't stand for it. And sending a telegram, too. What's to prevent her writing a letter? Too lazy, I suppose."

"Perhaps it's her only free day," murmured Mrs. Brown, ignoring the lesser issue.

"Ha. Free day. Got a union, hasn't she? You can't tell me she's got no time to come home except on Easter Sunday . . ."

Mr. Brown gulped down his tea and the fact that it was cold added insult to injury. He refused a third cup, pushed back his chair, turned it sideways to the table and noisily shook out the evening paper. But he didn't settle down to read it, as Mrs. Brown hoped he would. After a moment he crumpled it up and threw it down. Mrs. Brown was perturbed. Half a kipper lay on his plate and when he didn't eat his food things looked black.

Mr. Brown stood by the fireplace and harangued his wife as she gathered the tea things together and began to wash up.

Mrs. Brown was unhappy. She wanted so badly to see Marge, and although, as Pa said, it might be wicked to travel on Sunday, lots of people did it and she would much rather that Marge came on Sunday than not at all. She took off her apron and began to get ready to go out. It was the night she went to the cinema and perhaps by the time she got back Pa would have settled down a bit.

But she was not to be left in peace. Mr. Brown couldn't bear the thought of losing his audience. Marge had upset him, first by sending a telegram when she could perfectly well have written and then, to make matters worse, by being down-right wicked and wanting to travel on Sunday . . . Easter Sunday. Whatever would the neighbours think? And the members of the Chapel? None of them had daughters who travelled about on Sunday. Like Mr. and Mrs. Brown they were God-

fearing people who kept the Sabbath. No, Marge had upset him. She had spoilt his tea and now she should go on spoiling his evening. How could he put his mind to the serious business of filling-in his football coupons when he was upset like this? Mr. Brown hugged his grievance. No, his evening was spoilt and he would show the world in general, and Mrs. Brown in particular, how upset he was by going with her to the cinema on a Wednesday evening.

All the way to the Odeon Mr. Brown told Mrs. Brown what he thought of Marge and what he thought of Mrs. Brown's upbringing of Marge. On and on he went. Mrs. Brown was thankful when at last they entered the auditorium, though it was disappointing to find that the feature film was still on. She didn't like to see the end of a film before she knew what had happened in the beginning. Of course they had arrived too early because they hadn't sat over their tea as they usually did. Had she been alone she would have waited for the end of the programme, but with Pa carrying on like this it was better to go in at once. In darkness they stumbled to their seats.

Mrs. Brown closed her eyes and tried not to hear what was going on. Mr. Brown began composing a letter to Marge telling her just what he thought of her and her outrageous ideas. It was an absorbing occupation. Without making any effort he was more successful than Mrs. Brown in isolating himself from his surroundings.

The news and the advertisements came and went. It was not until much later when someone pushed past him that Mr. Brown looked at the screen. There he saw a great globe revolving. It must be one of those educational things. The commentator was speaking: "The earth turns on her own axis once in twenty-four hours . . . when it is mid-day in London it is seven o'clock in the morning in New York . . ."

Mr. Brown could see the British Isles with a black circle to mark the place of London. He watched it turning slowly towards the west. That was Balham, and Balham, where he had been born and brought up, was for him the centre of the world. And from this solid mainland there stretched two peninsulars, one to Herne Bay, where he and Mrs. Brown had spent their honeymoon and the early holidays of their married life; the other to Margate, where they had gone nearly every summer when the children had got bigger.

The rest of the world was vague and misty to Mr. Brown. True, he had been in France, but that didn't really count. It was so long ago. He had been wounded the day after his arrival and sent home to have one operation after another on the shrapnel wound in his leg.

On the screen the great globe was still turning, and the commentator still speaking . . . "The earth travels ten miles a minute . . . more than six hundred miles an hour . . . faster at the equator . . . twenty-five thousand miles in twenty-four hours."

Mr. Brown contemplated the silver globe with its continents and mountains in relief. He leant forward to get a better view. There was Africa coming round again. How often he had studied maps of its northern coastline when Ernie had been there with the Eighth Army. But on this revolving globe everything looked different. He couldn't recognise the places he had once known so well. Neither could he follow

the commentary. It was too complicated and he hadn't heard the beginning.

His attention wandered and he was just about to return to his letter to Marge when the most extraordinary thing happened. Mr. Brown, however hard he tried, could never explain it satisfactorily either to himself or anyone else. One moment there he was sitting next to Mrs. Brown and a girl who sniffed in the Odeon Cinema, Balham—the next he was projected into space whence, as from a distant star, he looked down upon the earth. But the earth he saw in this moment of vision was not the silver globe on the screen. It was the earth herself, warm and living, a great iridescent ball whirling through space. The sight was so incredibly beautiful, so awe-inspiring that, for the rest of his life, the mere recollection of it was enough to make Mr. Brown's heart contract with an ecstasy akin to pain.

In contemplation of this immensity, the mind of Mr. Brown was eclipsed. He heard no voice, saw no supernatural being but, like S. Paul on the road to Damascus, he underwent a conversion. Silence filled his soul and, for an eternity which lasted no longer than a split second, he had God-like vision. He looked upon the earth and saw the whole world from pole to pole with its flashing ice caps, towering mountains, silver rivers, shining expanse of ocean sea and lake. And he saw it also in detail, trains and ships crawling hither and thither, aeroplanes, like flies, taking off and alighting here and there, men living in cities, towns, villages, in deserts, on the plains and in the hills.

Most wonderful of all, the earth was spinning round and round, carrying everything along with her at fantastic speed. He saw men and beasts sharing her life, each a part of it and all whirling together through space. He saw men, in an endless procession arising from sleep to go about their daily tasks as the earth swept them forward through the light of day and on, until she cradled them once more in the darkness of night.

Mr. Brown trembled with the wonder and beauty of it all. The silence was broken. Giddy and shaken, he took a deep breath as his soul returned to where his body sat beside Mrs. Brown in the Odeon Cinema, Balham.

His heart thudded in his breast. The glory of his vision blinded him and ran like fire through his veins. Then his mind began to work.

The earth was turning, travelling through space. Of course, when you came to think of it, you knew quite well that the earth turned. The trouble was you didn't think of it. So many other things got in your way. You went on from day to day and knew nothing at all of the mystery and magnificence of the earth. You were born, you were a child, you grew up, married and had children. The thought of Marge flickered into his mind and out again. And then when you had settled down, at least, as much as anyone could settle down these days; when you thought that there was nothing more to happen, then out of the blue came this marvellous thing . . . this vision of the earth turning, always turning round and round. Dangerous when you came to think of it. Why, you might be blown off or fall off . . . But somehow you weren't. You went on living, but living in a different way once you knew about the earth.

The most extraordinary ideas raced through Mr. Brown's mind. He felt like someone who awakens from a dream, as if all his life he had been asleep, fast asleep with his eyes closed to everything that really mattered. All the things that had seemed so important to him were shrivelled into nothing—dwarfed by the greater perspective.

Everything was changed once you knew about the earth. In face of such a revelation nothing you had thought or felt or done could ever be the same again. Mr. Brown was humbled and glorified. He staggered like a drunken man when Mrs. Brown nudged him and they got up to go out.

Mrs. Brown looked curiously at him. He must have been asleep. He had sat so still and had not fidgetted as he usually did in the cinema. Not once had he whispered, "What's that? What did they say?" disturbing the people behind and making them say, "Shush," which was always so embarrassing.

In the auditorium they met Mr. and Mrs. Cooper, who lived three turnings further on. They all walked back together. Mr. Brown was silent. He trod the earth and knew that it was turning, moving through space, and that he, like everything else, was being carried along with it. Such a thought left no room in your mind for anything else. It was too new and startling. It would take time to get used to it.

When they got home Mr. Brown automatically took off his hat and coat and hung them up. Then he sat down by the fire. He didn't light his pipe, or take off his shoes or read the paper. He just sat while his mind darted hither and thither struggling to adjust itself to new and strange prospects.

Mrs. Brown bustled about getting the cocoa. She glanced apprehensively at her husband. It didn't seem natural for him to sit there like that not smoking or reading or talking. She hoped from the bottom of her heart that he didn't feel quite so badly about Marge and wished he would break the silence so that she might know what he was planning to do. The suspense was dreadful. When they had finished their cocoa she could bear it no longer. At the risk of starting Mr. Brown off again, she spoke.

"We shall have to write to Marge."

Mr. Brown didn't answer. His thoughts were far from domestic problems. There were so many things he would have to think out. There was that business of Adam and Eve in the Garden of Eden. Perhaps after all there might be something in the idea that the Bible didn't always mean exactly what it said. He remembered fragments of an argument he'd had once with a man in hospital who had said things that seemed blasphemous and had made him very angry. There were other things too, articles he had read in the Sunday papers and in that queer book of Ernie's.

Mrs. Brown spoke again and this time Mr. Brown heard. With an effort he dragged his mind back to her and Marge. He got up and stretched himself. The telegram was lying where he had left it on the mantelpiece. He smoothed it out and read it again. He couldn't get rid of the idea that travelling about on the earth might be dangerous. He wished he knew why it wasn't. Plenty of time though . . . Love to both Marge . . . Marge. She was coming on Sunday. She would be

travelling with the earth, for the earth never stopped travelling every day and all day. The Lord rested on the seventh day. Everything might rest but not the earth. Amazing. Day and night it never stopped. Sundays and week-days. Week-days and Sundays. Easter Sunday. Christmas Day. Why, even Good Friday.

It was stupendous.

Mr. Brown laughed with the joy of a prisoner released.

"Marge," he said, "she's coming on Sunday. Didn't you read what she says?"

Mrs. Brown couldn't believe her ears. She felt bewildered. She had no inkling of the tremendous things which had happened to her husband that evening and was at a loss to understand why he had changed his mind in this surprising fashion.

"I'll send her a telegram first thing in the morning," said Mr. Brown, who never did things by halves. "Let's see now, what shall we say?" and he reached for the pencil which stood in the china vase with a view and the words, "A Present from Margate," underneath.

The reaction was too much for Mrs. Brown. Suddenly she did what she had not done for years. She threw her arms round Mr. Brown and hugged him to her heart. Then she burst into tears. It was Mr. Brown's turn to be surprised. He patted her shoulder and said,

"Here, what's the matter? Don't cry. There's nothing to cry about. Come now . . . come."

Mrs. Brown looked up and wiped her eyes.

"It's Marge. She's a good girl really. She doesn't mean anything bad by what she says. I'll tell her not to do it again. She'll understand."

"Tell her not to do what?"

"Why, travel on Sunday, of course."

"Oh, that . . ." said Mr. Brown. "See here, Mum. That film we saw to-night. The earth turning. It alters everything when you know that. I saw it, I tell you, really saw it . . . it's grand . . . it's magnificent."

Mrs. Brown was more bewildered than ever. She couldn't understand what had got into Pa. Everyone knew that the earth turned. Learned about it at school, she had and so had he for that matter. There was nothing to get excited about in that and for the life of her she couldn't see what it had to do with Marge. Mr. Brown's eager, stumbling words sounded like nonsense. But his eyes were shining. He looked pleased and somehow young and happy. That was all that mattered to Mrs. Brown, so when he stopped for lack of breath she just said,

"Yes, dear."

Mr. Brown looked at his wife as if he were seeing her for the first time. She'd been a good wife and they'd been as happy as most people all these years. And a good deal happier than some if it came to that. They'd had their ups and downs, of course, and had been through so much together. Those awful days when Ernie was missing . . . the bombing . . . the time when he was out of work and they got behind with the mortgage . . . the weeks when he was in hospital and Mrs. Brown had gone out to work to keep the home together though the children were small then. All this they had shared and so much more besides . . . all the little things of every-day life. Now he would have

liked to share this greatest thing of all with her. But as he looked at her he knew that he wouldn't ever be able to do that. It was disappointing but curiously enough the idea that she couldn't share his great discovery made him feel tender and protective towards her as if it would be up to him to make up to her for what she was missing.

He'd have to find someone else. That chap who did the talking on the film now, he'd understand, but Mr. Brown knew he would never meet him. Perhaps there'd be some of the men at the works or the Club who would feel as he did about it. He'd have to wait and see.

Mrs. Brown put the cups in the sink while Mr. Brown locked up for the night. As he followed her upstairs he was appalled by the number of things he'd have to look into now that he knew the earth was turning. It was a miracle, that's what it was, the way the earth turned and all the time just hanging there in space with nothing to hold her up. Beat all those helicopters and gyroscopes hollow it did, for they had engines to keep them going. Then there was the question which worried him so much of getting blown or falling off. And why didn't the sea spill into the land? Above all there was the breath-taking beauty of the earth. The wonder and glory of his vision gripped Mr. Brown afresh and his heart missed a beat. That great ball of earth turning and shining as she turned . . . all those cities and towns and villages and mountains and rivers and seas and men, thousands and thousands, millions of men, all living together on the earth . . . all being carried along on her bosom . . . Why, this very house with me and the missus in it and the houses next door and the works are all turning round now at this very minute. Mr. Brown stopped half way upstairs, the better to grasp what it all meant. He stood there until Mrs. Brown came to the landing in her petticoat and told him to hurry up.

Mr. Brown felt light-headed. His thoughts were chaotic. He needed time, lots of time to think them all out and to get them into some sort of order. Hurriedly he undressed. Once in bed he could lie in peace and think as much as he liked. But he was tired out—exhausted in fact, so the moment his head was on the pillow he fell into a sound sleep. It seemed a waste of time but it didn't matter. Mr. Brown had plenty of time—all the time in the world. He had touched upon eternity.



INFINITY

By A. A. MORTON

ONE said, "I search the moonless skies immeasurable depths," but obviously from what follows failed to reach a concept of Infinity. Had the poet extended his search in the opposite direction, sending speculative thought to the composition of the atom, would he have fared any further in his search?

"Subtler than the atom," says one Upanishad, and honest scientists, astronomers and astro-physicists equally admit that no process of intellection will ever reveal to them the splendours of INFINITY.

It has been said that the science of Occultism is found on the infinite divisibility of the atom. Perhaps the nearest approach in words to this conception is in the Prashna-Upanishad as follows:—

“Now in the heart the Self abides. This is the centre of a hundred ways and one: of these a hundred is in each: and yet again in each of these seventy and two branch-ways a thousand times. In these is active the pervading life.”

A recent broadcast headed, if I remember rightly, “A World in a grain of Sand,” might almost have been inspired by the above. It began with the statement that there are a million million atoms in a grain of sand. Elsewhere, atoms are called vibrations, and activity in “the pervading life” in our quotation, might well be spoken of as vibrations.

Though the mere human intellect may come to a dead stop in its investigation by *extension* and *intension* of Supernal Truth, MAN believing himself to be a complete reflexion of the *Universe* may reach an *awareness* beyond words—the language of the intellect—of Infinity as every humble inquirer knows but cannot voice. There may be a troubling in “the deep Heart’s core” of an Ecstasy beyond physical or intellectual interpretation. Returning from such vision he may question its wherefore, and his brain mind may suggest it was a Karmic come-over of some spiritual development attained in a past incarnation. But might it not be a definite reward for *Service* unconsciously done, and encouragement in the course he is pursuing?

A delightful story of the Hindu Trinity Brahma, Vishnu, Siva comes from a manuscript of Colin Turnbull’s, though not given here in his own words, about the origin of the great hill at Arunachala rising abruptly out of the plain in Southern India. The gods Brahma and Vishnu were arguing as to which was the greater, and resolved to put the question to Siva. He appeared to them as a column, and said whichever of them first could reach an end of this column was the greater. Brahma began burrowing in the ground, and Vishnu soared upwards towards the sky; but neither of them reached an end, for there *was* none! And thus even they had to be lessoned in Infinity. The story tells that the hill was raised by Siva to commemorate this and accordingly is held very sacred, and the object of constant pilgrimages. Added to the sanctity of the neighbourhood has been the presence in the temple at the foot of the hill of the great sage, the Maharshi, who made this his chosen home for sending his message of Infinity to the world.

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CAPRICORN

Sea-Goat and Scapegoat

From the Notes of

T. Mawby Cole

CAPRICORN is a cardinal earth sign ruled by the planet Saturn. It is symbolised by the Goat, and Capricornians have many of its characteristics; being quiet and steady, cautious and sure-footed, they seek to go from one mountain peak to another, alone and unaided; in life they climb by their own efforts.

Capricornians are cold and calculating, lack cheerfulness, and are subject to despondent moods. They are, at times, inclined to look too much on the darker side of things. But in spite of this Capricorn is a strong sign. Those born under it are ambitious, persevering, prudent, economical, very patient and careful.

Capricornians are deep thinkers, with an honest nature, and a great love of justice. They aim at perfection and are not easily turned aside in anything they have undertaken. They like responsibility and large undertakings and, because of their outstanding practical organising and executive ability, they generally succeed.

They are hard workers and can carry on for a long time without being discouraged. This is fortunate for they often meet with opposition which they strive to overcome with tact and diplomacy. They seldom make a direct attack, but prefer to find a way round an obstacle. Although at times fate seems to be against them, they can usually make the most of their opportunities.

They are not over-generous, for they feel that everything should be earned. They do not make friends easily, yet they are faithful in their friendships, which are sometimes of a secret nature. They make unrelenting enemies. They respect old age and are fond of ancient customs and antiques.

It appears that one of the functions of a Capricornian is to bring to earth the arrows of ideas and aspirations shot into the air by Sagittarius. A Capricornian always has his feet firmly planted on the ground. He manages the things of the earth; for Capricorn, placed at the cardinal point of the tenth house where we meet the collective, rules the governments of the world.

The wisdom and knowledge gained in Sagittarius has to be applied in a practical manner, and the Capricornian feels this responsibility heavily; hence his seriousness and his feelings of weight and depression when things go wrong. He is troubled not only by personal difficulties, but is strongly affected by political and world events, and in these moods he is pessimistic and doubts his own ability.

Strong Sense of Duty

When a Capricornian is responding to the positive side of the sign he is ambitious and, as he has a strong sense of duty and a desire to pull his weight in the community, he feels he must do something to help solve its problems. This is a typically Saturnian ambition, demanding that the effort be self-induced and carried through in a slow, practical way until he can take command and do something to improve existing conditions.

But when they are functioning on the personal side of life, Capricornians should be very careful how they use their power. If they over-reach themselves their urge for power may get beyond control and become very destructive. For the higher they go, the giddier they may become. They see things in a wrong perspective and, at the next jump, may lose their foothold and great may be their fall.

The spirit of Capricorn seems to be in the Scottish race, because so many Scots have left their country and climbed to positions of responsibility in other parts of the world.

This ability to rise in life, so characteristic of the Capricornian, depends to a great extent upon the position of Saturn in the map. When Saturn is strongly placed and well aspected, then all the positive qualities of Capricorn such as perseverance, ambition, self-reliance, calmness, deliberation, will come to the fore. But when Saturn is afflicted, then the negative qualities of this sign, such as suspicion, self-centredness, conceit, narrowness, fear of being cheated, slandered and oppressed, will be apparent.

Too much concentration on one thing makes a Capricornian one-sided. To avoid this, he should associate more and learn to exchange ideas freely in order to get a broader vision of life.

He should also guard against belittling the ideas of other people, try to be more demonstrative, and show his sympathy more freely. The Capricornian finds it difficult to be appreciative in personal relationships. This is probably because he likes to exercise authority over others, but it makes him appear cold. If he persists in this attitude, and fails to give generous praise where it is due, he may suffer from feelings of loneliness and isolation.

Fear of Insecurity

Another great trial to the Capricornian is his fear of insecurity. There is a tendency that he may spoil his life by the urgency of his desire to make provision for his old age. He should learn to live more fully in the "now," in order that he may have more experiences to assimilate and consider in his old age. He usually lives long.

The life expression of a Capricornian is through the material world, and he strives to make his ideals concrete but, as he prefers action to promises, he is always striving after effects. He excels as a manager or organiser, and is capable of carrying responsibility unless Saturn is afflicted, when he shuns it.

Capricornians follow occupations connected with the earth, e.g., farming, estate work or mining. They are attracted to politics and local government, and do well in the business world. If Venus is well aspected

they make good architects. In whatever they undertake they can be trusted not to act impulsively, but to plod on until their work is brought to a successful conclusion.

Physical Characteristics of Capricorn

Spare, bony body with large knees, wrists and finger joints. Knobbly knees. Bony forehead. Body inclined forward from the waist. Seldom looks you straight in the eye. Glance shifts from one thing to another. Long neck. Thin ears. Teeth set in narrow jaw and often discoloured. Eyes opaque and lack lustre; or round, bright and clear like those of a goat.

INDIVIDUAL APPLICATION

From Gods in the Making

By T. MAWBY COLE and VERA W. REID

AS the man exists in the child, so the God exists in the man. As the potentiality of the man is latent in the child, so equally is the potentiality of the God latent in man. As the infant is far removed from manhood, so is man, at the moment, far removed from godhood. But as the child must become the man by the operation of the Law of Continuity, so, in time, must man, through the same Law, become a God. As the potentiality of the man unfolds from within the child, so must the potentiality of godhood develop from within the man.

This is a natural law; it applies to each one of us without exception—to the child born in the slum and to the child born in the palace. Each one of us is a part of the Infinite, and must contain within ourselves the attributes of the Infinite which existed in potential form at the point of differentiation. Each one of us must have within ourselves that which corresponds to the creative power of the Infinite, and it is the conscious understanding of this power which concerns our journey from manhood to godhood.

To what extent can we, as individuals, use the creative power within ourselves which corresponds to the creative power of the Infinite.

As the Universal Mind is Omnipotent, Omniscient, and Omnipresent, the extent to which we can use this power lies within ourselves. The only limit to its full use is self-limitation, caused by ignorance of its power.

As a Man Thinks so shall he become

The conditions manifesting in our lives have their origin in our thoughts. If we plant a gooseberry bush we cannot expect to gather strawberries, and it is equally foolish to allow our thoughts to dwell upon inharmonious conditions or limitations, and then to expect harmony and

abundance to materialize in our lives. For the laws which govern thought are inevitable in their reactions as are those which govern the Vegetable Kingdom.

An inharmonious life condition is one in which we are unable to express ourselves as we would wish ; one in which we are out of harmony with our environment.

When we suffer from such a condition, the question naturally arises as to its cause. Probably, our first thought would be that we were forced into it, or that it was forced on us by circumstances over which we had little or no control. But let us be honest with ourselves, and realize that it is our own use and misuse of choice, both now and in the past, which is responsible for our present conditions.

Again, let us examine our reactions to this condition of disharmony. Are we allowing our thoughts to return to it again and again without direction or purpose? Is it constantly in our minds? If so, then let us remember that it is our thoughts which create the pattern of our lives, and that, therefore, if the habitual trend of our thoughts is towards a disharmonious condition, how can we expect the creative force to do anything but continue to reproduce and even to accentuate the same condition.

The creative power of thought can only give back to us what we ourselves give to it. If we attach discordant conditions to its mechanism, we must expect to receive in return conditions which are discordant. The creative power of thought depends upon us for its materialization, and its law of operation will be the same whether we realize its significance, or fail to do so.

Surely it would be unreasonable to expect the great laws of the Universe to break down or to reverse their operation because we have failed to realize their significance.

Will and Desire

The pattern of each individual life is fulfilled through the functioning of Will and Desire.

A pattern may be defined as a combination of separate parts focused, by the exercise of imagination and visualization, into a whole, which is animated by will and sustained by desire. Such a pattern can then be materialized on the physical plane.

The mind conceives a certain idea, which germinates, attracting other ideas to itself until a complete pattern is formulated, consisting of separate parts welded into a whole.

Will, the dominant note of the Mental Plane, is that attribute of the Ego which gives life to the pattern. In other words, it is the animating principle of patterning.

It can easily be understood that, if the will be weak, the life force of the pattern will be correspondingly feeble, and that its chance of survival will be considerably lessened. If the pattern is to materialize on the Physical Plane, it must leave the Mental Plane and pass to the Emotional, which is the bridge between mind and matter.

Desire, the dominant note of the Emotional Plane, is that which sustains the pattern, and therefore, if the desire be weak, the power of the

pattern to sustain itself is also weak. Thus, at the physical level, it will be without energy and without the power to attract the physical activity necessary to materialize it on that plane.

Let us suppose that we wish to manifest harmony in our lives, physically, emotionally, and mentally. In order to achieve this, we must build up a complete pattern in which we can see ourselves functioning in an ideal or harmonious environment. If we want health, we must see our bodies in full and harmonious function. If we want material comfort, we must visualize ourselves clothed, housed and fed to our taste. In fact, we must see ourselves having and doing all that which seems desirable to us at the physical level.

When we have a clear picture of all this in our minds, we should then turn our thoughts towards the emotional expression, which will supply the colour and tone of the pattern we are constructing. Thus, we see ourselves in our ideal physical environment, but, at the same time, reacting harmoniously to the Law of Association, surrounded by people with whom we are in sympathy—people whose vibratory pitch is in harmony with our own. We should see ourselves giving and receiving every type of affection which is conducive to the fullest emotional expression of which we are capable.

Then, at the Mental level, we should see our intellectual faculties functioning freely and in the direction where our natural interest lies. We should visualize contact with people who have the power to stimulate us with thoughts and ideas through which greater states of mental awareness may be achieved.

If we can visualize all this, and can continue to animate our pattern with will and to sustain it with desire, sooner or later it will materialize in our lives.

The will can only animate the material we give to it, and can, therefore, only fulfil the type of pattern we have chosen. If the pattern is hazy and ill-defined, it can only materialize these same conditions. Half-formed, anæmic thought creations are largely responsible for the confusion and lack of direction manifested in our lives and in the life of the collectivity.

But, when we create consciously, the Ego exerts its influence, and seeks to bring into our lives experiences which will further unfold our potentiality. When this happens, we begin to understand the true purpose for living ; we are able to create those things which are essential rather than those which we deceive ourselves into imagining we want but which have no value for us.

Materialization of Pattern

All objectivity has its origin on the Mental Plane. We have the illusion that our pattern does not exist only because our objective consciousness is focused on the Physical Plane in time and space.

The more vividly we see the pattern, the more thought substance we can pour into it, the more quickly and certainly will it materialize. It is for us to create the pattern, to keep it alive with thought substance and to see ourselves functioning in it—not at some future date, but NOW, at this very moment. Having done this, we can do no more. We have fulfilled our part as creators.

The materialization of the pattern is the work of the Universal Mind, which is ever seeking to function through us, and, having unlimited resources at its command, knows where to draw from the whole the parts that will make of our pattern a perfect creation.

Our consciousness has as yet not unfolded beyond the human level, and therefore we are able to see only in part and to know in part, while the Universal Mind sees the whole and knows the whole.

Therefore, it is not for us to dictate how our demands should be met by the Universal Mind, nor to concern ourselves with the ways and means of the fulfilment of the pattern, for if we do so, we are creating other patterns which may interfere with the purpose and fulfilment of the original pattern.

When we attempt to help the Universal Mind to do its own work we not only hinder the materialization of our pattern, but there is also the possibility that we may bring upon ourselves many unpleasant and unforeseen circumstances.

For instance, we may decide in our own minds that a certain person is essential to our happiness, only to find, when we have succeeded in attracting that person into our lives, that the result is very different from what we imagined it would be.

If we want love and companionship, we should build love and companionship into our patterns. We can then rest assured that the Universal Mind, sooner or later, will bring us into contact with the person—perhaps someone we had not heard of when we made the demand—who can give us the desired result.

If we concentrate on harmonious surroundings, on love and affection, if we visualize ourselves functioning in these conditions, nothing but our own negative thought creations, our own fear, our own lack of faith in the power of the Universal Mind, can prevent the materialization of our thoughts. We must not be like a child who plants a packet of seeds and then digs them up to see how they are getting on. The child should see that his seeds are in good soil, that they have water and sunlight, but having done this, he must leave the rest to Nature, who will, in time, bring his tiny seeds to plant and flower without further assistance from him. In the same way, it is for us to plant our seed of thought, to animate it with Will and sustain it with Desire, but having done this, we must leave the Universal Mind to materialize it in ways and means far beyond human imagination.

Conscious Creation of Pattern

Conscious creation of patterns gives us the choice to use our power either negatively or positively, and as we reach this stage, it is well to have two facts clearly in our minds. First, that the creation of a pattern detrimental to another person works against ourselves in a twofold way—we not only create a personal fate from which there is no escape, but in working thus against the whole, we suffer through the reaction on the collectivity of which we ourselves are a part. We cannot hurt another without hurting ourselves. The justice of the creative powers of the Universe will not allow a part to be hurt without retribution.

Secondly, should we send harmful thoughts to another person, and should the mental vibrations of that person be positive, the thoughts we

send will not be received ; they will instead return to the sender and will materialize in our lives the harm we wished to the other person.

Once thought substance has been differentiated, we are responsible for the use and misuse to which we put it. Ignorance of this law does not save us from its reactions. If a man, through ignorance, burns himself with electricity, the harm done lies not with the electricity, but with the man's ignorance of its power. "Be not deceived. God is not mocked ; whatsoever a man soweth, that shall he also reap."

The cause of a thing lies in its thought patterning ; once we have fixed the cause, the effect must inevitably follow, either in this life, or at some other point on the Continuum. If, therefore, the purpose of our pattern is not in harmony with the whole, and contains thoughts of selfishness, envy, hatred, or malice, we are using the creative force negatively, and must expect in return negative and unsatisfactory results.

BOOK REVIEWS

I Lent a Hand to a Ghost by John Scott (Spiritualist Press 8s. 6d.).

JOHN Scott regards himself as the writer of this book rather than its author and such regard brings far greater literal meaning to the intriguing title than would at first be supposed. No psychic phenomena had attended Mr. Scott to any degree during his life and he does not lay claim to be savant or seer, in fact his whole attention has been devoted to earning a living. When more leisure time came his way, however, strange things began to occur which caused him strongly to doubt his sanity. These things took the form of "co-operative" or "automatic" writings by his hand, often produced at great speed, in response to oral questions. Consultations with a mental specialist allayed his fears and he was even encouraged to continue.

Sometimes the ideas in the responses were adverse to those of Mr. Scott and certainly they showed a breadth of wisdom and experience to which he could never have aspired. These facts and further evidence led Mr. Scott to assume he was in contact with a discarnate communicator who had, during the latter part of the last century and commencement of this, been a politician, administrator and author. One collection of writings has already appeared under the title *As one Ghost to Another* and in this companion volume, John Scott has again lent a hand to his ghostly friend.

Can such things be? This vital question is still taxing the best brains

in Psychological Research and it is their task to refute or substantiate Mr. Scott's hypothesis.

Taking the book at its face value, the communications are of a quality consistent with the position of their author in this life and his experiences in the next. He has much to say about the more important factors of our lives including Psychology, Love and Religion and his emphasis on moderation in effecting the many changes so necessary in our understanding of these subjects is praiseworthy.

On Yoga and the Eastern Philosophies I found the author's ideas far from moderate and he errs in dismissing them so sweepingly in favour of the Bible and Christianity. Perhaps later communications will reveal that his sojourn in a "higher sphere" will have made clearer the discerning eye. The selection on the "Hereafter" should rank among the finest in Spiritualist literature and through his instrument, the author has acquitted himself well to portray a region where words beggar description. Here, "question — answer" technique shows considerable advantages over straight discourse and for the many who seek greater knowledge of this life and some of the next, I advise them to add this volume to their bookshelf and trust that Mr. John Scott will continue to keep his ghostly appointments.

L.B.W.

Letters to the Editor

War and Peace

Dear Sir,—It would appear from the controversy in your pages about pacifism, that war is regarded as something absolute. War is relative, and in the sense it is normally used it differs only in degree from any form of combat. The robber makes war on the robbed; the policeman makes war on the offender. If the offender be one who will shoot to gain his ends, then the policeman must decide whether to try and be quicker on the draw, or resign himself to giving up his body or the job. So it is with groups and nations.

In any particular set of circumstances each must decide where his duty lies. But before anyone judges that there is a degree of war to which it is always wrong to resort (presumably on the grounds that such war always perpetuates the situation or defeats its own ends), I would suggest that he lives for a time, as I have done, in lands where force is uncontrolled, and rape and torture win the day; and that he pauses for a while to remember that there is no Love without Strength.

Chislehurst. 29.10.50.

R. C. H. GRIEG.

(Rape and torture win the day where there is a point of exchange between the people involved. He who truly walks the path of peace and is untroubled by past Karma, cannot be touched, not by all the warring armies of the earth.—Editor).

Astrological Readings

Dear Sir,—I heartily commend your intention to publish each month the prevailing Sign of the Zodiac. This will stimulate public interest as few things will in these days of enquiry, and some curiosity; and curiosity and enquiry can and does lead to deeper investigation.

I would like to suggest, however, that readers are informed that the Rising Sign is more powerful than the Sun Sign. For instance I have Scorpio rising which makes me more of a Scorponian than one whose Sun is in that Sign.

A friend, after reading the August-September number of *The Aquarian Path*, said to me, "But I am not thick set, nor are my arms and legs long, yet I have the Sun in Scorpio." I said that his fair skin, lean straight body and blue eyes denoted his rising Libra, with the Sun in Scorpio. All astrologers agree on this I think, and my own study over many years has confirmed this finding. I very much liked the delineation of the Sign's characteristics. They were sound.

Birmingham. 22.10.50.

ROY M. PHILLIPS.

The Technique of the Group

Dear Sir,—In the report on the public meeting published in the June number of *The Aquarian Path* Mr. Maughan stated: "There will appear amongst you a prophet. He will appear as a dissenter in some ways." If he says so much he must be able to say more.

It would be interesting and of value to know now in what way the prophet will dissent from modern standards of life. The sooner it is known the better for us and for the prophet when he comes.

Johannesburg. 7.8.50.

T. W. MUNNIK.

(Mr. Maughan was not referring to a prophet on a world scale on the occasion in question. He merely used the term to denote the person who appears as the succeeding leader of any particular group. The technique is the same for a world teacher but, as we have pointed out before, we do not anticipate the advent of such for the Aquarian Age.—Editor.)

OCCULT GLOSSARY

- PLANETARY SPIRITS :** "Primarily the rulers or governors of the planets. As our earth has its hierarchy of terrestrial planetary spirits, from the highest to the lowest plane, so has every other heavenly body. In Occultism, however, the term 'Planetary Spirit' is generally applied only to the seven highest hierarchies corresponding to the humanity of earth on other worlds, in long past cycles. Our earth, being as yet only in its fourth round, is far too young to have produced high planetary spirits. The highest planetary spirit ruling over any globe is in reality the 'Personal God' of that planet and far more truly its 'over-ruling providence' than the self-contradictory Infinite Personal Deity of modern Churchianity." (H. P. BLAVATSKY).
- PLASTIC SOUL :** The Astral Body.
- PLATO :** The greatest Greek philosopher and Initiate into the Mysteries.
- PLEROMA :** (Gr.) The abode of the gods. A Gnostic term signifying the divine world or Universal Soul.
- PLOTINUS :** The greatest of the Neo-Platonists after Ammonius Saccas.
- PORPHYRY :** A Neo-Platonist second only to Plotinus as a teacher and philosopher.
- POSEIDONIS :** (Gr.) The last remnant of Atlantis.
- POSEIDON :** (Gr.) Same as Neptune, son of Cronus and Rhea.
- PRABHAVAPYAYA :** (Sans.) That whence all originates and into which all things resolve at the end of the life cycle. (H.P.B.).
- PRADHANA :** (Sans.) Akasa, Mulaprakriti or Primeval Matter.
- PRAKRITI :** (Sans.) Nature in general through which acts the ever-active Brahma or Purusha.
- PRALAYA :** (Sans.) A period of latency or of rest between Manvantaras or life cycles.
- PRANA :** (Sans.) The vital force. The breath of life or Life Principle.
- PRANAVA :** (Sans.) A sacred word, equivalent to *Aum*.
- PRANAYAMA :** (Sans.) Various methods of regulating the breath.
- PRE-EXISTENCE :** Reincarnation in the past.
- PRINCIPLES :** The seven aspects in their manifestation in the human being—divine, spiritual, psychic, astral, physiological and simply physical. The Elements or original essences, the basic differentiations upon and of which all things are built up. We use the term to denote the seven individual and fundamental aspects of the One Universal Reality in Kosmos and in man. (H.P.B.).
- PRITHIVI :** (Sans.) A *Tattva*, the earth element, stimulator of smell, the odoriferous ether.
- PROCLUS :** Greek philosopher, writer and mystic, known as Commentator of Plato.
- PROMETHEUS :** (Gr.) The Greek *logos*; he, who by bringing on earth divine fire (intelligence and consciousness) endowed men with reason and mind. Prometheus is the Hellenic type of our *Egos*, those who, by incarnating in men, made of them latent gods instead of animals.
- PSYCHE :** The animal soul.
- PSYCHOMETRY :** Reading or seeing with inner sight.

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