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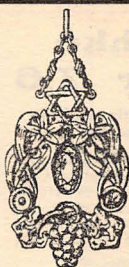
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VOL. LIV

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No. 6

EDITORIAL

NOWHERE more than in the field of psychical research is the necessity for rigid scientific control during investigation demonstrated—especially in cases where the physical phenomena of mediumship are involved. Here is something tangible, something definite, which, by the application of scientific principles to the problem in hand, may be proved or disproved as to its supernatural origin.

Enthusiasts who would make of the medium a pampered darling of the gods, sacrosanct as to person, and to question the *bona fides* of whom is flagrant heresy, have only to look at the history of their cult to find its pages littered with the exposures of fraudently produced phenomena. The type of zealot who will insist so strongly on the inhibiting effects upon the powers of the medium of secretly harboured doubts as to his or her genuineness is one of the main factors which make it possible for fraud to continue so long unchecked.

The breach between the scientific psychical researcher and the spiritualist is very real, and undoubtedly wide. Theoretically the latter claims that it is the duty of the faithful to expose the

trickster within the fold, but in practice the "poor medium" is sheltered as far as possible from the cold, relentless probe of the investigator, whose scientifically equipped laboratory is regarded for the most part as little less sinister than the den of the vivisector.

The scientific investigator is not only left without encouragement, but is, if anything, actively disliked. Why—unless subconsciously the zealot fears the truth? The exposure of fraud is a thankless task under the best of conditions, and it is doubtful whether such a prominent and ardent worker in the spiritualistic field as Dennis Bradley has been anything like overwhelmed with letters of congratulation from the faithful for his efforts directed to the unmasking of the medium Valiantine. It would even be an easy task to find those who still, in spite of all, cherish the belief that the medium in question is a much wronged man.

All the more reason, therefore, that those who value truth and prize moral courage far above sickly sentiment should throw the weight of their practical sympathy into the scales on the side of investigators such as the Honorary Director of the National Laboratory of Psychical Research, Mr. Harry Price.

SCIENTIFIC ENTERPRISE IN PSYCHICAL RESEARCH

It may perhaps be pointed out that an organization for the purpose of scientifically investigating psychical or alleged psychical phenomena is already in existence in the shape of the Society for Psychical Research. The fact remains, however, that private enterprise, being less hampered by the irritating restrictions classified generally under the heading of "red tape", is far more likely to get things done.

How little the "faithful" themselves are disposed to undertake rigid scientific investigation is evidenced by the fact that in connection with the Duncan mediumship, of which the National Laboratory has just issued an exhaustive Bulletin,* it is known that an adverse report as to the supernormal origin of the phenomena was in the hands of the London spiritualists "many months ago". In spite of this report, submitted by Major C. H. Mowbray, between forty and fifty sésances were afterwards held. Yet not until the medium in question submitted to the

* *Regurgitation and the Duncan Mediumship*. By Harry Price. London: The National Laboratory of Psychical Research. Price 5s. net. Foreign \$ 1.25 net.

investigation of the National Laboratory was the truth established beyond any shadow of doubt. But for the scientific equipment of the Laboratory and the energy of Mr. Harry Price and his colleagues, it is well within the bounds of possibility that the true nature of the Duncan mediumship would still be undiscovered.

The National Laboratory, it should be remembered, has been established because the council is convinced of the *reality* of psychical phenomena. The reason why negative results are so frequently reported is to be found in the shortcomings of human nature itself. There is no ground for holding the belief that the Laboratory exists merely for negative or iconoclastic purposes. As a matter of fact, the last important report issued by Mr. Harry Price before the present one, dealt favourably with the case of Rudi Schneider, whose mediumship successfully passed every scientifically applied control. According to the latest news, similar successful results are attending the investigations upon his mediumship which are being carried out in Paris. Honesty has nothing to fear.

In this connection the note by Mr. Price to the effect that both Charles Albert Beare, a clairvoyant and trumpet medium, who as far back as September last publicly admitted his phenomena to be fraudulent, and the Falconers, the Glasgow photographic mediums convicted at Johannesburg recently for producing fraudulent spirit photographs, have consistently refused to submit to the tests of the National Laboratory is not without significance.

That investigations such as those carried out by the researchers of the National Laboratory are by nature costly is admitted by Harry Price, who mentions that, apart from the publication of the present report on the case, the enquiry into the Duncan mediumship cost more than a hundred pounds. Still, as the chief investigator for the Laboratory himself remarks, "We do not begrudge this money, which we consider has been well invested in the interest of the public."

As illustrating the efficiency of the scientific arrangements which characterize the National Laboratory, the following is of interest.

AN INGENIOUS FLASHLIGHT SYSTEM

To take flashlight photographs of phenomena in a séance room by means of the usual magnesium flash is an unsatisfactory proceeding. Apart from the uncertainty of its action, and the

element of risk attending its use under such conditions, there is a great deal of smoke left after the combustion, and an impalpable white powder finally settles down on everybody and everything in the room. Besides this, the products of combustion when inhaled are not exactly conducive to good health, while the "woof" of the explosion is disturbing to the medium.

Ever on the look-out for more efficient scientific methods of investigation, Mr. Price discovered on the Continent a new system for taking flashlight photographs which has proved ideal for work in the séance room. This comparatively simple and yet efficient method is described by the author in his own words thus :

"Into a large bulb as used for electric lighting are placed several sheets of aluminium foil, crumpled up. In the centre of these sheets is placed a silent detonator attached to two wires, the ends of which are carried to the brass cap of the bulb and form the positive and negative poles in the usual way. Part of the air in the bulb is extracted and replaced by oxygen. The cap is then sealed like an electric bulb. The cap is of the screw type, and screws into an ordinary four-volt pocket flashlamp, being of the same gauge. When the circuit from the battery is closed by pressing the button, the detonator inside the bulb ignites the crumpled-up aluminium foil, which instantaneously disintegrates with a brilliant flash of high actinic value. The products of combustion are hermetically sealed in the glass bulb, so that there is no noise, smoke, residual powder, or smell. The bulb can be replaced by another in a few seconds, and a number of photographs taken with a minimum of trouble. The one drawback to this system is that the bulbs are costly—but expense cannot be considered where efficiency is at stake. I found that the bulbs were made at Augsburg, Bavaria, Germany, and at last succeeded in obtaining a number. It was this system which I employed in taking the flashlight pictures produced in these pages."

The séance room of the new premises of the National Laboratory measures 22 ft. 7 ins. by 15 ft. 7 ins., by 9 ft. 9 ins. in height. The traditional "cabinet" which is provided is roomy and comfortable, permitting the medium to sit in an armchair with the curtains completely concealing him. The floor is covered with three-eighth-inch natural cork carpet.

The elaborate nature of the lighting and recording arrangements may be gathered from the description which follows :

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"A number of photographic cameras, dictaphones, time clock, etc., are at hand for recording purposes, and a large cabinet gramophone supplies music as required. Bookcases line the walls of the room, which contains also the usual chairs, table, etc. A special teak note-taker's table, on pentagraph rubber wheels, supports a dictaphone, rheostats, luminous watch for timing, etc. Thermographs, barographs, and other instruments are installed for recording the meteorological conditions.

"A special instrument adapted by the Laboratory for séance

purposes is a time clock which indicates the exact duration of a phenomenon. The system is an electrical one."

That no effort or expense is spared to secure the latest and most scientific service is evidenced by the fact that at one of the Duncan sittings it was decided, since the medium had consented to an X-ray examination, to install special apparatus for the purpose. The apparatus belonging to the Laboratory was considered by Mr. Price to be inadequate, since its use would involve an exposure of at least eighteen minutes in order to secure a good radiograph, which was out of the question if only on account of the discomfort it would entail for the subject, for Mrs. Duncan is a particularly big woman. Mr. Price therefore asked Messrs. Watson and Sons (Electro-medical) Ltd., to install the best apparatus possible, with a view to reducing the exposures from minutes to a matter of seconds. This was done, and the services of two special technicians secured.

To the uninitiated such meticulous attention to detail and such elaborate scientific arrangements may seem superfluous. In the event of anything of a doubtful character appearing, why not seize the medium or the suspicious object at the earliest opportunity? To which Harry Price replies that it is an inflexible rule at the National Laboratory to do nothing without the knowledge and consent of the medium, who is invariably treated with the greatest courtesy and kindness.

"GRABBING", A CRUDE METHOD OF DETECTION

Besides which, in the event of the medium being "grabbed", an end would be put at once to the experiments, and nothing further be brought to light; whereas by dint of careful analysis, photographing, and recording, it is possible to discover far more. Supposing that the fraudulent character of Mrs. Duncan's "ectoplasm" had been proved immediately by the crude act of "grabbing" it. That is as far as the investigation would have gone. The *modus operandi*—in this case strange and almost incredible—would still have remained undiscovered.

For, despite the fact that the phenomena proved to have a normal origin, a rare and peculiar physiological process was involved—so rare that after the discovery of its existence in the person of the medium a cheque for a hundred pounds was offered for the privilege of making a cinematographic record of its action for medical purposes. The medium and her husband, however, apparently disappointed that their secret should have

come to light, departed without availing themselves of the offer. This, however, is not to imply that the evidence collected was not already sufficient to prove irrefutably the nature of the Duncan mediumship—a fact which will become clear as the record unfolds.

Although the investigators proved the case to be devoid of psychic interest, it was the opposite so far as its medical and physiological aspects were concerned; for the peculiar phenomenon of regurgitation [from *regurgito* : *re-*, again; *gurgeo* (*gurgit*), abys] was brought into play.

Not the least scientifically interesting and valuable portion of Harry Price's report is the section devoted to this strange phenomenon, under the title, *Some Famous Regurgitators*. A number of wellnigh incredible feats in this connection are recorded. That they are not without foundation in fact is borne out not only in the case of Mrs. Duncan, but from what the present writer himself observed in the streets of the London suburbs many years ago. At that time there was an itinerant performer who would frequent populous street markets and "do" his strange "turn". His stock-in-trade consisted solely of a bag of large and well-washed rounded pebbles, about the size of small hens' eggs. These, after a sufficient number of coppers had been collected in his cap, the man would proceed to swallow, and cause to rattle about inside him, whereupon he would depart to repeat his performance at another spot. The act of deglutition only was done in public; that of retrieving the stones was only stumbled upon and witnessed by chance in a deserted spot in a back street!

SUSPICIOUSLY TANGIBLE ECTOPLASM!

During the very first séance the all-too-substantial nature of the ectoplasm manifested through the mediumship of Mrs. Duncan aroused suspicion in the minds of the investigators. Twice during the evening Mr. Price was offered the opportunity of feeling it, and his impressions were such that the same night he collected a number of pieces of fabric, including butter-muslin, gauze, crêpe de Chine, gossamer, silk, stockingette, etc., and handled them while blindfolded. The gossamer and butter-muslin, he discovered, felt most like the medium's "teleplasm", as Mr. Price terms it.

He was frankly puzzled, for, even if the phenomena were fraudulently produced, the effects were as remarkable as if they

were genuine. Furthermore, the Duncans had offered a séance without even a hint on the part of the investigators that they should do so. "Mr. and Mrs. Duncan", the recorder reminds the reader, "were comfortably and safely installed among the spiritualists, and it would have been the height of folly—from their point of view—to have risked placing themselves in the hands of the Philistines, i.e. the scientific investigators. No conditions were imposed upon us when we were given a sitting. I made no promises, and the Duncans did not know what we would—or would not—do to them. We might have laid a dozen traps for them. Not that we have ever laid a trap for any medium, good or bad; but the fraudulent medium would naturally expect hidden 'tests' and be on his guard accordingly. But the Duncans struck me as being particularly trusting and tractable, and did not give one the idea of being dishonest, an impression that would have discounted the mediumship from the start."

With the second sitting—held of course under conditions of the strictest control—photographs were taken of the "teleplasm", with the result that the suspicions already born became stronger. The teleplasm not only felt, but looked, like some material fabric. Details revealed by further photographs taken at the third séance still further confirmed the impressions of the investigators. In addition to the fabric, the presence of a safety pin and a rubber glove were revealed as part of the medium's "properties".

After the fourth sitting, with the consent of the subject herself, it was decided to X-ray the medium. As the time approached she grew obviously uneasy, and when she caught sight of the impressive array of scientific apparatus specially installed she simulated hysteria and became violent; insisted that it was imperative that she should retire to the lavatory; changed her mind and sat on a chair in the hall; and finally, before she could be prevented from doing so, dashed out into the street clad only in her séance garment. Here her husband followed her, together with members of the circle. After some thirty minutes the medium was at last induced to return to the laboratory for her clothes. And then she *demand*ed to be X-rayed. This was done. When, however, it was suggested to the husband that, since he and his wife had been left together in the street for some two or three minutes, he himself should be searched, he steadily refused!

What more natural than to infer that the woman, not realizing

the limitations of radiography, should fear that everything secreted in her stomach would be revealed, and hit upon this desperate plan to escape exposure? "What easier way out than the hysterics, the commotion, the flight into the street with its opportunity for discarding the secreted articles? We have, however, no *proof* that the medium's actions were caused by the fact that she had something to discard."

In order to correct the bad impression which her behaviour had created, the medium's "control" at the fifth séance consented to provide the investigators with an actual sample of the ectoplasm! The critical moment having arrived, the following incident occurred :

THE DOCTOR GETS A PIECE OF ECTOPLASM

"9.14. Albert asks, 'Are you ready?' Mr. Price asks Dr. X to go into the cabinet to cut off ectoplasm. Curtains opening. A white strip of something, about twelve inches long, hanging from medium's mouth. Dr. X going into cabinet and a piece of teleplasm is being cut off. The doctor missed his cut and had to try again. Managed to get a piece. One or two screams from the medium. Sitters assure Albert (the 'control') that everything is all right. The curtains are closed again. The piece of teleplasm is put immediately into absolute alcohol, a small portion being placed in water. The doctor resumes his seat."

This rare specimen, submitted to chemical and microscopic examination at the hands of experts, was found to consist merely of a cheap quality paper folded into layers and stuck together with white of egg. This, to put it colloquially, was "the limit"! Mr. Duncan, confronted with the evidence accumulated by the investigators, took things very philosophically, and made no attempt at defence; and, after the offer of a hundred pounds for a film of the process of regurgitation, the couple departed and were seen no more.

Summing up, Mr. Price points out how the investigators were driven by a combination of controlling methods to the conclusion that "the articles photographed and analysed were first concealed and then produced by regurgitation, or reversed oesophageal peristalsis, with the help of the diaphragm and the muscles of the anterior abdominal wall".

And again :

"Although we have concluded the investigation of the Duncan

mediumship to our entire satisfaction, several things are still puzzling us. One is why these people ever came to the Laboratory at all, entirely of their own volition. Secondly, why did they allow us to photograph the series of cheese-cloth tableaux? Thirdly, why did Albert hand us out a piece of egg-bag or toilet paper and tell us it was teleplasm? Why were we permitted to photograph a safety-pin? And a rubber glove, complete with glint? And why did the medium dare to pirouette among us, in a bright light, with a teleplasmic tail trailing round our feet? We have been accused of being 'too proud to pinch'—but even then the medium ran a great risk of the stuff accidentally catching in something and finding herself back in the cabinet minus a yard or two of cheese-cloth. It is all very puzzling."

It is as puzzling as human nature itself; and the investigation proves two things: (a) that the atmosphere of credulity which is so often deliberately fostered in popular circles is nothing short of a menace to sanity; and (b) the imperative necessity that serious investigation should make use of every scientific aid available in order to establish beyond possibility of doubt the normal or supernormal nature of any phenomenon under observation. That the National Laboratory is alive to this necessity, and is prepared to spare neither time nor trouble and to begrudge no expense in the pursuit of scientific truth, is amply proved by the Report of the Council on the Duncan mediumship.

THE EDITOR.

MY BOOKS: HOW THEY WERE WRITTEN

By the late R. J. LEES

(Author of *Through the Mists*, *The Life Elysian*, etc., etc.)

IN my work, extending over half a century, in connection with spiritual, as distinct from psychic, phenomena—a difference not yet recognized as it deserves to be—I have learned how futile it is for us to imagine ourselves to be capable of formulating the test conditions under which the said phenomena shall take place. Psychic entities may be hampered, even frustrated, by the precautions of scientific watch committees, who set their guard and seal the tomb; but the Christ will find no impediment to His resurrection—will not even be cognizant of the fact that the attempt has been made. So far we are only entering on the enquiry, and it “hath not entered into the heart (to conceive) what is laid up” for us to discover. So far many of us have only come into contact with what Bulwer Lytton calls “the dwellers on the threshold”. Very few can say that, at present, we are able to affirm more than a reasonable certainty that the supposed “undiscovered country” does actually exist, and consequently we are sadly ignorant of its real nature, or the laws that govern it. How, then, can we be in a position to dictate the terms upon which they who may return shall enter into communication with us? If they whom we believe to be there have passed from hence thither, surely they may be presumed to hold the superior position; therefore, while we watchfully guard ourselves against deception, we are in duty bound to leave the initiative in their hands and reverently give them an opportunity to prove their case upon their own lines.

This is a conclusion I have been driven to many times by events taking place in my own experience. For instance, when Cynthus, at my suggestion, dictated to me the Recorder's note for *Through the Mists*, I hesitated about endorsing it, not that it was untrue, but it stated the fact so abruptly that I laid it before Myhanene, thinking he would tone it somewhat.

“What is wrong with it?” he enquired.

“There is nothing wrong,” I replied, “but imagine what a sensation it will create.”

"Is that all? Then let it stand by all means. I suppose the appearance of an angel would naturally create a sensation. I would not have it otherwise."

Accordingly the note stands in its original form, and I have long ago rejoiced that it was allowed to do so. It has opened up more avenues of ministry from the enquiries it has prompted than all the other agencies of my life combined. But I am asked to relate the incidents which led to the book being written.

For a considerable period, on two, and sometimes three, evenings of the week my house was open to a numerous company anxious to enlarge their acquaintance with Myhanene and his associate band who spoke through me. These gatherings were altogether of an informal character, without any opening or closing ceremony or other approach to an ordinary séance. They were just free and easy friendly talks until some one of our many friends made his appearance known. So naturally was this accomplished that strangers frequently would not notice the change, for Myhanene was always most careful to avoid any signs of eccentricity in the communion. Another point he never allowed to be lost sight of was the fact that the reunion was between fellow-mortals who gathered from two contrary sides of existence. He was in no sense morbid, nor averse to a pleasantry, but any attempt to get from him a test, or to gratify a curiosity for prying into the future, would meet with an instant mild rebuke. Still, if at any time that which he was pleased to call an illustration would accomplish some beneficial purpose, he would never hesitate to use one, and the method by which it was afforded would carry far more weight and conviction to the individual than any test a captious critic could devise. To the truth of this, let the following incident bear witness.

Speaking one night to a few friends, Myhanene discovered that one of the ladies was mourning the recent loss of her only child, and he was told that she daily visited the grave in order to be near the little one.

"But that must not be," he said: "before a week is over I will find some means of showing you that your child is not dead—that it is not in the grave."

The last day of that promised week was not two hours old, when the other was awakened to find her room in a blaze of mysterious light, and near her bed was a lady holding the playful infant in her arms; she approached the mother, and, holding out the infant, said:

"Here is your baby ; take it, and see that it is not dead."

But the mother, startled by the unexpected nature of the vision, cried :

"No, no ! Take it away ; I am satisfied." Then she buried her head under the bedclothes.

The vision presently faded ; but the mother's heart was healed.

If Myhanene were asked whether that did not constitute a test, I believe he would give some such reply as this :

"No not a test. It is true ministry of the Christ as I understand it, carried out in some such way as He would desire to see it."

This incident will show you better than a lengthy description the character of the gatherings I have alluded to. Is it to be wondered at that the favoured few who met week by week began to wish that some means could be found for others to share their privileges ? In this sympathetic thought lay the germ of the request that a book should be written.

I believe this suggestion did not meet with an unqualified approval from Myhanene at first. But there was a good and sufficient reason for it. It was the first time he had been in charge of a mission across the border, and he was naturally desirous to secure the best results. As an aid to this he had watched how his own leader, St. Clear, had come to my own assistance in times of stress as afterwards mentioned in *The Heretic*. This led Myhanene to the idea that it might be possible to so perfect materialization as to be able to stand upon a public platform and address the audience. In pursuit of this hope he had progressed so far as to visit me and remain for a considerable length of time, and on several occasions was also seen by Mrs. Lees. His next objective was to meet the friends gathering at my house, but if he accepted the suggestion of writing a book he saw that this cherished project would have to be put aside, at least for a time. In his indecision the matter was laid before St. Clear, on whose advice Myhanene determined to accede to the request.

Keeping clearly in mind the primary object of the ministry in which he was engaged, as well as the service he was asked to render to humanity, he proposed to proceed by selecting a man from the street, free on the one hand from any settled orthodox conviction, and on the other equally void of vice—a man who had felt that "touch of nature (that) makes the whole world kin",

and lived under the motive power of it. He would follow such a man through the process of death, and allow him to tell the simple story of his experience on the other side. As far as possible any controversy with theologians was to be avoided, as being beside the object to be attained in relating the incidents connected with a pilgrimage over a forgotten stretch of the road which lies between the swine-trough in the far country and the Homeland. Nor were the geographical and other aspects of the surroundings to be allowed to distract attention from the nature of the ministry which would be offered to the soul who sought to reach his cherished ideal.

In Aphraar, Myhanene soon discovered the model he required. His life had been clouded from infancy by an ardent yearning for the maternal love he had never known. But in order that his story might not be weakened by misinterpretation or exaggeration due to the surprises he would meet with by the way, it was necessary that it should be revised by one who had previously met with a similar experience, and had since rendered assistance to others who had been similarly circumstanced. Such a one was readily at hand in Cynthus, a member of Myhanene's own band, and he was at once installed as editor, with a further proviso of calling in for consultation all who might be connected with the story.

We were a curiously composed quartet as we met to commence our work: Myhanene and Cynthus coming from the spiritual realm where they see and serve Him who, after having burst the bonds of death, declared, "All power is given to me in heaven and in earth"; I, of the earth "earthly", represented the opposite end of the ladder; while the intermediate state, to reveal which Christ for a moment raised the veil in His parable of Dives and Lazarus—where the "comforted" and the "tormented" are found within speaking distance—where the prayerless one at length is found praying, "Send him to my father's house", that psychic abode which we seldom allow to enter our mind, that strangely neglected but terribly real condition—was represented by Aphraar. And the difference between us was almost painfully obvious. It taught me one of the most powerful lessons of my life. Three of us were able to maintain our positions with ease, but the case was very different with Aphraar, whose visibility could only be sustained by the help Myhanene afforded and a certain contribution Aphraar was allowed to draw from myself. On at least two occasions during our first meeting

he suddenly disappeared, and a new body had to be built up again before we could proceed.

Coming to the actual way in which the story was received, it will be seen that my part in the transaction is very fully and suitably described as Recorder. It was seldom that we were less than four in number during our sessions. Aphraar would describe the experience in his own words, and I wrote as he dictated. Sometimes Cynthus would intervene with a question; at other times one of the friends who had figured in the incident would venture a correction. But, generally speaking, the first draft was made according to the best of Aphraar's recollection, until he came to the point where he reached his mother's home and he was about to realize the satisfaction for which he had endured a life's hunger. He was within touch of the goal that had bounded his great ideal. Here Cynthus thought he reached a fitting conclusion to the first volume, and at his suggestion Myhanene somewhat reluctantly consented for it to be so.

At this stage the work was nothing beyond a bald, disjointed, and inanimate outline, but Cynthus was able to dispense with the regular attendance of Aphraar and proceed to throw movement into the story by collaboration with others who had played their part, and himself throwing in the necessary background to give suitable colouring and perspective to the picture. This was still done by dictation wherever it involved consultation, but in such scenes as "A Magnetic Chorale" and "The Sanctuary of Silence" he took control and wrote without any hindrance to the free expression of his poetic thought.

Such is a brief but actual statement of the facts in connection with the production of *Through the Mists*. I know full well by the stream of correspondence which has continued through the seventeen years since its publication the kind of thoughts which will rise in the minds of many who read the above. This is not the place either for me to anticipate or attempt to answer them, though perhaps I may be allowed to ask one question in passing : Is anything I have asserted contrary to affirmations which have been made by the foremost men of science ? Is it more wonderful than that by wireless telephony the voice of a speaker in New York can be distinctly heard in London ? It is certainly dangerous now to say that anything is impossible.

The Life Elysian continues the narrative of Aphraar, and was written in the same way, the only difference being that the editorial chair was in this instance occupied by Gladone in place

of Cynthus. It embraces the period he spent in the company of his mother, in the first embrace of whom, he says, "I tasted something of the sweetness to be found in the compensation heaven bestows on those whose happiness has been deferred". But it was not long before he discovered that there are other heights to climb, which only come into view when the peak of the material love is scaled. After a little while there was another love calling him with irresistible voice, which he felt constrained to obey. Parental love had become a fingerpost pointing him to the Divine, and his active soul longed to be away, in the consciousness that his going would draw his mother after him, away from the psychic into the spiritual state, where she would presently rejoin him and partings would be no more.

At this point the second volume closes.

The other three volumes are more of the nature of supplements to matters which arise out of questions discussed in *Through the Mists*, but needing more extended treatment than could be given to them in the pages of that book. They are more editorial than personal, and consequently were written entirely under control altogether apart from Aphraar. A brief description of their scope and purport may perhaps be of interest and suggestive of the more detailed assistance they are designed to give.

The Heretic was unexpectedly called for by the continual stream of correspondence which ensued, asking whether the Recorder's note was to be taken literally—by what process of development I had arrived at the possibility of a visible and tangible communion. Myhanene was quick to read between the lines of these enquiries, and would only allow a brief reply saying that the whole scheme of such development should be explained in a volume which was in course of preparation. This question of development was not one of sitting alone or with a carefully selected company regularly at a certain hour and for a given time. To whoever would answer the call to such a service it meant a life surrendered to the duty and responsibilities laid upon it; and Myhanene would have any who would aspire to wear the laurel of such a service first sit down and contemplate something of the price which would have to be paid, the battle to be fought, and the nature of the crucible by which the necessary refining would need to be secured. These are some of the phases of initiation through which the development passed, the detailed record of which may be read in *The Heretic*. I am neither vaunting myself nor complaining, but simply stating plain facts.

As the results of my long training have been unique and inviting, so the way by which my friends have sympathetically led me have been far away from the highway of usual mediumistic experiences, and if it had not been for the heights of the visions I have enjoyed on the mountain tops, I should never have had the courage to face the shadows of the valley. The picture painted may be a sombre one—too much so I have ventured to suggest—while the high lights of success have been correspondingly toned down. But the slight service I have been enabled to render has been somewhat helpful to the angels of God, and, knowing all I now know, I would gladly go through it all again to secure even a tithe of the results which have been attained.

The Car of Phœbus and *The Astral Bridegroom* are both written to give emphasis to Myhanene's desire to direct attention to the most simple and natural means of entering into and retaining a continual enjoyment of communion with the friends who have passed away from earth—a healthy development of the power to remember what we see in our sleep-life. This is the Biblical method. It may be gained by most people if carefully cultivated, and will be the means—to all who succeed—of eliminating the idea of death. *The Car of Phœbus* is an example of the perfection to which this memory of the sleep-life may be cultivated. When I found myself in possession of such a treasured gift, one of my first endeavours was to discover some clue to the identity of St. Clear, who had helped me so wonderfully in times of stress, and the story as told in this book is a record of what I discovered transcribed by Gladone from the tablets of my memory. It is a romance of love, intrigue and torture, found in a setting of barbaric splendour, with St. Clear (as Glarcees) as the hero, and two tame lions playing a leading part, ultimately solving an otherwise inscrutable mystery.

An Astral Bridegroom is perhaps a deeper study of the same phenomena—a warning as to the results accruing from a neglect to develop the gift that is within us. Ignorance breeds superstition, and superstition gives birth to a whole family of fallacies and illusions. From some such data as these Cynthus—who in his earth life was an ardent disciple of Pythagoras—starts out to investigate the idea of reincarnation. Around an Academy picture with a fascinating atmosphere of the occult he gradually assembles a group of admiring critics who presently identify each other and rehearse reviving memories of friendship and association extending in some instances through several previous lives.

From this material he builds up an apparently impregnable argument in favour of the revived eastern cult. Then he introduces an old Army pensioner, who has been caught in the same toils when in India, but, having escaped the fowler's net and learned where the seat of the great delusions lies, he sets out to deliver the heroine by practically demonstrating that the whole mischief is to be found and the mystery explained by a better knowledge and cultivation of the possibilities which lie open to us in the sleep-life.

So the two volumes came as a guide and warning to the two sides of this neglected study, but of the value of the arguments used I must leave others to speak. To this, however, I can personally bear witness, that not the least part of the successful ministry Myhanene and his coadjutors have accomplished has been in the help and comfort they have afforded to many by their assistance in this direction.*

* That the ministry of the "guides" of Mr. Lees has not yet come to an end is borne witness to by the fact that since the above article was written—of course, before the author's death—a manuscript of a third series of *Leaves from the Autobiography of a Soul in Paradise* has come into the hands of the publishers of this magazine. *The Gate of Heaven*, as it is entitled, records the progress of Aphraar through the region of purgatory to the Gateway of the Second Birth. It will be seen that according to the teachings psychically received by Mr. Lees, spiritual progress is by no means confined to the period of terrestrial incarnation.

It is now thirty years since Mr. Lees sent forth *Through the Mists* upon its mission. Seven years later this was followed by *The Life Elysian*, and there is little room for doubt that the continuous demand for these two works will be strongly increased by this final volume.—ED.

THROUGH SUNSET'S GATES : A PSYCHICAL EXPERIENCE

Recorded by CLIFFORD W. GREATOREX, F.Z.S.

THIRTEEN years ago I became aware of the fact that I possess the psychic sense. The first evidence of this faculty was when I found myself in conversation with a friend whose physical existence ended on the battlefield, but whose spiritual presence was manifested to me before his family received official intimation of his passing. Two years later, whilst staying at a lonely lodge in the heart of the country, I was favoured with another visitation from "the other side". An account of this experience, published some considerable time after the event, brought me a valued letter from the late Sir Arthur Conan Doyle.

The experience I am about to describe occurred late one afternoon in August 1928. I had been resting in my little garden. For some time past I had been extremely worried about many things. Money, the health of an invalid relative dependent upon my exertions for support, and the best steps to adopt for the attainment of greater material security—such were the cares that occupied my thoughts. Assuredly my meditations were far removed from psychical concerns ! Furthermore, I was only just recovering from a serious heart-attack, and my hold upon physical life was decidedly precarious.

A small tortoiseshell butterfly toyed with a cluster of marigolds, and a tiger-beetle scurried across the path. I looked upon these insects, and thought how beautiful was their coloration, how harmonious their lives in relation to their environment. I wished devoutly that human life could be as simple and as carefree as the life of a butterfly seemed to be. I leaned forward to look at these pretty creatures more closely. As I did so a pain shot through my heart, sharp as a dagger-thrust. I heard a cry of anguish. Later I learned that I had uttered that cry as I fell back in my chair. At the moment, however, it seemed to come from afar, and then followed total darkness.

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I walked on air, light as the summer breeze, and gloriously happy. By the mere will to rise, I ascended through space. The garden, the housetops, the tall wireless poles, were left behind.

The church-spire became a mere pin-point, the people in the streets seemed no larger than ants. A wonderful elation took possession of me. Presently I was beyond the confines of the world altogether. Yet I knew that, if I liked, the world could be my playground at any time I chose.

Great masses of rolling clouds stretched beneath me. As I passed through them I revelled in their fleecy softness, in their unsullied purity, as I had often revelled in the foam-flecked waves by the seashore.

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I entered a realm of wondrous brightness. A genial warmth glowed everywhere. I sang for joy. I was free, and I revelled in my freedom. For years past I had yearned for emancipation. The earth-bonds of worry, struggle, ill-health, unfulfilled longing, had become increasingly intolerable. Now the prison-door was open and the captive had escaped. I could soar, glide, run, hover, or rush through space with meteoric swiftness, just as I chose.

Through the golden glory of what, for lack of a better term, I must call space, I discerned a pleasant landscape. It was a replica of our fair countryside; but the poignant sadness of existence was gone. Neither was there the shadow of disillusionment, nor the haunting sense that all this tender loveliness must fade, this joyousness pass away.

Tall trees swayed gently before the zephyrs. Larks trilled high in the cerulean blue. Streams murmured deliciously in wooded depths and through green pastures. The verdant earth was spangled with bright blossoms.

Happy people gambolled in the dappled shadows of the trees, or basked in the beams of the sun. They were clad in diaphanous attire, or in nothing save their own natural grace of feature and of form. The joy of life inspired them. They were emancipated spirits, and knew no care. No littleness of mind warped them, nor circumscribed their outlook upon existence.

Some there were whom I had known as old men and women on this terrestrial plane. These had renewed their youth. Others had been helpless cripples. Now they were supple and agile as young deer. Yet others had suffered from incurable organic weaknesses; but they were imperfect no longer. Radiant youth, exuberant energy, life—overflowing life!

Amongst those whom I saw were several friends of mine whose passing I had deplored at the time of its occurrence. One of these was a student, whose spirit had been freed from the physical body by a German bullet during the war. He introduced me to a companion.

"It was he who gave me liberty," the student said.

This companion, when on the earth-plane, had fired the emancipating shot. Then he had been an "enemy".

"All antagonisms were of earth, incidental to the limitations of terrestrial existence," my friend continued. Then he added, "Welcome here amongst us! Come with me, and I will show you some of the sights of the place. Everyone is free and easy, and everyone is friendly. Here is the land of Heart's Desire, be it the Heaven of the Christian, the Paradise of the Mohammedan, the Nirvana of the Buddhist, or just the interesting and varied world of those who profess no definite belief at all."

"I am not a hidebound believer, as you know," I replied. "I think I would care to see, first of all, the Mohammedan's Paradise. I have always cared for the sweet companionship of beautiful women, the rich wines of soothing dreaminess, the soul's delight in poetry and romance. I have ever admired the religion of Mohammed. From my early youth mine has been a penchant for the study of natural history, and I am well aware of the world's indebtedness to the Mohammedan sages with their wealth of nature-knowledge, an indebtedness that goes back to the time of the Crusades."

My friend expressed his agreement.

"The heavenly places are not exclusive," he said. "We may pass from the one to the other just as we like. No one is shut out. Religious bigotry is unknown in these emancipated realms."

"Good!" I exclaimed. "Take me where I can make the acquaintance of those whom I have admired so ardently on earth. The revitalizing air of this place is stirring my mind from the lethargy into which physical illness and many anxieties had lulled it."

"I will," my companion replied. "Over there is a man who looks eye to eye on nature. If you will, no doubt he will be delighted to devote whole days to the revelation of nature's mysteries. Come, I will take you to him."

At that moment I started. Earth-memories came over me.

"No, no!" I exclaimed. "I must not stay. I had forgotten. I have no right to be here at all."

Up through space there came a cry. My name was uttered beseechingly. It was the voice of my sister, distractedly urging me to return.

I addressed my friend.

"Not yet," I said. "My work on earth is incomplete."

He smiled, and understood.

"Then you must go," he replied. "They who desert their duty on earth are not fit to partake of the joys of the heavenly places. Go, and remain until your work is done."

I willed myself back to earth. I passed through the gateways of the sunset. They were aglow with amber, with crimson, and with purple. The beauty of them was as the benediction of Allah.

I re-entered the physical body, which was propped with cushions in the chair there in my little garden.

There stood my sister, watching anxiously for signs of returning vitality. The doctor was there too, with his finger upon my pulse.

I had returned to earth, but I had glimpsed the Beyond.

"We thought you would not come back," my sister said quietly. "You told me all that you saw and heard. It seemed cruel to call you back; but you are ambitious, and your lifework is only just begun."

It is from my sister's account of what I had told her whilst my spirit soared that I have written this record. I, for my own part, once back again on the terrestrial plane, knew nothing about it.

[The similarity of this experience to that of William Dudley Pelley, as narrated in his arresting brochure, *Six Minutes in Eternity*, will be appreciated by all who are acquainted with that work. This account, from a wholly trustworthy source, adds further significance to that remarkable story.—ED.]

BUTLER, SHAW, SMUTS, AND EVOLUTION

By H. REINHEIMER

PART III

THE older generation of naturalists had written biology in a way reflecting the glory of the Lord, but overshot the mark. In their extreme reaction against the companionship of theology, Darwin and Huxley banished the Lord altogether, and denied righteousness to Nature, rendering their raid on religion and morality plausible by dwelling only on the abnormal, the criminal phase of life, to the practical exclusion of the normal phase. Although these great Victorians were practically credited with omniscience and inerrancy, they must to-day, with fuller knowledge, be indicted. Their teaching is based on misconceptions and on imperfect knowledge of Nature. The historic reckoning for their demolition of morality is yet to come.

Some inkling of what is to come we get from Shaw in the Preface to his *Back to Methuselah*. Mr. Shaw shows that it was the revolt against idolatry, and not so much the scientific value of his generalization, that was the secret of Darwin's success. Even the Socialists received Darwin with open arms. Darwin discredited the Garden of Eden, as Shaw puts it, just as the Socialist prophet, Karl Marx, had discredited Manchester. There ensued a revolt against conventional respectability which "covered not only the brigandage and piracy of the feudal barons, but the hypocrisy, inhumanity, snobbery and greed of the bourgeoisie, who were utterly corrupted by an essentially diabolical identification of success in life with big profits. The moment Marx showed that the relation of the bourgeoisie to society was grossly immoral and disastrous, and that the whited wall of starched shirtfronts concealed and defended the most infamous of all tyrannies and the basest of all robberies, he became a prophet in the mind of every generous soul whom the book reached."

Yet there was nothing about Socialism in the widely read first volume of *Das Kapital*. "Every reference it made to workers and capitalism showed that Marx had never breathed industrial air, and had dug his case out of the bluebooks in the British Museum. Compared to Darwin, he seemed to have no power of observation; there was not a fact in *Das Kapital* that had not been opened by somebody else's pamphlet. No matter; he

exposed the bourgeoisie and made an end of its moral prestige. That was enough ; like Darwin he had for the moment the World Will by the ear."

Thus Marx and Darwin between them toppled over two closely related idols and became the prophets of two creeds.

As for Darwin, more particularly, it may be said that the stars in their courses fought for him. His theory, according to Samuel Butler's version, was based on "luck", and he had the luck, as Shaw puts it, to please everybody who had an axe to grind. The Militarists were as enthusiastic as the Humanitarians, the Socialists as the Capitalists. The Humanitarians thought that Darwin had furnished the scientific basis establishing the fundamental equality of all living beings, making the killing of an animal, as Shaw says, "murder in exactly the same sense as the killing of man is murder".

Yet, to Darwin, Nature was strictly "non-moral". Biological murder, to him, was the most "normal" of all things, quite free from moral connotations. Did he not mean by Nature, in Shaw's words: "a blind, deaf, dumb, heartless, senseless mob of forces" ?

Darwin saw no discrepancy, nothing abnormal or perverse, in a murderous way of living, thus hitching his car to Potsdam with its "blood and iron", if not worse. The end justified the means ! Did the murder produce a profit ? That was the only question. Expediency was the sole appeal !

Bonus atque fidus
Judex honestum prætulit utili.

Darwin's generation, however, preferred the version of the world as a "gladiator's show". The God of Nature was a fiend, placing a premium on "tigerishness".

Darwin, according to Shaw, far outdistanced Marx in public favour. He pleased the profiteers also, although it is not easy to make the best of both worlds "when one of the worlds is preaching Class War, and the other vigorously practising it".

In a fine passage, thrilling with historical interest, Shaw tells us: "Darwin got his main postulate, the pressure of population on the available means of subsistence, from the treatise of Malthus on Population, just as he got his other postulate of a practically unlimited time for that pressure to operate from the geologist Lyell, who made an end of Archbishop Usher's Biblical estimate

of the age of the earth as 4004 B.C. plus A.D. . . . Long before Darwin published a line, the Ricardo-Malthusian economists were preaching the fatalistic Wages Fund doctrine, and assuring the workers that Trade Unionism is a vain defiance of the inexorable laws of political economy, just as the Neo-Darwinians were presently assuring us that Temperance Legislation is a vain defiance of Natural Selection, and that the true way to deal with drunkenness is to flood the country with cheap gin and let the fittest survive. Cobdenism is, after all, nothing but the abandonment of trade to Circumstantial Selection."

And thus it came about that "every faction drew a moral from Darwin; every catholic hater of faction founded a hope on him; every blackguard felt justified by him, and every saint felt encouraged by him".

Shaw insists that it is hardly possible to exaggerate the importance of the preparation for Darwinism by a vast political and clerical propaganda of its moral atmosphere.

"Even the proletariat sympathized, though to them Capitalist liberty meant only wage slavery without the legal safeguards of chattel slavery. People were tired of governments and kings and priests and providences, and wanted to find out how Nature would arrange matters if she were let alone. And they found it out to their cost in the days when Lancashire used up nine generations of wage slaves in one generation of their masters."

Materialism, according to the same authority, lost its peculiar purity and dignity when it entered into the Darwinian reaction against Bible fetichism. "Between the two of them religion was knocked to pieces; and where there had been a god, a cause, a faith that the universe was ordered, however inexplicable by us its order might be, and therefore a sense of moral responsibility as part of that order, there was now an utter void. Chaos had come again. The first effect was exhilarating; we had the runaway child's sense of freedom before it gets hungry and lonely and frightened. In this phase we did not desire our God back again."

We were quite sure for the moment that whatever lingering superstition might have daunted men of the eighteenth century, "we Darwinians could do without God, and had made good riddance of him".

In pre-Darwinian days, the test for a man's honour and public spirit consisted in his confession that he believed in God. Darwin destroyed this test. "But," says Shaw, "when it was only

thoughtlessly dropped, there was no test at all; and the door to public trust was open to the man who had no sense of God because he had no sense of anything beyond his own business interests and personal appetites and ambitions."

In Darwin's hands, as the present writer has often stated, philosophy led, not to more discernment, but to undiscernment and confusion. The people, according to Shaw, did not at first miss God very much, yet they soon found themselves very acutely inconvenienced by being governed by godless fools and commercial adventurers. The advent of Darwinism led to "Political Opportunism in Excelsis", and, in Shaw's words, to the "Betrayal of Western Civilization", a view with which the present writer fully concurs.

"A Kaiser who is a devout reader of sermons, a Prime Minister who is an emotional singer of hymns, and a General who is a bigoted Roman Catholic may be the executants of the policy; but the policy itself will be like the tramp who walks always with the wind and ends as a pauper, or the stone that rolls down the hill and ends as an avalanche; their way is the way of destruction."

Who better than our leading dramatist could describe the picture of the "damnification" (the word is Carlyle's) that ensued? "Within sixty years from the publication of Darwin's *Origin of Species*, political opportunism had brought parliaments into contempt; created a popular demand for direct action by the organized industries ('Syndicalism'); and wrecked the centre of Europe in a paroxysm of that chronic terror of one another, that cowardice of the irreligious, which, masked in the bravado of militarist patriotism, had ridden the Powers like a nightmare since the Franco-Prussian war of 1870-71. The sturdy old cosmopolitan Liberalism vanished almost unnoticed."

Darwinism brought about a condition fatal to all political stability—"namely, that you never know where to have the politicians".

We now need to replace the gospel of "war and damnation" by one of solidarity. "If the fear of God was in them it might be possible to come to some general understanding as to what God disapproves of; and Europe might pull together on that basis. But the present panic, in which Prime Ministers drift from election to election, either fighting or running away from everybody who shakes a fist at them, makes a European civilization impossible."

Deceived by ingratiating naturalistic catchphrases, unreflectingly accepted as Holy Writ, the Victorians jettisoned with utter sangfroid the highest traditional values that we possess, with the result that civilization was brought to the verge of ruin. Disillusionment now widely prevails, but the orthodox are incapable of providing the remedy. They still would like to see "Natural Selection" "proved". Some even tell us that in Russia such "provings" are proceeding. In a land so very distraught as Russia it may be of some little value to prove that if a creature wishes to succeed at a job it must fit itself for it. In this country where, despite Darwinism, religion is not yet quite abolished, there should be much less need to prove elementary economics. There is the greatest need, however, that economics should be duly united with biology; for it is largely because this union has failed to be effected that, as Professor Morton Wheeler of Harvard, a biologist, has declared, dry-rot has eaten into academic biology. "There is no health in us." The disease preceding "dry-rot" was that of "selectionitis", inflicted upon us by Darwin.

As a remedy for the moribundity of biology, the present writer has offered "Symbiosis", since this is ideally calculated to fill a want, to remove a great hiatus, to resolve much confusion, and also to rebuild the bridge between ancient wisdom and modern learning. It is plain, however, that the teaching of Symbiosis must be associated with wisdom and not so much with scientism and specialism. Symbiosis can remedy the defects of academic biology only if it is not in the first place mishandled and misconceived by that peculiar type of mentality which recognizes Chaos as the Law. Such as it emerges, cramped and curtailed, from the procrustean bed of Darwinism—treated as a mere variant of parasitism, its opposite pole—symbiosis is a mere abortion, a travesty of its true self—a mutilated, mutated, hermaphroditic, cleistogamic form, streaked with parasitism and moribundity, robbed of its hardy, honest, unisexual being. In primitive hands its fate is to be condemned to primitiveness. "Thou art like the spirit whom thou canst conceive."

With Symbiosis duly focused, it is not difficult to see that there are two diametrically opposite pathways of life, the good and the normal, leading, via social integration, to progress, on the one hand; and the predatory and abnormal, on the other, leading to isolation, disintegration and decline.

Evolution, as I have often shown, is a matter of the tenancy and forfeiture of places; and the respective issues, again, are a

matter of "as you sow, so also shall you reap". On a short, Darwinian view—reducing evolution to a matter of merely expedient adaptation, which however it is not—such a moral view is wrong; but on a long view, as borne out by facts of palæontology, the moral view is perfectly justified, and Butler was right when he predicted that organic modification would yet come to be interpreted in terms of rewards and punishment. Had we not shelved bio-economics (ecology), trusting instead to the fictitious simplicity of "Natural Selection", we should have seen ere now that there is not, as alleged, a single principle answerable both for progressive and retrogressive modification. There are, on the contrary, two, and "Natural Selection", is not even one of them, but is a figment of imagination, a boggy, used, as Butler astutely remarked, as a shield of ignorance.

Shaw and Smuts saw the truth more partially; yet at least both testified that the importance of the truism had been grossly magnified. They are evidently travelling further and further away from it in the attempt to find a more synthetic, constructive, and a more inspiring principle. Amongst the critics one may also include a few professional biologists who have recently testified that Darwin's principle has been a great bar to progress. It is a sign of the times that a chair of Social Biology is now to be created in the London University to begin the study of at least one neglected subject. It is to be devoutly hoped, in the interest of that *bonum summum quo tendimus omnes*, that the new professor will not be a pervert of Darwinism, prompted by that cult to concentrate exclusively on the abnormal phase, the seamy side of life, with its "cruel necessities", ignoring the higher necessities involved by the majestic law of service and of co-operation, of which *sava necessitas* is but an alternative, or the subversal, thus making confusion worse confounded. Let him bear in mind the maxim: *Ex abusu non arguitur ad usum*.*

* Since this was written, an anti-Darwinian, though not an economist, or ethicist, has been appointed.

STAGES ON THE PATH

By DION FORTUNE

THE landmarks which guide a man at the end of his journey are not the same as those by which he directs his steps at the beginning. There may be some peak in a range that he takes for his landmark, but when he comes to it he may not necessarily climb it ; it may be that he leaves it upon the one hand or the other and follows the pass that skirts its shoulder. To him the peak was a means to an end and not a goal.

Or again, it may be that the crest of the peak is indeed his goal ; nevertheless, he will not be climbing steep gradients all the time. There may be a wide plain to cross and broken foothills through which he must find his way before he comes out on to the steep slopes. He would look very foolish if, as soon as he sets out on his march, he were to put on the rope of an Alpinist.

So it is with that Path which is called the Way of Initiation. There are different disciplines in use at different stages of the Path. Failure to realize this causes much misunderstanding and disappointment. People turn back from the Path because they feel that their circumstances are such that it is physically impossible for them to observe the required discipline, or that it would be morally wrong for them to do so in view of their commitments. But, rightly understood, there are no commitments, nor any circumstances, which prevent a man from offering his dedication if he desires to do so, for the discipline of the first stage of the Path, the Probationary Stage, is the discipline of fulfilling all righteousness in the sphere of life in which we find ourselves, of overcoming and working out the problems with which we are confronted and rising upon them as on stepping-stones. The first steps of the Stair of the Mysteries are built of daily problems overcome. It is only in the highest grades that any special régime is necessary.

If we take initiation in the hope that it will help us to overcome our difficulties, we shall be disappointed. That is not what initiation is intended for. Those who take initiation do so in order to help lift the world's burden, not to lay down their own. Until we have solved our own problems we are unwise to try and solve other people's, for we are like the woman who gave advice on the rearing of babies, saying : "I ought to know how to manage children, I've buried seven !"

We must realize that there is a distinction between the study of esoteric science and initiation. Anyone can profit by the study of esoteric science, but not everyone can profit by initiation.

No tests are applied to those who wish to enter the Outer Court. It is gained by following a path, not by passing through a gateway. In the Outer Court the principles of esoteric science and philosophy are taught, and the practical work of that grade is the application of them to one's own daily life. The facts of reincarnation and the laws of karma, realization of the power of thought and the reality of unseen things—these are indeed a revelation to most people when they hear of them for the first time; and if they grasp their implications and make practical application of them to their own lives, they will prove to be an illumination as well. The work of the Outer Court is the solving of our own problems, the purifying and disciplining of our characters and the education of our minds in esoteric knowledge. There is quite enough work here for the rest of this incarnation for those who come to the Outer Court for the first time in the course of their evolution.

No special régime is required in the Outer Court; in fact, it is actually undesirable and harmful. We should take life as we find it and work out the problems it sets us. We must have needed the experience those problems bring or we should not have met with them. We must begin our work wherever we find ourselves, and not try to transport ourselves elsewhere in the hope of obtaining more favourable conditions for spiritual development. I knew someone once of whom we used to say that she had a portable hell, and took it with her wherever she went. If we watch life, we shall see how true this is.

Spiritual development is an interior process. The conditions that advance or retard it are created by ourselves. If we arbitrarily change our circumstances without changing our character, we shall find the same problems reappearing. If we change our character, our circumstances will cease to have any power over us, and when they no longer have power over us, we have power over them; but it is my experience that the chance of a change never comes till circumstances have ceased to irk us and we have gained inner dominion.

Practical occult work is not the same thing as spiritual development; if rightly used, it is a method which enables many people to experience illumination who would never be able to do so unaided. It is the mountain that serves as a landmark, but

when we come to it we find that its peak does not scale heaven, but points us in the direction of the Pass that takes us to the Promised Land. There are many people who would never come to the Promised Land if they could not cross the range of materialism by that pass.

Occult science, both theory and practice, is essential to those who wish to dedicate themselves to the task of lifting the burden of world-karma. Unless they know what they are doing, they cannot hope to do it very effectually. In the background of world-events subtle mental forces of great magnitude are at work and great spiritual tides bear forward and backward the affairs of nations. The occultist studies these, and by his knowledge is able to use his powers for the healing of both nations and individuals in a way that no one else can.

Those who are dealing with the problems of human life also need a knowledge of occult science if they are to deal with them effectually, for there is no human problem that has not got a spiritual and psychic aspect. Those whose duty or dedication calls them to the solving of these problems are suitable candidates for initiation ; for others, service in the Outer Court meets all their needs and gives them all they are entitled to.

It is not the doctrines of occultism that are secret, but the more potent magical methods, which are like strong drugs, capable of poisoning as well as healing. All that is known of esoteric philosophy and science has long since been published ; those who are not prepared to make the great renunciation and offer the great dedication, which alone entitles to initiation, need lack nothing necessary to their spiritual development.

It is true that many of the books containing occult teachings are rare and hard to come by, but that is the fault of the public, which is not sufficiently interested in occultism to keep them in print. There is no reason why the various occult movements should make any secret about the occult teachings ; they have always been available for students. To pretend that there are any *doctrines* which are withheld from mankind is charlatanry.

To take the higher grades of initiation and master the methods of practical magic and seership is a life-work and requires the unreserved dedication. I have heard it said that to achieve in occultism, men must work at it as they work for the prizes of their profession. Unless people are prepared to do this, they should abandon the idea of adept-hood.

Unless they are striving for adept-hood, there is no need for them to submit themselves to drastic disciplines and ascetic practices ; life will bring us plenty of opportunity for self-denial and self-control. The higher grades of initiation must always be for the few, because few have the qualifications necessary to achieve them.

The person who, not having taken the study of occultism as seriously as a profession, carries out elaborate régimes and disciplines, usually in the public eye of his immediate environment at any rate, is, in my opinion, nothing but a poseur. If he were really doing an occult discipline, he would take very good care that it was not observed, because secrecy is as necessary to practical occult work as darkness to the germination of a seed. To draw attention to what he is doing is to multiply his difficulties and to render some operations impossible. Every occultist I have ever known has been most careful to camouflage his activities, and they have remained quite unsuspected by anyone in his neighbourhood. I suppose I have done my fair share of practical occultism, but I do not think I have ever been caught at it, even by people who were living in the same house, if they were not in my confidence.

The occultist who is in such a sensitive condition that he feels acutely every antagonistic influence is suffering from a psychic pathology ; extreme sensitiveness is not a sign of lofty development but of imperfect training and unsatisfactory methods, and people who display this sensitiveness (if it is genuine) certainly deserve sympathy, but are not entitled to admiration on that account, any more than the motorist who has to pay a special insurance premium owing to the number of accidents he has had from speeding. It is quite true that to drive at a high speed requires a good nerve and a good car, but endorsements on a licence are not certificates of proficiency. If he cannot drive at high speeds without having accidents, he had better tread more lightly on the accelerator. The occultist who cannot do occult work without getting into a neurotic condition had better not do occult work.

When an adept who has given his life to occultism wishes to do a piece of work that requires sensitiveness for its accomplishment, he does not attempt it unless he can ensure the right conditions and freedom from interruption for the necessary time. Solitude, a meatless diet, a complete fast, silence, high altitudes, continence, contact with none but virgin objects, that is to say,

articles of furniture and clothing that have never been put to a secular use—any or all of these may be necessary for varying times before occult operations. That is recognized by all occultists.

But unfortunately, owing to misguided teaching, it has come to be popularly believed that these things are necessary to anyone who wants to make esoteric philosophy his religion and advance in spiritual development. If this were true, it would follow that only people with private means to enable them to carry out these eccentricities could advance in spiritual development, and that we know is not the case. The rich person, undisciplined by the rubs of life, often has the same difficulty with occult work, even if he devotes himself to it wholeheartedly, that the camel had with the eye of the needle.

True greatness has invariably been associated with simplicity and freedom from affectation. Those who are really great do not need to trouble about the impression they are making. They float at their own level. I have had the privilege of knowing several very advanced occultists, and they had no antics or affectations. There was a sense of power, but there was no parade of power, and they knew enough to repel undesirable influences instead of writhing with sensitiveness.

Let those take heart who find occult studies interesting and helpful, but have no ambition to make synthetic gold or perform the Operation of Abramelin : there is no need for them to adopt any code of eccentricities ; all that is required is that they shall be clean-living and kindly, and the way will open up as fast as ever they care to advance.

In one of his less-known books, *The Adventures of Brigadier Gerard*, the late Sir Arthur Conan Doyle tells how the young officers of Napoleon's army imitated the eccentricities of his generals, wearing their scabbards out by letting them drag on the ground because the famous Murat always did so, imagining that in these things lay the secret of his greatness and failing to realize that Napoleon made him a general for other qualities than the ones they could imitate superficially. Murat held his position because he always knew when the enemy's troops could be dispersed by a cavalry charge or when he had better wait for the artillery. So it is with the sensitiveness of initiates and adepts : it is an incidental, and a rather unfortunate incidental, and one to be minimized as far as possible if much is to be accomplished ; it is not the cause of their achievements.

THE NATURE OF THE EGO

By LEONARD BOSMAN

PART II

MAN, *as a mere body*, can easily be realized as having no powers except those functions which have become so well drilled as to seem to act automatically. Passing beyond this idea of man as a mere body, we come to consider *consciousness*, and see that the very ordinary unevolved individual expresses in daily life very little of himself, though there may be perceived in him the dawning of higher possibilities. These, in the course of ages, evolve, i.e. roll forth, and then another and deeper layer of consciousness is unfolded and the man lives more in what may be termed his higher self, or, as some would put it, in egoic consciousness, whereas formerly he lived only in his outer personality. In people of still higher type this consciousness manifests more fully, so that pure will, higher intelligence, or intuition, and pure love show themselves more and more through the outer self. Some will see this development as the Ego mastering his vehicle, showing itself, indeed, perfectly and purely self-conscious (though quite unselfish). It might easily be termed the Ego taking control, but it is merely the LIFE manifesting itself more definitely in an egoic or individualized manner.

The student is generally told in Theosophical literature to reach up to this consciousness and realize that it is himself. In technical language it is said that he is not the personality but the Ego, though it must be remembered that man is neither the Ego nor the personality, nor even a separate Monad, but is that LIFE which ensouls all. This is the ultimate idea, all others being but rungs in a ladder which should lead up to a realization of the ONE LIFE.

From the personal self man rises to and understands the egoic self, and from that he learns to express more and more of the true and Real SELF or Monad. Ultimately he realizes himself as One with all LIFE, and, though he may act as a Monad and use an egoic consciousness or focus, nevertheless he is now united with the ONE LIFE and transcends all idea of separation, even though he has learned the art of self-expression for which purpose he entered into evolution.

Summing up the whole subject, it may be realized that there is no actual separate Ego as a distinct being, but that there is

LIFE manifesting and focusing itself in matter and putting forth mind, will, and emotion. Further, there is no distinct and separate Monad, for LIFE is one everywhere, and even though it pour itself into different forms and come forth in many streams, yet essentially it is ever ONE. Hence both Ego and Monad are but terms and not realities, ideas of how the LIFE shows itself forth in manifestation.

H. P. Blavatsky seems to make this quite clear when she says that the "Spiritual Monad is One, Universal, Boundless, and Impartite, whose Rays nevertheless form what we, in our ignorance, call the 'Individual Monads' of men" (*Secret Doctrine*, vol. i, p. 200, 3rd ed.). She refers, of course, to the idea that the whole universe is ONE, and that all its so-called parts are not in reality separate, or, in another sense, that there is ONE LIFE throughout all things, and that all life flows from, or actually is, that one Reality, and hence here is no real separation.

What, then, of individuality, it may be asked. Is there no continuity of consciousness, no "life" after "death"? This brings us to quite a different consideration of the whole subject, though it will not fundamentally affect what has already been stated.

It was not intended to introduce quotations from the Bible into this article, for, as one quotes the Bible to support his case, so another will quote to contest it, and the same paragraph may be twisted to suit personal ends.

Nevertheless, exceptions must be made here, for the chapter in view is so important and has such a bearing on the question of Ego and Monad, of inner and outer self, that it can hardly be omitted. The reader should read very carefully through chapter xv of 1 Corinthians, which the present writer considers to be one of the most wonderful in the whole Bible.

St. Paul is endeavouring to explain scientifically the rationale of Christ's rising from the dead body, which was buried, when he was seen by many of the brethren. St. Paul does not say that Christ was unique in this sense, "for if the dead rise not, then is not Christ raised". He evidently had a difficult crowd to handle, and he certainly seems to have realized, it for he answers a question somewhat abruptly or even rudely.

"But some man will say, how are the dead raised up, and with what body do they come?"

"*Thou fool,*" St. Paul replies, "that which thou sowest is not quickened unless it die." He then goes on to explain that there are different kinds of bodies, some of which are made of one sort of material and others of a different sort, "bodies celestial, and bodies terrestrial". "All matter [flesh]", he says, "is not the same matter." The "natural body", he shows, is lowered into the grave and disintegrated, "is sown in corruption", but from it arises a "spiritual body", an etherealized replica of the dead body. He clearly shows the two forms existing together during earth life. "There is" (not "there will be") "a natural body, and there is a spiritual body", one being "sown in corruption", the other "raised incorruptible". It is clear, then, that when the earthly or natural body dies, there rises from it the etherealized form, or spiritual body.

Here is the key to the problem of continuity, even if it could be proved that there is no actual separated EGO and that all LIFE is ONE and indivisible. For, whilst any one portion of the LIFE is enclosed in a form, it will continue, whilst so held, as an integral part of the ONE LIFE, and act and feel and think egoically or monadically ; that is to say, it will retain the idea of self-consciousness, "I, myself", and even if there were neither containing vessel, nor ethereal form, even then, whilst the thought of "I am I" is held there would always remain the idea of Monad or Ego. Though it were proved the greatest illusion of separateness, yet it would remain as long as the idea of a self-conscious being continued in the mind.

So here, at the end of the argument, it may be seen that the continuity of LIFE is sure, and that even the continuity of the apparently separate, or, better, the individualized, Self is certain whilst the idea of "I am I" continues. Truth, like a precious stone, has many facets, and so the whole cannot be expressed from one point of view. Hence, when the human mind begins to discriminate, points of view arise which are different, for each expresses but one phase of the Truth. In this manner paradoxes arise, and there is no better instance of it than in the present case. For, after all the arguments, the conclusion reached would seem to be that, although there is individual continuity, even that is never absolute, for LIFE is ONE everywhere and cannot be divided, even though walls of the purest ether surround it everywhere to produce Egoity or Monadicity. Whilst man thinks he is himself, so, eternally, he remains himself, but there is a higher stage where he may transcend the feeling of "I am I" by

realizing oneness with the ALL, "I am THAT". This, however, is not in modern psychology, but will be the aim of the psychology of a future age. So, for the time being, at least, it must be put aside as mystical metaphysics.

Finally, then, with regard to what is sometimes termed the Ego, in contradistinction to the Monad, the lower self as against the higher self : as already mentioned, St. Paul seems to make the idea fairly clear. St. Paul points out (1 Corinthians, xv) how important in the early stages of evolution (v. 4, 5, 6) is the natural man, the outer self ; for it is all that can be known at the time. Later, however, that which is spiritual comes to be realized. "The first man is of the earth, earthy ; the second man is the Lord from heaven" (v. 47). Here, it would seem, is a clear description, albeit in archaic language, of the modern idea of Ego and Monad, of earthly self and higher self, of body and LIFE. "Behold," exclaims St. Paul, "I show you a mystery", the mystery which has baffled the philosopher and scientist throughout the ages.

After all that has been said as to the nature of the Soul in many thousands of works, the whole question might well be answered in three words, viz. Immanence, Transcendence, and Individual Uniqueness. This means that there is one LIFE everywhere and in everything, permeating all things and all beings, entering into human forms and in them seeming to individualize. Yet, though the One LIFE permeates all things, It remains Itself and is beyond all things as the Radical Essence of All. Hence it is both Immanent and Transcendent. Is there, then, no human or individual Soul ? The answer is that in each human body there is LIFE, which is part of the One LIFE. This LIFE, then, being in a sense separated by its body from all other parts, or "Lives", develops and reacts somewhat differently in detail to all other focused "lives". Hence in each part of the One LIFE, in all the varied forms, there will be developed what has been termed "uniqueness", which, if the present writer understands the idea, does not produce an actually separated Soul or Ego, but nevertheless produces egoity, the idea of "I am I, myself". Such is the beginning and end of all metaphysical research.

SOME PARALLELS WITH KUNDALINI

By E. J. LANGFORD GARSTIN

ONE of the most extraordinary and awe-inspiring of the sculptured symbolical figures that we find in the ruins of the Mithrea is that which has been described by Mr. G. R. S. Mead as "the mysterious Aeon, transcending Gods and men. He is the Ever-living One, the Lord of Life and Light—the Autozoon, he that gives life to himself, and is the Source and Ender of all lives. He is Zervan Akarana, Boundless Time, and also Infinite Space, 'he Ingenerable and Ineffable, the Pantheos.'"

It must be remembered that this account of the statue is conjectural, and that therefore its significance may have been somewhat different; but before discussing any other possible meanings it may have had, it will be as well to describe the general form in which it is found.

The body, which is that of a lion-headed man (the head being thickly maned), is frequently engraved all over with the signs of the zodiac, and bears a bolt or solar emblem on its breast. The feet vary in form, being sometimes human and sometimes animal. From the shoulders spring two pairs of wings, the one pair pointing upwards, while the other pair hang down. A great serpent is coiled round the body, usually in seven coils, and the head lies on, or overhangs, the head of the image—in one case bending round into the mouth. In either hand is a key, and in the right hand there is also frequently a rod or sceptre.

This should be compared with the remarkable Orphic cult-image in the Royal Museum at Modena, which is said to represent the birth of Phanes-Dionysos from the World-Egg. This sculpture was later used as a Mithraic symbol, where, of course, it is supposed to have represented the birth of Mithra.

Here the whole figure is human, and is surmounted by a globe. Only one pair of wings is portrayed, and the zodiacal signs form an oval surround. The serpent coils about the image, as in the previous case, and the bolt or solar emblem is on the breast. The left hand holds a long staff, while the right is furnished with a torch. The feet are those of an ox, and are standing in fire, while the globe surmounting the head rests in a nest of fire.

Now while these sculptures may quite well have represented the Aeon or the Birth of Phanes Dionysos or Mithra from the World-Egg, it is quite conceivable that they were rather types of the Initiate, the awakened man, and in particular the lion head suggests this when we remember that one of the highest grades of the Mithraica was the Leontica. Furthermore, the zodiacal symbols and the emblem of the Sun on the breast suggest the deathless Solar Body, while the serpent may well be a representation of the Speirema or Serpent Coil, now full aroused, the wings pointing out the spiritual and volatile nature. The Keys, of course, would be those of knowledge, which in the other figure is represented by a torch. The staff, rod, or sceptre, naturally enough, represents power.

This, again, is conjectural, but in any event the reborn man is the Microcosm, the image of the Creator. On the other hand the serpent suggests—especially when taken in conjunction with the solar and zodiacal symbols present in both examples—a number of considerations of some interest.

It is our suggestion that it represents that mysterious force said to be resident in man which is so often called the Serpent Power, alluded to by the Greeks as Speirema (which Mr. J. M. Pryse equates with the Paraclete of the New Testament), and in Sanskrit as Kundalini. We also hope to show that there is a very similar idea in Semitic Mysticism, and in the symbolism of Alchemy when understood in its spiritual sense. Before, however, we can do this we must remind the reader that man is to be regarded as multiplex and not simple, as possessing at least three bodies and not one.

These three correspond to the three divisions of the Soul alike according to the Platonists, the Qabalists, and others. Among the former these three parts are the Nous, the Phren, and the Epithumia, which correspond with the Neshamah, Ruach, and Nephesch of the latter. These are, roughly speaking, the Higher Mind, the Reasoning Mind, and the Animal Mind, including the passional nature. In the Qabalah they correspond to the three lower worlds of Briah, Yetzirah, and Assiah, the Creative, Formative, and Material.

Three bodies are mentioned in the New Testament, corresponding to these three principles, namely the spiritual, the psychic, and the physical. In the Upanishads these are called the Causal, Subtile, and Gross bodies, though the first is called a body for want of a better term to describe it, for it belongs properly to

the Archetypal world, and is therefore virtually beyond form. It may, however, be said to engender the others, and is said to be visible to the highly developed seer as an oviform luminosity, corresponding thus to the egg.

Within this, in a more or less semi-latent, or at least static, state, is that portion of the Creative Lux or Light of the Logos which is the regenerative force in man ; the good serpent within the egg as it were ; the Speirema or serpent-coil, otherwise Kundalini or the ring-form force. According to certain schools of thought this, during the telestic work, prepares the ideal archetypal form contained in the ovum, which they call the solar body because it is self-luminous, with a golden radiance of its own like the sun.

Unfortunately, although we know that the Speirema played some part in the theurgical rites of the Mystery Schools of antiquity, we have virtually no data upon which to build. On the other hand we have certain information regarding Kundalini, the cult of which plays an important part in the East down to our own time, and to illustrate our parallels we need only devote ourselves to one or two of the fundamental ideas which have been handed down.

It is hardly necessary to refer to the common error of regarding Kundalini Shakti as being one among many Shaktis, or to remind the reader that Shakti is herself Chidrupini, pure, blissful Consciousness, and the Mother of Nature. She is, in fact, Nature itself, born of her own creative thought, and thus one with all the other forms of the Great Mother as found in the different religions, equating naturally with the Divine Understanding, Binah or Aima Elohim of the Qabalah, with Isis, Aphrodite, and so on.

In man there is, as it were, a double polarization of this force, namely Kundalini in a state of relative rest in the Muladhara Chakra, static or potential in relation to Prana, the dynamic and working forces of the body, while in the Sahasrara Chakra, or Point of Absolute Rest, we have that tremendous energy Mahakundali, as rest as Chidrupini, representing the nature of the Great Mother in man, and analogous to the Neshamah of the Qabalah.

When the coiled and sleeping force is rendered dynamic it is immediately attracted by and drawn up to that other static centre in Sahasrara which is herself in union with Shiva-consciousness,

and the enlightened adept enjoys an ecstasy beyond the world of forms, similar to that which we know to have been claimed by the Theurgists of Greece and Egypt.

Now the Orphic and Mithraic sculptures we have described portray the reborn or awakened man with the serpent coiled around him, its head resting on his head ; and when we remember that in many instances it is coiled in seven coils, we must admit that the similarity with Kundalini is marked, owing to the stress usually laid upon the seven principal Chakras.

In addition to this, in certain Sanskrit works the seven planets correspond to these Chakras, and there is a correspondence with the Signs also, which, as we have seen, were placed around the image or engraved upon it. We might also point out that as the planets are allotted to the Chakras in an order beginning with Saturn and Muladhara, the starting-point of Kundalini, there seems to be a definite parallel with the Black Saturn of the Adepts so familiar in the literature of Alchemy.

Without wishing to enter upon any complicated or technical Qabalistic explanations, we cannot pass on without pointing out that this Good Serpent has its analogue in the Qabalah in the Serpent Nogah, the Serpent of Wisdom, which is the serpent that Moses was ordered to set upon a pole that the people might be healed.

Now in the Tree of Life the ten Sephiroth are arranged in three columns, right, left, and central, which is in a manner analogous to the Nadis Ida, Pingala, and Shushumna ; and while Kundalini, when awakened, passes along the latter, which is the central Nadi, the serpent of Moses was twined about the central column of the Sephiroth. Again, while Kundalini Shakti is a form of the Great Mother, the Aphrodite of the Greeks, Nogah is the name of the Sphere of the Planet Venus, which is another name for the same Goddess. Furthermore, while there are said to be Fifty Gates to be passed in the ascent of the Tree of Life (the Fifty Gates of Binah, the Great Supernal Mother), the more common and simple division of the Tree is into seven planes. We feel that the exact parallel between these figures and those of the number of Chakras is worthy of note.

Mr. J. M. Pryse, in his most interesting book, *The Apocalypse Unsealed*, has drawn many noteworthy parallels between Kundalini or Speirema and the symbolism of the Revelation of St. John, demonstrating that it is a theurgical treatise of considerable

importance. This work we have found particularly interesting, for the reason that, basing his deductions primarily upon the doctrines of the Upanishads and the form of Yoga we have mentioned, in combination with Platonic and kindred teachings, he arrives at conclusions almost identical with those that may be obtained from purely Qabalistic considerations, a fact which is at least strikingly significant.

These considerations bring us to the last parallel that we have space to develop, which is to be found almost universally in Alchemical writings. Here, amid an apparently baffling variety of terms, it is invariably agreed that there is only one substance of the Stone, namely pure quicksilver, which is called the very substance of nature. But substance, it is pointed out, is not everything, for as no matter forms or perfects itself, but is developed and moulded by its own proper agent, there is also, necessarily, an active principle which supplies it with the needed form. And this, we learn, is properly described as an intelligent influence, which is called sulphur, and by it the quicksilver is digested, developed, and moulded in Art as in Nature. This is achieved by the inherent virtue of the sulphur, but there are two principal sulphurs, an external and an internal, of which the latter is the indwelling, natural agent, by which, and by which alone the whole work from beginning to end is really brought about.

This is the secret of many apparent contradictions, for this inward ferment cannot be active without some outward impulse, which is provided by the external sulphur, which stirs it into action, causing it to inform, colour, coagulate, and fix the quicksilver into the Stone of the Philosophers. In this process the whole of the generative force of the outward sulphur is absorbed by its counterpart within the mercury. The same name is given to both, for they are of the same nature, since otherwise the one could not truly inform the other in this spiritual generation any more than it could in a physical generation.

If we may now revert to what we have previously said regarding the polarization of Shakti, it will be apparent that here the active, working forces of the body, the Prana, represent the external sulphur, while the relatively static or potential force of Kundalini represents the mercury containing its own internal sulphur. This has to be aroused by the practice of Pranayama ; that is to say, it has to be awakened and rendered active by this external agent, and it should be observed that this process of

arousing Kundalini has to be repeated constantly, just as the Alchemists insist that their processes must be frequently reiterated.

In drawing attention to what appears to us to be a marked similarity between the ideas and symbols of the East and West, we are not suggesting that there was necessarily an identity of thought and practice. We have merely endeavoured to show that Yoga and Theurgy, by whatever names they may be called, are alike in essence, as indeed we would expect them to be if they are expressions of the truth. There is, of course, nothing new in such a statement, but it is our hope that the suggestions put forward may encourage the study of certain aspects of the ancient wisdom which are at present somewhat neglected.

FEAR

By R. IRAM

SPIRITUAL force is like an electric current used by man for good or ill, according to his code, which means the highest that his race has attained at the moment. There is a flood of such force abroad in the world at this time which, when used according to high and unselfish motives, may be of great value for the uplifting of the race ; but which, used for personal domination, cruelty and bloodshed, becomes evil.

Change must come, and it is right that it should do so, but it should come with unselfish effort, not with violence and destruction.

The way to meet all is to go straight on, knowing that the great purpose moves steadily along the lines determined by vast Powers and Intelligences. Man has to suffer. Alas that it should be so ; but it is through suffering that the deeper lessons of life are learned.

There is much yet to understand in all this, but if we strive to penetrate the cloud of ignorance surrounding us, light will come, and further comprehension of why these things have to be. As to wild prophecies of utter devastation, heed them not ; devastation and cataclysm there may be, but not as yet earth-shaking chaos, for the time of the great day is still far distant.

We must have faith, for the spirit within us *knows*, and lives in the Presence, its instruments as yet imperfect, but the day draws ever nearer when with true effort and firm resolve that spirit will shine forth resplendent, a god in the making, glorious in service of the highest.

The birth of Horus in man is an agony of birth, but the glory of the risen god is splendour beyond all that tongue can utter or any thought conceive. Let us, one and all, dwell upon this thought and, meditating thus, cast out fear.

OCCULT ICONOGRAPHY

By A. E. WAITE

M. GRILLOT DE GIVRY is not unfamiliar in the occult circles of Paris, and it is more than probable that my first acquaintance with his name is referable to *Le Voile d'Isis*, that monthly review which has been for so many years the general centre, repository, and record of French esoteric activities. M. de Givry is known otherwise by a compilation entitled *Anthologie de l'Occultisme*, and he informs us on his own part that we are indebted to him for a French translation of Heinrich Khunrath's *Amphitheatrum Sapientiæ Aeternæ*, which appeared in Latin at Hanover in 1609. The rendering itself goes back to 1900, and is of extraordinary value and interest, the original being almost unprocureable. It was issued anonymously without introduction of any kind, under the auspices of the Maison Chacornac, as part of a *Bibliothèque Rosicrucienne*. The volume now under notice* gives no bibliographical particulars concerning itself, so it is desirable to note that the French title is *La Musée des Sorciers, Mages et Alchimistes*, the profuse illustrations of which are not only reproduced in full, but, as I am inclined to think, with the addition of five others—unless indeed there was a later printing in France with which I am unacquainted. The English publishers are to be congratulated on a magnificent volume, over which no pains have been spared as regards form of production, typographical excellence, and the printing of coloured and other plates and illustrations. M. Grillot de Givry himself must have spent some years in collecting materials of his "iconography of occultism", deriving from his own and other ingarnerings, like those of M. Emile Nourry and M. Paul Chacornac; from Maître Maurice Garçon, to whom we owe the only authentic study of Eugène Vintras; as well as from the treasures of the Arsenal and of the *Bibliothèque Nationale*. There is, of course, a fair proportion with which some of us are acquainted well enough—the specimens, for example, of hideous and crude demonology in *The Magus* of Francis Barrett; the pictorial hallucinations of M. Oufle and of M. Berbiguiet, the so-called "scourge of goblins"; the Trumps Major of Tarot cards in popular reprints; the woodcuts illustrating certain editions of Collin de Plancy's *Dictionnaire Infernale*;

* *Witchcraft, Magic and Alchemy*. By Grillot de Givry. Translated by J. Courtenay Locke. With 10 plates in colour and 366 illustrations in the text. Imp. 4to, pp. 399. London: Harrap & Co., 42s. net.

above all, the Grimoires, like those of Honorius ; Clavicles of King Solomon and of Rabbi Solomon, his *alter ego* ; and diagrams without number from books on Divinatory Arts, Little Alberts and Great Alberts, the *Black Pullet*, Arbatel on Magic, and so forth. In the alchemical section the illustrations to Elias Ashmole's *Theatrum Chemicum Britannicum* are well known to all English students, while my own edition of *The Hermetic Museum* has made many others available, including some which are connected by old attribution with the name of Basil Valentine.

An enumeration like this is meant only to clear the issues from a bibliographical point of view. If M. Grillot de Givry has inevitably produced much that has passed through the hands and under the eyes of those who know the subjects, he has given us also still more that we see for the first time, and not infrequently to our particular satisfaction. Among these are two coloured plates from a seventeenth-century manuscript in the *Bibliothèque Nationale*, passing under the name of Abraham the Jew, and two others from a pseudo-Kabbalistic MS. in the *Bibliothèque de Troyes*, referred to the Comte de Saint-Germain, under the title of *La Très Sainte Trinosophie*. Finally, I am very glad in my own case to possess (1) a coloured representation of the Tarot Hanged Man attributed to the artist Gringonneur in the days of the French king Charles VI ; and (2) the seventeenth-century symbolical picture of the Hermetic Androgyne, from a German MS. in the possession of M. Paul Chacornac.

Passing now from the pictorial adornments to the text of the work, it appears that M. Grillot de Givry discovered on a day that a study of the iconography of occultism was lacking in the literature of the subject, to his great astonishment, and he set himself laudably to supply the need under the three heads of Sorcerers, Magicians, and Alchemists, corresponding to his own title in French. He has produced an entertaining picture-book medley, accompanied by a very readable letterpress ; but as a study of occult iconography it approaches sufficiency only on the demonological side, the side of sorcery and the Sabbath. On that of Jewish Kabbalism and Christian presentations thereof he offers the flimsiest sketch and reports fantastic stories as matters of sober fact : for example, that William Postel translated the *Sepher Ha Zohar*, and that Count Cagliostro visited the Comte de Saint-Germain at the Castle of Holstein, a mendacious story invented by the Marquis de Luchet. Our old friend Robert Fludd is also quoted seriously on Kabbalistic Theosophy, though he knew

so much of the *Zohar* that he mistook the word itself for the name of the Rabbi. So also it would be ridiculous to suggest that the two astrological sections and their illustrations represent the iconography of the subject : they are not even its shadow.

In the last division of his own work M. de Givry considers the question of Alchemy, presenting some excellent and notable illustrations from rare sources and seeking to distinguish the blind gropings of early untutored students, looking for gold in their crucibles, from that of authentic adepts in possession of an alleged Secret Doctrine, which in some undetermined manner "had reached its point of perfection in one stride". Since then it has never varied, and from first to last has not only made use of one scheme of symbolism, transmitted from age to age "as a precious trust", but has been concerned with one subject of research, one only crown of attainment. It does not appear whether this end in view is the transmutation of material metals and (or) the discovery of an elixir of physical life, or whether the Secret Doctrine is that of experience in a transcendental and mystical world. Possibly the author leans in the latter direction, because he notes a "correlation existing between the Christian Mystery and the Alchemic Mystery" (p. 362), but he is diverted into other paths, after citing a book on the Harmony between Chemical Philosophers which appeared in 1636 and to which reference at the present time is impossible on my part.

In conclusion, if a work on occult iconography is out of the question—as it certainly is—within the compass of a single volume, and if it calls—as it does assuredly—for the expert knowledge of a collected effort rather than of a single student, M. Grillot de Givry has given us at least a very pleasant account of many printed books and MSS. on various occult subjects, and has adorned it with an impressive collection of engravings, showing whence they come in all cases. If he be still in the occult circles of Paris and happens to see these lines, he might note (1) that Elias Ashmole was a great antiquary of his period with a very keen antiquarian concern in the remains of English Hermetic Literature, but that he was not a practising alchemist ; and (2) that Ebenezer Sibly's sketch of Dr. John Dee and Edward Kelly performing a necromantic evocation in an English churchyard has no evidential value. . . . The translation would appear to have been well done in the general sense of the words, but one is disposed to protest when the French *souffleurs*—false alchemists—is rendered by "puffers" instead of "bellows-blowers".

PSYCHO-ANALYSIS AND PSYCHIC RESEARCH

By H. ERNEST HUNT, Author of *The Hidden Self*, etc., etc.

THE man in the street seems to have lost his interest in psycho-analysis, and books upon the subject are now more or less a drug on the market, as a visit to a second-hand bookseller will show. There are reasons for this, and one is that the subject of sex has been so over-emphasized that the ordinary man rebels. He turns his attention to something else, thinking that the psycho-analyst has succumbed to one of his own complexes. The difficulty here is that the psycho-analyst attaches a vastly different meaning to the word "sex" from that of the man in the street. He sees in it a whole life-urge, while the non-technical person views it in the personal aspect.

But there is another reason for this fading interest in the subject, in that the psycho-analytic method by no means always succeeds in curing the trouble it professes to treat. In any case cures, even if quite lucrative to the practitioner, are distinctly prolonged and very expensive to the patient. Treatment may extend to years. Sometimes the method falls short of success by reason of the shortcomings of the practitioner. I was consulted recently by a lady suffering from nerve difficulties, and she told me that she had been for two years under psycho-analytic treatment with a prominent practitioner in town, without success. On investigating the case, it soon became evident that the prime cause of the difficulty was constipation. I asked if the medical man had ever mentioned this point during the two years, and was told that he had not. However, with simple methods, chiefly regulation of diet to cure the constipation, the nerve trouble vanished. Cases such as these hardly do much to advance the cause of psycho-analysis. Many medical men themselves are also opposed to this method of treatment.

The psycho-analyst delves into the depths of the subconscious in order to unearth the troublesome complex which is presumably the root of the difficulty. But the word "subconscious" is a rather unfortunate one, because the prefix "sub" inevitably suggests the idea of underneath. This leads us to think in topographical terms of that which can hardly be said to possess any localization. It is probably too late to change our terminology, even if we wished to do so, but it might be more

correct to speak of a central consciousness and a peripheral; something like the bull's eye on a target, with the inner and outer circles representing extensions of the orbit of consciousness. This extra-consciousness can hardly be held to be either sub- or super-, extending as it does in every direction.

In our time element it extends into the past and into the future, but in itself it is outside the time dimension. But when we can bring back something of its experiences into our waking brain we have then indication of a non-time element which gives us instantaneous flashes of vast stretches of experience, as in the case of those who have been almost drowned, or have lived through worlds of experience in a moment of crisis. It also gives us our prevision, premonitions, intuitions, and inspirations.

These glimpses of larger capacity psycho-analysis has constantly and strictly disregarded. Where it has not disregarded them, it has explained them away more or less laboriously and unsatisfactorily. It has neglected the scintillating stars and has concentrated its attention on digging into the primeval mud. There can be no doubt that in many cases this mud would be better left unstirred, for, although there is no actual wiping-out of these realms of past experience, there is ultimately the sterilizing effect of the continued influx of nobler matter. Moreover, when once the mud has been stirred up into floating clouds of murkiness, it may take long for it to settle once more into its decent obscurity. In many cases much harm has resulted from this waking up of primeval matter.

In any case the mind is always a battle-ground of contending ideas, and the battle is ever to the strong. This is only to say that our dominant ideas in mind determine our mental states or our actions. The mere fact that even the best of us does not break any of the Ten Commandments is no guarantee that the desire to do so does not exist. It only testifies to the overriding influence of an inhibition which holds in check the unruly tendency. Education is largely a matter of building up these inhibitions. We are therefore faced with the fact that strife is a natural condition in mind, and all goes well only when the ruling ideas are in consonance with the march of evolution.

It is all very well to disintegrate or to discharge a hidden complex and thus to deprive the enemy of his offensive power, but even then re-education is a necessary complement to the psycho-analytic process. This re-education is frequently not given, and in many cases is entirely beyond the capacity of the

practitioner to give. Therefore the freeing of the sufferer from the dominance of one devil does not always preclude the entry of others equally active.

But if the re-education be undertaken without the previous psycho-analysis, and the aid of suggestion and auto-suggestion be engaged, the result is to strengthen the inhibitions and to drain the psychic energy from the negative channels to the positive, thus adding the big battalions to the side of the right. The two different policies both assume a battle-ground, but the positive school aims at reinforcing the inhibitions by suggestion, and the psycho-analytic school aims at the disruption of the forces of the enemy. Of the two policies the former offers the least objections on the score of danger.

But, quite apart from the localized aspect of psycho-analysis, it seems the natural law that, in proportion as we work on the positive side, the negative aspect, being automatically weakened, is thereby eliminated. So that if we build health, disease tends to vanish ; just as surely as when we begin to amass riches our impoverishment becomes a thing of the past.

J. W. Dunne, in his book, *An Experiment with Time*, suggests that his examination of dreams, which are a subconscious phenomenon, shows them to consist of a fifty-fifty content, half from memory and the other half embodying glimpses of futurity. We may suggest that here Mr. Dunne is getting a touch of incipient clairvoyance, and that he is bringing through into central consciousness some of the experiences of that peripheral consciousness which transcends time. He does not suggest that his own experiences are in any way unique, but only that he has taken the trouble to do what most people will not bother about. Experience shows that such intimations of greater capacity are by no means uncommon.

I have for many years known a prominent member of the Magic Circle, and I have heard him give some quite bad clairvoyance ; but, nevertheless, it *was* clairvoyance, and it transcended any of the normal faculties of sense. I have also quite recently come across a Wall Street financier who explains his uncanny ability to diagnose the movements of the market by intimations from the pit of his stomach rather than from his cranium. The cranium is wrong, but the stomach is right : hence his success. But this as an explanation is quite inadequate unless by the brain we mean the central consciousness and by the solar plexus we begin to bring into view our peripheral consciousness.

Probably it would be wiser if psycho-analysis, instead of disregarding other members of the family, would recognize psychic research as one of its near relations. I know one medical man who had a patient troubled by visions of events happening at a distance—veridical hallucinations, or delusions which happened to be correct! What could he do but suggest to her under hypnosis that it was impossible for her to see any of these visions? This he successfully accomplished. But what an opportunity for research into the potentialities of this superior extra-consciousness was thereby lost!

Surely psycho-analysis might extend its researches forward as well as back, to the constructive possibilities of these deeps of mind instead of merely to the damage that this department of mind can undoubtedly work? Having busied itself in dealing with disease, might it not now occupy itself with prophylaxis and the encouragement of the engaging possibilities of what perhaps we may term the superconscious mind? Anyhow, both psycho-analysis and psychic research are delving into the capacities of the psyche, and we might very well ask what this is. Traditionally, the psyche is the soul. But, whatever it is, quite obviously its workings transcend those of the normal brain-and-sense mechanism, as can be demonstrated readily by experimental hypnosis and in many psychic phenomena. These powers exist, and necessarily we must assign them somewhere, and there does not seem anywhere else to assign them except to the soul.

This soul we can probably align with the double, with the etheric, astral, and possibly the lower mental selves, with the exteriorized self of the French experimenters, and with the spiritual body of St. Paul. In fact we can align it with anything we like so long as we realize that behind and beyond the body there is something with much vaster and greater powers than we can assign to the purely physical self. The manifestations of this greater "something" are those which are exhibited by this peripheral consciousness.

Psycho-analysis, by refusing to relate itself to this main body of research in the general matter of the psyche, becomes an isolated unit, depriving itself of the support of collateral lines of investigation. It devotes itself to scavenging rather than to exploration; it elects to look back into the past and disregard the engaging vistas ahead; it prefers to continue in the realm of the subconscious rather than to envisage progress in the enlightened realms of a super-conscious. Is this wise?

CORRESPONDENCE

The name and address of the writer, not necessarily for publication, are required as evidence of bona fides, and must in every case accompany correspondence sent for insertion in the pages of THE OCCULT REVIEW.—ED.]

THE PHYSICAL APPEARANCE OF JESUS

To the Editor of THE OCCULT REVIEW

SIR,—I was greatly interested in the recent letter of Mr. L. St. Leger Stokes.

Some time ago I had been asked to take up certain work. Thinking it would take up too much of my time, I decided not to undertake it.

Almost immediately I saw, about five feet in front of me, a swirling mist, which cleared away, and a form was standing before me and regarding me with reproachful eyes. The eyes were blue, and the hair, parted in the centre, *rippled* down to the shoulders. It was of the most beautiful golden shade. Not bright gold, but of a shade between gold and brown; the moustache and beard were of the same shade, and the beard *rippled* down on to the breast. Seeing the look of reproach, I said I would undertake the work. The face smiled and the form gradually disappeared.

It was impossible to doubt His identity as Jesus, and the knowledge seemed to penetrate my inmost being.

Since then I had another vision of our Saviour. I was not asleep, but in a semi-trance condition.

I saw myself in bed. The bed was placed on a grassy slope. In front of me was a flat grass plain, which extended as far as the eye could see.

On this plain was a closely packed crowd of people, extending possibly about a mile directly in front of me. They were all looking in one direction. I saw Jesus appear. He walked past the front of the crowd and was followed by a number of Angels. He then walked down the left side. Every now and then He stopped, pointed out single individuals and at other times groups of people. The Angels separated these people from the crowd and set them apart.

I said to myself, "It will be a long time before He comes to where I am," and then I seemed to fall asleep. I was awakened by a hand being placed under my pillow and being raised to a half-sitting position. Looking up, I saw Jesus was raising me up in my bed. He looked at me, and said, "I have work for you to do; will you do it?" I said, "I will," and the vision disappeared.

With reference to the letter from Jean Delaire on *The Mystery of the Resurrection*, an incident which occurred at a spiritualist séance

is interesting. We were discussing what happened to the body of Jesus after the Crucifixion, when a cross appeared on the wall of the room. It extended from the floor to the ceiling. Jesus was nailed on the cross. He appeared to be dead and His head hung down over His breast. After a little while the body slowly dropped to the ground, where it lay for a few minutes, then gradually disappeared, leaving only the loin-clothes, which also soon faded away.

Then a voice spoke through the medium, who was all the time in a deep trance: "You were discussing what happened to the body of Jesus after the Crucifixion; we have illustrated it to you. The body of Jesus was so highly spiritualized that it dissolved into the elements in a single night, leaving behind only the loin-cloth."

Yours truly, DUNCAN CAMPBELL.

THE PHYSICAL APPEARANCE OF JESUS

To the Editor of THE OCCULT REVIEW

SIR,—The correspondence in your columns concerning the physical appearance of Christ is extremely interesting, but, especially in view of personal dream experiences, I find it somewhat difficult to judge of the true value of them. On three occasions I definitely remember the appearance, though I cannot now recall the order in which I dreamed. One thing, however, definitely stands out. I, too, was surprised to discover that, in my vision of Him, He always differed from the conventional church pictures.

In one dream which concerned the crucifixion, or rather the way to Golgotha, the Figure bearing the cross was robed in white. He had a mass of deep red curly hair and intensely blue eyes. In another dream, where I journeyed with Him in the early dawn to the house of Lazarus, He had light brown hair and grey-blue eyes; the robe this time was blue.

On yet another occasion when I dreamed of Him He had bushy black hair, waving back off the forehead, and luminous dark eyes. The thing which most impressed me on each occasion was the expression in the eyes. The happiness caused by His smile was so great that in each case it woke me up and remained with me for some while afterwards.

There is a beautiful idea amongst some ancient writers that Christ will appear to each of us in the semblance of the ones we have most truly loved, which would account for the fact that He has appeared in the past and continues to appear under so many differing physical forms.

It is perhaps not by accident that the precise details of His physical appearance have not come down to us, since without them we may better be able to see the Christ in all men.

Faithfully yours, ETHEL ARCHER.

A MESSAGE OF HOPE

To the Editor of THE OCCULT REVIEW

SIR,—I am authorized by a well-known Master to state that Madame Blavatsky committed a serious error in saying that no Great Teacher could manifest before 1974.

It is not my intention to argue, nor shall I reply to critics. I simply make a statement, the truth of which will not be questioned by those who know, and may be accepted by some who do not. Truth is its own witness, whatever we may think.

I am also authorized to state that an Avatar will manifest in the near future. But first a great darkness will fall on the world. And in the darkness the Light will shine.

IGNOTUS.

[To this rather pontifical pronouncement, brooking practically no comment, it is apparently impossible to bring to bear anything except the now well-known Asquithian advice of "Wait and see".—Ed.]

WAS IT A COINCIDENCE ?

To the Editor of THE OCCULT REVIEW

SIR,—One Friday night recently I thought I would try an experiment in Astral Projection. This was not successful, but instead I dreamt that my son had crashed with his motor-bike. When I got down to breakfast on the Saturday morning I mentioned the dream to my wife and son. Now my son, as he had often done before, motored in the afternoon, but, coming home at night, his machine skidded in his endeavour to avoid a motorist who had stopped suddenly. My son was thrown and hurt his arm and leg, and also slightly damaged his machine.

Yours truly,

GERALD BRADBURY.

PERIODICAL LITERATURE

THE ARYAN PATH, now nearing the completion of its second volume, has, in its October number, a notable article by J. D. Beresford on "The Moral Aspect of Reincarnation"; while Dr. Eric Holmyard narrates the case of transmutation of lead into gold by Helvetius. Mrs. W. Leisenring is represented by an article on "Coincidences of the Electrical Centenary"; while the inclusion of contributions from other writers of note make together an excellent bouquet of theosophical and philosophical thought.

THE ASIATIC REVIEW, the high-class quarterly devoted to Oriental topics, is more concerned with political and economic questions than those of occultism and religion generally. The October number gives prominence to the proceedings of the East India Association in an article by Sir Hubert Carr on "The Briton in India and Constitutional Changes". Indeed, India and its problems figures largely in the issue under consideration. L. F. Rushbrook Williams offers comments on the Whiteley Report, while Sir Akbar Hydari contributes some reflections on the future of Federal Legislature in India.

L'ASTROSOPHIE, continuing its translation of Marjorie Livingston's *New Nuctemeron*, devotes practically nine pages of the October issue to this work. Francis Rolt-Wheeler continues his series of papers on "Invisible Beings in this and Other Worlds", the present section being the eighth; while the second instalment of an interesting account of sorcery in Pennsylvania, together with astrological predictions, the horoscope of Einstein, etc., make a very interesting number.

THE CHRISTIAN ESOTERIC continues, in its November issue, Henry Proctor's essay on "Esoteric Christianity"; while the interesting monthly feature of "Answers to Questions on Biblical Problems" is efficiently conducted by Enoch Penn.

DAWN, Professor Vaswani's magazine, which appears twice monthly, heads its list of contents for the first half of October by an essay on Peace by Nicholas Roerich.

THE EASTERN BUDDHIST for July, for the publication of which the Eastern Buddhist Society, of Kyoto, Japan, is responsible, is concerned with the study of Mahayana Buddhism. Beatrice Lane Suzuki in this issue commences a study of the Shington Buddhist Sect; while amongst other notable contributions may be mentioned that of Daisetz Teitaro on the nature of the Zen School of Buddhism. Considerable space is devoted to reviews of current literature and notes on topical subjects, all viewed from the Buddhist standpoint.

THE EPOCH continues its placid course, the current November number being distinguished by contributions from Mr. and Mrs. Eustace Miles, as well as Mrs. Allen's chatty monthly message, which is always a prominent feature in her magazine.

EUDIA (Serenity), for October, is characterized by the publication of no less than three articles from the pen of the Editor, Monsieur Henri Durville, entitled respectively: "L'Amour", "Nout" (the concluding instalment of a series), and "Des Dieux et du Monde", being a critique of a recent work of this title translated by Mario Meunier. Madame Osmont continues her interesting series of articles on "The Mysteries of Birth and Death", the issue before us containing two sections entitled respectively "La Celtide" and "La Kabbale". Monsieur Durville still prosecutes with vigour his activities on behalf of the foundation of a "Eudianum".

THE MESSAGE, now in its fifth volume, and the October number of which has just come to hand, is the organ of the Ananda Ashram, published at Gorakhpur, U.P., India. Its claims are set forth as follows: "A Journal for the New Age, the New Spirit, the New Light, and the New Inspiration for the New World in the making."

THE NEW AGE, organ of the Akbar Ashram, makes its bow to the public with the issue for October, which constitutes No. 1 of Vol. I. A. H. Jaisinghani is a prominent contributor, while Professor Vaswani is represented by a translation of a poem entitled "The Play of Alif, from Shah Latif". India's debt to Persian Culture is discussed by Jamini Kanta Koar. A considerable section is devoted to reviews of current periodicals and books, the whole combining to make an interestingly assorted list of contents.

THE RALLY includes, in its November number, typical New Thought essays by Julia Seton and Robert Rose, together with a thoughtful paper on "Life Work: Yours and Mine", apparently from the pen of the editor, Miss Bridgman.

REVUE METAPSYCHIQUE, as usual, is full of interesting matter connected with Continental psychic research, two contributions by Dr. E. Osty, on "Those Who Predict Their Approaching Death", and (in the form of a brief editorial announcement) remarks on a series of experiments now in progress in connection with the mediumship of Rudi Schneider. M. Cazzamalli has an article on Rhabdomancy, and M. Warcollier an essay on telepathy. The issue before us is dated September-October, 1931.

RUUSU RISTI, edited by the well-known Finnish occultist, Pekka Ervast, is printed in a language of which unfortunately we are unable

to read a word. The current number of this magazine, which was founded in 1905, has an imposing list of contents; while the whole appearance of the periodical gives the impression that occultism in Finland is in a very flourishing condition.

THE SEARCH quarterly has now reached the fourth issue of its first volume, each number showing a distinct improvement on its predecessor. In the October number, completing the volume, title-page and index are included. Captain E. J. Langford Garstin contributes an interesting paper on "Magic and Truth", while W. D. Verschoye discourses on the nature of the Universe. "The Letter and the Spirit", by Hugh J. Schonfield, deals with the æsthetic side of book production. A full and very diverse collection of articles goes to the making of a most interesting number.

THE SEER, companion magazine to *L'Astrosophie*, in the October number includes amongst other interesting items the second instalment of a remarkable record of Spirit Hands of Flame, in which Professor Ernest Bozzano relates how a Sister of the Roman Catholic Church suffered from burnings which had an apparently purely psychic origin. Sir Henry Newbolt and Professor Jollivet Castelot are the names of other notable contributors to the issue in question.

THE SUFI QUARTERLY for September, besides the ample section devoted to book reviews, which is a regular feature, is distinguished by an article from the pen of Madame Alexandra David-Neel on "Buddhism and Peace". Amongst other notable contributions may be mentioned those of the late Inayat Khan, "The Law of Reciprocity", and (in German) "Sinnsprüche", and the reflections of the editor, Mr. Armstrong, on the value and practice of mysticism; this latter apropos of the posthumous book on *The Reality of God*, by the late Baron von Hügel.

LE SYMBOLISME for November is devoted to a consideration by M. Oswald Wirth of Masonic Truth, with an exhortation to the fraternity to restore its ancient ideals. In the same issue Armand Beddaride deals with the modernization of Freemasonry, and, amongst other interesting matter, M. C. Marc gives a summary of an address by M. Grajewski on the Kabbala.

THE TEMPLE ARTISAN, published at Halcyon, California, dates its current number as June, July, August. This issue is distinguished by the inclusion of a remarkable article by Dr. Ortega-Maxey, in which Madame Blavatsky is eulogized as the World Mother! Messages from "The Master Hilarion" are a prominent feature in the pages of the *Artisan*, the present number, although in the nature of a Blavatsky Centenary Celebration issue, being no exception to the general rule.

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THE THEOSOPHIST of Adyar with the current (October) issue commences its 53rd volume. A frontispiece portrait of Annie Besant, in commemoration of her birthday in 1847, shows a frame of apparently remarkable vitality. From the long and varied list of contents may be singled out for mention the reprints of letters from Mme. Blavatsky and W. Q. Judge; H. P. B.'s esoteric Notes, an invaluable series still running through the magazine; "The Unity of Asiatic Thought", by Bhagavan Das; C. Jinarajadasa on "Liberation"; and Ernest Wood's lecture on the "Secret Doctrine", delivered at the Centenary Celebration at Adyar in August last.

THEOSOPHY, of Los Angeles, in the October number follows its usual custom of giving no clue to the identity of any of its contributors. One of the articles has some pertinent reflections to offer on "Our Mental Sphere", and ruthlessly exposes our common weakness in hourly betraying our ideals. "The Seed of Selflessness", "India the Alma Mater", a serial article on "Reincarnation", and another on "Science and the Secret Doctrine", together with the always interesting feature, "On the Lookout", offer many pages of theosophical reading of high quality.

THEOSOPHY IN INDIA for September is almost entirely concerned with reporting the Indian Celebrations of the H. P. B. Centenary, that held at Benares, under the chairmanship of Mr. Bertram Keightley, being reported especially at length. An interesting study of Islam, by Abdul Karim, B.A., is included as a special twelve-page supplement.

THE VEDANTA KESARI, organ of the Ramakrishna Math, contains, amongst other interesting items, a short study of the unusual phenomenon of divine intoxication, by Girindranarayan Mallik, M.A. The Shakti treatise known as the Chandi, very popular still amongst worshippers in India of the Divine Feminine, is commented upon by Swami Jadishwarananda; while a penetrative editorial deals with the dangerous doctrine of Sir Arthur Keith, that war is nature's pruning-knife. The October issue, in every way, is a worthy memorial of the work of the late Sri Ramakrishna.

WORLD THEOSOPHY, edited by Mrs. Hotchener, and published at Los Angeles, contains in its October issue a notable list of contents. Geoffrey Hodson concludes his thoughtful and suggestive article on "Spiritual Vision". Rabindranath Tagore is represented by an essay on his "Educational Mission"; while Fritz Kuntz harks back to "Early Theosophical Days". Peter Freeman's reflections on "Personality and Daily Life", together with eulogistic contributions in honour of Mrs. Besant's eighty-fourth birthday, combine to sustain the high promise of the earlier numbers of this new theosophical magazine.

REVIEWS

THE POWER AND SECRET OF THE JESUITS. By René Fülöp-Miller.
Translated by F. S. Flint and D. F. Tait. London: G. P. Putnam's
Ltd. Price 21s.

IN this most fascinating volume the learned author of *The Mind and Face of Bolshevism* has given us another equally illuminating and unbiased survey of a mighty world force. In fact, the one study is almost the complete antithesis of the other, and they may well be read as complementary analyses of social psychology in unusually profound modes. The Society of Jesus was originated by one man, Ignatius Loyola, who knew most fully those phases of the mind of which the Bolsheviks are most painfully ignorant. Loyola was educated in a court, Lenin in city slums. Loyola subverted people with his missionary teachings to impose the Roman Church doctrines upon them. Lenin used modern propaganda and advertising methods to create a new industrial nation on a communal basis, and so also did the Jesuits create in South America a communist republic. In the present work, Mr. Fülöp-Miller has incorporated the results of some prodigious labour, and gives us the case for and against the Society of Jesus, describing its origin, its work, and its end as a body tolerated by the Papacy. Their school of psychology, with its *yoga* methods, is of considerable interest to students by reason of its practical results. It is not possible in this necessarily brief note even to mention the numerous points of interest, but the volume may be commended as one of value for every occult library. Not the least item for consideration is the facial resemblance of Loyola to Lenin in the Lavater portrait on Plate 43, which is startling in its similarity. Loyola spread civilization where he would spread doctrine: he did work he had no thought of doing, and his story is profoundly interesting.

W. G. RAFFÉ.

THE CONSISTENCY OF INCONSISTENCY: A Scientist's Cosmic Dream.
By Leonard Joseph. 8½ ins. by 5½ ins., pp. 15. Gloucester:
Messrs. Chance & Bland, Ltd. Price 1s. net.

OR nightmare! The reviewer of this little pamphlet is placed in a somewhat difficult position. He can hardly present the readers of his review with a summary of the author's ideas—let alone attempt an appreciation or criticism of them—for the reason that they have been clothed in a style so allegorical and obscure as to escape discovery.

On the cover of the pamphlet Mr. Joseph prints an algebraic equation, to which, it is understood, great importance is attached. The equation is, strictly speaking, an identity, that is to say, the two expressions connected by the sign of equality are actually equal for all values of the variables they contain. An unlimited number of such equations can be constructed by those having the necessary time and patience. What particular virtue Mr. Joseph's possesses, or what particular meaning he would have readers attach to it, I am afraid I cannot perceive.

H. S. R.

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. . . AND AFTER. By H. Dennis Bradley. Author of *The Wisdom of the Gods, Towards the Stars*, etc. London: T. Werner Laurie, Ltd., 24 and 26 Water Lane, E.C.4. 10s. 6d. net.

MR. H. DENNIS BRADLEY'S latest book might well be called an "Odyssey of Psychical Research". It recounts the full tale of its author's voyagings across that unfathomable sea, with its uncharted shoals and quicksands and hidden rocks. Many another venturer on the face of those perilous waters has had similar experiences, and has also, like Mr. Bradley, gained the sunlit shore where he can also say: "My faith in man's survival is now immutable. That faith has been confirmed by knowledge."

Nevertheless, while as literature the book is excellent reading, its purport is melancholy indeed. Ruskin once wrote that the effect of Thackeray's writings was, on certain minds, to provoke a greater pity for human nature, on others a greater contempt. In this sense Mr. Bradley's book might make even the angels weep. But it was an axiom of W. T. Stead that the truest patriot is the man who is not afraid to tell his country when she is in the wrong, and no cause that is founded on truth can be wrecked by the exposure of fraud in masquerade. Mr. Bradley recapitulates his own early enthusiasm, fully recorded by him in two books which are no doubt familiar to most readers of the OCCULT REVIEW. These records still stand as a glowing tribute to the mediumship of George Valiantine, and they could be paralleled by many of us who can recall similar experiences with Mrs. Etta Wriedt in the heyday of her power. But a long and careful study of "voice" mediumship must convince the dispassionate student that there is no getting beyond a certain point: the same complexities are noticeable, whether one is to put them down to impersonation or to "stained glass".

The latter part of the volume deals with what the author describes as the "Fall of Valiantine". It must remain a puzzle why the medium's "guides" did not strongly object to his being experimented with for a new type of mediumship, fingerprints, for which he had evidently not the gift. It seems that the Borderland also has its rivalries and jealousies! . . . Mr. Bradley gives a most elaborate account of the fingerprint fiasco, with many photographic enlargements and a damaging report by Ex-Chief-Inspector W. T. Bell, of the Fingerprint Bureau, New Scotland Yard. Again it is obvious that the adulation to which such unique mediums are subjected must have a deteriorating effect on the character. This fact has been noted. The erstwhile nervous, deprecating, even humble instrument of unknown forces develops into the bombastical, aggressive, insolent, would-be potentate, with "You bet it's Me that proves the immortality of the soul!" for a slogan.

In his concluding chapter Mr. Bradley sums up the whole subject in a manner with which I for one find myself in absolute agreement. Incidentally he says: "With considerable patience and perseverance such communication, in some cases, can be achieved. When such proof has been established to the satisfaction of the ordinary man and woman, I would then advise them to leave all experiments with professional mediums severely alone. If they wish to continue their psychic studies they should do so privately, and in the sanctuary of their own homes." There are even professional mediums who would endorse this themselves!

EDITH K. HARPER.

DELIVERANCE FROM CANCER: A Vindication of Food Reform and Nature Cure. By H. Reinheimer. With Introductory Notes by well-known Authorities. London: Rider & Co. Crown 8vo. Pp. 192. Price 5s. net.

THERE are people who, by paying money to the Church, hope to escape in the Hereafter from the penalty of their misdeeds; similarly, others provide money for the various bodies of "research", thinking thereby to avoid punishment while yet on earth, in the hellish form of the cancer-scourge. The result is likely to be disappointing in both cases. Mr. Reinheimer urges frankly and forcefully in *Deliverance from Cancer*, as he has in many previous volumes, that "you cannot do wrong without suffering wrong". Whilst, instead of living healthy lives, we merely "struggle for existence", dispensing with religious, ethical, and physiological precepts we shall continue to breed like in like; end our gluttony in the stew-pot—by ourselves being eaten.

On a foundering ship the millionaire is as bankrupt as the beggar; if any are to survive, all that is of value is practical logic and promptness of action. It is always thus when grave issues hang in the balance; common sense is worth more than the highest of University degrees should the house be afire. At such moments it is the best man who wins.

Professor Eli Metchnikoff, as Mr. Bennett reminds us, discovering that the source from which disease proceeds in man is the large intestine, advocated its removal, rather than advise what one would have expected: food reform. Doubtless many medical pundits would gladly get rid of Mr. Reinheimer, to them a disturbing influence, in an equally drastic manner; but he is not so easily to be disposed of: and Mr. Thomson rightly says, "There is room enough in this difficult problem for any honest investigator, medical or layman." Who is the best man the future will decide!

FRANK LIND.

TWO DIALOGUES OF PLATO. Translated by the Editors of *The Shrine of Wisdom*. London: *The Shrine of Wisdom*. Price 4s. 6d. net.

STUDENTS of occultism and of comparative religion are familiar with the series of texts and commentaries known as *The Shrine of Wisdom Manuals*, and they will welcome the addition of two dialogues of Plato—the *First Alcibiades* and the *Meno*—to that well-chosen list. These two are perhaps the best-known of all the conversations of Socrates, and exhibit the subtlety of his method at its best—that kindly, half-reflective questioning that led his opponents (by imperceptible but inevitable stages) to the denial of the fundamentals of their own positions.

In these days, it is hardly necessary to say that the *First Alcibiades* is concerned with the true nature of man, and the purpose of his existence on earth, and that the *Meno* supplements this by examining the nature of virtue, and pointing out what qualities (or virtues) man needs to fulfil the purpose of earthly existence. Indeed, Platonic thought and its derivatives are so familiar to occultists in general, and *The Shrine of Wisdom* series is so well known among them, that it is only necessary to say that this present volume is as carefully translated and as well produced as any of its precursors.

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MAN AND THE UNIVERSE. By Walter Wynn. London: Rider & Co.

"Our thoughts usually centre, not on what we are, but on what we are going to be," the author says, and "man alone amongst created things possesses these powers." But if we believe man to be superior to the amoeba, is it not equally reasonable to assume that there are, in the Infinite, Beings to whom man is as the amoeba?

That man can plan to meet his needs, Mr. Wynn takes as proof of his divine origin and future. But does not the squirrel gather nuts for the winter months?

As proof that man is different from, and superior to, the stars, the author notes that though man has free-will, the stars have none, but must obey the law of gravitation. (But does not man also obey this law?) Then, on page 120, he quotes Sir James Jeans as stating that the stars and atoms "seem to have a will of their own at times, similar to man's", and himself states that "even the atom has the power to reject certain types of radiation . . ."

Together with his statements on the difference of man from any other creation, the author says: "Let the roughest aboriginal in Central Asia and the most refined resident in Mayfair commit murder, and their emotions and fears will be the same." Will they? Such amazing equality would destroy all reason for man's existence.

"The visible universe at all points seems to pass into the invisible," he says, and puts forward the interesting theory that radiation, the ultimate purpose of which is unknown, has uses in the invisible world.

We should have welcomed elucidation of the following passage, which is given as though it were an acknowledged fact, instead of a new theory: "Christianity is the only religion that gives the evidence in visible form of human survival."

However, whether or not there are holes in Mr. Wynn's philosophy, it is provocative and stimulating.

R. E. BRUCE.

THE LADY WHO CAME TO STAY. By R. E. Spencer. London: Cassell & Co., Ltd. Price 7s. 6d.

In some ways this novel reminds us of *The House with the Green Shutters*. There is a grim fascination about the characters and their actions that, from the first, rivets one's attention; but, unlike the novel referred to, there is also a peculiar charm about this book that the former novel does not possess, and this charm is produced by several delightful characters.

The story deals with four eccentric maiden ladies living in a fine old family mansion which is reputed to be haunted. Of these four, the twins, Lucia and Emma (as alike in character as in feature), are inordinately suspicious and sadistic—the younger sister, Milly, has an exotic complex, which she satisfies by attending innumerable weddings, and picking up gossip in all sorts of possible and impossible places. The eldest sister, Phoebe, who presents to the reader the central theme of horror, and affects the lives of all concerned, has a hate complex, and is devoid of fear.

To this queer household comes their beautiful widowed sister-in-law (who is dying), and she brings her child. None of them like her, "The Lady who comes to stay", despite her obvious charming qualities, but it is the

insane hatred of Phoebe which really provides the plot for the tale. Not satisfied with hating her whilst she had lived in the flesh, this awful woman endeavours still further to torment her by ill using her orphaned child, hoping thereby to bring the dead woman within reach of her power. The tables are turned, however, and then begins a series of strange hauntings. In various ways the three other sisters react to these happenings, and endeavour to help the dead woman, but Phoebe remains implacable in her hate, and after *her* death in turn, the house becomes doubly haunted. The struggle between the forces of good and evil, represented by Aunt Phoebe and the child's mother, continues to manifest in the old house even when the child has grown up, and, on the eve of her wedding, death claims another victim. But we shall not spoil a really excellent tale by divulging the plot further.

We advise all who are interested in a weirdly-occult story, powerfully and convincingly told, to get this book. For ourselves, we read consecutively for six and a half hours, until we had finished the story.

ETHEL ARCHER.

SHAKESPEARE AND THE SUPERNATURAL. By Cumberland Clark, Vice-President of the Shakespeare Reading Society. Author of *Shakespeare and Science*, etc. London : Williams & Norgate, Ltd. Demy 8vo, pp. 346 (including Index). Price 12s. 6d. net.

WHAT was Shakespeare's attitude towards the Supernatural ? As revealed in more than half of his plays, it varied considerably, as Mr. Cumberland points out, at different stages of his career. "It began in his youth as one of light-hearted, amused tolerance, changed to one of serious meditation, darkened to pessimism and apprehension, and finally emerged into a renewed faith and confidence in good." In his early plays, we are told, he had his poet's eye on the temporal beauties and attractions of a lovely world ; his attitude towards the Supernatural being the merry and careless one which found expression in the Fairies of *A Midsummer Night's Dream*. But as he grows older and wiser in the hard school of life his genius embraces an ethical philosophy ; till ultimately, triumphing over a period of gloom, he in his last plays shows himself content and at peace with the world.

Mr. Clark has written a pleasing and informative book, which no student of Shakespeare should fail to possess. We think, however, the Poet was too great a Seer to be so contemptuous of ghosts, witches, astrology, divination, dream-warnings, etc., as the author would have us persuaded ; we doubt that Shakespeare included the mystical and superhuman in his plots mainly because of their popularity with theatre audiences. It is curious that Mr. Clark should take this standpoint while he is at pains to prove the Bard's indebtedness to the Bible, which is far from prosaically explaining away all such signs and wonders. He, moreover, writes : "In Shakespeare's England the almost universal belief in the presence and power of the Unseen touched national life at every point", as though that were an indication of superstitious ignorance, whereas it is the very reverse. The consciousness of this presence breathes through all Shakespeare's work, being the very essence of his genius. He never had his eye on the *temporal* beauties of a lovely world, for real beauty is not temporal, but, in the words of Keats, "Beauty is truth ; truth beauty."

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A MUSICIAN'S TALKS WITH UNSEEN FRIENDS. By Florizel von Reuter. Pp. 160. London: Rider & Co. 5s.

As an interesting series of talks with the famous so-called dead, this book certainly should prove of interest to readers. Some such talks are quite ordinary, but here, certainly, there are some gems of thought, as in the aphorisms purporting to come from the great violinist Alard, though written automatically by the hand of the author. All artists should note these sayings: "If you desire to be an artist you must sacrifice, struggle, work, think, dream, search for the ideal, climb to the sky, and when you have arrived, you must still struggle, still dream, still work, still think, in order to remain on the heights. For art is inexhaustible, it is indefatigable, it never yields, it demands, it imposes, it insists and it gives."

Similar instructive and also beautiful messages came from Joachim, and one may well imagine the joy of the automatic writer in seeing such sentences form themselves unconsciously to his mind.

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There are, indeed, few similar books equally as evidential as this, and it may be affirmed that, if placed in the hands of an unprejudiced unbeliever, it would certainly convert him.

On the whole we can predict for this book a wider and perhaps more intellectual public because of its literary and artistic and musical associations. Even though its earlier effusions may be less than mediocre, yet the later messages, such as those of Zola, are really worth while, and by far the finest automatic writing yet published.

It may be said of this work that it is of the best of its kind, and we are sure it will do good amongst the thinking types to whom it is addressed.

LEONARD BOSMAN.

L'ECTOPLASME. Comédie en un acte. Par E. de Hensler. Prix net Fr. 1.25.

THE theme of this little play is the ectoplasmic materialization of Queen Cleopatra, evolved from the body of the medium. It abounds in farcical situations. Cleopatra's meeting with, and passion for, Firmin the butler, whom she mistakes for Antony, is funny to read, and—which is more important—should be excruciatingly funny on the stage. Her confounding of Professeur de Bonlieu with Nenepthah, General of her Armies, though perhaps carrying less conviction, is quite humorous. It is, however, a little queer that Cleopatra's French should be so fluent, but the play, as a whole, is too delightful for cavilling over details.

The matter-of-fact but despairing conventionality of Firmin, under what must have been unprecedented strain, is amazingly funny, and the ribaldry of the two journalists is true to type.

The idea that St. Simon Stylites should fetch Cleopatra out of the ether to help an Egyptologist decipher an old manuscript is farcical in itself.

The skit is exceedingly well done, but technically it has difficulties.

R. B.

YOUR BIRTHDAY MONTH—AND YOU. By Margaret Baillie-Saunders.
London: Rider and Co., Paternoster Row, E.C.4.

By saying that this delightful book is not for superior-minded people the author disarms criticism beforehand.

It is character-reading by the four elements, a system derived from the Norse. Mrs. Baillie-Saunders' thesis is that everyone is born under the influence of *Earth*—Life Force; *Air*—Soul Force; *Fire*—Light and Cleansing; or *Water*—Healing and Burden Bearing. She believes that everyone should *Live and act in accordance with one or other of the four elements*. Those born at the beginning or end of months are "complexes", partaking also of the month immediately before or after their birth month.

Earth people—those born in January, May, or September—are primarily creative and constructive. They are doggedly industrious, but not interested in world problems or new methods. They are innate philosophers, have no fear of death, rarely bear malice, and never seek revenge. They will allow themselves to be thought flippant and careless, whilst actually they are pursuing a definite purpose with infinite and tireless patience, saying nothing about their plans, but working towards some special goal for twenty years or more, finally attaining it by sheer dogged tenacity.

Air people—February, June, and October—are leaders of the race, but, though *geniuses at world government, they are not good judges of individual character*. They see people as they should be, rather than as they are, so often get taken in. Never leaving worldly wisdom, they yet possess a mystic wisdom of their own.

Fire people—March, July, and November—are vivid and mercurial.

Water people—April, August, and December—are elusive, incalculable, but charming. They are born healers. Doctors, nurses, sailors, explorers, etc., are often water people.

Distinctly a book for pessimists. They will find here that both they and their friends are much nicer people than they thought.

R. E. BRUCE.

THE COMING WAR. By General Ludendorff. London: Faber & Faber, Ltd. Price 6s.

FROM a military man, this is a most remarkable book. It would be startling enough if written by an ordinary author, but when we find an eminent General of lengthy experience deliberately forecasting another war, which he dates for May 1st, 1932, we look again to see if our astrologers have missed a great opportunity of proving their craft.

General Ludendorff supports part of his argument by an appeal to the practice of numerology. He asserts that the 1st of May, 1932, happens, according to the "cabalistic superstition, to be a specially auspicious, not to say 'holy' day, upon which to begin the war". In a long footnote (page 95) he explains the numerical basis. On the very next page he writes that "by the time the war breaks out the economic crisis and unemployment will have attained intolerable proportions; the Socialist, Fascist, and Bolshevik economic systems will be in a state of collapse, and the nations plunged in misery". This would scarcely seem an opportune moment to rally the masses for sacrifice in these lethal arguments.

W. G. R.



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