

January, 1950

One Shilling

THE AQUARIAN PATH

▲
T. MAWBY
COLE

▼
LETTERS TO
THE EDITOR

▲
OCCULT
GLOSSARY

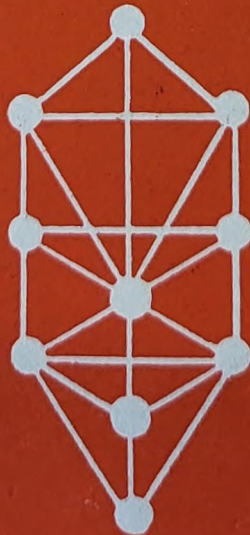
▼
BOOK
REVIEWS

▲
CHRISTMAS
HUMPHREYS

▼
LAURENCE
BENDIT

▲
WILLIAM J.
MACMILLAN

▼
THOMAS
LACKENBY



DEEPER ISSUES SERIES

CHRIST IN YOU. *A Book of Devotion*

"I am not able, I am not worthy, to write a foreword to such a book."—From a letter from the late Principal Alexander Whyte, D.D.
Forty-fifth thousand.

2/6 (post 3d.)

SPIRITUAL RECONSTRUCTION

By the author of "Christ in You"

"It speaks so simply, lucidly and clearly that there is none so simple and unversed in mystical teaching but will respond to it."—
W. L. Wilmshurst.

Fourth Edition.

3/6 (post 3d.)

PRIVATE DOWDING

A plain record of the after death experiences of a soldier and some questions on world issues answered by the Messenger who taught him wider truths. *Fifth Edition.*

3/- (post 2d.)

THIS IS MY HEAVEN

Two Treatises on Healing and other Essential Matters

BY WILLIAM J. MACMILLAN. Introduction by PAUL BRUNTON, PH.D. 12/6

"The message of this book is that a tremendous profit will come to us if we live from moment to moment by the light of intuition, by deep faith in its promptings, and by ardent feeling of its worth."
—*From the Introduction.*

MEISTER ECKHART, Works

TRANSLATION BY C. DE B. EVANS.

Vol. I. Pfeiffer Collection, with some omissions and additions. 20/-

Vol. II. Containing the "Lost Book of Benedictus," Sermons from the Oxford Codex entitled "The Paradise of the Rational Soul" and some Works from an unpublished MS. dated 1440. 15/-

THE SCALE OF PERFECTION

BY WALTER HILTON. Edited from Original MSS., with an Introduction by Evelyn Underhill. *Second Edition.* 15/-

"Probably no English devotional work has had so wide and enduring an influence as *The Scale of Perfection*.—Evelyn Underhill in the Introduction.

THE PATH OF THE ETERNAL WISDOM

A Mystical Commentary on the Way of the Cross.

BY JOHN CORDELIER (Evelyn Underhill). *Sixth Edition.* 6/-

JOHN M. WATKINS

21, CECIL COURT, CHARING CROSS ROAD,
LONDON W.C.2

THE AQUARIAN PATH

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

EDITOR - - F. CLIVE-ROSS

Published by The Aquarian Press, 5, Hollywood Court, Hollywood Road,
London, S.W.10. Advertisements and Subscriptions to same address.
Subscription 13/- per annum, post free. Distributors to the Trade :
L. N. Fowler & Co., 29, Ludgate Hill, London, E.C.4

VOL. 3. No. 1.

JANUARY, 1950.

ONE SHILLING

CONTENTS

EDITORIAL	...	...	...	...	...	3
THOMAS LACKENBY						
<i>Change</i>	...	...	...	...	...	6
CHRISTMAS HUMPHREYS						
<i>The Life of the Buddha</i>	...	...	...	...	...	7
LAURENCE J. BENDIT						
<i>Healing and Healers</i>	...	...	...	...	...	15
<i>How Grass and Trees Become Enlightened</i>	...	...	...	...	...	18
WILLIAM D. MACMILLAN						
<i>What Is Man ?</i>	...	...	...	...	...	19
<i>Advance IV</i>	...	...	...	...	...	24
T. MAWBY COLE						
<i>The Mental Body</i>	...	...	...	...	...	25
BOOK REVIEWS	...	...	...	...	...	30
LETTERS TO THE EDITOR	...	...	...	...	...	32
OCCULT GLOSSARY	...	...	...	...	...	34

By **C. W. LEADBEATER**

MAN, VISIBLE AND INVISIBLE

With 22 Coloured Illustrations of the Human Aura. Price 20s. Post 7d.

THE CHAKRAS

On the Chakras, or the Superphysical Force Centres of the Human Bodies : Physical, Psychic and Spiritual. Price 18s. Post 7d.

Both these are large, standard theosophical works beautifully illustrated, which explain the psychic and spiritual nature of Man and the superphysical worlds.

THE THEOSOPHICAL BOOKSHOP

68, GREAT RUSSELL STREET, LONDON, W.C.1 'Phone Holborn 2309

'Bridge the visionary & practical'

with

★ **COLOUR**

Postal Study Courses, Text
books and Colour-Therapy
Lamps

Sent Safely the World over

**A.M.I.C.A., 70, LOWNDES SQ.,
LONDON - S.W.1**

SECRET AND SYMBOL

By **JOHN S. BAYNE, W.S.**

MYSTERIES OF THE BIBLE

The Good Samaritan — The Pearl of Great Price—The New Jerusalem—revealed for the first time. Secrets of Life as taught by Jesus of Nazareth. Most challenging book of our time.

10/6 post paid

COPE AND FENWICK, LTD.
53, George Street, Edinburgh

Read the

PSYCHIC

6d. monthly
All Newsagents

RESEARCHER

Search for **LIFE AFTER DEATH**
proof and communication

TELEPATHY

New Feature by famous Astrologer **HOWARD SEFTON:**

ASTROLOGY

A Critical Enquiry into **Prophecy · Mediumship · Seances · Healing**

Send 7d. in stamps for specimen or crossed P.O. or cheque for 7/6 for year's subscription to:

Desk 14 *The Psychic Researcher*,
BCM/Worserve, London, W.C.1.

EDITORIAL

“ And now, O Teacher of Compassion, point thou the way to other men. Behold, all those who knocking for admission, await in ignorance and darkness, to see the gate of the Sweet Law flung open ! ”

THE VOICE OF THE SILENCE.

THOSE of our readers who have taken *The Aquarian Path* from its first number, over two years ago, will remember our beginning as a small publication of twenty-four pages, priced at ninepence. From this humble origin we have managed to effect a few improvements with each issue, so that we can literally claim that each number has been a little better than its predecessor. In January 1949, for instance, the size of the whole journal was increased, while with the July number the printing and general appearance of the magazine was brought up to its present standard.

With the October number we celebrated our second birthday and we felt that the time had arrived for another step forward ; a step which would not only enable us to present the philosophy of the Aquarian Age on a wider scale, but would bring the whole subject to the attention of our readers with greater regularity. We have decided, therefore, that with this number *The Aquarian Path* shall become a monthly publication.

A step of this kind obviously involves a great deal of extra work and expense, although we are quite determined that unless the costs of production rise to a point where it becomes impossible, the price of *The Aquarian Path* shall remain at one shilling. At a time when so many publications are highly priced we consider it important that our own subscription remains within reach of all pockets. As for the extra work, we are arranging things so that each number will be ready before the first day of the month.

OUR POLICY.

In commencing monthly publication, we think it would be as well to re-state briefly our policy and purpose. To begin with, we would point out that *The Aquarian Path* is an independent publication, owing no allegiance to any society or system, whether occult, mystical or philosophical. We endeavour, as far as we are able, to present the truth without bias, and we do not believe that this truth emanates continuously and exclusively from any one particular source. Rather are we of the opinion that it is to be found in many places wearing many disguises, and it depends on the observer whether it is recognised as such or not. We make no excuse, therefore, for extracting items first from one philosophy or system of development, and then from another. We are not concerned with personalities ; only with such teaching as they give.

All religions and sects contain a percentage of the truth, and we feel that readers will gain a better knowledge of the whole by studying dissimilar parts.

Some of our articles are of passing interest, others require a certain amount of study and meditation if their value is to be perceived. It is left to the reader to discriminate between them. Whereas we do not hold ourselves responsible for individual views expressed, we shall not, of course, advance those diametrically opposed to our whole purpose. We shall continue to present our articles in as simple language as possible, so that they may be read and understood by all-comers.

From time to time it is necessary to "clear the ground" somewhat. Where this occurs we would ask our readers to note carefully whether we are discouraging altogether practices and ideas, or merely trying to get rid of all the humbug and nonsense attached thereto.

It has been written, "If you would feed the hungry, then teach them to sow, for no man reaps what another sows in the Garden of the King." Our endeavours are directed to this end.

Finally we would point out that in addition to the views of our contributors we are also anxious to receive the views of our readers. We sincerely hope that anyone seeing this journal will not hesitate to write to us if they feel a particular point needs clarifying, or if they would like an article on some particular aspect of the Aquarian philosophy. As far as possible we will provide any information that is required and shall be pleased to answer, to the best of our ability, any queries that may arise.

OUR PURPOSE.

In the past *The Aquarian Path* has been very well received by its public and many have written kind letters to us expressing their appreciation, often including good wishes for the future. Now that these good wishes have, to a large extent, borne fruit, we should like to thank these readers for their support, and to express the hope that *The Aquarian Path* will continue to be of practical use to them, now that it is to appear more frequently. It has always been our intention to be as instructive as possible, and we should think ourselves failing in our purpose were we to become just another magazine designed to pass an idle hour.

Whether one recognises the appellation "Aquarian Age" or not, it is surely obvious to everybody that times are changing very rapidly, and that the values and institutions of yesterday are passing away almost overnight. It is useless to resist change, or to attempt to "put the clock back," even assuming that one wants to. He who is wise, therefore, looks ahead and attempts to adjust himself to the new sets of conditions that are daily coming into being. The task of *The Aquarian Path* is to examine these new conditions and to outline the meaning and significance of the New Age in its broadest sense. We are living in a period of transition and *The Aquarian Path* is a transitional journal, whose aim is to bring the change about, in its own sphere, as rapidly and as painlessly as possible.

The age of faith and dependence upon external authority is past. The fiat has gone forth "Man—Know Thyself," and the path to this knowledge and this experience is an inward one. Truly it depends on

the individual and he has "no strength to support him but his own." (See Page 7, April Number, *The Aquarian Path*.)

At a time when so little is generally known of these things it is the duty of those of us who have a slight understanding of the processes involved, to pass on such knowledge as we may possess to those who are bewildered and stunned as change succeeds change. The fact that we are now on the threshold of a New Age is still, unfortunately, little known. In conjunction with its subscribers, however, *The Aquarian Path* hopes to do whatever it can in making this occult knowledge of to-day the common knowledge of a very near to-morrow.

GEORGES GURDJIEFF.

Many readers who have attended Mr. J. G. Bennett's lectures in London, will be sorry to hear of the death of Georges Gurdjieff, from whom he drew his inspiration. Mr. Gurdjieff was the teacher of P. D. Ouspensky, author of the well-known works *Tertium Organum* and *A New Model of the Universe*. Those who are acquainted with this author's ideas will be interested to hear that a further posthumous work entitled *In Search of the Miraculous* is to be published in this country, by Messrs. Routledge, in the very near future. In this book a large number of "conversations" between Gurdjieff and Ouspensky are recorded, which should prove interesting reading. The whole book will, of course, be carefully reviewed in a future number of *The Aquarian Path*.

HANGING AND SUICIDE.

Further to our remarks, in the last number of *The Aquarian Path*, on the Royal Commission on Capital Punishment, we see that the medical officers from four prisons have now given their opinions on hanging, which, in their experience, they claim, has always been instantaneous.

According to *The Daily Mirror*, Dr. Eliot Slater (a member of the Commission) enquired of one of these doctors, "What do you say about providing a condemned man with the means of taking his own life as a means of execution?" to which he received the reply, "Personally I would be against self-execution. That would be suicide, and I should not like to be associated with that." Surely hair-splitting could not go further. It is indeed a sad commentary on our times that a doctor can be found who objects so strongly to being connected with suicide, but is, apparently, quite prepared to be associated with the cold-blooded, judicial murder indulged in by the State.

BOUND VOLUMES.

We have now made arrangements for issuing bound volumes of *The Aquarian Path* for each year. We regret, however, that as issue Number One, Volume One, has been out of print for two years, we are only able to supply Volume One to readers sending us this copy in advance (other numbers we supply of course). Copies of Volume One (Crown 8vo size and smaller than succeeding volumes), bound in cloth, will be priced at 7s. 6d. each. Readers able to supply the first number and desiring bound volumes should order without delay.

THE EDITOR.

Change

Dwell not on past ability for that which is past has served its purpose, and that which is to come is more advanced, representing the goal towards which mankind is drifting.

The time has come for many to change their course, and those that know this fact will not struggle but will put their energies into the new direction, thus influencing the drift of progress. Those that struggle will fall to the bottom, being sacrificed to avoid confusion at the point of change.

Later they will appear again when the masses have gone past, and, being weak, will follow the general direction. For this is the Law, that those in front must see or perish. Having gained their high position they may never rest, and it is fair and just that this is so. He who falls can always be replaced.

May your light be sufficient in itself.

THOMAS LACKENBY.

THE LIFE OF THE BUDDHA

BY CHRISTMAS HUMPHREYS

President of the Buddhist Society, London.

(Author of *Walk On, Karma and Re-birth, Studies in the Middle Way*, etc).

Towards the middle of this year Penguin Books Ltd. will be publishing a new work by the President of the Buddhist Society, entitled *Buddhism*. As this book will undoubtedly become a standard text-book on Buddhist philosophy it is of special interest to readers of *The Aquarian Path*. By kind permission of the author, therefore, we have arranged to publish a series of extracts the first of which appears below. Further chapters will be published in succeeding numbers of *The Aquarian Path*.

THERE are two points of view from which to regard the Buddha and his Teachings. The first is objective and analytic, the way of history. The other is subjective and direct, accepting Gotama as in fact the Buddha, the Awakened One, the new holder of the greatest office in the spiritual hierarchy of mankind. The former is a critical examination of the body of Buddhism; the latter is an intuitive perception of its life. The first is "the Doctrine of the Eye"; the other "the Doctrine of the Heart."

Gotama the Buddha was the Buddha because he was *Buddha*, the Enlightened One, and he who cannot accept this premise will never know more than the shell of Buddhism. Only in the light of this Enlightenment, or such reflection of it as the perceiver in his highest moments is able to perceive, can Buddhism, the Teaching of the Buddha, be understood. The "scientific" approach to the spiritual flame is blocked by its own limitations. The Buddha's Teachings came from the plane of consciousness which he, by countless lives of effort, had achieved, and he who would understand it must climb as near as he may to the same achievement.

This does not mean that critical analysis is vain. Such intellectual effort removes the false glamour of "authority"; exposes the forced integration of heterogeneous parts into an ill-fitting whole; gives dates and sequence to the development of doctrine. Yet in the end it only tears the flower in pieces, and a beautiful legend written, as legends usually are, in the shorthand of spiritual symbol, has far more life in it, more power, than a dreary text book of analysed facts. To the extent that Buddhism is true it is, like the essence of Christianity, beyond the accidents of time and place, of fact or history. To the extent that it is

untrue, it does not become more true by being pinned to a set of words produced by a certain man on such and such a day. Our lives are made, our hearts' enlightenment attained, by stories, lives of example, as all poets, all children not yet mired with analytic thought, and the spiritual leaders of mankind have ever known. The Life and Teaching of the Buddha, like that of Jesus, the Christ, is beyond the accidents of history.

GOTAMA, THE BUDDHA.

Who, then, was Gotama, the Buddha? He was a man self-perfected, one who had achieved the mind's Enlightenment. He was the latest of a line of Buddhas, the fourth in the series which guides and guards the the cycle of evolution of mankind. By virtue of his office of *Samma-Sambuddha* (Supreme Buddha) he was and is the Patron of the Adept, the apex of the hierarchy of self-perfected men from whose ranks the spiritual leaders of mankind are drawn.

He was a man, not a Solar Myth, as Coomaraswamy suggests,⁽¹⁾ save that he was the incarnate Principle of Enlightenment in all men and in all forms of life, "the Inner Man of all beings,"⁽²⁾ and as such, in the technical sense of the word, a myth, even as Jesus, who became Christos, the Christ, was incarnate of the same Eternal Principle.

As *Tathagata*, "the successor to his predecessors in office," he had achieved the perfection of his spiritual powers, all petals of the "thousand petalled Lotus" of his super-personal being having fully opened. "Strange indeed are the Tathagatas, and endowed with strange powers. Marvellous indeed are the Tathagatas, and endowed with marvellous powers,"⁽³⁾ and "Deep is the Tathagata, unmeasurable, difficult to understand, even like the ocean."⁽⁴⁾

In his life, therefore, he was, when using such powers, the embodiment of his Teaching. "As the Tathagata speaks, so He does: as He does, so He speaks. Thus, since He does as He says, and says as He does, therefore is He called Tathagata."⁽⁵⁾ Hence his explanation to his disciples when he lay dying:—"It may be that in some of you the thought will arise, 'The Word of the Master is ended; we have no Teacher more.' But it is not thus that you should regard it. The Dhamma (Teaching) which I have given you, let that be your Teacher when I am gone."⁽⁶⁾ And even he could not attain Enlightenment for others. (Even) "Buddhas do but point the way."⁽⁷⁾

As a man he was "friend Gotama" to his fellow seekers. Only when he attained supreme Enlightenment did he assume the title *Buddha*. Thereafter he was known as Bhagawat (Lord) and would refer to himself as Tathagata.

In this, his last incarnation on earth, his personal character was glorious. Of great physical beauty, his mind was of an equal beauty. His charm was magnetic. "The venerable Gotama is well born on both

(1) *Hinduism and Buddhism*, p.50

(2) *Ibid*, p.73

(3) *Some Sayings of the Buddha*, F. L. Woodward, p.260

(4) *The Pilgrimage of Buddhism*, Pratt, p.13

(5) *Some Sayings of the Buddha*, F. L. Woodward, p.291

(6) From the *Mahaparinibbana Sutta*, Chap. 6.

(7) *Some Sayings of the Buddha*, F. L. Woodward, p.300

sides, of pure descent, is handsome, inspiring trust, fair in colour, fine in presence, stately to behold."⁽⁸⁾

Aristocrat by birth, he was at home with all men, high caste Brahmans, kings and princes, philosophers, warriors, merchants, beggars and prostitutes. His compassion was absolute, and in one instance at least he expressed himself in terms which another Master of Compassion later used. When a man was sick unto death with dysentery, his fellows had neglected him as useless to the Order. "Brethren," said the Buddha to those about him, "Ye have no mother and father to take care of you. If ye will not take care of each other, who else, I ask, will do so? Brethren, he who would wait on me, let him wait on the sick."⁽⁹⁾

His dignity was unshakeable, his humour invariable. He was infinitely patient as one who knows the illusion of time. When asked how long is an aeon, he answered, "Just as if, brother, there were a mighty mountain crag four leagues in length, breadth and height, without a crack or cranny, not hollowed out, one solid mass of rock, and a man should come at the end of every century, and with a cloth of Benares should once on each occasion stroke that rock: sooner brother, would that mighty mountain crag be worn away by this method, sooner be used up, than the aeon."⁽¹⁰⁾

THE BUDDHA'S TASK.

His task was enormous, to reform the prevailing religion of his time, which seems to have been an immature yet already corrupt form of Brahmanism, and at the same time to add to the sum total of human wisdom from the boundless store of his own. His teaching was not a break-away from Brahmanism as countless writers such as E. E. Power⁽¹¹⁾ have stated; on the other hand, it was far more original than Indian writers of today, such as Dr. Coomaraswamy,⁽¹²⁾ declare. Brahman terms were freely used, but given new meanings, and much of the teaching was a purified restatement of truths to be found in the Upanishads. Thus *Karma* and the doctrine of Re-birth, the unity of life as distinct from its forms, and the common goal of Liberation were all to be found in the Brahmanism of the Buddha's day, but, as incorporated into the Buddha Dhamma, received an original setting.

The word Brahman is used by the Buddha to indicate not a member of the Brahman caste but that which a Brahman ought to be, and in places the word is used as meaning excellent or perfect which, in view of the average standard of the day, borders on irony.

The Buddha's inner teachings probably differed little, if at all, from that of the initiated Brahmans of his day. "His teachings, therefore, could not be different from their doctrines, for the whole Buddhist reform merely consisted of giving out a portion of that which had been kept secret from every man outside the "enchanted" circle of Temple-Initiates and ascetics. Unable to teach *all* that had been imparted to him—owing to his pledges—though he taught a philosophy built upon the groundwork of the true esoteric knowledge, the Buddha gave to the world

(8) *The Pilgrimage of Buddhism*, Pratt pp.9-10

(9) *Some Sayings of the Buddha*, pp. 127-8

(10) *Some Sayings of the Buddha*, F. L. Woodward, p.185

(11) *Path of the Elders*, pp. xiii et sequ.

(12) *Hinduism and Buddhism*, p.45

its *outward* material body and kept its *soul* for his Elect.”⁽¹³⁾ This “soul,” the Doctrine of the Heart, is to be found in fragments, usually mutilated, in all the Scriptures of the world. It is the ancient Wisdom to which all Arhats, Rishis and other perfect men achieve. It has a thousand forms, yet is eternally one.

Did the Buddha reveal too much? This is the occult tradition, and there are hints in the orthodox Scriptures to support it. Obviously no more than a fragment of the Wisdom can be broadcast to the stupid, selfish, material-minded bulk of humanity. Truth is a sacred trust, and he who reveals it to those unworthy of it bears the karma of his act and that of the evil which flows from the wrong use of the truth revealed. “I also, Brethren, have seen these things before, yet I did not reveal them. I might have revealed it, and others would not have believed it, and, if they had not believed me, it would have been to their loss and sorrow.”⁽¹⁴⁾

If the Buddha, in his zeal to make available to all men the Wisdom which the Brahmans held exclusively for their own emolument, revealed too much, he paid dearly for the excess of his compassion. The Brahmans were immediately hostile, and although thousands and tens of thousands supported his reforms and innovations, the hard core of the ravished priestcraft won in the end. Hinduism was vastly improved by Buddhism, but after a while, and 1,500 years is not long in the history of the world, the reformer’s teaching was driven as such from India.

At the time of Gotama’s birth in North-East India, the main power of the Brahmans lay in the North-West. In Kosala in North Bengal, the Kshatriya, or warrior caste was still dominant. Wandering ascetics vied for the ear of those who sought for Reality, and hermits were to be found in the caves who taught, to such as accepted them as *Guru*, or teacher, their own spiritual experience. Animism, polytheism, dualism and even advanced monism, all competed for authority, and in a gentle land whose Indian climate, cooled with the high Himalayan air, lent itself to such speculation, the spiritual soil was ripe for new seed.

THE BIRTH OF GOTAMA.

Such were the conditions which the Buddha-to-be chose for his final incarnation. He was born of the Aryan race in the Kshatriya caste of the Sakya clan, whose country lay along the south edge of Nepal. Its capital was Kapilavastu, and it was on a journey home to it that his mother, Maya—a name so obviously symbolic that one might expect it—gave birth to a son in the Lumbini Gardens which lie just over the modern border of the Nepal Terai. His father, Suddhodana, was Rajah of the Sakya clan, and if not a king, as often described, was a native prince of substance.

The child was called Siddhartha, the family name being Gotama. The dates of his life are still controversial, but it is probable that he was born in 563 B.C.; left home when he was 29; attained Enlightenment when he was 35 and passed away in 483 B.C., at the age of 80. But no biography was written for several hundred years after the Life had ended, and the available sources for such information are such a mixture of

(13) *The Secret Doctrine*, H. P. Blavatsky, p. XXI., Vol. 1, 1st edn.

(14) *Some Sayings of the Buddha*, F. L. Woodward, p. 7

history and legend as to prove the despair of all historians. As many as four different versions are sometimes given of one event, and as others appear in widely different sequences, only by piecing together a score of passages from various parts of the existing Canon does a consistent story appear. If, in the form as given us by the English translations, it lacks the incomparable language in which the Gospels were first given to the English ear, it still displays the sweep and rhythm of a great symbolic story, and a nobility, serenity and deep compassion which places the central figure among the foremost spiritual leaders of mankind. For it is, of course, symbolic. As the centuries rolled by, each version of the Life acquired an increasing garland of fabulous adventure, miracle and heavenly assistance. But legend is often a poetic form of history, and lifts the story to a plane above the accidents of time and place. The *Jatakas* (Birth-Stories) many of which re-appear in Aesop's and La Fontaine's Fables, are a history of the evolution of consciousness upon this earth as recorded in what, for want of a better term, may be called the esoteric tradition. In the same way "the 32 marks of the Great Man," from which the sage Asita was able to prophesy the glory which awaited the child Siddhartha; the seven steps to north, east, south and west which the baby took to proclaim to each his incomparable wisdom; his mother's death just seven days from his birth; the three palaces in which the growing boy lived; the intervention of Mara, the Tempter, at key points in his life, are all of obvious symbolic meaning, and are easily equated with the symbolic stories of earlier and later Saviours of mankind. Indeed the whole life, like that of Jesus Christ, may be read as the mystery story of the evolution of the soul from birth to final attainment.

The boy, we are told, led the life of ease appropriate to his birth and calling. At sixteen he won in a contest of arms his wife, Yasodhara, and by her had a son, Rahula. But from earliest childhood he had been moody, restless, never for more than a short while satisfied with sensuous delights. He was a man with a mission, and the new brain soon became aware of the destiny of the man now using it.

THE GREAT RENUNCIATION.

The story tells how, in spite of his father's efforts to keep all knowledge of worldly ways from his eyes, the young prince, driving forth from the palace, saw an old man, then a sick man, then a dead man, and at the sight of each he asked his charioteer the meaning of what he saw. "This comes to all men," said the charioteer, and the Prince's mind was troubled that such was the effect of birth, the common cause. Then he saw a recluse with shaven head and a tattered yellow robe. "What man is this?" he asked, and was told it was one who had gone forth into the homeless life. Then follows one of the loveliest passages in the Scriptures. He returned to the palace, deeply pondering, and that night, while his pleasure girls lay sleeping in unbecoming postures at his feet, he revolted from sensual pleasures, and at the same time the flame of compassion awoke within him. Not for the first time, but now with overpowering effect, he felt the positive call to save not only himself but all mankind from birth in the world of suffering. He bade farewell to his sleeping wife and babe, and in the silence of the Indian night went forth with Channa, his charioteer, and Kanthaka, his stallion. At the edge of the forest he alighted, cut off his long black hair with his sword and

sent it back to the palace by the hand of Channa. He exchanged his princely robes with those of a beggar, and went forth into the homeless life, alone.

The purpose of his search was clear, the extinguishing of craving, selfish craving, the cause of suffering in this life and of re-birth on the Wheel. It is said that he had recently heard a maiden singing when she fell in love with his beauty as he passed her by:—

Happy indeed is the Mother,
Happy indeed is the Father,
Happy indeed is the Wife,
Who has such a Husband.

Well spoken, thought the Buddha-to-be. But what is it which, extinguished, makes the heart eternally happy; for flesh will grow old and will die? He realised that it was lust and craving in all its forms, the extinguishing of which (*Nirvana*) was the end of suffering. He was then 29.

He visited first Alara Kalama, a noted sage, and studied with him, but he found no answer to his heart's imperious demand. So he went to Uddaka, another sage, and received the same reply. He passed through the country of Magadha to the town of Uruvela, and there settled down in a grove of trees to find Enlightenment. For six long years he meditated, practising the utmost physical austerities until he all but wasted away. He conquered fear; subdued all lusts of the flesh; he developed and controlled his mind, but still he did not find Enlightenment. Finally he realised that not in austerities could truth be found. He decided to eat again, and the five ascetics living with him departed in disgust. He accepted a bowl of curds from a maid, Sugata, and having eaten and bathed, seated himself in the Lotus posture at the foot of a tree, determined to achieve, without more delay, the full fruits of Enlightenment. It was the night of the Full Moon of May, and he was 35.

THE ENLIGHTENMENT.

The hosts of Mara, the Evil One, approached and claimed the throne of grass which he had made for himself. The Bodhisattva, the Buddha-to-be, touched earth, calling the earth to witness that the throne was his by right, and the earth gave witness. Mara, his assaults by fire and darkness and all his violence having failed, withdrew. The moon rose and the Blessed One passed, as he had passed a thousand times before, into deep meditation.

Now victory was near, the goal of hundreds of lives of effort devoted to one end. He passed in review his former births, the cause of all re-birth and its consequent suffering, the spokes of the Wheel of Re-birth which rolls and rolls unceasingly. He rose in consciousness through the planes and sub-planes of material existence. He linked the various component parts of self to the Self which uses them, and the Self by the faculty of Buddhi (intuition) to the Maha Bodhi (utmost wisdom) of which, in his inmost being, he was a manifestation on earth. Finally he bound in one the Self which still is human, and the SELF of pure Enlightenment. The journey was over, and a new Buddha, the fourth of his line, was born.

He broke into the famous Song of Victory:—

"Many a house of life
Hath held me—seeking ever him who wrought
These prisons of the senses, sorrow-fraught;
Sore was my ceaseless strife!

But now,
 Thou builder of this Tabernacle—Thou !
 I know Thee. Never shalt Thou build again
 These walls of pain,
 Nor raise the roof-tree of deceits, nor lay
 Fresh rafters on the clay ;
 Broken Thy house is, and the ridge-pole split !
 Delusion fashioned it !
 Safe pass I thence—deliverance to obtain.”(15)

The earth which he had called to witness his approach to Buddhahood knew of the victory, and the forces of nature and the gods of heaven rejoiced that another Buddha was born. For seven days he rested under the Bodhi-Tree whose sapling grows on the self-same spot today, and the Nagas (Serpent Kings) of the Earth, the symbolic name of the Initiates of Wisdom, approved that Gotama was now the Buddha, and made *puja* to him.

But the Buddha for the last time was assailed with doubts by Mara, the Evil One. He who had given up all to seek release for all, what was the use of his telling all men of the Path which leads to the end of suffering? Earth trembled and awaited his reply. Then the Buddha-Heart of compassion awakened to man's eternal need. Brahma himself, Lord of the Hindu heaven, pleaded for mankind:—

“ Lord, let the Blessed One preach the Dhamma !
 May the Perfect One preach the Dhamma ! ”

“ There are beings whose mental eyes are darkened by scarcely any dust ; if they do not hear the Dhamma they will perish. There will be some who will understand.”

(15) *The Light of Asia*, Sir Edwin Arnold.

* * * *

OBITUARY

Georgy Ivanovitch Gurdjieff

We regret to announce the death of Mr. Georgy Ivanovitch Gurdjieff, on October 29 at the American Hospital in Paris, at the age of 77. The funeral took place at Avon, near Fontainebleau, on November 3.

Born in January, 1872, at Alexandropol, Mr. Gurdjieff was the son of a carpenter in the Caucasus, and was descended from the Ionian Greeks, his family originating, long before the time of Christ, in Asia Minor.

His education was by priests and doctors and he developed skill in every kind of manual trade, in addition to gaining a sound knowledge of medicine, psychology and natural sciences. As a boy he studied archæology and visited ruined cities, finding traces of a certain forgotten knowledge preserved in isolated communities. When a young man he explored, in company with a team of other young men, Africa, Tibet, India, Persia, Turkestan, Australia and the Far East, in search of the Ancient Wisdom.

From his discoveries he constructed his own system and started a group in St. Petersburg and Moscow, called The Institute for the Harmonious Development of Man.

In about 1914 he met the famous Russian mystic and philosopher P. D. Ouspensky, who became his pupil and worked with him until the latter's death in 1947.

Later Mr. Gurdjieff moved to Fontainebleau, where he concentrated on Sacred Dances, the knowledge of which he had brought back with him from his travels. These dances are practised at the present time by groups studying his system in London, Paris and America. A great deal of Mr. Gurdjieff's teaching has been left on record and is to be published in book-form next year.

Recommended Books

- THE KINGDOMS OF THE SPIRIT, by Claude Houghton ... 7s. 6d.
"A work of a genius and a wealth of inspired thought," —
 OCCULT REVIEW.
- CONCENTRATION AND MEDITATION, by the Buddhist Society 8s. 6d.
 A complete manual of mind development.
- THE COSMIC DOCTRINE by Dion Fortune 12s. 6d.
 A new work, by the late Founder of the Society of the
 Inner Light, just published.
- WHAT IS BUDDHISM? by the Buddhist Society 7s. 6d.
 Buddhist Philosophy in question and answer form.
- APHORISMS OF YOGA, by Bhagwan Shree Patanjali 7s. 6d.
 With an Introduction by W. B. Yeats.
- THE GEETA, Translated by Shree Purohit Swami 21s. 0d.
 The Gospel of the Lord Shree Krishna.
- VEDANTA FOR THE WESTERN WORLD, Edited by Christopher
 Isherwood. Collected essays on the philosophy of the
 Vedas. 16s. 0d.
- SPIRIT AND SOCIETY, by Lawrence Hyde 10s. 6d.
 An impressive attempt to expose the root of our social
 disorders.
- WALK ON! by Christmas Humphreys 4s. 6d.
 An excellent "guide to the path" for the beginner.
- SECRET MAN, by Hubert Lestocq 12s. 6d.
 A system of Yoga for the West.
- INVOCATION AND OTHER POEMS, by H. K. Challoner ... 3s. 6d.
 Poems by the author of *Watchers of the Seven Spheres*.
- THE EGYPTIAN BOOK OF THE DEAD, Translated by Sir
 Wallace Budge. 30s. 0d.
 An English translation of the Theban Recension, with
 introduction, notes, etc.
- THE TIBETAN BOOK OF THE DEAD, by W. Y. Evans-Wentz 18s. 0d.
 The after death experiences on the *Bardo* plane.
- THE MAHATMA LETTERS TO A. P. SINNETT. Compiled by A. 21s. 0d.
 T. Barker. Letters from the Mahatmas M and K.H.
- THE INNER REALITY, by Paul Brunton... .. 15s. 0d.
 A deeper revelation of Yoga Philosophy.
- A HERMIT IN THE HIMALAYAS, by Paul Brunton 15s. 0d.
 The journal of a lonely exile in his search after reality.
- THE HIDDEN TEACHING BEYOND YOGA, by Paul Brunton ... 21s. 0d.
 The practice of Oriental Mysticism explained.
- ZEN BUDDHISM, by Christmas Humphreys 10s. 6d.
 The first substantial work on Zen to be written from
 the Western point of view. Beautifully produced and
 fully illustrated.
- SOME UNRECOGNIZED FACTORS IN MEDICINE by the Medical 10s. 6d.
 Group of the Theosophical Research Centre.
- THE MYSTICAL QABALAH, by Dion Fortune 15s. 0d.
 A guide to the study of the Qabalah.

(All the above are new books).

MAIL ORDER ONLY.

POSTAGE EXTRA IN ALL CASES.

THE AQUARIAN BOOK SERVICE
 5, Hollywood Court, Hollywood Road, London, S.W.10

HEALING AND HEALERS

BY LAURENCE J. BENDIT, M.D., D.P.M.

At a time when so many extraordinary claims are being made by Psychic and "Spiritual" Healers there must be many who wonder whether these people actually do possess a genuine healing power, and whether this power can be made to cure diseases and ailments that have baffled orthodox medical men. In this article a well-known doctor and psychologist, and member of the Medical Group of the Theosophical Research Centre, presents his own views and conclusions, after having studied and analysed the whole subject from both the "orthodox" and "occult" aspects.

THERE are nowadays a large number of people who claim to be healers. They usually prefix this word with "spiritual," thereby claiming something which nobody has any right to claim, since it implies that the person who does the healing is one of rather exalted stature. This is a thing never done by those to whom the word "spiritual" may be really said to apply. In view of the amount of confusion which is apt to occur in this connection, it may be of help if I suggest some guiding principles by which we can examine the claims which are made.

If I may be personal, I should like to explain that I start with a decidedly prejudiced mind, though my purpose is to be objective and scientific. Unlike most of my profession, however, my prejudice is not against, but in favour of non-physical methods of healing. I believe that there are, *in principle*, ways of restoring health and bringing about cures by quasi-miraculous means. But it is especially necessary, if one accepts such a principle, that one should set up critical standards before agreeing that any case has been genuinely cured. If one does not do this, then one is only too liable to be misled, partly by one's own "wishful thinking," partly by the vigorous assertions of the healer himself, partly by the rather wild excitement with which patients—also very much subjected to wishful thinking—will claim relief from ailments which are either more of the mind than the body, or else from which there is really no improvement of any permanent kind. What these people often feel is, usually, an after-effect of their wish for relief, reinforced by the statement of the healer that they are, indeed, healed.

It is with this attitude of mind that I have visited a number of people

who made big claims. And certainly, when one is in their presence, their personality is such that it impresses one : they are usually charming and entirely sincere, with a real wish to be of use to the world. Occasionally one meets one who is insane and who is merely inflated by the sense of his own importance, but these are relatively rare. Many healers claim to be working under the guidance of what they call "spirits," usually deceased doctors, and do their work more or less in trance. Actually, it is more than doubtful whether there is ever, in such cases, any discarnate entity present and working through the healer : what is, or may be there, is some other aspect of the medium's own personality, possibly indicating some degree of memory from a past life as a physician. Or it may be that the control is merely a dramatised version of a medium's own knowledge—for some of the healers are people who have been nurses or medical attendants in this very life. Having said this, I will immediately qualify it : for there are probably non-human intelligences whose work it is to co-operate, whenever they find the chance, with human beings who tend the sick. In Christian terminology, they are associated with St. Raphael. They may indeed find such an opportunity where psychic healers are concerned : but it is equally probable that they work through any ordinary doctor or nurse whose mind is of the right quality for them to find a means of contact with it. This probably happens most easily when the human being is himself unaware of anything of the kind, and is merely concentrated on trying to help his patient. Anyway, very few healers ever think of suggesting that they are working under angelic guidance : they prefer to believe that their guide is some dead doctor from the past.

MAGNETIC HEALING.

When one studies their methods, several things become apparent. One is that many of these healers have considerable power for "magnetic" (i.e., pranic) healing in their hands—whether they know and admit it, or not. They sometimes show a fair degree of psychic or intuitive diagnostic power. But they have also a very subtle way of suggesting to patients that they have certain symptoms (headache for instance) which they then proceed to remove. They also question them, or make statements to them which they deny or agree to ; these supply them indirectly with the information they want. This is quite an unconscious process, and in no way fraud. The psychic diagnosing, anyway, is usually very much "hit or miss." One healer, for instance, failed entirely to spot a hernia in one of his patients, while he attributed to him headaches which were those from which the patient's wife suffered, and a good many other troubles which the patient himself denied altogether. In the middle of his talking, he suddenly remarked, pointing to a middle-aged woman in the room, that she had a corn and a callus under her foot. In fact, the woman had no corn, but she had callused skin : but then what middle-aged human being has *not* got calluses, and probably corns? The remark was a safe enough bet. So the diagnostic side of every healer I have so far seen has been, to say the least of it, sketchy.

We now need to study the results of treatment. And here is the grave disappointment: that in no single case which I have seen has there been any conclusive evidence of organic disease being in any way permanently improved, let alone cured. I have to say this categorically, after making many enquiries. I have often asked for medical or other evidence for claims of cancer cures and the like, and not in a single instance have I been offered any. And in many cases, when one asks for it, even in the most sympathetic spirit, the healer evades the issue altogether. On the other hand, the kind of case I have seen helped has, in every instance, been one in which the emotional state of the patient provided anything from fifty to a hundred per cent. of the cause of the trouble. This is borne out by the request of one well known healer who was going to demonstrate his powers. He asked that certain types of advanced cases should not be brought, but, instead, said that he would like cases of spinal curvature, rheumatism, disseminated sclerosis, duodenal ulcer. This is an interesting list when we come to consider how he set about his patients. For, while he was, probably unconsciously, running *prāna* into him, he would be vigorously manipulating the spine or the joint affected and telling the patient in no uncertain tones that he was getting better and would be cured.

SPINAL MANIPULATION.

If we take rheumatism, such cases of spinal curvature as he succeeded in affecting, lumbago and the like: manipulation alone would help, in that once a painful joint has been moved, and the muscles relaxed, almost every case feels better, at any rate for a time. There is no magic which a good osteopath or masseur could not perform equally well. Add to this a strong command to "Move that leg" or "Stand up straight," and the suggestible patient does as he is told; and if he is convinced that he is really better, will go on doing this, with definite improvement from purely natural causes. Duodenal ulcer, moreover, is well known by surgeons and orthodox doctors to occur on the background of emotional anxiety. If one can do anything to make the patient feel more secure emotionally, that a stronger personality is backing him, this automatically helps, because by the relief of tension the etheric body relaxes, the "solar plexus" centre eases out, digestion improves, and the ulcer can heal of its own accord. This constantly happens in ordinary hospital wards. Thus any improvement brought about by the strong assertion of the healer that the patient is getting well (apart from the dramatic influence of "psychic operations," in which some healers, or their "controls," indulge) is explicable simply in terms of Couéism and reassuring suggestion. Disseminated sclerosis, on the other hand, is a serious and incurable disease of the spinal cord. But one of its characteristics is the extraordinary way in which its symptoms creep and change, blindness occurring and vanishing for a time, paralysis of the legs fluctuating, and so on. It is, moreover, sometimes diagnosed in cases of purely emotional trouble, where every nerve of the patient is intact, but the symptoms are of hysterical origin. Further, even in proved cases of the disease, there is often an element of hysteria. Thus, again, it is almost impossible to be sure that the healer does anything more than affect the emotional aspect of the patient, or that

any improvement which takes place would not have occurred anyway, in the natural course of the disease.

Even cancer cures sometimes take place spontaneously; while tuberculosis tends to get well in many cases and, in any event, the patient who suffers from it is usually under medical treatment quite apart from anything he may ask from the healer. So, while such cases may well be claimed by the healer, caution is needed. The only proof of effective treatment would be over a series of cases in which it could be shown that the healer's results were substantially different from those obtained by any other method, either in percentage of successes, or in the time taken for cure. Such figures are never available and, in view of the intrinsic unlikelihood of healers bringing about such cures, the odd cases they may perhaps produce, which have been genuinely diagnosed and cured, can be discounted.

When we come to such things as tumours and growths of a benign kind, again, results are really nil—except for warts, which, as we know, are easily “charmed” away in many cases. Despite the strong statement to a girl with a nasal polypus that she was cured, the patient went away with the polypus still where it was—and there it remained until a surgeon dealt with it.

In short, while there are many healers who receive a great deal of publicity, my sad experience has been that not one of them has been able to substantiate his claims. That there are genuine healers, magnetic and other, I firmly believe. But they do not advertise themselves, and will not allow others to do so. The result is that they will not submit themselves to public test and examination. And, above all, they are genuinely humble people who make no claims for themselves, either directly or indirectly. I feel that serious students should cultivate their faculty of discrimination—one of the first to be needed in any occult work—and what I have said is in the hope that it may help those who are not expert in the field of medicine to apply that quality there too.

* * * *

HOW GRASS AND TREES BECOME ENLIGHTENED

During the Kamakura period, Shin-Kwan studied Tendai six years, then studied Zen seven years, then he went to China, and contemplated Zen for thirteen years more.

When he returned to Japan many desired to interview him, and asked obscure questions. But when Shin-Kwan received visitors, which was infrequently, he seldom answered their questions.

One day a fifty-year-old student of Enlightenment said to Shin-Kwan: “I have studied the Tendai school of thought since I was a little boy, but one thing in it I cannot understand. Tendai claims that even the grass and trees will become enlightened. To me this seems very strange.”

“Of what use is it to discuss how grass and trees become enlightened?” asked Shin-Kwan. “The question is how you yourself can become so. Did you ever consider that?”

“I never thought of it in that way,” marvelled the old man.

“Then go home and think it over,” finished Shin-Kwan.

101 ZEN STORIES

By Nyogen Senzaki and
Paul Reps. (Rider & Co.)

WHAT IS MAN ?

BY WILLIAM J. MACMILLAN.

Mr. MacMillan has already made a name for himself through his remarkable book *This Is My Heaven*, in which he outlines his philosophy as one of the most outstanding Spiritual Healers of the present age. In this article he stresses the need for genuine repentance, and the application of true Christianity to our present-day problems.

“**W**HAT is man that Thou art mindful of him ? ” This question appears to have lost much of its cogency in the many centuries which have elapsed since the unknown Psalmist voiced his awe-struck wonder. Yet first among the multitude of pressing problems which we—as individuals—must solve is this all important question. If our—or indeed any—civilisation is to survive ; it will be because man has recognized that his relationship with God is of vital importance.

For many of us the urgency of this unsolved question has become obscured by a false emphasis. “ What is man ” so absorbs our attention that we have ceased to react to the infinitely more important “ that Thou art mindful of him.” This is particularly serious for us as it is more than possible that the Activity, called “ mindfulness ” by the Psalmist, may be the basic motivation in all manifestation of the life force.

Vast numbers of orthodox Christians believe that this problem has been triumphantly answered by the assertion, “ God so loved the world that He gave His only begotten Son.” This they conceive to be both an assurance and an answer to this question.

But is it ? Is this statement not another way of expressing the unfathomable mystery of God’s relationship to man ? At once, one asks why did God so love the world ? Even if we accept this amazing assertion of overwhelming love as being factual ; do we know that God’s love will obtain forever in a world where man obeys fewer and fewer of the Divine Laws ? “ Take not the Light of Thy Countenance from us ” has a desperation of need seldom admitted in the pro forma utterance of this prayer.

It has been accurately said, “ complacency is the death of the Soul.” Neither as individuals—nor as members of Nations—do we doubt that we are participating in a mortal struggle for survival. Annihilation is a word not infrequently in our thoughts. But we do not regard spiritual complacency as being mortally dangerous. Nor do we see the perils of our time as being an effect rather than a cause. What if the observable circumstances of our lives were symptomatic of spiritual disintegration ?

Whether our illness be of the Soul or the mind, many of us have fallen into the most dangerous of attitudes. We are so absorbed in analyzing our symptoms and in weeping over our pain that we have forgotten the prime necessity of getting well. In fact, we are so overwhelmed by the pressures of events upon our bodies and minds that we ignore totally the Soul as a factor in the struggle. The most dynamic change we can conceive is an improvement in individual and World ethic. But for a great majority of us even an ethical improvement must be based on the assurance of physical security in a setting of massed produced comfort. We say in effect, "give the patient plenty of food, a warm room, clean sheets and a television set and he is bound to recover." But is he?

No one save a fanatic doubts the values of these things. It is equally apparent that a happy Nation composed of contented people is less likely to employ an atomic bomb than a slum nation full of semi-starved neurotics. The needs of the body and mind are so obvious to us that we define security exclusively in these terms. As security does not lie in this realm at all; it is clear why we are becoming panicstricken by our failure to achieve it. We have forgotten the simple truth that a genuinely religious Nation would naturally solve its economic problems. Nor under any conditions could it ever be a dangerous menace to its neighbours.

Of equal importance is our failure to think in terms of individuals. The valuable science of statistics has distorted our sense of values. We think of our problems as impersonal forces to be dealt with successfully only by the greater weight of masses. As it is inconceivable that any Nation could produce a total conglomerate of religious persons; therefore we assume a few people—no matter how Holy—could not affect the inevitable trend created by the greater proportion. With the good, hopelessly outnumbered, we turn to the shrewd and successful men—whether they be spiritually mature or not—to be our leaders. We fight a war to prevent a war. We feed a Nation and piously expect a full stomach automatically to ennoble the character of its people.

THE EFFECT OF A FEW.

Christ taught that it was the few acting as leaven which changed the masses. The emphasis of His teaching is that it is the relationship of the individual to God which is of primary importance. He made no attempt to win over groups to His Way of Life. Apparently, unlike us, He was not over impressed by the weight of authority or numbers. Christ was concerned with the relationship between God and the individual Soul.

If the Soul has any reality in fact, its function must be to act as a magnetic centre which maintains the dual flow of Divine Vitality from God to Man and from Man to God. It is through this medium Life is brought and maintained either for individuals, or for masses. A Nation's Soul may be no less real as an entity than those of its members. If these Souls be inactive how can there be safety or progress?

God and Soul are words which have tended to become increasingly vague in their meaning. As the physical aspects of life are more clearly and accurately defined by science; the necessarily abstract nature of

metaphysical truth assumes a disastrously tenuous quality for us. Yet if metaphysical truth is our only hope of salvation—in this world or the next—it is suicidal to limit our definition of reality to such experience as can be defined accurately by a scientific method. But this is the mistake the majority of us is making—either consciously or unconsciously. Our fears are more real than our hopes. Our minds appear to us a surer weapon than our Souls. We regard a trained expert a safer guide than a theologian. If we are right in so doing ; it may be because the trained expert is moving more nearly in accord with Divine Truth than the theologian.

Whether, as individuals, we are scientifically minded or not—our thinking has become irrevocably modified by the contributions of science. The eighteenth century has been called the Age of Reason. The twentieth century may be called the Age of Science. It is the prime tragedy of our time that our fear of the truth revealed by science is greater than our capacity to assimilate it.

SCIENCE AND TRUTH.

At its highest level, science is dedicated to the discovery of Truth. In the best scientific approach there is a selfless discipline. Truth is sought regardless of all consequences—personal or National. Such devotion has much in common with the mystical techniques of religious seeking.

If we dared to believe that the Truth would in fact make us free , there could be no serious conflict between the scientific and religious aims. If we believe Truth to be an expression of the Divine Nature, we would not be frightened by the revelations of science. Still less would we be shocked or unduly impressed by the realization of the limitless power implicit in the nature of our Universe. To those men who witnessed the miracle of the Burning Bush, the Translation of Elijah, or the Transfiguration of Christ, the discovery of atomic energy probably would not have produced such a devastating emotional effect as it has upon us.

This difference in outlook might be worth examining. To these men all experience emanated from God. Much of their world was inexplicable ; some of it frightening. But they—as human beings—shared with their physical Universe a common Source. God was the "Dayspring from on High" who motivated all existence. There was Evil whose use was allocated to the personal direction of Satan. But God had directed this. Further there were concrete rules. If the people obeyed the Will of God, Satan could not triumph ultimately. At no point in conceivable experience was God impotent.

To us, the Burning Bush, the Translation of Elijah, and the Transfiguration of Christ have lost the sharpness of actuality. These experiences appear legendary. As such, we are free to accept or reject them according to our mental bias. For many of us, time has reduced the implication of these Divine Manifestations to the realm of symbol. Or for those to whom the dramatic quality of such events has a peculiar appeal, reasonable explanations too often vitiate the impact of their reality. The bush was set alight by spontaneous combustion. Elijah died at the time of an unusual cloud effect. The Transfiguration was a

combination of particularly brilliant light and the semi-hysterical reaction of an emotionally unbalanced group of witnesses. So, it may have been.

MIRACLES TO-DAY.

But let us consider our present experiences. Science has not eliminated miracles. It is seeking to discover and describe in accurate and intellectually comprehensible language largely inexplicable powers. To say that thought transference is due to mental telepathy is not to deny thought transference or to explain it. We are too apt to confuse definition with invalidation. Is it actually less impressive to know that God's method of setting the bush alight was spontaneous combustion?

The Devil has become—except for those who follow C. S. Lewis and Charles Williams—a series of atavistic impulses originating in the subconscious. We believe for a time that a stiff dose of psycho-analytic salts would solve all such problems. Of late we are less certain of this method as a cure-all. The position of Freud, Jung and Adler have become less regal.

Until this last war ushered in the atomic age, man felt that the understanding of himself and the various mysteries of the Universe could be solved by time and patience. We had the proper techniques wherewith to learn. It was imaginatively conceivable that ignorance was the sole barrier to man's progress. Experts in all fields were moving with an ever expanding grasp of reality. Science lighted the way on the road of inevitable growth. Religion was no more than a pleasant adjunct to living—if one cared for that kind of thing.

Suddenly our tolerance had imperceptibly become a hideous caricature of itself. Man unwittingly had become spiritually complacent.

Now some of us seem to have lost both tolerance and complacency. We are obsessed by fear. Security is our shibboleth.

WESTERN MANKIND.

For discussion purposes let us divide Western mankind into three main groups. The first section appears to cling to a devitalized religion whose original dynamic is seen through a pleasant mist of myth and symbolism. For these security is found in a conception of a loving Lord cum Father whose chief function is to understand and forgive all. He requires little in His servants beyond good manners and the frequent repetition of their belief in Him. Nothing embarrassing is expected or revealed on either side.

The second group seeks security in a rigidly controlled society, where Governments become Divine in their responsibility. Such Governments are not above attempting to emulate the religious idea of Immanence. By complete permeation—and by constant vigilance—the righteous and the sinners are kept within the fold. These atheistic faithful have kept the interesting belief of the Divine touch. To become a member of the Government is to at once become a mature individual whose sole interest is the common good. The vices of self-seeking and exploitation of power is confined entirely to groups who do not recognize the all embracing magic of planned economy. No longer need man struggle to develop his character. A beneficial state will remove all possibility of suffering—the result of individual error and ignorance. The weight of the mass

will float the individual to safety. Here there is no necessity for God or a Soul for man. Efficient bureaucracy with its hordes of trained experts make such conceptions ridiculous. But . . . and even this Utopia has a but—the idea of an all wise and good supreme state is no less a worship of magic than that used by the most primitive religious sects. Like all ritual of magic it has its moments of startling success and its years of abject failure.

The third and largest proportion of our civilized man is the group who search for safety in a judicious mixture of worship. "Render unto Caesar" is given its most literal interpretation. God on Sunday and the state the rest of the week is the pattern of obedience. Such worthy people deplore the condition of wickedness to be seen on all sides. But they agree that war cannot be stopped or the evils removed until everyone else has become as spiritually sanctified as they themselves. In the interim, they will support—within carefully regulated limits—all good causes. They believe that the spoils of business and war are divinely appointed to the victor. Hence they are vigorously opposed to any system of society which might distribute such benefits on the basis of need. This group tentatively would agree that man has a Soul. But the general feeling would be that its activity does not become apparent until after death.

THE AGENTS OF GOD.

There is a fourth group—perhaps much larger than one would suspect. These are the agents of God. They are men and women whose humility and desire for good are such that they lead dedicated lives. Very often they themselves are not aware that they are so dedicated. They might not regard themselves as even being religious. In obeying the Divine Law simply and unself-consciously; they are the leaven of society. They are the purifying agents of our world. To them we can give our gratitude that we have still time to act.

In the three groups mentioned above, Man is seeking his solutions through a frenzied acceptance of expertism. Reality is being explored almost exclusively through the medium of the intellect and the senses. Security is a Blue Bird which must be captured by the net of scientific knowledge. Under such circumstances, it is not unnatural or unreasonable that many of us are finding the net intolerably heavy and clumsy. The darkness is profound and the bird of happiness closely resembles a wil o' the wisp.

Where then is our Ark where we may find rest from the troubled waters?

The convention of modern thought finds the word repent in dubious taste. This is a pity as the action of repentance is the most therapeutic agent available to man. Repentance is an attitude of mind which impels the individual to say with complete sincerity, "I do not know. Teach me."

Such a naive expression of desire presupposes that not only has God existence but that in Him is total reality. Such a supposition is difficult if one believes the existence of God to be dependent upon intellectual recognition. Such a belief assumes that the individual viewpoint can—and does—negate Divine Action. Were such an idea true God could

be only a pleasant fantasy. For those who so regard the nature of God, worship becomes primarily an escape mechanism for the emotions.

It will be observed that though some such conviction is held by a large number of persons ; it is the direct converse of the idea expressed by the question, "What is man that Thou art mindful of him ?" To the questioner the crucial point was "what is God thinking of man ?"—not "what is man thinking about God ?"

GENUINE REPENTANCE.

The action of genuine repentance would necessitate the same reversal of emphasis. If we were concerned to seek a personal answer to this problem of "What is man that Thou are mindful of him" ; we would search our daily experience to find therein the Signature of God. We would regard our vices and our virtues, our knowledge and our ignorance as all bearing a significant witness to the Divine Action. Our definition of God would be as fluid as our growth. Redemption could never be other than an increasing awareness of Divinity in the observed process of His creation.

Should we attempt to seek an answer to our personal, National and International problems from the viewpoint of the Psalmist—our solutions, however tentative, would have in their basic structure the true core of reality. Though our minds might be baffled and bewildered our Souls would have an awareness of unshakable security. "In the valley of death we would fear no evil."

* * * *

ADVANCE IV

There is a way of cultivating the spiritual will which may seem too simple to produce much effect. But in practice it proves its power, if not immediately recognised. It is the *Will* on which all we seekers depend for progress, and means to give it life must be welcome news. It is a question of growth nurtured by patient attention to ethical adjustment. Without too much stress on past errors they must be noted to avoid repetition, in an impersonal way. The self must be faced without shame for bad, or satisfaction for past good deeds, both attitudes equally deterrent to advance towards knowledge of the real self.

The following is a little instruction given to some earnest pupils in early days : "The Spiritual Will is developed by true unselfishness, a sincere and full desire to be guided, ruled, and assisted by the Higher Self, and to do that which and suffer or enjoy whatever the Higher Self has in store for one by way of discipline and experience by sinking as much as possible, day by day, little by little the mere personal self." A simple sort of self discipline easy to practice is given. Take one of your pet dislikes—for instance, the dislike to be interrupted when well occupied in some study, or writing. It occurs. How do you react to it ? It probably produces a sense of irritation. But unless some prior essential duty demands your dismissal of the interrupter, recollect that it is purely personal desire that is involved. "The observation and practice must be mental and moral . . . As a real and valuable branch of Occultism, this is not thought much of by the general man, but it is essential . . . If the voice of the conscience is attended to the Spiritual will develops and works . . . (and this) without conscious knowledge of the brain mind." Advance in discrimination is a result of this practice, the instant recognition of the right way to act under what previously would be felt as provocation. It also leads to a power of sympathetic understanding within us which is the basis of true Brotherhood.

ANUVACA.

THE MENTAL BODY

FROM GODS IN THE MAKING.

BY T. MAWBY COLE *in collaboration with* VERA CARSON REID.

The Mental Body, like the Emotional and Physical Bodies, is differentiated out of the substance of its own plane. At the present stage of evolution its development corresponds to that reached by the Emotional Sheath in the Animal Kingdom and, just as the purpose of consciousness in the Animal Kingdom is to establish the Emotional Sheath, so the purpose of the Ego in the Human Kingdom is to establish the Mental Sheath and to build it into an organised body of expression.

ANIMAL AND HUMAN PERSONALITY.

The Mental Body is the most important part of man's Personality, for this body, when it is fully established, will control both the Emotional and Physical Bodies. Also, the possession of mental faculties marks a dividing line between the Human and Animal Kingdoms. For although, as we have already seen, the animal has a spark of mind functioning through a form of personality, yet its memory, forethought and reasoning power are but rudimentary. It is conscious, but not selfconscious. In other words, the animal looks out into the world, but it is unable to turn the focus of its consciousness inwards; it apprehends, but cannot comprehend; it can neither pity itself nor analyse its condition; it experiences both pain and pleasure, but is unable to reason about these states. It knows, but does not *know* that it knows.

FOCUS OF CONSCIOUSNESS.

When individualisation took place at the beginning of the Human Kingdom, the focus of consciousness began to be diverted from the emotional towards the mental faculties. The completion of this process is, of necessity, exceedingly slow, entailing a long and gradual adjustment to the new condition. During this period of transition, man's thoughts, motives and actions are controlled to a great extent by uncontrolled emotions. Not until the Mental Body is completely established will man be free from the bondage of his sense perceptions and emotions.

The average man to-day is fully conscious on the Physical Plane, partly conscious on the Emotional, and only now becoming dimly aware on the Mental Plane. He recognises changes taking place within himself, but he does not often distinguish between those which originate externally and those which are projected into his brain from the Mental Body. To him these changes, all alike, appear to be generated spontaneously from within himself, and therefore he is, as yet, hardly conscious on the Mental Plane, and tends to identify himself with his physical body and his emotions. The more developed man, however, who is beginning

consciously to use his Mental Bodies, tends to be guided by the light of reason and ideas rather than by his emotions.

STATES OF MENTAL AWARENESS.

The Mental Body has two states of awareness—the Concrete Mind and the Abstract Mind.

The Concrete Mind originated in the Animal Kingdom, but the Abstract Mind belongs to the Human Kingdom. It came into being when the animal consciousness was able to raise itself above the physical and emotional levels and to establish a direct line of communication with the Monad. The animal consciousness, arising from the physical plane, developed into the Concrete Mind, while the Abstract Mind was developed through the line of communication with the Monad.

CONCRETE MIND.

The Concrete Mind is the reasoning or intellectual faculty of man. It deals with all external objects and circumstances which it contacts through the physical senses. It is the mind of the personality, and contains, not only all the accumulated experiences gained through objectivity in the Human Kingdom, but also many animal characteristics which have not yet been outlived by the human race.

The function of this mind is to distinguish between objects, sensations, desires and circumstances in the objective world through which the personality acquires the experience necessary to the unfoldment of the potentiality of the Ego. Thus the true relationship between the Concrete Mind and the Ego is one of servant and master. The Concrete Mind is the instrument of the Personality, and in this capacity is extremely efficient. But when we allow it to assume independence and to act as if it were an end in itself instead of a means to an end, its conclusions which, based on the evidence of the senses only, are likely to be erroneous.

Each man sees the world through the medium of his own physical senses as through individually focalised lenses, and what he thus sees he thinks of as being real. But it must not be forgotten that what he sees is individual to himself. His perspective is the result of interaction between his thought creations and his sense perceptions, so that (for instance) whether his reality contains Christ, Allah or Buddha depends largely on the latitude and longitude of his place of birth. Not so very long ago, our forefathers believed that the sun revolved round the earth. For them this motion was real, though to-day, with the advance of Science, we know the reverse is true. Thus we see that our forefathers' reality was opposed to actuality.

Reason operating through the Concrete Mind is of necessity influenced by the personal point of view, so that two people of equal mental capacity may, when confronted with the same problem, arrive at diametrically opposite conclusions. Each thinks his own conclusion is the right one, but as a matter of fact, in relation to actuality either or both conclusions may be right or wrong. For instance, the description of London written by two men, one living in the East End and the other in the West End, would differ considerably, but while both would be

right in their parts, neither would give the actuality of London as a whole.

ABSTRACT MIND.

The Abstract Mind is concerned with principles, ideas, and abstract thought. It is illuminated from above, and therefore functions independently of the physical senses. The thoughts within it are original, creative and unaffected by external influences. Herein lies the creative force of man—the source of all that he has materialised around him at the physical level.

The attributes of this mind are conscious purpose, will, wisdom and intuition. The exercise of these faculties distinguishes man from any other creature or creation on the planet. Through this mind man can contact the Universal Mind and the creative forces of the Universe.

The creative force of the Universe is unlimited, and we must understand, therefore, that if we suffer from restrictions or frustration it is because we have failed to recognise and to bring into operation the creative power of our own Abstract Mind. We can liken ourselves to a man of immense wealth who had a lapse of memory, and was found destitute and penniless, completely unaware of the fact that every comfort would be his when he came to his "right mind" again. Or to a prisoner in a dungeon where only a single ray of light penetrated through a crack in the wall. This ray of light gave him so much pleasure that he began to worship it and to live solely for it. When, after many years, the time came for his release, he refused to take his liberty for fear of losing it. He had forgotten the glory of the sunshine outside his cell.

As we have seen, all power comes from within, from the Abstract Mind. Failure to recognise this causes us to complain of the effects of life, but, once we can grasp the significance of the power which lies within ourselves, we experience a revelation that gives us an entirely new outlook—one that will alter our whole attitude to life.

Life itself at the human level depends on the function of the mind, but it is not enough to know that we have mental faculties. Without function, the mind, like the muscles of the body deprived of exercise, becomes flabby and powerless. The function of the Abstract Mind makes man a conscious creative being, so when this mind functions weakly but little of the individuality can find expression. It is only when the Abstract Mind functions freely and is able to assume control over the Concrete that individuation can take place.

INDIVIDUATION.

When the three vehicles of the personality—Physical Body, Emotional Body and Mental Body—become harmoniously correlated, the centre of consciousness is transferred from the Concrete to the Abstract Mind: from the Personality to the Ego. Then the Concrete Mind becomes, in actuality, the servant of the Ego, and the Personality no longer works to gratify its own desires and personal aims. Instead, it consciously strives to acquire the experience needed by the Ego for the unfoldment of its potentiality. This identification of the purpose of the Personality with the purpose of the Ego constitutes individuation, a state which implies, and can only be achieved through, conscious mental function.

In order to reach this state, we must become conscious of our differentiation, first in physical, then in emotional and lastly, in mental substance. We must also be able to function freely in each of the corresponding vehicles of expression—Physical, Emotional and Mental Bodies.

When the Concrete Mind is crowded, not only with our own vague and ill-defined thoughts, but also with the ready-made thoughts of others, it can easily be seen how difficult it is for the Ego to find expression through the Personality. When we allow the Concrete Mind to become blocked with thoughts and ideas that have lost their virtue, the light of the Abstract Mind cannot penetrate into our consciousness, and we complain that we have no creative interest in life. It is true that it is not easy to free ourselves from the weight of mass opinion, for we are born under it just as we are born under the weight of the atmosphere. Our outlook in life is to a great extent determined by our nationality and the social group to which we belong, yet within this prescribed environment there is scope and opportunity for individual thought.

We are too often content to accept conditions as we find them—to drift with the stream rather than strike out a course of our own. But every effort made to control the Concrete Mind gives greater significance to life, and is also a step nearer to becoming individuated.

EFFECT OF EMOTION ON MENTAL BODY.

Emotion, as such, does not necessarily affect the Mental Body, although strong positive emotions such as love, compassion, or beauty have the power to raise the tone of the Emotional Body and thus to stimulate mental activity. On the other hand, negative emotions such as anger, passion, fear or desire may temporarily obstruct the passage of ideas to the physical brain. For they cause the Emotional Body to vibrate so rapidly that it becomes incapable of acting as a bridge between the physical and the mental consciousness and, therefore, impressions coming to it from the Mental Body are thrown off until the emotion subsides and the increased vibrations return to normal.

This is the reason why, when we are under the influence of powerful negative emotions, we are incapable of listening to reason, and are often completely blinded to what is taking place around us.

DISCRIMINATION.

Impressions received, either from the Ego or from the objective world, cause the Mental Body to form images which through attraction become associated one with another. The process of thinking has been aptly described as a linking together of otherwise isolated images into a train of thought. The Mental Body, like the other bodies, is subject to the law of habit, and therefore, a repeated train of thought in a certain direction can very quickly give rise to a mental habit, either good or bad as the case may be.

One of the most important attributes of the Mental Body is that of discrimination. The more we cultivate this faculty, the better are we able to distinguish between those thoughts which will stimulate growth and unfoldment, and those which on the other hand tend to impede progress.

CORRELATION BETWEEN MENTAL, EMOTIONAL AND PHYSICAL BODIES.

Each body is subject to the one immediately "above" it. Thus, the Mental Body, when it is fully established, will have as great an influence on the Emotional Body as the Emotional Body now has upon the Physical. The conscious actions of the Physical Body are directed by the desires and emotions of the Emotional Body. The Emotional Body in turn should be directed by the Mental Body, for it is only by the power of thought that the emotions and desires can be controlled.

In a state of perfect function, every particle of the physical brain would have its etheric, emotional, and mental counterpart, so that, when a thought is sent, either from the mind to the physical brain or from the brain to the mind, the transmission would proceed without obstruction. But we do not as yet function perfectly and therefore direct communication between the Ego and the Personality is seldom achieved, and the expression of both the Personality and the Individuality is in consequence considerably hampered. It may be due to undeveloped channels of communication that some of us are unable to appreciate music or to recall a tune we have heard. The channels necessary for such experience being undeveloped, music has to reach the Ego indirectly through channels unsuited to this purpose.

Here is another purpose for living—the opening up and establishment of direct means of communication between the Ego and the Personality. Also, by conscious effort of will and by concentrating upon the channels we wish to establish, we prepare the way for the state of individuation which must sooner or later be ours. For when the counterparts in all three bodies are functioning perfectly we shall pass from our present state to that of superman—a process which cannot be achieved in three score years and ten, but one which requires many embodiments to achieve.

FUNCTION OF MENTAL BODY.

To sum up, the functions of the Mental Body are:—

- (1) To link isolated thoughts together through association of ideas.
- (2) To receive original thoughts and ideas from the Ego, and to transmit these through the Emotional Body and the Etheric counterpart into the physical brain.
- (3) To receive ideas and thoughts contacted through the medium of the physical senses in the objective world, and to transmit these through the physical brain to the etheric counterpart, then to the Emotional Body and lastly to the Mental Body.
- (4) To discriminate between one idea and another.

Without Comment

RELATIVES of an executed criminal will get only two-fifths of any death grant due under the National Insurance Act, it was announced last night.

Daily Express

BOOK REVIEWS

THE PHILOSOPHY OF SPIRITUAL ACTIVITY, by Dr. Rudolph Steiner (The Rudolph Steiner Publishing Co., 12s. 6d.).

The many later works of Dr. Rudolph Steiner concerning ethics, religion and the occult are too well known to incite further comment, although it is perhaps unfortunate that their increasing popularity has tended to obscure his earlier work on philosophy. Little of this work has been translated for apart from usual language difficulties, there are no strict English counterparts to German philosophical terms, however, the arduous task of translating *Philosophie der Freiheit* was undertaken by Prof. and Mrs. Alfred Hoernlé and this special 6th edition, revised by Dr. Hermann Poppelbaum, is based on their original splendid translation.

The author seeks to justify a knowledge of the Spiritual World before actual spiritual experience and his penetrating logic goes far toward fulfilling this aim. Consideration of the question is based on a discussion of two fundamental problems of mankind, firstly that there is a view of man which can support the rest of knowledge, and secondly, that man is free. An approach to these questions is admirably contained in a motto which the author has applied to his book . . . "Some results of the observations of the soul in conformity with the method of natural science." It was with these results that Dr. Steiner laid the foundations for his subsequent researches into the Spiritual Realm and he uses them with great skill in his arguments, notably on the subjects of Pessimism and Optimism. Out of this discussion arises the philosophy of Monism and the author concludes with a survey of its consequences embracing a solution to the two fundamental questions.

With present day social and educational problems so acute, largely due to the absence of a sound guiding principle, this book is of first-class importance for in demonstrating the frontiers of scientific method and indicating a way to further knowledge, it lays foundations for an adequate philosophy. Dr. Steiner has stated his case with a clarity and ease of expression which invites concentration and promotes philosophical arguments, from tedious mental gymnastics to engaging processes of vital interest.

I commend this book to all, it cannot safely be ignored by anyone who would seek experience in the spiritual realm.

L.B.W.

SUN IN SCORPIO, by Ronald Fraser (Jonathan Cape, 8s. 6d.).

Each time Mr. Fraser produces a new novel one hopes that it will be another *Bird Under Glass*. In this he showed how a man who has spiritual vision may act in a real crisis and put his knowledge into practice. In *Sun in Scorpio* there is esoteric wisdom in theory and much talk; towards the end there are some fine passages, and throughout there are many beautiful and poetic descriptions, but at no time does it become real. Bede, the hero, is precious and one never believes in the reality of his life, either in the foreign office or in his home. He tells us he has grown, but we never see or feel his growth. The other characters are equally unreal, and talk as no living person could or would talk, except possibly a few precious young men and women whom no one would take seriously. It is a pity, because Mr. Fraser has much wisdom to impart. Yet the book is worth reading for those brilliant flashes and for the passages at the end.

H.K.C.

MAHAYANA BUDDHISM, by Beatrice Lane Suzuki (David Marlowe, 7s. 6d.).

All those Westerners who are interested in the teachings of Buddhism will welcome this reprint of Mrs. Suzuki's valuable little book on Mahayana Buddhism. There is much misunderstanding of the Buddhist approach to truth, and often inferences are drawn solely from the Hinayana School while the Mahayana is ignored. In this book the teachings of the two Schools are compared and the Mahayana approach clearly explained. There is a preface by Christmas Humphreys and an Introduction by Dr. D. T. Suzuki which is virtually a thesis of his own on the subject.

H.K.C.

OCCULT AND PSYCHIC BOOK BARGAINS

(Second-hand)

<i>Heaven Lies Within Us</i> , by Bernard	10s. 6d.
<i>Spirit Intercourse</i> , by J. Hewat McKenzie	6s. 0d.
<i>Initiation of the World</i> , by Vera Stanley Alder	7s. 6d.
<i>What is Occultism?</i> by Papus	5s. 0d.
<i>Modern Knowledge and Old Beliefs</i> , by Phelps	5s. 0d.
<i>Realms of the Living Dead</i> , by Curtiss	7s. 6d.
<i>The Occult World</i> , by A. P. Sinnett	5s. 0d.
<i>On the Edge of the Etheric</i> , by Findlay	3s. 6d.
<i>Philosophical Foundations of India</i> , by Bernard	10s. 6d.
<i>Magic in Names</i> , by E. Clodd	5s. 0d.
<i>Key to the Universe</i> , by Curtiss	10s. 0d.
<i>History of Modern Spiritualism</i> , by Thompson	7s. 6d.
<i>The Fifth Dimension</i> , by Vera Stanley Alder	5s. 0d.
<i>Theou Sophia</i> , 2 vols. by H. E. Sampson	20s. 0d.
<i>A Dweller on Two Planets</i> , by Phyllos	8s. 6d.
<i>The Great Days of Ephesus</i> , by Geraldine Cummins	10s. 6d.
<i>The Scripts of Cleophas</i> , by Geraldine Cummins (large edit.)	10s. 6d.
<i>The Teachings of Osiris</i> , by El Eros	15s. 0d.
<i>The Book of Truth</i> , by El Eros	15s. 0d.
<i>On Living in a Revolution</i> , by Julian Huxley	7s. 6d.
<i>The Creed of Buddha</i> , by Edmond Holmes	5s. 0d.
<i>This Spiritualism</i> , by Charles J. Seymour	5s. 0d.
<i>Life in Freedom</i> , by Krishnamurti	7s. 6d.
<i>Isis and Osiris</i> , by Lawrence Hyde	12s. 6d.
<i>Atlantis</i> , by Donnelly	25s. 0d.
<i>Bridge Over Dark Gods</i> , by Furze Morrish	5s. 0d.
<i>Buddhism, Hinayana</i> , by Ward	5s. 0d.
<i>Cosmos, Man and Society</i> , by E. Szekeley	25s. 0d.
<i>The Timeless Moment</i> , by Warner Allen	10s. 6d.
<i>Your Number Please</i> , by Hitchcock	5s. 0d.
<i>Talks with Elizabethans</i> , by Percy Allen	7s. 6d.
<i>Western Symbolology</i> , by Seton	8s. 6d.
<i>The Prophet</i> , by Gibran	3s. 6d.
<i>Psychical and Supernormal Phenomena</i> , by Joire	10s. 6d.
<i>Quest of the Overself</i> , by Brunton	12s. 6d.
<i>There is No Death</i> , by Florence Marryat	3s. 6d.
<i>Mesmerism</i> , by Dr. Mesmer	3s. 6d.
<i>A Feast of Lanterns</i> (Wisdom of the East series)	3s. 0d.
<i>A Lute of Jade</i> (Wisdom of the East series)	3s. 0d.
<i>The Rose Garden of Sa'di</i> (Wisdom of the East series)	2s. 0d.
<i>Raymond, of Life after Death</i> , by Sir Oliver Lodge	3s. 0d.
<i>Ether and Reality</i> , by Lodge	2s. 6d.
<i>Occultism and Christianity</i> , by H. Roscoes	10s. 6d.
<i>Man and the Universe</i> , by Lodge	3s. 0d.
<i>An Encyclopaedia of Psychological Astrology</i> , by Carter	5s. 0d.
<i>The Christian Paradox</i> , by Cyril Scott	4s. 6d.
<i>The Solar System</i> , by Powell	7s. 6d.
<i>What is Your Will</i> , by Mrs. Rhys Davids	3s. 6d.

Mail Order Only.

Postage extra in all cases.

THE AQUARIAN BOOK SERVICE
5, Hollywood Court, Hollywood Road, London, S.W.10

OCCULT AND PSYCHIC BOOK BARGAINS

(Second-hand)

<i>Heaven Lies Within Us</i> , by Bernard	10s. 6d.
<i>Spirit Intercourse</i> , by J. Hewat McKenzie	6s. 0d.
<i>Initiation of the World</i> , by Vera Stanley Alder	7s. 6d.
<i>What is Occultism?</i> by Papus	5s. 0d.
<i>Modern Knowledge and Old Beliefs</i> , by Phelps	5s. 0d.
<i>Realms of the Living Dead</i> , by Curtiss	7s. 6d.
<i>The Occult World</i> , by A. P. Sinnett	5s. 0d.
<i>On the Edge of the Etheric</i> , by Findlay	3s. 6d.
<i>Philosophical Foundations of India</i> , by Bernard	10s. 6d.
<i>Magic in Names</i> , by E. Clodd	5s. 0d.
<i>Key to the Universe</i> , by Curtiss	10s. 0d.
<i>History of Modern Spiritualism</i> , by Thompson	7s. 6d.
<i>The Fifth Dimension</i> , by Vera Stanley Alder	5s. 0d.
<i>Theou Sophia</i> , 2 vols. by H. E. Sampson	20s. 0d.
<i>A Dweller on Two Planets</i> , by Phyllos	8s. 6d.
<i>The Great Days of Ephesus</i> , by Geraldine Cummins	10s. 6d.
<i>The Scripts of Cleophas</i> , by Geraldine Cummins (large edit.)	10s. 6d.
<i>The Teachings of Osiris</i> , by El Eros	15s. 0d.
<i>The Book of Truth</i> , by El Eros	15s. 0d.
<i>On Living in a Revolution</i> , by Julian Huxley	7s. 6d.
<i>The Creed of Buddha</i> , by Edmond Holmes	5s. 0d.
<i>This Spiritualism</i> , by Charles J. Seymour	5s. 0d.
<i>Life in Freedom</i> , by Krishnamurti	7s. 6d.
<i>Isis and Osiris</i> , by Lawrence Hyde	12s. 6d.
<i>Atlantis</i> , by Donnelly	25s. 0d.
<i>Bridge Over Dark Gods</i> , by Furze Morrish	5s. 0d.
<i>Buddhism, Hinayana</i> , by Ward	5s. 0d.
<i>Cosmos, Man and Society</i> , by E. Szekeley	25s. 0d.
<i>The Timeless Moment</i> , by Warner Allen	10s. 6d.
<i>Your Number Please</i> , by Hitchcock	5s. 0d.
<i>Talks with Elizabethans</i> , by Percy Allen	7s. 6d.
<i>Western Symbology</i> , by Seton	8s. 6d.
<i>The Prophet</i> , by Gibran	3s. 6d.
<i>Psychical and Supernormal Phenomena</i> , by Joire	10s. 6d.
<i>Quest of the Overself</i> , by Brunton	12s. 6d.
<i>There is No Death</i> , by Florence Marryat	3s. 6d.
<i>Mesmerism</i> , by Dr. Mesmer	3s. 6d.
<i>A Feast of Lanterns</i> (Wisdom of the East series)	3s. 0d.
<i>A Lute of Jade</i> (Wisdom of the East series)	3s. 0d.
<i>The Rose Garden of Sa'di</i> (Wisdom of the East series)	2s. 0d.
<i>Raymond, of Life after Death</i> , by Sir Oliver Lodge	3s. 0d.
<i>Ether and Reality</i> , by Lodge	2s. 6d.
<i>Occultism and Christianity</i> , by H. Roscoes	10s. 6d.
<i>Man and the Universe</i> , by Lodge	3s. 0d.
<i>An Encyclopaedia of Psychological Astrology</i> , by Carter	5s. 0d.
<i>The Christian Paradox</i> , by Cyril Scott	4s. 6d.
<i>The Solar System</i> , by Powell	7s. 6d.
<i>What is Your Will</i> , by Mrs. Rhys Davids	3s. 6d.

Mail Order Only.

Postage extra in all cases.

THE AQUARIAN BOOK SERVICE
5, Hollywood Court, Hollywood Road, London, S.W.10

THE REAPPEARANCE OF THE CHRIST, by Alice A. Bailey (Lucis Press, 10s. 6d.)

Alice A. Bailey believes the reappearance of the Christ occurs in the "stimulation of the spiritual consciousness in man." This, of course, is true, for the Christ surely appears according to the awareness of one's Christ consciousness. The book deals with the teachings of the Christ and the author emphasises the fact that the *living* Christ will help men of goodwill. I prefer to think that He helps all men. The work covers much ground for careful thought and refers to the state of the world to-day in this happy exposition, "The world to-day is more spiritually inclined than ever before." This may be true but only inasmuch as that orthodox religion having failed humans are searching perhaps, more deeply than previously.

The book has much to recommend it for it is both vital and important, and many channels of thought are ably expressed. The author wisely draws our attention to the fact that the physical plane is equally important as the spiritual. She further tells us, "The awakening of the intelligentsia in all countries to the recognition of *humanity* is a prelude to establishment of brotherhood." I cordially agree.

LOUIS C. HENDERSON.

STUDIES IN THE MIDDLE WAY, by Christmas Humphreys (Luzac, 6s. 6d.)

That there is now another reprint of this fine little book available will be welcome news to those who have already commenced a study of the Inner Life, and to the many who have as yet no specific knowledge of the subject.

Mr. Humphreys has a considerable personal knowledge of this field and the essays and poems which comprise the book are an outcome of his experience. Such experience is often very useful, and stumbling travellers of the Middle Way should derive much help from the essays and find in the poems, suitable themes for meditation.

The author's style is at once pleasing yet authoritative, and his accounts of the various tenets of Buddhist Philosophy are masterly, especially with regard to the teachings of the Zen School.

I fully recommend this book to beginners or students, they will find it an excellent guide.

L.B.W.

LETTERS TO THE EDITOR

Dear Sir,—May I congratulate you not only on the excellence of material as contained within the October edition of your magazine, but your very courageous and far-sighted decision to bring out a monthly edition instead of a mere quarterly. The need is very great and grave to-day, in view of the confusion into which Occultism, Spiritualism and Psychology have fallen. As an onlooker, researcher and writer myself, it seems we are striving to build a Tower of Babel for our nerve-shattered intellects and unless common, or rather uncommon, sense prevails, intellectual and spiritual confusion destroying the ability to distinguish between right and wrong, good and evil or illusion and reality, will tend to increase.

Although one may not agree with all that is written within the covers of your periodical yet one realises much sincere and hard thought, as well as good English, has been given to its composition.

PAUL E. V. DE CORNU.

N. Wales. 4.11.49.

A SUGGESTION

Dear Sir,—I wonder if I might make a small suggestion? In the useful little Occult Glossary, could you indicate the correct pronunciation of the Eastern names? For instance, some English people say "Hath-or"; I feel it should be "Hat-hor." I heard someone mention the Indian God "Sivva," when I would say "She-va." I am sure a little help would be appreciated.

MRS. M. J. HARLAND.

Liverpool. 3.11.49.

(Although we think it is now rather late to introduce notes on pronunciation, in the Occult Glossary, as half has already been published, we are keeping Mrs. Harland's suggestion in mind. We will publish either an appendix to the present series, or an article in a later number dealing with pronunciation in general.—Editor.)

THE WHITE EAGLE LODGE, KENSINGTON

(9, St. Mary Abbot's Place, Off Kensington High Street, W.8)

A Religious Trust. Founded 1936 and administered by the Provision of Trust Deeds dated March and June, 1948.

Leader : GRACE COOKE

MARRIAGES SOLEMNISED.

SUNDAY SERVICES held at 6 p.m.

For particulars of all activities (*Teaching—Healing—Lectures—Library, etc.*) please apply for syllabus. List of the *White Eagle Books* and leaflet concerning *Angelus*, a Journal of the *White Brotherhood*, also available.

N.B.—Festival of Carols (Address by White Eagle) Sun., Dec. 18th (6 p.m.)

THE BUDDHIST SOCIETY LONDON

Just Published

"*THUS HAVE I HEARD*"

BY CHRISTMAS HUMPHREYS



FOR SALE :

THE MIDDLE WAY

Special Jubilee Issue 2/6



*For further information
apply to*

**The Buddhist Society
London**

106, Gt. Russell St., London,
W.C.1

THE POWER OF THOUGHT

The Mystical Order of the Sun, a world-wide fraternity, invites for membership students of Occultism who wish to participate in investigations and researches into the power of Spirit. Subjects of study include :

COLOUR PSYCHOLOGY, HYPNOTISM, PSYCHOSOMATICS, MYSTICISM, PSYCHIC and SPIRITUAL DEVELOPMENT, SCIENCE, METAPHYSICS, PHILOSOPHY, TELEPATHY, HEALING BY COLOUR, ETC., ETC.

Regular weekly monographs issued to members against a nominal monthly subscription, described in simple words various techniques of clairvoyance, mental phenomena and healing as used by successful members the world over. Privileges of membership include regular magazine.

Please send 5d. in stamps for specimen magazine and form of application for membership.

**MYSTICAL ORDER
OF THE SUN**

Wood Court (AP) Cobham, Surrey

INSPIRATIONAL HEALING SANCTUARY

27, HORNTON STREET, HIGH STREET, KENSINGTON, W.8.

DIAGNOSIS-HEALING. By "Golden Eagle" through Mrs. Lilian Phillips
By Appointment Only

GROUP DIAGNOSIS EVERY WEDNESDAY AND FRIDAY
at 2.30 p.m.

By Appointment Only

ABSENT HEALING. S.A.E., please

**PRIVATE INTERVIEWS with Mr. LILIAN PHILLIPS
by APPOINTMENT only. Phone: WESTERN 6460**

OCCULT GLOSSARY

- JAINAS :** (Sans) A large religious body in India resembling Buddhism, but older by several centuries. H. P. Blavatsky says:—"They claim that Gautama, the Buddha, was a disciple of one of their Tirtankaras, or Saints. They deny the authority of the Vedas and the existence of any *personal* supreme god, but believe in the eternity of matter, the periodicity of the universe and the immortality of men's minds (*Manas*) as also of that of the animals. An extremely mystic sect."
- JEHOVAH :** (Heb) Jewish Deity name. Kabalistically it has the primary meaning of existence or being as male female "and as repeatedly shown is entirely phallic" (*H.P.B.*).
- JIVA :** (Sans) The Monad.
- JIVATMA :** (Sans) The one universal life, generally; but also the divine Spirit in Man.
- JUNO :** Roman Goddess same as Hera; the Queen of Heaven.
- JUPITER :** The Roman King of the Gods and husband of Hera. Same as Zeus.
- KA :** The Egyptian name for the Etheric Double.
- KABAH :** (Arab.) The famous Mahommedan temple of Mecca, a great place of pilgrimage.
- KABALIST :** One who interprets the hidden meaning of the Scriptures by means of the Qabalah.
- KABALAH :** (Heb.) See *Qabalah*.
- KADMON :** (Heb.) Archetypal Man. See *Adam Kadmon*.

PLANCHETTES

(ball-bearings)

Price 8/6 Post Free

Ouija Boards, Trumpets,
Crystals and all psychic
appliances.

Lists, Advice, Consultations

PSYCHIC SCIENCE INSTITUTE

Dept. P.A., 18, Worton Way,
Hounslow, Middx.

COLIN EVANS

B.A. (Hons. I. Lond.), F.T.S.,
F.F.B.A., and C.I.A. (Paris).
Astrological Studies wholly Personal
and Individual, with astronomically
accurate chart.

Birth Horoscope picturing you and
your life £1-1s

Ditto with **Year's Outlook** and
monthly guide £2-3s

Comparison Horoscope—two people
marriage, partnership, etc. £1-1s

Special Question (horary chart),
extra questions 5/- each . . . 10/6

DOUBLE any fee for **EXTRA FULL**
work.

Starhouse, 10, St. Philips Place,
London, W.2.

What is the Aquarian Age? How does it affect your life?

TOWARDS AQUARIUS

By VERA W. REID

Co-Author of *Gods in the Making*

Is the first book to explain in detail the meaning and significance
of the Aquarian Age, the ages that have preceded it, and its effect
on the world to-day.

15/6 post free, from

THE AQUARIAN BOOK SERVICE, 5, HOLLYWOOD COURT,
HOLLYWOOD ROAD, S.W.10

Classified Advertisements

Classified Advertising Rate 4d. a word (minimum 12 words) Box No. Service 1/-. Words in Black Face Capitals are charged at 3d. each extra. All Classified Advertisements must be prepaid. Advertisements and replies to Box Nos. to THE ADVERTISEMENT MANAGER, *The Aquarian Path*, 5, Hollywood Court, Hollywood Road, London, S.W.10.

Books

"**SPIRITUAL VISION**" (Monthly) offers you interesting inspirational writings and many thoughtful articles on various teachings respecting Life on all planes of expression. In February issue a series of articles of special interest by Major Ripley Webb . . . "IN SEARCH OF REALITY" begins. Annual Subscription 10/-. Per issue, 10d. post free. From Editor, 52, Queen's Road, Watford, Herts.

EASTERN WORLD: Britain's leading journal on Asian affairs, contains the best and most interesting articles and background information on Indian, Pakistan, South-East Asia, Far East, Pacific—cultural, political and economic. A free forum of independent thought. £1 yearly; monthly 1/6. 45, Dorset Street, London, W.1.

Available **FREE**: Catalogue of Books on Yoga and Occult Subjects. Write to: Taraporevala's Treasure House of Books, 210, Hornby Road, Bombay, India.

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

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

Astrology

ALIS PAUL, The modern astrologer with 20 years' practical experience, will cast your horoscope and give the current year in full detail; with special dates, etc. Fee 30/-. For old clients, the current year 21/-. Send full birth-date, time if known, sex and place of birth. Alis Paul, 269, Dover Road, Folkestone.

Astrology (contd.)

BRITISH ASTROLOGICAL SOCIETY, Lessons, How to judge a horoscope 10s. 6d.. How to calculate Directions 10s. 6d. Astrological Critic and Review. Quarterly Journal 2s., post free. BCM/XPXJ, London, W.C.1.

Mediumship, Clairvoyance, etc.

NORA GLOVER, Clairvoyant and Healer, Fee 5/-, 10/-. S.A.E. please, St. Lucia, Cudworth, Ilminster, Somerset.

MADAM YVONNE O'DEELEY, Irish Clairvoyant and Healer. Fees 5/-, 10/- S.A.E. Readings by Post. C/o 286, Wake Green Road, Moseley, Birmingham 13.

EDWARD KEITH, Clairvoyance, Psychometry, etc. Interviews daily, by appointment. Postal Psychometry 5/- and 10/6. 37, Blandford Street (Baker Street), W. WELbeck 4710.

Miscellaneous

WOOD COURT, COBHAM, for peace rest and relaxation. Comfortable accommodation. Fine library on Occultism, etc. Sanctuary and Healing Clinic. 20-acres private woodland. Terms from £5 5s. inclusive. Brochure post free. Matron, Wood Court, Seven Hills Road, Cobham, Surrey. Phone: 3224.

ABUNDANCE. Everybody wants it; success, happiness, health, power. The "Thought - Bricks" Course teaches you how to build by directed thought all that your real self desires in life. Contains hitherto unpublished occult teachings. Details, stamp. Williams, Higher Treween, Altarnum, Launceston, Cornwall.

"HOW TO STUDY AND REMEMBER." Famous guide; 100% practical; new edition. 2/9 post paid. Byron Davies, F.R.S.A., Suite 20, 6, Kitson Road, London, S.W.13.

THE THEOSOPHICAL SOCIETY IN ENGLAND. Library of books on Theosophy, Man's Latent Powers, Occult Fiction, etc., Lectures, Literature. Write Dept. A, 50, Gloucester Place, London, W.1.

OFFICE URGENTLY REQUIRED, West London area, for *The Aquarian Path*. Moderate rent. Particulars to: The Editor, 5, Hollywood Court, Hollywood Road, London, S.W.10.

MRS. WRESTA RAYNE

Psychometry, Clairvoyance, etc. Genuine and Sympathetic advice.
Postal readings 10/-. Photo or small article returnable. S.A.E. please.
Private appointments (at least one hour) a speciality. Fee £1 1s. 0d.
All clients treated confidentially.

"The many times my friends and I have subjected your powers of clairvoyance and psychometry to severe tests, the results have always amazed us by their accuracy even to the smallest detail. You have been of considerable help to us."—F. A., Sutton.

35, WEST HILL, EPSOM, SURREY. (Epsom 2603)

HYPNOTISM & PSYCHOLOGY

Learn this amazing art from beginning to end

FREE DIPLOMA COURSES
TO MEMBERS

Send for membership form
and details:

THE INTERNATIONAL ASSOCIATION
OF HYPNOTISTS

44, Buckley Rd., Kilburn, N.W.6
Mai 6461

Complete book on How to
Hypnotise 2/6, postage 2½d.

WANTED

Back Numbers of *The Aquarian
Path*.

Vol. 1, No. 1, and Vol. 2, No. 1

Box 18,

THE AQUARIAN PATH

Mrs. LUCY ARNOLD

Astrologer

(Esoteric Delineations a Speciality)
Personal Life Horoscope (with map) 21/-
Guidance for Current Year, extra 10/6
Horoscope with Esoteric Reading 42/-

Send full birth names, date, time
and place.

Box 1, *The Aquarian Path*

EGYPTIAN ANTIQUITIES

★

FOR SALE

SEVERAL SMALL BRONZES
AND USHABTIS

★

Stamp for particulars:
Box 20, *The Aquarian Path*

THE "AQUARIAN PATH" SUBSCRIPTION FORM

Please send me the "*Aquarian Path*" for one year, to the address
below. I enclose 1ls. which includes postage.

Name

Address

To: THE AQUARIAN PATH,

1, Hollywood Court, Hollywood Road, London, S.W.10

(Special rates for Societies and Groups. Particulars on application.)

OCCULT FICTION

Dracula

★ BRAM STOKER - 6/-

Return to Elysium

★ JOAN GRANT - 9/6

Scarlet Feather

★ JOAN GRANT - 6/-

Life as Carola

★ JOAN GRANT - 6/-

Winged Pharaoh

★ JOAN GRANT - 6/-

Lord of the Horizon

★ JOAN GRANT - 6/-

Eyes of Horus

★ JOAN GRANT - 6/-

Alas that Great City

★ FRANCIS ASHTON - 9/6

Bridge Over Dark Gods

★ FURZE MORRISH - 9/6

Maut

★ SHEILA LEONIS - 3/6

Delphic Echo

★ MARJORIE
LIVINGSTONE 12/6

The Devil Rides Out

★ DENNIS WHEATLEY 4/6

*Mail Orders Only.
Postage Extra*

THE AQUARIAN BOOK SERVICE

5, HOLLYWOOD COURT,
HOLLYWOOD RD., S.W.10

K. THEODOSSIOU

Astrological Consultant

Miss Theodossiou will be pleased to see clients at her consulting rooms in Weymouth Street, London, W.1 (adjacent to Harley Street). 'Phone **WELbeck 5328** for appointment. Miss Theodossiou does **not** supply facsimile "readings"; her professional services are purely scientific and personal. For details of specific services and fees, send stamped addressed envelope to: — K. Theodossiou, "The Astrological Bulletin," 23, Leonard Street, London, E.C.2.

Send for your copy **NOW**

"YOUR 1950 STARS"

K. Theodossiou's year-book (5th annual issue). The most comprehensive of its kind. Contents include: — "Astrology Yesterday—Today—and Tomorrow"; "Personality and the Zodiac"; "1950 Anniversaries"; "Your 1950 Prospects"; "1950 Diary and Planetary Positions"; "1950 Bulletin"; "International Preview"; "Britain's Stars in 1950," etc. Publication date, November 15th, 1949. Price 5/6d. (post free within United Kingdom; 6/- throughout the rest of the world).

"THE ASTROLOGICAL BULLETIN"

K. Theodossiou's monthly magazine (now in its 5th year of publication). This unique periodical gives detailed information of interest to both astrological students and layman; contains articles on world affairs, birthday and daily guide for the Zodiacal types; and many other features. **TEST THE TRUTH** of ASTROLOGY for yourself: Send for specimen copy (price 1/1d., inc. postage in United Kingdom; annual subscription 13/-). Published monthly in advance.

All publications obtainable from:—

"THE ASTROLOGICAL BULLETIN,"
23, Leonard Street, London, E.C.2.

In Mounting Demand!

SCIENCE OF CHARACTER AND DESTINY

★ *by P. G. Larbalestier*

A co-ordinated system of divination and character-reading by Numerology, Astrology and the Tarot. 8/6 net

IN MY MIND'S EYE

★ *by Frederick Marion*

The Author here divulges the secret technique by which he has cultivated his amazing powers of clairvoyance, which he maintains lie dormant in us all. 18/- net

THE NAMELESS FAITH

★ *by Lawrence Hyde*

A distinguished contribution to Mystical philosophy—a powerful plea for a reconciliation between the Within and the Without. 16/- net

THE INVISIBLE WORLD

★ *by Hereward
Carrington, Ph.D.*

A MUST book for all enquiring minds. A fascinating study of Yoga and parapsychology placing within our hands the key to the enigmas of life and mind. 9/6 net

GHOST PARADE

★ *by Stuart Martin*

A former Editor of "Psychic News" presents some of the most epoch-making psychic happenings of recent years. 8/6 net

FROM LIFE TO LIFE

★ *by Rev. C.
Drayton Thomas*

Proof of survival from a member of the Council of the Society for Physical Research. 8/6 net

WRITE FOR LATEST CATALOGUE ENCLOSING 1d. STAMP

RIDER & Co., 47, Prince's Gate, London, S.W.7

THEY SURVIVE

★ *Geraldine Cummins*

The first book about Miss Cummins's mediumship and one that offers remarkable evidence of its genuineness and outstanding quality.

"Any person with a scientific mind and no strong prejudices and a little knowledge of the subject will find it well worth study."—*Journal of Society for Psychical Research.* 12/6

THINGS I CAN'T EXPLAIN

★ *Margaret Gordon
Moore*

"A thrilling collection of exceedingly remarkable and veridical facts relating to the supernormal in her own life."—*East London Advertiser.*

(Fourth impression) 6/-

THE SCIENCE OF SPIRIT HEALING

★ *by Harry Edwards*

"A challenge to the medical profession, this work is one which should be read by every practitioner and student of spiritual healing."—*Modern Mystic.* (Fifth impression) 10/6

TALKS WITH ELIZABETHANS

★ *by Percy Allen*

The author claims that he has communicated direct with the Elizabethan playwrights about the authorship of the Shakespeare plays.

"One cannot argue with Mr. Allen. If... his sources of information are indeed correct, then there is no more to be said."—*Ivor Brown, "Observer."* 15/-

MY ADVENTURES IN THE OCCULT

★ *by Shaw Desmond*

A phantasmagoria of the author's occult experiences over a period of a quarter of a century. 10/6

TOWARDS ETERNAL DAY

★ *by Graham Moffat*

In this intimate autobiography a well-known actor-playwright builds a strong case for Spiritualism from a wealth of personal experience. 8/6