

The Modern Mystic

VOL. 1. No. 2.

FEBRUARY 1937

2/-

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OUR POINT OF VIEW

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The Modern Mystic

and Monthly Science Review

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FEBRUARY 1937

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Our Point of View

Our thanks to all readers. The first number of the *Modern Mystic* sold beyond our hopes. Letters of appreciation have reached us from all over the country, and from the Continent, too. There can be no doubt of the need for a journal such as this; the New Age is not a figment of the imagination; vulgar materialism has just about run its course, and science is donning a more spiritual garb. But we must steer an even course and recognise the responsibility which is ours. It is all too easy to mistake the spurious for the genuine. And even among students of the occult whose integrity is beyond question, queer misconceptions of trifles often blind the eye, so that the beauty of symbolism becomes the bogey of superstition. The *Modern Mystic* had been on sale only one day when an agitated student of the Occult rang us up to commiserate with us on the unfortunate use of the inverted triangle—we are unrepentant enough to use it again in this issue—and advised us to read the *Secret Doctrine*. In the first place there is no law about the apex of the triangle, and the *Secret Doctrine* is a well-liked book in this office. But Madame Blavatsky notwithstanding, and for the benefit of those who may have wondered why we adopted the

inverted form, it should be known that the symbol has an entirely spiritual significance when so used, and a purely material one when the apex is at the top. The two positions are given these significances in all of the ancient arcane schools.

* * * * *

Will readers resident in France and English readers visiting the French capital please note that the *Modern Mystic* is on sale at Messrs. W. H. Smith and Son's bookshop, 248, Rue de Rivoli?

* * * * *

The forthcoming publication in book form of the proceedings of the World Congress of Faiths is an event of real importance; the review of the book which appears in page 30 made an unexpected demand on our space, so that the article on Cagliostro has been omitted.

* * * * *

We owe to Mr. Rom Landau our introduction to Dr. Stein's excellent journal, *The Present Age*. It is a monthly magazine, priced at 2s., and may be had from the Editorial offices at 144, Harborough Road, Streatham, London, S.W.16. The contents

are varied and interesting and will provide the more advanced student of spiritual science with much real enjoyment.

We have had offered to us a number of advertisements which we have refused admittance to our columns. The fact that we consider Astrology, as presented by Mr. Tucker, to be an interesting study in no way implies our willingness to publish advertisements asking our readers to part with money in exchange for so-called "life-readings" and "forecasts." And this may be a fitting place to say that all advertisements appearing in the *Modern Mystic* will be genuine and the value offered by the advertisers equitable. Among advertisements which will always be refused are Horoscopes, certain patent medicines, beers, wines and spirits, "lucky" charms, talismans, clairvoyants, purely commercial "schools" of psychology, and books on the occult which show no signs of authority and are misleading—and there are many such.

The *Modern Mystic's* Bookshelf is already a success. It affords us the greatest pleasure to find readers ordering books such as Frazer's *Golden Bough*, Emerson's *Essays*, Plato's *Republic*, the *Journal of Amiel* and Rom Landau's *Seven*. It is interesting to determine our "best sellers" by an analysis of the orders received. Rom Landau headed the list with 25 per cent.; W. J. Tucker's *How, What and Why of Astrology* came next with 15 per cent.; Frazer's *Golden Bough* was third with 14 per cent., Cyril Scott's *Greater Awareness* was 12 per cent., Shaw Desmond's *London Pride* (a novel) had 8 per cent. of the total, while Plato obtained 6 per cent. of the orders. The remaining 20 per cent. represented various authors, some of whom were not represented in the *Bookshelf* page. One of these was an enquiry for a book by a German author on Atlantis, a copy of which we are securing for our reader. Enquiries about it elicit the opinion that it is a work of the first importance. We shall review it in an early issue.

A reader writes to advise us of the fact that Charles Fort's *Lo!* (originally published by Gollancz at 15s.) is being remaindered in various bookshops at 2s. a copy. We read this entertaining monument of research some time ago. Some will certainly be irritated by its ultra-American style, but those who can put up with it will be amply rewarded. Fort spent thirty years in the libraries and newspaper "tape" rooms of New York and London searching for news-items that science had failed to explain. His own conclusions are at once astonishing, bizarre and ingenious. Some of them are doubtless correct conclusions. None of them is stupid.

Readers of the *Modern Mystic* should be interested in the work of the Egypt Exploration Society, which exists "to promote the study of the history, religion and culture of ancient Egypt both by excavation and by the scientific publication of its monuments." Candidates for election may offer themselves as Members, Associate Members, or Associates. Enquiries should be addressed to the Secretary, Egypt Exploration Society, at 2, Hinde Street, Manchester Square, London, W.1.

We are happy to announce that in our next issue will appear the first of a short series of articles by Dr. Walter Johannes Stein on the life and work of Dr. Rudolf Steiner, the great Occultist.

In the same issue will appear an analysis of Dr. Steiner's horoscope compared with that of Madame H. P. Blavatsky by W. J. Tucker.

No one more than Mr. Tucker is alive to the discredit into which the science of Astrology has fallen. It may interest our readers to learn that our contributor is not a mystic, his view of Astrology being that it is *par excellence* a scientific (in the modern objective sense of the word) and not an occult art, and that it was so viewed and studied by its earliest practitioners. We have seen a great deal of Mr. Tucker's work, and have no doubt at all that his insistence on the fundamentals of the science as practised by the Chaldeans will do something towards rehabilitating a science which held the allegiance of such first-class minds as Newton, Kepler, Bacon and others.

If any reader would like to dispose of copies of the works of Anselm (Archbishop of Canterbury), who lived from 1033 to 1109, we have a buyer. The *Proslogium*; *Cur Deus Homo*; and *De Concordia Præscientiæ et Prædestinationis* are particularly requested. The price should be stated together with some indication of the general condition of the volumes.

The honour of a knighthood bestowed upon Dr. Adrian C. Boulton is a well-merited recognition of invaluable services to music. Dr. Boulton's greatest achievement perhaps is the delayed recognition he extracted from the Continental press of the high place occupied by the B.B.C. Symphony Orchestra amongst the great orchestras of the world. Legends die hard. Continental musicians would have difficulty in believing that even before the formation of the B.B.C. orchestra England possessed, in the Halle Orchestra of Manchester, one of the very finest ensembles in the world. Hans Richter, who had conducted the Berlin and Vienna Orchestras, considered his appointment to Manchester to be the pinnacle of his career.

The British Association of Scientific Astrologers Ltd. is an organisation formed to uphold the best astrological traditions and to promote serious study among its members. The entrance fee is 5s., and the annual associate membership fee is one guinea. There is no initial examination for Associate Members. The requirements are that applicants should be genuine students of astrology, pledged duly to observe the Rules should they practice professionally. Such applicants will be accepted by the Board of Directors after the fact of application has been circularised to the membership (a precaution taken to ensure that applicants are of good standing). Fellowship Fee £2 2s. per annum. For Fellowship, the examination laid down by the Board has to be passed, the standard of which is a high one. Full particulars can be obtained from the Secretary, and are automatically supplied to all joining Associate Members together with the Rule Book. It is intended to organise fortnightly meetings for the members at which lectures will be given and astrological classes held; but the actual programme for 1937 has not yet been arranged. Further information may be obtained by application to the Secretary at 27, High Street, Islington, London, N.1.

The careful reader will see in this issue of the *Modern Mystic* not merely a collection of articles written and published

haphazardly, but the inevitable successor of the first number. The plan is more obvious if the reader, after having read Eleanor C. Merry's article in page 4, remembers the contribution on Stonehenge by Mr. Holman, an engineer, in the January number. And so we shall go on. The next step in this particular series will be the articles on the life and work of Dr. Steiner, referred to above. After that we shall publish the histories and work of the various Mystical Orders together with such of their teachings as the societies concerned may deem permissible. In each case only an accepted authority will be responsible for the work. At intervals we shall publish issues devoted to Egypt, Palestine, Arabia, Peru, India, and other countries and centres rich in the traditions of Mysticism and the Occult. It will be seen that we are doing everything possible to provide readers with interesting and authoritative reading.

* * * * *

Many readers have written appreciations of the article on *Zen* by Mr. Alan W. Watts which appeared in the January number. Mr. Watts is writing a series for us under the general title of "The Spirit of Asia—and Modern Man." The first article of the series will appear in our next issue: "A Tree Without Soil." It will discuss the spiritual bankruptcy of Europe; the degeneration caused by the ascendancy of the intellect, the impossibility of returning to traditional religion, and will suggest the study of the culture of Asia as a means of regeneration. Further articles in the series will outline the teachings of the *Bhagavad-Gita*; of Lao-Tzu; of *Yoga*, of Gautama the Buddha.

* * * * *

Despite the clear statement in our first issue that the *Modern Mystic* embraces no particular "school" of mystical thought, and that its *raison d'être* is to afford the general reader with introductions to all genuine mystical and occult systems, we have received many letters which, by inference, attempt to fasten on the Editor responsibility for the opinions of various contributors. *We can accept no such responsibility.* The only answer we can make to the reader who asks why the article on the Rosicrucian Order should have been devoted entirely to the organisation known the world over as *Amorc*, is that there is sufficient evidence available for any intelligent layman to prove that *Amorc* is what it purports to be. Every statement made in the last issue by Ra Zeser Kheperu can be verified. Again, our references to Spiritualism have been much misunderstood. The fact that Mr. Shaw Desmond is, and we hope will remain, a contributor to the *Modern Mystic* should have been sufficient indication of our real attitude. There is more nonsense talked about Spiritualism than about anything else in the world. We have nothing but respect for genuine psychic research. We are against research being made into a religion; we are against the obscene curiosity of the phenomena-hunter. Finally, we are of the opinion that phenomena is only valuable in conjunction with occult research and personal experience on other planes.

* * * * *

The great virtue in complete independence lies in this: There is *truth* in every genuine effort. There is no religion, no genuine philosophy, mystical or occult society or sect but what contains within its teachings and the motives behind its work immense power for good. It is the *good* we want. There are as many "ways to the One" as there are lives of man. The sincere seeker will find that which is his.

The Editor.

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Some Secrets of the Egyptian-Druid Age of Culture

by Eleanor C. Merry

I THINK we must acknowledge the noblest period of the Druidical Schools of the Mysteries to have been not less than fifteen hundred to two thousand years before Christ.

In this article I cannot elaborate this statement, but will try to present in outline some aspects connected with the ancient initiation-temples which may be of interest, even when severed from their legitimate—and vast—context.

Centres of the Mysteries—and Stonehenge is the remains of one of the greatest of all the Sun-Temples—have always reminded us of two things: Life and Death. Investigations show us that the great Temples were centres of knowledge (Science) and of Art, and were at the same time connected with burial.

The very word Pyramid itself is derived from Egyptian words meaning (in their full interpretation) “a going out of the Temple of the body to Heaven”—or more simply “a going out by day.” This can be understood in two ways; what the initiated man experienced in going out of the body “by day”—that is, while still living—was the same in essence as what the dead experienced, who “went out” not *by* day, but *from* the day (or “by night”); namely, from life to death.

It was not the mystery of death that was important to the ancient peoples, but the mystery of immortality; for to them, birth and death were relatively unimportant crises in the progress of Existence, wherein Divinity was at times veiled, and at times unveiled.

No one could withdraw the veil of Isis save those who were “immortal”; that is, those who had passed, in their initiation, through the three days’ “mystic death,” and still lived. To such, the Door was always open to the spiritual world, and they could “go in and out and find pasture.” One who had been thus initiated had, by the fact of his spiritual experiences, attained

a deep insight into all the laws and processes of Nature—both of Man’s nature and of the nature of the Earth; and so was able to work at the establishment or elaboration of the cultural and social life of his time. Such men were Leaders and Teachers. There is abundant documentary evidence of these things; but the greater part of it is purposely concealed in myths and legends, and the latter can only be discovered or explained with the help of considerable study in occultism.

In our Welsh mythology and bardic poetry the mystical death which was a preliminary to the mastery of higher knowledge, is constantly alluded to. And as the knowledge which had to be acquired was also connected with medical science, the neophyte had to become acquainted with the nature of his own *body*, the temporary tomb of his spirit.

Druid initiation at a certain stage was veritably experienced in the “shadow of death”—in caves, in stone cells, in dark underground labyrinths. These dark enclosures (and even St. Columba speaks of the “dark cell without light”) represented the prison of the body where the spirit lay captive. It is recorded how different heroes have to undergo imprisonment; and Arthur is said to have been imprisoned three times. Once in the cell of Oeth and Anoeth, whose names mean “wrath and the remission of wrath”; once in company with Wen Bendragon, the “lady of the source of generation”; and once under the “flat stone of Echemeint” which covered the “cell of Ceridwen.” These are all experiences connected with *dying*. The first suggests the recognition of sin and its purification—a dying of the lower self. The second suggests the becoming acquainted with the divine origin of the soul which is born out of the spiritual to “die,” or forget its origin, when born into the material world. And the third suggests the sacrifice of all earthly desires in returning to the womb of the World-Soul, Ceridwen.



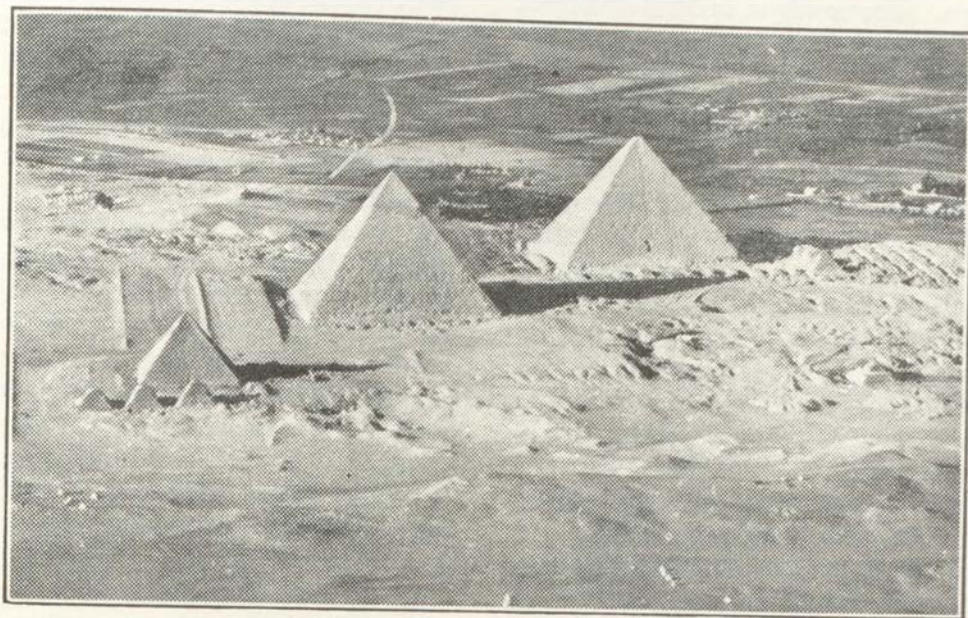
Eleanor C. Merry was born at Eton, Bucks. Her father was Herbert Kynaston, D.D., a brilliant classical scholar who was Headmaster of Cheltenham College and later became Canon of Durham. She married a son of Dr. Merry, Vice-Chancellor of Oxford University. Her husband died in 1922.

Mrs. Merry’s early life was spent in an atmosphere of scholarship and religion, strongly influenced by the historical traditions of Durham Cathedral, probably the most neglected and certainly one of the most beautiful of English cathedrals. She met many famous men during her youth, who doubtless contributed something to the spiritual questing which ended in the meeting, in 1922, with Dr. Rudolf Steiner. Before her marriage she studied music and art, and hoped to become a professional singer. During student days in Vienna in 1895 she lost all Christian faith, falling under the influence of the intellectual agnostics.

Studies in Spiritualism preceded the discovery of H. P. Blavatsky’s “Secret Doctrine,” a work for which Mrs. Merry retains the highest admiration.

Was introduced to the works of Rudolf Steiner in 1919 and found in his teachings the unity she had been seeking. Organised (with the late D. N. Dunlop) Summer Schools at which Dr. Steiner gave important lecture courses. Secretary for the World Conference on Spiritual Science, London, 1928.

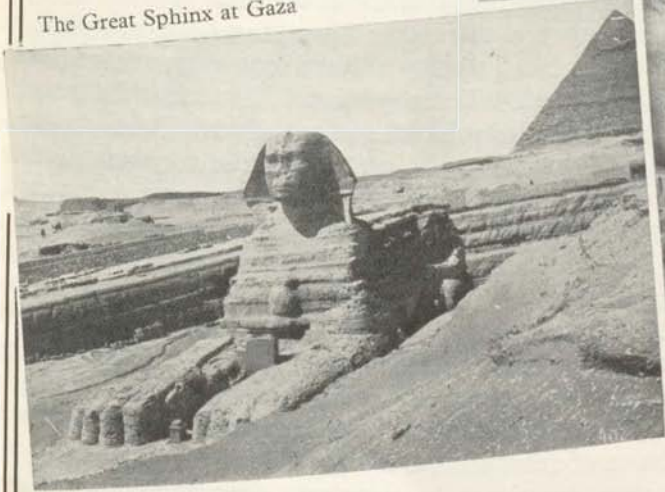
Mrs. Merry’s writings include “The Inner Lamp,” “Spiritual Knowledge, Its Reality and its Shadow.” Her latest work, “The Flaming Door,” was noticed in our last issue.



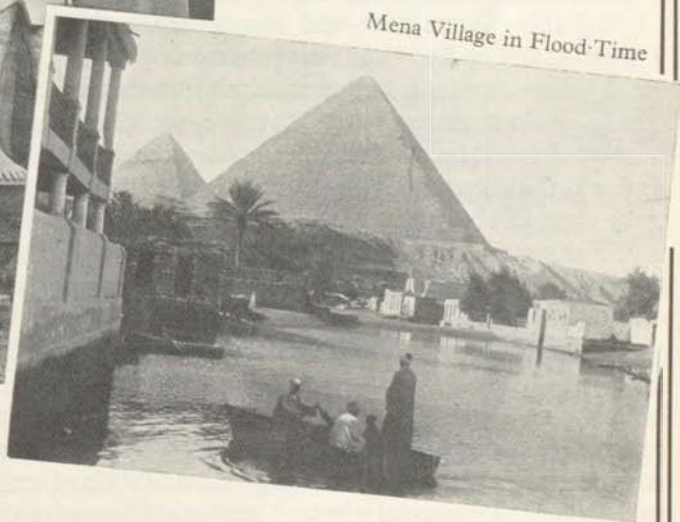
The famous Pyramids at Gaza seen from the air. *(Courtesy of "The Times")*



The Great Sphinx at Gaza



The Statue of
Rameses II at Luxor



Mena Village in Flood-Time

Here and there are traditions and proofs of the existence of underground passages or cells under the Druid cromlechs or circles, some of them used as actual burial places, or as "prisons" in the sense referred to above. The neophyte, in devoting himself to the studies he had to undertake, and so—as one might express it—"wandering" in the labyrinths of the body, learning to look into himself with clairvoyant sight, had to accomplish this task also symbolically, by a real sojourn in some "dark cell without light." And in his actual wandering in the darkness, alone, and facing unknown terrors, tradition tells us that he met a Messenger carrying a basket. The Messenger—doubtless one of the Priests of the cult—represented one of the four leading principles in all ancient wisdom concerning the evolution of the world, namely, the *science of number*.

The Messenger was the "great Mathematician," who taught the neophyte the relation between all parts of the body and the hierarchies of the divine Powers who had created it. (A similar knowledge is described in the *Book of the Dead*, but in another way.) The Messenger carried in his basket the symbols of number and measure; for what the neophyte had to be prepared for was the spiritual "building of the Temple of the body"—the bringing down of heavenly wisdom into physical life; so that he could become like a living stone in the holy structure of the world.

Such things as these show us, I think, that we cannot attempt to understand the building of the actual religious sanctuaries themselves unless we have some idea of how sublime a thing was the ancient conception of Life and the search for those things that cast, over all life, the shadow of death.

An article in last month's *Modern Mystic* roused our wonder as to how the Druid builders constructed their great Temples. Let us see if we can approach a little nearer to the solution of this problem in the light of the fact that the builders had in view a spiritual purpose—the creation of a place of initiation.

It is inevitable, since we have a material scientific outlook on the world to-day, that we should be amazed at the splendour of the cultural achievements of remote ages. A few Egyptian and other drawings, a few traces suggesting the early uses of iron and of "simple" or "rude" apparatus of various kinds, are all we have upon which to construct our theories as to how the great palaces and pyramids were built, or how the gigantic stones of monolith and cromlech were placed into position. We ask "how" things were done, and we pursue the question diligently if somewhat blindly; but we seldom ask "why." Because we are, I believe, rather ashamed to admit that we *cannot imagine* the "why." And that suggests that we are altogether far more interested in external things than in the problems of the human soul and the changes in human bodies and human faith that take place through the ages.

The truth is that when the mighty stones were raised and carried and engineered into their places, *man himself was different*.

At any rate we can take this as a working hypothesis.

What modern psychical research discovers to-day in connection with the so-called phenomena of levitation, etc., is hardly to be compared with a certain *controllable faculty* which was in all probability possessed quite naturally by human beings some thousands of years ago. Originally no doubt this faculty, which could appear as unusual physical strength, was under the control of the individual himself; but later became less so, and required to be called forth by an "expert" who made use of a kind of

hypnotism to rouse it into action. I will try and make this idea seem a little less improbable. . . .

It is known that in the Mystery Temples of ancient times this same vital force was deliberately separated by the priestly Hierophant through the effect of ceremonial acts from the body of anyone who, after due preparation, was to undergo initiation. The separation produced the "mystic death" or three days' trance, during which visions of the spiritual world were "transplanted," so to say, into this free, vital, yet still individualised, element of the human organism. On its reunion with the entranced physical body the initiate was awakened, and thereafter retained the visions and their meaning in his conscious memory. Such a procedure would be impossible to-day.

This vital force—a better word is *vital body* or *etheric body*—for it is an organised concretion of forces—we all possess still; though it presents to us but a shrunken copy of its once tremendous mobility and plasticity. It contains *five* principal streams of force, although it is permeated by countless lesser streams and currents. Their function is rhythmic in character. In ancient times rhythms of the etheric body were recognised as reproductions of cosmic rhythms. That this is still the case can be proved quite scientifically to-day. And in any case a knowledge concerning the relation between human and cosmic rhythms still forms an integral part of any genuine occult science.

Outwardly, remnants of this knowledge have come down to us in old songs with refrains, and in rhythmic chants which are used to lighten physical labour, like the well-known Volga boat-song; or even in war-crys. Our military bands and marching songs, too, are a last echo of what was once a science of strength. "Rhythm replaces force" is a saying which has infinite significance. Modern factories substitute *repetition* for rhythm in seeking to economise labour. This defeats its own ends, for mere repetition ultimately hardens and destroys vitality.

The skeleton of the body corresponds in a certain way to the five principle currents of life. If one places oneself in a particular attitude it is possible to become aware of these currents, crossing one another and forming a five-pointed "star." Actually, we should never be able to form the concept or idea of a pentagram—or of any geometrical figure—if it were not already inherent in us. Man himself represents through his body the supreme laws of architecture. They are "God's geometry." Stress and strain, thrust and balance and weight-bearing, are livingly incorporated in the rhythmic flow of the currents of our life.

The ancient seers saw in the life-currents not only rhythm but qualities which had affinity with the four elements, fire (heat), air, water, and earth. These gave man his terrestrial nature; rhythm belonged to his spiritual nature. Breath, fluids in circulation, material substance, and warmth—these they perceived in mobile interplay in man, caused by the movements of the earth and the heavenly bodies. A legend of King Arthur tells how in vision he saw the stars of the North as Virgin Kings, and heard their mighty voices cry: "the time has come when that which is great shall become small!" . . . He knew that the heavens reflect themselves in man. The vital force in us is of the same nature as cosmic energy. Discover the secrets of its living rhythm, and muscular expansion and contraction could perhaps find a source of recuperation unknown to us to-day.

What we experience in ourselves—even sub-consciously—we can produce out of ourselves; and so, when the inner experience of creation and form was as rich and vivid a thing as it was in

primeval times, then *genius*, the outer expression of indwelling divine wisdom, was Nature herself in unhindered operation through man.

But the number five, that of the principal life-currents, was also perceived by the ancient seers as the number signifying the evil propensities in the human soul. Had man remained only a *fourfold* being as he was before the Fall—composed of physical body, life, soul, and a dim spiritual consciousness—he would have been unable to evolve his true humanity. The addition of a fifth “principle” in his evolution must have been designed to set him free from this heavenly dream of Paradise, and gave him the power of choice—to do good or to do evil. So the fifth principle—mind—gives him the power of decision, and with it responsibility, which rests entirely upon his individual ego; it is the *promise* of the beginning of a not yet developed higher self. In this sense, the “fifth” is good. And from another side, the five principle life-currents, permeating the very skeleton with the form of a “star,” mediate the power of action towards good or evil. It is interesting that an ancient Welsh saying about the elements speaks of the *wind of purposes* as one of the processes of the primal currents of life.

The occultist Rudolf Steiner says of the number five: “When once medicine comes to make use of it, it can work beneficially in the course of illness. For this, it will be necessary to study how an illness develops from its onset on the first day as far as the fifth; and again on each day in the fifth hour after midnight, and then again in the fifth week. For the number five always rules there where the doctor can best take hold of the illness” (*i.e.*, the vital body). “He cannot do very much more in the first stage than allow Nature to take her course; but then he can work helpfully or harmfully, because at that point, that which it is justifiable to call good or evil, flows into the realm of actual fact.”

If we can learn to feel what lies concealed *between* our movements and extends beyond them, then we shall learn something of these vital formative forces of the body. Medicine recognises them only abstractly as the “muscular sense.” But the fact that we *can* place our hands together let us say in an attitude of prayer, is a sign of the promise of ultimate perfection.

Viewed from the standpoint of merely material utility, the forces of these etheric currents, recognised by the seers of olden times as streaming into man’s physical form from a super-physical world as formative life and energy, could be the source of enormous physical endurance.

One can well imagine how, without goodness in the soul to direct them aright, such forces could be regarded as belonging to a sphere of spiritual darkness. So the Egyptians called their Underworld, the source of certain living forces, by a name signifying five—*Tuat*; and knew it as a place of judgment and purification.

The number five, in which lay the possibility of decision between good and evil, is concealed mathematically in the physical structure of the great Pyramid; and not only there. It was possible for an ancient humanity to use their formative life-forces, which were inwardly experienced, and express them outwardly in architectural form; and in the case of the Pyramids to represent what they recognised as a universal spiritual law: the descending of Light (Spirit), and the ascending of Matter—that is, its transformation back into Spirit. We may imagine how through its apex—the meeting-place of the apices of four triangles—the Pyramid shows forth the down-pouring of the

Spirit to spread out as *humanity* over the earth. From below, humanity enters the Pyramid as though into the “tomb” of the body (for the fifth principle in man has its symbol in the four-sided base of Pyramid added to the four triangular sides, as $4 + 1$)—and can rise again, through initiation therein, or by death, to the world of Light.

So the Pyramid is a symbol of regeneration; but it is constructed architecturally on the basis of a real spiritual-scientific knowledge of man. And not only that; for the actual physical labour of building it, and the other great temples of the past, was rendered easier by this knowledge of the source of strength and endurance, concerning which I have here only outlined a few suggestions.

In a short article like this one is in danger of making purely abstract statements about such things as “uniting one’s own forces with the forces of the Universe” and so on. Put like that, it means nothing. So the reader will have to take a leap in the dark and assume that there was once a real science (which could be described) based on a different *experience* of the world; that it has been lost to mankind as a whole, but was preserved in secret by a few small circles of people for many centuries. If, in the light of such a science, men could work or think truly—*i.e.*, recognising their spiritual origin—then their work was necessarily stamped with the seal of true genius. How else—considering that mathematical calculations in the modern sense were not possible some millennia ago—could such exactitude of structure and alignment have been attained? How else could the so-called simple apparatus have *worked* if certain laws had not been known—but in a different way?

Some interesting calculations about the building of the Pyramids have been made by a modern writer (K. Rosenberg: “Das Rätsel der Cheopspyramide”). Among other details, he points out that the quantity of stone used was so great that it would fill (to-day) five trains, each so long that if their engines had been in Paris their last trucks would have been in Vienna! The stone was actually quarried, he says, about 15 kilometres from the site of the Pyramid and carried from there across the Nile at Gizeh. The granite for the completion of the Kings Chamber was brought from as far away as Assuan. If we accept Herodotus’ statement that the great Pyramid took 20 years to build and that the work was done daily, it would have necessitated on the average the breaking, shaping and placing and fixing of 360 square metres of stone every day—a superhuman task.

The problem of the building of the Druid temples, too, may be solved by adopting such a theory of “etheric” force as I have suggested, though their purpose was a different one from that of the Egyptian pyramids; and in my book *The Flaming Door* I have tried to outline some aspects of their uses. The Druid Sun-temples were dedicated to a form of initiation which may be said to have laid the foundations of a natural science. The Priests received their inspiration by clairvoyant observation of the shadows cast by the stones.

Professor Wilhelm Teudt in Germany, investigator of the Externsteine, is, with the exception of Dr. Rudolf Steiner, the only author so far as I know who has attempted to explain that the *shadows* of stones were means of inspiration. He says:—

“Yet it is not the fierce and glowing rays of the Sun themselves which are the bearers of higher divine powers. If it were so then all men could possess them equally. But the sun-rays

(Continued in Page 22.)

Occultism, Yoga and Health

by Cyril Scott

THE importance of health in connection with the study of Mysticism or Occultism cannot be over-estimated if the student desires to make steady progress. Indeed, that ill-health must prove an obstacle to that concentration of mind and steadfastness of purpose essential to mystical states of consciousness becomes patent to all who give the matter a moment's reflection.

But the question is, how is ill-health to be avoided and by what means may good health be secured? . . . The practitioner of the ancient science of Yoga wisely answers that question by saying: only through one's own efforts. There are, however, unfortunately for themselves, numerous people who are unwilling to follow this advice. Although interested in states of mind and soul, they frankly confess themselves bored by even a perfectly healthy (in contradistinction to morbid) pre-occupation with the physical body. But what is often the result? That although for months on end they may sedulously practice meditation and perhaps make considerable progress, there comes a day when they are taken ill and are obliged to abandon the practice for a shorter or longer period as the case may be. Thus they are faced with a serious setback which with the exercise of a little wisdom they could have avoided. This wisdom having been lacking they are obliged to consult a doctor who may cure them of the particular complaint from which they are suffering, but apart from hoping that they may "now keep well" cannot guarantee them immunity from other complaints in the future. "After all there are of course those horrid little things called germs and one never knows!"

This kowtowing to the germ, if I may so express myself, is the more unfortunate because it leads unreflective people to think that escape from the onslaught of germs, or illness of any sort for that matter, is purely a question of luck. But in point of fact (when not the result of an inescapable Karma) it is largely a

question of ignorance, as a brief survey of Yoga and its methods will help to show.

Now although the orthodox medical man makes such a fetish of germs, declaring them to be the cause of so many diseases, the modern practitioner of the ancient science of Yoga makes light of them. He maintains, as do now a few of the more enlightened but unorthodox physicians, that germs are not the prime cause of so-called germ-diseases but only a secondary one; the prime cause being, so to say, the impure state of the soil which enables those germs to thrive. Thus the first wisely prescribed steps in Yoga are concerned with the purification of the body, which among other beneficial results, insures immunity from the effects of germs. Indeed the Yogi holds that internal cleanliness is even of far more importance than external cleanliness, and he advocates various scientific means to bring this about. And I write advisedly scientific, for true science is knowledge which is unchanging and is not a matter of fads and fashions like so much of the so-called medical "science" we encounter to-day. The methods put forward by Yogis hundreds of years ago for obtaining and preserving health are, if properly adapted to the individual needs of the practitioner, as certain in their effects nowadays as they were in bygone times. Experimentation forms no part of Yoga. There is no question involved of trying this or that latest fad and seeing how it will work. There are no new theories regarding the prime causes of disease, however many and varied its manifestations. What is true at one time is true always where the laws of Nature are concerned; consequently the greater the adherence to her laws the better the health, and the greater the divergence from her laws the more certain that sooner or later disease will eventuate. This is one of those obvious and simple pronouncements which one would think even the most elementary brains would have accepted long ago. But far from this being the case, therapeutics have become more and more elaborate, the



Cyril Scott was born in Oxton, Cheshire, in 1879. His father was a Greek scholar and his mother an amateur pianist of some ability. At the early age of two he played the piano by ear and improvised for hours on end. At about seven years of age he wrote down his first composition: a little Valse in Chopinesque style. At twelve he was taken by his mother to Germany, where he became a student at the Hoch Conservatoire, Frankfurt a/M. There he remained eighteen months, after which he returned to England for his general education. At sixteen he went back to Frankfurt to study composition with Professor Iwan Knorr, who held a very high opinion of his gifts. During the three years of his studentship he composed a Symphony which was performed at the Court Opera in Darmstadt. This Symphony was cheered by one half of the audience and hissed by the other. On his return to England, Dr. Hans Richter, then in Manchester, took an interest in his work and conducted a Suite of his in Manchester and Liverpool. In London he came to the fore through a Piano Quartet, in the performance of which the celebrated Kreisler took the leading part. After this event Cyril Scott was regarded as the leading English composer of the young school, though his then daring harmonies were much criticised, and scandalised the pedants of the older generation. Later on he came into contact with Debussy, who described him as one of the rarest artists of the age. Ravel also admired him, and the two young men would play their compositions to one another whenever Scott visited Paris.

His Opera, "The Alchemist," was produced in Germany in 1928, and although it had a considerable success with the public it was, for political reasons, hounded down by the press.

Scott is the author of several books dealing with occult and mystical matters. Two of these may be mentioned: "Music, its Secret Influence Throughout the Ages," and "An Outline of Modern Occultism." His occult studies have exercised a considerable influence on his music, in which there is an element of the refined and mystical.

market is flooded with patent medicines and complicated apparatus for giving this or the other treatment—and all for what? To counteract the effects of wrong living, wrong feeding and wrong thinking. And as against all this vast accumulation of appliances, prophylactics and medical learning, we read in Vivekananda's "Raja Yoga" that at one hundred and fifty years of age the proficient Hatha Yogi has not even a grey hair!

And yet be it emphasised his enviable state is not attained through any modern advance in learning of which we are so apt to boast, but simply by following the method of training laid down by the ancient Yogic sages, who in substance knew much more about the human body, its possibilities and inner workings, than our most learned and up to date professors. And I am the more in a position to make this statement as the guru who instructed me in Yoga is not only a Tantric initiate but also a Doctor of Medicine. Indeed, were Yoga basically incompatible with the art of medicine in its more enlightened form, such a combination would hardly be likely. I may add as a further point that this initiate has numbered several doctors among his pupils, a fact which speaks for itself.

Lack of space precludes of course any detailed elaboration of physiological Yoga. In any case it can only be learnt through direct contact with an initiate, and neither from books nor articles. Nevertheless the *rationale* of some of the practices set down in the *Siva Samhita* and the *Gheranda Samhita* may dispel certain misconceptions which have arisen as the result, direct or indirect, of a foolish scepticism born of ignorance. Moreover, even if the practices themselves cannot be undertaken by other than pupils, a knowledge of the general principles expounded may prove both useful and interesting.

As already stated the first principle is internal cleanliness. The Yogi aims at a complete purification of the intestinal tract. This he accomplished not only by means of frequent irrigations but also by swallowing air so as to oxygenise the entire contents of the bowel. And here, as regards the latter process, we see the necessity for the teacher. If most people swallow air (and some do unwittingly as a bad habit) they merely cause distention of the stomach and induce discomfort and flatulence. If the practice is done scientifically however and combined with the necessary procedure to force the air down into the intestinal tract, the exercise is of great benefit. There are many and varied exercises to induce increased bowel-cleanliness and activity, all of them calculated to avoid that absorption of poisons from the colon which as Sir W. Arbuthnot Lane emphatically maintains is the prime cause of nearly all diseases, including cancer.

But in this connection we must remember the important role played by a proper diet. If we look at the list of foods advocated by the Yogic sages, we find they are those rich in vitamins and mineral salts, whereas those which are unnatural and tend to putrefy, such as meat, etc., are not permitted. Even condiments are disallowed because of their "fiery" and irritating properties. Thus we find that Sir W. Arbuthnot Lane, Dr. Hay, Mr. Ellis Barker and the Naturopaths are largely in accordance with the Yogic teaching of old. They maintain that the diseased state in which the bulk of humanity find themselves to-day is due to self-poisoning and starvation, viz.: lack of the natural and vital ingredients in the customary diet of the man in the street.

Of some of the Yogic breathing exercises much has been written in various books of late, and the value of deep breathing

as a general practice need not be stressed here. All the same, people who attempt to learn the more complicated forms of *pranayama* from books may court disaster. They may not only injure the heart and lungs but cause psychic disturbances of a distressing nature, which are very difficult to set right.

With regard to the various postures which form an important part in Yogic training, a few words may be said; for here again we find many misconceptions. Not so long ago, for example, a theosophist friend told me in effect that he considered these postures as useless and unsuited to our present-day type of bodies. But this remark showed a complete ignorance of their rationale. If a modern physician-initiate can still prescribe many of these postures to his chelas, it goes to show that they are still applicable to our present-day organisms. Take for instance the posture known as *siddhasana* described in the *Gheranda Samhita*. By dint of sitting in this posture, considerable pressure is exerted on certain nerves, with the result that an unusual degree of sex-control is obtained. Another posture has the effect of temporarily inhibiting the circulation in the legs and thus sending an extra amount of blood into the vital organs. A third posture has the effect of "flushing" the brains and so inducing greater mental capacity. Indeed not one of the thirty-two postures advocated by the Yogic sages is without a therapeutical value. Moreover each posture brings a different set of muscles into play, and thus the postures as a whole are a corrective to the sedentary life of the Yogi.

A further point should be mentioned. Some of the exercises and processes in physiological Yoga are by no means easy, and require much perseverance and fortitude on the part of the pupil. Thus through his endeavours to learn them he acquires an increase of will power and so improves his general character. Through physical control he acquires mental control, for the two are closely associated. This fact became apparent to me during the time I spent among my fellow-students of Yoga. In none of them did I perceive any symptoms of crankiness, or fanaticism, which is more than can be said for some of the members of many occult and mystical societies or schools to be found in this country, laudable though such societies may be. And so I feel myself in a position to say that a healthy body, a sane mind and a happy disposition is the composite ideal which the science of Yoga will certainly bring to realisation if faithfully practised under the instructions of a qualified guru. But unfortunately such gurus are not easy to find. In place of them we encounter a number of self-appointed teachers, who, because they have a dark skin, a saintly manner and a certain knowledge of Indian philosophy, induce the undiscriminating to believe that they are initiates. In point of fact a qualified guru is not of necessity an Indian at all; for although Yoga is in one sense an Indian science, it is widely disseminated, and there are centres of instruction in many countries. Access to them, however, is determined by individual Karma and the necessary qualifications on the part of the aspirant. The occult rule that only "when the pupil is ready the teacher is forthcoming" forever holds good and cannot be circumvented. There is also this to be said; namely that the Yogic method of spiritual development with its postures and breathing exercises does not appeal to all types of individuals, however beneficial it might prove to them did they adopt a different attitude towards it. But that is no reason why they should be a prey to such forms of ill-health as are avoidable by means of a little commonsense and personal effort, especially as

so much now-a-days is written on health and food reform. Let us take for example those students of Mysticism or Occultism who for humanitarian reasons abstain from all flesh-food; so unscientific is frequently their diet that the other day I received a letter requesting me to add to the list of my books by writing a volume entitled "Theosophy and Nature-Cure!" This presumably on the strength of a chapter in *An Outline of Modern Occultism* dealing with some occult sidelights on Science and Therapeutics. My correspondent, himself a theosophist, maintained that the diet adopted by most Theosophists merely results in starch-poisoning and its attendant diseases. He declares that macaroni, spaghetti and polished rice (all of which are lacking in vitamins and mineral salts) form the greater part of their diet. At I have not recently dined with any theosophical friends I cannot speak from personal experience. But it is obvious that vegetarians may be divided into two classes—the scientific, who really understand the principles of diet, and the unscientific, who appear to think that mere abstention from meat is a panacea for all ills. That such a supposition is unfounded has been proved in the voluminous and convincing works of Mr. Ellis Barker, and also in the books of Dr. Hay, which are at present so prominently before the public eye. I am aware that opinions differ regarding the policy of not mixing proteins and starches at the self-same meal, but even so there is little doubt that the Hay diet has produced most gratifying therapeutical results. And yet my study of Yogic methods leads me to think those results are for the greater part due to a larger consumption of raw fruits, raw salads, and wholemeal bread. In a word, natural foods, consumed as Nature intended they *should* be consumed in place of our ordinary English diet consisting mostly of meat, white bread, white sugar and boiled vegetables with all the valuable salts thrown down the sink. If people realised, as Mr. Ellis Barker has conclusively proved, that such a diet is the prime cause of cancer, they would wisely reform their dietetic habits. Indeed they might be all the more inclined to do so if they also realised that they were simply the victims of commercialism. White flour and white sugar were first invented solely to put money into the pockets of flour-refiners and sugar-refiners, a gigantic advertising campaign having been organised to broadcast the notion that unrefined flour and unrefined sugar were injurious. Yet, far from this being true, we can trace most of our chronic complaints to the lack of those very ingredients which have been eliminated through this process of refinement. *To what must one ascribe the astonishing efficacy of the *Bio-chemic System of Medicine* when orthodox methods have often failed? Undoubtedly to the fact that it supplies the body with those natural inorganic salts which have been eliminated through all this food-refinement. The great advantage of this System (as I have implied in the Appendix to my "Outline of Modern Occultism") is that it can be understood and utilized by the layman if only he will take an intelligent interest in his body and its treatment. I may in fact prelude the conclusion of this article with the old saying that a man who has not learnt to be his own physician at forty years of age must be accounted a sluggard or a fool. Although it is true that philosophy may help one to endure a certain degree of ill-health, it is also true that it is very hard to

*See Waerland: *The Cauldron of Disease*; and McCann: *The Science of Eating*.

(Continued in Page 11)

The English Mystics

No. 2. LORD LYTTON.

Lord Lytton, if not the greatest artist, was certainly the most interesting one of the last century. For the student of mysticism, Lytton will remain one of the greatest figures of his day. From infancy he had a love of the unusual, and an uncanny facility for "telling fortunes" which he found to be a not unmixed blessing. He joined the Rosicrucian Order to which there are many references in his novel, *Zanoni*. This work he always considered to be his best, but it was not his only excursion into the literature of the marvellous. "A Strange Story" and a shorter work, "The Haunted and the Haunters," were considered by Andrew Lang to be the best stories of the supernatural ever written.

Lord Lytton was a master of the art of astrology. In 1860 he compiled a geomantic figure for Disraeli. The forecast was so exceptionally brilliant, and altogether improbable, that Lytton himself doubted its accuracy. But events justified even the most extravagant of the prophecies. In the seventeenth century, a Dr. Bulwer, an ancestor of Lord Lytton, was accounted an "eccentric." He, too, was an able astrologer and palmist. His book, "The Artificial Changeling" is something of a curiosity in the bibliography of the Occult, and is an essay on the mutations of the human body caused by invisible influences.

Whereas the descriptive prose of the great Victorians was mostly the result of physical observation, that of Lytton was undoubtedly clairvoyant. He tells us: "I am not sure that I could not give a more truthful picture of the Nile, which I have never beheld except in my dreams, than I could of the little lake at the bottom of my own park, on the banks of which I loitered out my schoolboy holidays." The novel *Zanoni* is almost wholly clairvoyant, except those parts which are autobiographical. The "Haunted and the Haunters" was based upon the weird happenings at the house of a miller at Willington, near Newcastle-on-Tyne. The "ghosts" which pestered this man and his family were both seen and heard by many people who were neither emotional nor gullible. In all probability it remains the most terrifying ghost story ever written.

Lytton's own attempts to get into communication with the dead were sometimes disappointing. He found that "spirits" were not always reliable. His daughter, Emily, who died in 1848 "comes often" but she had nothing to communicate of any importance. On the other hand, Shakespeare, on being asked to prove "that he was a good spirit sent by God, by telling me the closest secret I have," gave it without hesitation!

His attitude toward spiritualism was guarded and sceptical, as is that of all true mystics. He believed to be genuine the phenomena of mediums whose character and probity were beyond question, but he also realised that quite an amount of trickery and of trading on the credulous were inevitable. He concluded that the average man would do well to leave the subject alone, deeming it a fitting study only for those of "philosophical mind and habits."

Lytton's knowledge of the literature of the occult was probably unrivalled in his day. He was steeped in the Qabalah and in ancient books on astrology, necromancy, aeromancy and geomancy. He felt that science would explain in its own terms a number of the studies of the mystical to which he was devoted, and ardently desired that philosophers also should pursue the mysteries in a scientifically analytical spirit.

Next Month: *Francis Bacon*.

I may now venture to introduce in suitable perspective my own greatest experience which, without this lengthy preamble, might seem both sensational and incredible. I am referring to that "twin" body which, to dissipate all initial doubts of the incredulous, might best be defined as "real without being actual, ideal without being abstract." It is a body exactly as the familiar natural body—and it is utterly unlike it. It is a body which can alter at will; and it is a body which can alter its surroundings or adapt itself to them. It is a body in which, like Faust, we can relive our youth; and it is a body in which we can wander as our own double on the very surface of the present, duplicating ourselves to the last detail of the clothes we happen to be wearing at the moment.

When I was writing my book *Resurrection* a few years ago, this experience came to me as if expressly to put me right on a vital point which I had got wrong. I had always believed in survival, but I could not have believed in a body other than the one now sitting at this table and wielding a pen and destined in due course for the grave.

I was, however, shown to be mistaken; and the experience was so startling, so devastating an object-lesson, that I shall never forget it. Certain details of it stand out more vividly in retrospect than they had done immediately afterwards; whereas I can no longer remember my dreams.

The experience, already described by me in some detail in *Resurrection*, not only enabled me to wander about my flat and inspect my physical body asleep in bed and later to verify facts I had observed while wandering in the twin body; it enabled me to visit a friend in Hastings and verify my visit by what I heard at the time.

On another occasion I caught a glimpse of a person then recently dead. I have had one or two other verifications which I could not have obtained in any other way. I have been conscious of and "heard"—though I cannot remember the words, if words they were—of a benignant presence who seemed

for a time to guard or guide me and filled me with a soothing sense of good will and well-being. I had also encountered the reverse attitude; and every time the experience took place there was a feeling that the observation of this surface world in the twin body was an unnatural exercise, as pointless and difficult, though fascinating as, let us say, walking a tight rope for the purpose of learning about life; that the real sphere of interest was that incalculable ocean of space and time on whose shallows I paddled with diffidence and sometimes fear. I have had other experiences when a familiar object grew or diminished in size and went suddenly limp and empty or again solidified in my hand, and my body itself seemed subject to sudden unforeseen changes according to the nature of my thoughts. These things occurred only during the projection of the twin body, my physical body being asleep at the time.

But as these experiences might seem fantastic when thus boldly and briefly stated I shall continue to unfold what after all I *must* call my greatest experience in the next issue of this journal and strive to relate my facts to my theories which in the light of contemporary knowledge are, I venture to think, sober enough.

My impression remains that sensations such as Proust's are experienced in a like "twin" body—real without being actual, ideal without being abstract—and adaptable to the moment we tap. They may be there, situated each at its proper distance, its proper moment perpetuated in eternity, and at a sound, a secret touch we tune in with their subtle vibrations. The simile is but a crude approximation to the truth itself and does not matter. But these involuntary bursts of memory which assail us so seldom but so powerfully are like sudden raids into the treasure-house of the resurrected life, where the transfigured body can tap all these moments at will, moving freely and swiftly over the network of memories; but now it strays there by chance when the attention wanders in a waking dream, or a forgotten sound or scent make it hover on the brink of Paradise which it cannot enter so long as the mortal body disputes attention.

TWO POEMS.

BY CLARE CAMERON.

Nocturne.

To sit alone in a room when dusk is falling—
How strange and beautiful it is.
The surface movement withdrawn,
The deeper rhythm, under the cloak of the quiet,
Slowly and gravely stirring to release.
Who then, and whence, are we?
Gathered here in the silence and stillness of dusk,
The chairs that now breathe of a separate life—
Books in rows like gates upon secret kingdoms—
And flowers uplifting their tender and fragile petals
In tranquil, mysterious poise unknown to Man?
No movement or sound breaks upon our communion.
We are a phantom company, met for what end, what need?
Soft on the dreaming air rises the misty spiral
Of cigarette lifted as token,
Or singular wand of office,
Whose import I may not know here in the motionless circle.
Stay then the mind from seeking!
For ah, how easily shattered
May be the communicate moments
Of sitting alone in a room when dusk is falling. . . .

Initiation.

A soundless music takes the silence,
The singing notes ring bright and clear.
The great creative fugue has woven
A vibrant net from sphere to sphere.

A path of light into the shadowed
Dust of earth like silver runs.
My spirit mounts in holy wonder
To countless secret stars and suns.

In the net of the vast rhythms
Stilly I am bound, yet free.
Along the path of light I travel
Yet in this hour move not from Thee.

Ah, take my hands, my feet, my temple,
My heart for truth now burning bright!
Lo, I am Music and the Maker,
I am Seer and the Sight.

Music and Dialectical Materialism

by W. J. Turner

IT may be said that every water-tight philosophical system conceived so far has foundered on the rock of æsthetics. There may be other rocks in the sea of thought upon which man's intellectual systems go to pieces, but this rock is the most dangerous and destructive of them all.

Within the present century there has arisen as an expression and need of the age a perversion of the Hegelian dialectic which is known as dialectical materialism. The conception of art as a charmed and self-contained world was never one that commanded any general assent, and although the cry of art for art's sake had a certain validity as opposed to the narrow conception of art as the expression of a local and temporal morality or ethical passion yet even this restricted validity is overlooked in the new puritanism which manifests itself in the political activity of the present age.

Everywhere in Europe and America to-day there is to be found a group of critics who pretend to be revolutionary and to have a new and infallible criterion by which to determine the value of every artistic work. This criterion is political and, philosophically, it owes its origin to Hegel, who propounded that the will-process and the thought-process are essentially one, the former only being the latter on its objective side. Now we may think that Hegel's conception was true with the reservation—which I personally would make—that Hegel did not fully perceive how true it was and therefore that some of his conclusions and many of the details of his thought in general are incorrect. For example, Hegel did not give its proper importance to nature (which he considered inferior to thinking) or to art, which he also considered inferior and subordinate to philosophy and religion. But this was to deny the central truth of his own system, because nature and art (works of art) are both part and the largest and most important part of the phenomenal world—not politics or social systems which are never actually objectified but always remain conceptual, *i.e.*, an interpretation of an activity rather than an act or thing made. Hegel rightly says that when form and idea are so interfused as to become one the object is a work of art. I would prefer to put it in another way and say that then—when form and idea have become one—there is creation, *i.e.*, something created. Romanticism—Hegel defined—is what happens when the idea is in excess of the form. But what happens when the form is in excess of the idea? Classicism. Well, instead of these two words we can use Revolutionary and Conservative in connection with the State. Now here we have to apply the Hegelian logic of thesis, antithesis and synthesis. But is there ever a perfect synthesis of thesis (say the revolutionary idea) and antithesis (the anti-revolutionary or reactionary idea) into a fixed social system? I should say Never! And there never could be, for that would be Utopia.

Now nature needs no Utopia or final perfection, neither does art; every creation has its own validity and the notion of progress in works of art or in nature is an illusion due to misconception. It may be that there is also no progress in society; indeed, if society or the Hegelian state is to be thought of as belonging also

to the phenomenal category of nature and art then this must be so. In which case if ever a State deserves to rank as a creation of the order of art and nature it can only do so by a complete synthesis of idea and form which precludes any revolutionary (or reactionary) activity within it.

Now there has never been such a state. Every society known to history has either been romantic (like at present) or classical like the eighteenth century, but always with the other element more or less active.

But the very notion of thesis and antithesis in the Hegelian and post-Marxian dialectic is based on the assumption that thought is at the bottom of the Universe or that the fundamental substance of the Universe is thought. And it seems Hegel and his followers have thus started from an incorrect premiss, which is the source of all their difficulties. Nothing ever was created and nothing ever can be created by thought. Who by taking thought can add a cubit to his stature? It is love, not thought, which is the creative power and fundamental substance of the Universe. Consequently it is in art not in philosophy or science that we may find an objective creation analogous to nature. Creation does not appear by the resolving of thesis and antithesis into synthesis; for the simple reason that this operation is not to be achieved logically, that is by thought. The very process of thinking is in thesis and antithesis. The synthesis is given, not arrived at by the mind but presented through the senses, and is primary not derivative. That is why society can only fluctuate from thesis to antithesis, since society or the State is an intellectual conception, not an organism, and all biological analogies on this point are deceptive and invalid.

Hence we may see clearly that all attempts to criticize or judge works of art by sociological criteria are erroneous. The intellectual conception of the Christian religion may be logically destroyed without invalidating the frescoes of Giotto; whereas our dialectical materialists would have us believe that the frescoes of Giotto were not only the product of dogmatic Christianity (which as works of art they are not) but also were dependent for their virtue on the truth of Christianity. And by truth they must mean absolute truth, for they cannot contend that Christianity only needed to be true for its time since, if they do, how do they explain that then and now artists have thought Giotto's frescoes better than those of other equally Christian painters and also this quite irrespective of whether the judges themselves have been Christians or not? Is a Jew *ipso facto* to be held incapable of understanding or experiencing fully the painting of Giotto? Well, then, a Christian is incapable of appreciating the Jewish Rembrandt and a dialectical materialist or a Communist is incapable of appreciating the works of art by non-Communists. If art is but the reflection of society or the expression of social needs, then when that society changes, all previous works of art become valueless. Since the theory of dialectical materialism involves constant change, the oscillation from thesis to antithesis, back again, there can be—on this assumption—no works of art of permanent value to man. Or, shall we

invent a new logical connection? Shall we say that when the society is classical the works of art that will be considered valuable will be romantic and vice-versa?

This alteration and correspondence is no doubt true of all man's intellectual contrivances and we may thus explain the vogue of fashion and the necessity of change; but it is exactly in their freedom from any connection with these social phenomena that works of art are what they are, namely, *creations*; not intellectual contrivances but creations whose value is timeless because they do not belong to any stage of the world conceived as a process of dialectical materialism.

This distinction becomes exceedingly clear when we consider the art of music. It is the hall-mark of the dilettante and the intellectual man of fashion to desire novelty in music or to find modern music fundamentally different from music of any other age. The historians of music are not perceptive musicians. It is the unfailing sign of a bad or imperfect musician to be interested in national or temporal characteristics in music. All the best music has this in common that it has neither date nor character, personal or national. On the contrary it is super-personal, international and timeless. And this proceeds from the fact that it is a primary synthesis, a creation which we can only apprehend but cannot obtain by analysis. If by thinking we could analyse it, then also by thinking we could put it together;

but this is just what we cannot do and it is because we cannot do this that we are entitled to call it a creation and its maker a creator and not merely an intellectual.

Applied to art or to nature the idea of thesis and antithesis is a mere logical conception and as such necessarily a falsification of its reality. Hegel's philosophy, like its offspring dialectical materialism, is negative. It suffers from the same weakness as Darwin's theory of Natural Selection, it does not supply any motivating power. As was pointed out long ago Darwin's theory would not have led to such confusion if it had been more accurately named as a theory not of natural selection but of natural rejection. Hegel's thesis and antithesis would long ago have come not to a synthesis but to a standstill if that were all there was in world or thought-process. It is precisely when music is not a creation that it may be described as a mere process of thesis and antithesis but, in the case of music it is clear that this process is purely logical and has no relation with any world-process or objective reality. Music only achieves reality when, like nature, it is an organism with an inner life of its own which we can apprehend because it is connected with ours, or, in other words, has a meaning for us.

But this "meaning" is not a syllogism for it can only be apprehended through our senses, otherwise it would be a mere abstraction, a figment of dialectical materialism.

The March *Modern Mystic*

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Some of the Principal Contents

● Dr. W. J. Stein

Dr. W. J. Stein, the greatest living authority on the teaching of the great Occultist, Rudolf Steiner, will contribute to our next issue the first of a series of articles on "The Life and Work of Dr. Rudolf Steiner."

● William Gerhardt

Mr. Gerhardt will continue his essay "My Greatest Experience."

● Raymund Andrea

"The Mystical Novitiate."

● Shaw Desmond

Mr. Desmond follows up his article in this issue with "How we Live in the Next World."

● W. J. Turner

"Beethoven and Revolution" is the theme of Mr. Turner's contribution to the March number.

● Dr. Hans Pietzke

"Stellar Light on Stonehenge," unavoidably held over from this issue, will appear in the March Modern Mystic.

● Alan W. Watts

Mr. Watts, whose article on Zen which appeared in our first issue, will, in the March Modern Mystic commence a new series under the general title of "The Spirit of Asia." The first article will have for title, "A Tree Without Soil,"—a sound exposition of present-day spiritual bankruptcy.

● W. J. Tucker

Mr. Tucker will offer an interesting analyses of the horoscopes of Dr. Rudolf Steiner and Madam H. P. Blavatsky.

● Robt. E. Dean

Mr. Dean concludes his essay on the Kabbalah.

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Kabbalah—The Traditional Lore

by Robert E. Dean

I

FROM time immemorial there has been apparent in every great religious movement a struggle for supremacy between two inherent principles—the formalism of dogmatic ritual and the more appealing mystical sentiment.

Nowhere has this struggle been more evident than in that which existed between the two divisions of the great Jewish Talmud—between the dry, prosaic portion containing the Laws, called the Halacha, and the poetic portion called the Agada.

For here also was the discipline of the Law in continual conflict with mystical meditation—in conflict with mysticism which allowed considerable latitude to more individualistic inclinations and interpretations in the domain of religion.

Such, then, was the basic nature of the struggle, not only between Talmudism and the Kabbalah in the Middle Ages but also between Pharisaism and Essenism in ancient times and between Rabbinism and the mystic-Messianic movements from the Sixteenth to the Eighteenth centuries.

Yet it is not entirely correct to regard the true Kabbalah as the antithesis of the Ceremonial Law. While it is true that there have been many sincere mystics who laid more stress upon the study of the Torah and the Kabbalah and on abstract principles than upon the study of the Talmud and the Codes, on the other hand many far-sighted leaders have striven earnestly to combine a true mysticism with the inviolate observance of the Din.

Joseph b. Ephraim Caro (1488–1575 A.D.), the last great codifier of Rabbinical Judaism and the illustrious author of the *Shulhan 'Aruk*, was himself a Kabbalist, and in fact every act in the life of every sincere Kabbalist has been preceded by a sacred formula of self-consecration.

Because of this, the tendency of the true Kabbalah has been, in general, to really strengthen the fabric of the Ceremonial Law rather than to either oppose or undermine it.

It has often been said that Judaism is a purely formal religion, and one in which the warmth of mysticism has no logical place. Such a view seems illogical, and certainly incorrect, if due attention be paid to the history of the true Kabbalah—variously but erroneously spelled Kabala, Cabala, and even Quaballah.

From the earliest times, mysticism was leavening Judaism. Externally influenced and really assisted by Zoroastrianism, Gnosticism, Neo-Platonism and other movements of a similar nature, mysticism grew, developed and expanded. Hellenistic no less than Rabbinic, it had its full share of mysticism.

Alexandria, with its strange intermingling as well as commingling of Egyptian, Chaldean, Judean and Greek culture, by thus bringing together all the most distant and diverse elements, furnished both the soil and the seed for that mystic philosophy which so well knew how to attractively blend the wisdom and the folly of the ages and to thereby lend to every belief or practice a most profound meaning.

This naturally fostered the mysticism of the Kabbalah, and

in Philo as well as in the Midrash its influence may be plainly found—not spasmodically or vaguely, but as a firm and well-defined element of religion.

Both in Egypt and in Babylonia the mystic movement developed along parallel lines which, however, were by no means completely independent of each other. The gap in our knowledge of the history of the Jews of Egypt between the Alexandrian and the Muslim epochs prevents the tracing of a really definite line of continuity, but it is reasonably certain that during that entire time they firmly preserved there a strong partiality for the warmth of mysticism.

However, during this uncertain period Sa'adya, the great philosopher and Bible translator of the Fayyum, did not think it beneath him to compose a commentary on the *Sefer Yezirah*.

From Egypt and Babylonia the Kabbalah was brought to Italy about 850 A.D. by Aaron b. Samuel Ha-nasi (Abu Aaron ben Samuel ha-Nasi of Babylon), one of the chief ministers of the true Kabbalah.

He was the author of the Kabbalistic works "Nikkud" and "Pardes," and is said to have worked miracles by the use of the Divine Name. His influence was very great, and the doctrines which he taught found ready acceptance in early Italy. The seed thus sowed by him were soon to flower and bear fruit throughout all Europe and the then known world.

At this time, few people could read and so little was written down. Mysticism especially was transmitted by word of mouth, and thus it is difficult to say with any degree of assurance exactly what was taught or believed by those who first spread the Kabbalah from Italy into other countries. Angelology and permutation of the alphabet, however, occur frequently in the early Geonic writings, which are probably responsible for the original German, French and Spanish Kabbalahs.

The original German Kabbalah, in the form of the *Sefir Yezirah*, was brought from Italy about 876 A.D. by the Kalonymides (Kalonymos), the family which founded the great seminary at Regensburg. The movement later centered about Judah b. Samuel (Judah ben Samuel He-Hasid of Regensburg), surnamed "The Pious" and a direct descendant of the Kalonymides.

He attracted to himself a band of disciples of whom many were destined to be famous, for among them were Eleazar of Worms and Abraham Abulafia. His teachings were largely mystical in character, and miracles are also attributed to him. His fame was not confined to Jewish circles alone, for he was greatly respected and frequently consulted by the Bishop of Salzburg and other high Church dignitaries.

His "Songs of Unity" and "Song of Glory," which reflect not only his mystical leanings but also the then widely current mystical trend in general, are incorporated in the "Service of the Synagogue" and in the "Authorized Daily Prayer Book" of S. Singer.

Many other Kabbalistic and philosophical ideas dealing with the transcendental phase of the Divine Nature are also embodied

therein, such as the basic principle so aptly expressed in the following verses :—

“Thou encompasseth all and filleth all, and since
Thou art the All, thou art in all.
Color and space can not be applied to the Oneness,
Nor body to the essence of the Unity.

“Neither is anything separate from Thee in the midst,
Nor is the smallest place void of Thee ;
Accident and change do not exist in Thee,
Nor time, nor discord, nor any imperfection.”
—*Hymn for the Third Day.*

The fame of Judah b. Samuel, however, does not rest upon his personal writings, important as they were, but upon the great impetus which he gave to the Kabbalah as a whole, and is measured not by his books but by the large number of associates, disciples and pupils who later disseminated his ideas and influence far and wide, for the German Kabbalah was and is the taproot upon which is grafted and flowers all the other orthodox as well as unorthodox systems which have now permeated the world.

Another stage in the growth of the Kabbalah was marked by the appearance of the Zohar during the Fourteenth century. Its authorship or true origin has never been definitely established, but in its original form it appeared as a compilation of mystical and allegorical commentaries on the Pentateuch—the first five books of the Old Testament. No book or books, except the Bible as a whole and the Jewish Talmud, have been so widely read, and it paved the way for the final stages of mysticism which have continued to the present day.

The original Jewish form of the word itself is KABBALAH, the literal meaning of which is “The Received or Traditional Lore,” and is the correct specific term for those esoteric doctrines concerning God and the Universe which are asserted to have been given in the form of Divine revelations to elect saints in a remote past and in its pure form preserved only by a privileged few.

From the time of Graetz it has seemingly been the fashion to decry Kabbalah and to regard it as a later incrustation—as something of which Judaism had as well as has reason to be ashamed. In reality, this opinion goes back much farther, as it rests basically upon the self-asserted authority of Moses b. Maimon (1135–1204 A.D.), usually known as Moses Maimonides, who was a leading Jewish Talmudist, philosopher, astronomer and physician.

To Maimonides, reason and reason alone was and should be the true foundation of Judaism, and to him the imaginative faculty was abhorrent. The weight of his influence was in fact sufficient to prejudice the majority of the scholars of his time against the Kabbalah.

Yet, the Kabbalah has been an important factor even in the shaping of modern Judaism, for without its leavening influence Judaism to-day would undoubtedly have been warped by the omission of the warmth and mysticism engendered by this reverent lore.

Now, so deeply has it become absorbed into the body of the Faith that many of its ideas and prayers are immovably rooted in the general body of orthodox doctrine and practice. In fact, this element has not only become thoroughly incorporated but

through the centuries has so fixed its hold upon the affections of the people that it could not now be either ignored or eradicated.

Consequently it is false to regard esoteric Kabbalism as something foreign and apart from Judaism. Its extremists, exaggerations and exaggerators will be found to be outside, and the true extent of its true permeation is seldom adequately recognized or even realized.

The true Kabbalah is divided into a theosophical system, the *Kabbalah Iyyunit*, and a theurgic *Cabala*. In view of the fact that the word “Cabala” does not occur in literature before the Eleventh century and also because of the uncertain authorship of the Zohar, most scholars have treated the Cabala with a certain bias, and apply that term only to the many exoteric or speculative systems which have appeared since the Fifteenth century under pretentious titles and with somewhat fictitious claims, and not to the true mystic lore of Talmudic and Geonic times.

The true Kabbalah originally comprised the entire body of traditional lore (in contradistinction to the written law), and therefore included the prophetic and hagiographic books of the Bible, all of which were believed to have been “received” through the revelations of the Spirit rather than as writings from the hand of God—such as the Ten Commandments.

Each “received” doctrine is claimed as tradition from the Fathers, the “Masoret me-Abotenu,” and may be traced back to the prophets or to Moses himself on Sinai ; for, according to IV Esdras (xiv 5, 6), Moses when receiving both the Law and the Knowledge of Wondrous Things on Mount Sinai was directed by the Lord, “These words shalt thou declare (the Law), and these (the Knowledge) shalt thou hide.”

Accordingly, the original rule as laid down in the ancient Mishnah for the oral transmission of Kabbalistic lore was not to expound the “Chaper of the Creation” (*Ma’aseh Bereshit*), the first chapter of Genesis, before more than one hearer, nor that of “The Heavenly Chariot” (*Ma’aseh Merkabah*), the first chapter of Ezekiel, to any but a man of deep wisdom and profound understanding.

These two rules are also interpreted to mean that Cosmogony and Theosophy are to be regarded as esoteric studies, and that the statements appearing in those two chapters have a much deeper meaning than is apparent on the surface.

Such, then, was the general nature of the *Masoret ha-Hokmah* or “Tradition of Wisdom” handed over to Joshua by Moses with the leadership of the Jews—and such also was the two-fold philosophy of the ancient Essenes concerning the Origin of the Universe and The Contemplation of God’s Being, specified by Philo in his *Quod Omnis Probus Liber*.”

In addition to these there was the Eschatology—the secret of the Place and Time of the Retribution and the future Redemption (“The Secret Chambers of the Behemoth and the Leviathan”), the Secret of the Calendar (the mode of calculating the years to determine the Messianic Kingdom), and, finally, the “Knowledge and Use of the Ineffable Name,” which was to be translated and transmitted only to the saintly and discreet ones, and of “The Angels.” All these formed the sum and the substance of the Mysteries of the Torah—the *Raze Torah*—“the things spoken of only in a whisper.”

The modern esoteric Kabbalistic school begins with Isaac Luria (1533–1572 A.D.), whose theoretical doctrines were later accepted by the Hasidim and organized into a true system with both mystical and speculative aspects.

Before considering this System, however, a survey of the development of the Kabbalah would be incomplete if no mention were made of its definite relation to and influence upon the Christian world.

The first Christian scholar who gave definite proof of a real acquaintance with the true Kabbalah was Raymond Lulli (1225-1315 A.D.), who was called "Doctor Illuminatus" because of his great learning.

The identity between God and Nature to be found in his works shows that he was, however, more directly influenced by the speculative Cabala, which evidently provided him with the material for his celebrated *Ars Magna*. By this he thought to bring about an entire revolution in all methods of scientific investigation, and his means or methods were none other than letter and number mysticism in their different varieties.

It was Pico di'Mirandola (1463-1494 A.D.) who really introduced the Kabbalah to the Christian world. His conception also was that it embodied those "revealed" religious doctrines of the Jews which were originally not written but transmitted from generation to generation by oral tradition only—but at the instance of Ezra were written down so that they might not become lost.

It was also Pico di'Mirandola who first advanced the startling idea that the Kabbalah also contains all the basic doctrines of Christianity itself, so that "the Jews can be refuted by their own books." He embodied Kabbalistic principles in his philosophy, or rather his philosophy consists of Neo-Platonic and Kabbalistic principles in Christian garb.

Through Reuchlin (1455-1522 A.D.) the Kabbalah became a most important factor in leavening religious movements at the time of the Reformation, for Reuchlin distinguished between *Kabbalistic* doctrines and *Cabalistic* interpretations, wherein there is really as much difference as there is between day and night. To him, the central and most appealing doctrine was the Messianology, around which all the other principles seemed to group themselves.

The substance of his theory is that since the esoteric Kabbalistic doctrine originated in Divine revelation, the Kabbalistic art is therefore derived immediately from Divine illumination. By means of this illumination man is granted insight into the true contents of the Kabbalistic doctrine—symbolical interpretation of the letters, words and entire contents of Scripture.

Esoteric Kabbalistic ideas continued to exert a definite influence upon Christianity even after a large section of adherents had broken with the traditions of the Catholic Church, and many basic conceptions derived directly from it (the Kabbalah) may be found in the tenets of Protestantism as conceived and taught by its first representatives, Martin Luther and Melancthon. This is still more true in the case of the mystics Valentin Wiesel (1533-1588) and Jacob Bohme (1575-1624).

Joseph de Viosin (1610-1685) and Athanasius Kirchea (1602-1684), among others, took up the doctrines of the Kabbalah and essayed to interpret them in their own way, as they also were under the impression that they contained proofs of the truths of Christianity.

In modern times, however, Christian scholars have contributed little if anything to a really scientific investigation or interpretation of Kabbalism or Kabbalistic literature.

As previously mentioned, the very word KABBALAH characterizes the theosophic teachings of its followers as an

ancient, sacred "tradition" and not a product of human wisdom. However, this universally admitted fact by no means prevented scholars from seriously differing with one another—even in regard to its most important doctrines, for each interpreted the "Wisdom and Knowledge" in his own particular way and placed upon it his own individual construction.

A really systematic review of the Kabbalah as a whole would therefore take into account these numerous and varied interpretations. However, it is more logical to consider only that one system which, by the consensus of authority, seems to have most consistently interpreted and carried out those basic doctrines of the true esoteric Kabbalah.

Originally, the Kabbalah was purely a system of Metaphysics, but during the course of its development it gradually came to include many tenets of dogmatics, of divine worship, and even of ethics. God, the World, Creation, Man, Evolution, Revelation, the Messiah, Law, Sin, and Atonement are among the varied subjects it was held to discuss.

Leaving Hasidism aside, the Zoharistic system as interpreted by Moses Cordavero and Isaac Luria seems to have most consistently developed the original doctrines, and is therefore considered the Kabbalistic system *par excellent*.

The Doctrine of the En-Sof is the starting-point of all Kabbalistic speculation. According to this, God is the Infinite, Unlimited Being, to whom one neither can nor may ascribe any definite attributes whatever; Who can, therefore, be designated merely as the En-Sof, meaning "Without End—The Infinite." Hence, the idea of God can be postulated merely negatively—as it cannot be shown *what He is*, it can only be shown *what He is not*.

All positive ascriptions are necessarily finite; or, as Spinoza later phrased it (unknowingly in harmony with the Kabbalistic interpretation), "*Omnis determinatio est negatio*" ("All interpretation is negative"). Therefore, one cannot predicate of God either Will, Intention, Thought, or Deed, nor can one ascribe to Him any Change or Alteration, for He is nothing that is finite. He is the negation of all negation—the Absolute Infinite—the En-Sof.

In connection with this interpretation of the basic idea of God there will immediately arise the difficult question of the Creation—which is one of the principal problems of the Kabbalah as well as a much-discussed point in every religious philosophy.

Expressed in the alternate, if God be the En-Sof—that is, if nothing either existed or can exist outside of God, the question arises as to how the Universe may be explained—it could never have existed either as a reality or as primal substance if it be true that nothing exists outside of God.

Did the creation of the world at a definite time pre-suppose a change of mind or purpose on the part of God, leading Him from non-creating to creating? Yet, a change of mind or intention of any kind on the part of the En-Sof is deemed unthinkable. In fact, a change of mind or intention on His part seems entirely illogical, as that could have taken place only because of newly-developed or newly-recognized reasons influencing His Will—a situation unthinkable in the case of God.

These are not the only disturbing questions to be answered in order to definitely comprehend the relation between God and the World. God, as an infinite, eternal Being must, as we construe those things, be purely Spiritual—elemental and ethereal. How then was it possible for Him to create the

concrete, corporeal, compound world without being affected by coming in contact with it? In other words, could the corporeal world come into existence if a part or portion of God Himself were not incorporated therein?

In addition to these questions concerning the nature of God and the creation of the corporeal world, the idea of Divine rulership—Providence—is also difficult to comprehend. The Law and Order everywhere to be observed in the world presupposes a conscious, Divine government. The idea of Providence presupposes a Knower, and a Knower presupposes a definite connection between the Knower and the Known. Yet, what definite connection can there be between absolute spirituality on the one hand and the material, composite world on the other?

No less puzzling is the evident existence of Evil in the world which, like everything else, could exist only through God Himself. And why or how can, or does, or should God, Who is Himself deemed to be absolutely perfect, be the cause or possibly the instigator of Evil?

The Kabbalah endeavours to answer all these questions, in substance, as follows:—

Aristotle (384–322 B.C.), whose beneficent philosophy has profoundly influenced the whole world for more than twenty centuries (and who is also followed by the Jewish philosophers), taught that in God the Thinker the *Act of Thinking* and the *Object thought of* are as one—are one and the same.

Kabbalistic interpretation agrees with this tenet in all its significance, and even goes a step further by positing an essential and extremely important difference between God's mode of thinking and that of Man.

With Man, the object thought of remains purely abstract—a mere form of "object-thought," having only a subjective existence in the mind of the thinker and no immediate objective existence outside of it.

On the other hand, God's thought assumed and assumes a concrete, yet spiritual existence. Even His mere *form* of thought is and *becomes* at once *substance*—purely spiritual and unconfined, but nevertheless concrete, for the difference between *subject* and *object* does not apply to or in the case of the First Cause and no abstraction may be assumed or taken for granted.

This spiritual substance, then, was the first product of the First Cause. Emanating directly from Wisdom, it was therefore identical with Wisdom, being His Thought. Therefore, like Wisdom, it is eternal, and inferior to Wisdom only in degree and not in time. Through it, the Primal Will, everything was produced and everything is continuously and perfectly arranged.

Side by side with the theoretical schools of thought, which had taken as their problem the nature of God and His relation to the World, there appeared and developed other mystical movements, which deemed the ritualistic and practical aspect of the question to be more important, and to which the theosophical side appeared merely as an introduction.

Thus, while speculative thinkers occupied themselves in attempting to interpret a monotheistic Creator and creation of the material Universe—in which the transcendence of the Primal Being might be preserved without the necessity of placing Him outside that Universe, a possibly more practical mysticism was endeavouring to come into a closer relationship with God than the transcendentalism of orthodox Jewish philosophy would willingly permit.

Yet, these movements were bound to ultimately converge, and this is what actually occurred during the Fourteenth century shortly after the appearance of the book called the *Zohar*, or "Splendor," in connection with Daniel 12:3, and which was almost immediately accepted as both the complete guide to the various Kabbalistic theories and as the canonical Book.

For centuries, and in general even to-day, the *Zohar* and its doctrines are taken to be *the Kabbalah*, although it was originally comprised only of a mere aggregate of heterogeneous parts or portions—being twelve mystical compositions of various derivation and widely differing basic dates. However, through additions and cumulative annotations, it came to represent and be accepted as the principles and tenets of the two major movements.

In addition to the *Zohar* proper there is extant a "*Zohar Hadash*" ("New *Zohar*") as well as a "*Zohar to Cant*," and "*Tikkunim*" (both new and old)—all of which, however, bear close resemblance to the *Zohar* proper.

The *Zohar* expresses the idea of the Primal Will in the words "Come and see! Thought is the beginning of everything that is, but as such it is contained within itself and unknown." Divine thought is also therein definitely connected with the En-Sof, and never separates from it. This is the interpretation of the expression "God is One, and his Name is One." (*Zohar*, Wayehi, i. 246 b).

The *Zohar* uses the word or expression "Thought" where other Kabbalists use the expression "Primal Will," but the difference is merely one of terminology and not of conception or interpretation, as the term in all instances expresses a negation—that the Universe was not produced unintentionally by the First Cause, as some philosophers maintain, but intentionally and through the Wisdom of the First Cause—the En-Sof.

To continue with the explanation of the basic tenets concerning the creation of the Universe, the *object of the thought* of the En-Sof (which is thus identified with it and therefore eternal) *was the plan of the Universe*, in its entire and complete existence as well as its duration in space.

Therefore, that Thought (Plan) contained and contains not only the outline of the construction of both the intellectual and the material world but also a determination of the time of its coming into being, of the powers operating towards that end in it (the world), and of the order and regulation according to predetermined norms of successive events, vicissitudes, deviations, originations and extinctions which have heretofore and will hereafter take place in and upon it.

Further, although the En-Sof or First Cause was and is the sole source of all Knowledge, this knowledge is only of a general nature. The Omniscience of the First Cause does not deign to occupy itself with details or with comparative trifles, and so therefore does not in any respect limit either the mental freedom or physical actions of Mankind. In other words, the Omniscience of the Primal Will (En-Sof, or First Cause) being entirely of a subjective nature, leaves the human Will wholly free and unrestricted in every respect.

The act of Creation being brought about by the En-Sof simply by "objective-thought," the question yet remains unanswered, How was it possible that out of that which was purely absolute and indeterminate there could emerge determinate, corporeal, composite objects and beings, such as undoubtedly exist in the Universe?

The transition from the infinite to the finite is explained by the theory of the *Zimzum*, or "Contraction." "The En-Sof," it says, "contracted Himself in order to leave an empty space" (for the Universe). The Infinite Totality first became partially manifest or evident, and then contracted into composite things. So, while the *Plan* of the Universe lay within the En-Sof or First Cause, the *Idea* of the Universe included all the phenomena therein—all physical things—which were thus and thereby made possible or created.

This Power contained in or exerted by the En-Sof, the First Cause, is by the Kabbalah called "The Line," and it definitely corresponds to the Gnostic "*Kaw la-Kaw*," for both extend or run through the whole Universe and thereby give it form and being.

The relation and close connection between the infinite and the finite, the spiritual and the corporeal, is explained on the hypothesis that while the En-Sof or the First Cause is itself entirely unrecognizable, it nevertheless contains within itself all reality, and the fact that the finite is thus rooted in the infinite constitutes the beginning of the phenomenon which the Kabbalah calls "The Light in the Test of Creation," indicating thereby that it (the connection) does not itself either constitute or complete the nature of God but is merely a reflection of that Nature.

A plain statement of this theory leads to the conclusion that the finite in or of itself has no existence, and neither can the Infinite, as such, be perceived! Startling at first glance, yet upon reflection it will appear that, according to the theory of the Kabbalah, only *by or through* the *Light* of the Infinite does the finite appear as existent, and by virtue of the finite the Infinite thereby becomes perceptible.

This is the basis also of the Kabbalistic theory that the Infinite Light originally contracted or withdrew its Infinity in order that the finite might thereby become existent, and that thus the Infinite is in reality the sum of all finite things.

This is also in remarkable accord with that summary of all the ancient doctrines of the Old World which was by Hermes engraved upon the famous "Tablet of Emerald"—"What is Superior is as that which is Inferior, and what is Below is as that which is Above, to form the Marvels of the Unity."

This concentration or contraction is deemed to have taken place only within the confines of *being*, and in order that the infinite realities which comprise that absolute unity with the En-Sof might become evident in their diversity, dynamic forms were conceived. These thereby produced the gradations and differences, and thus the distinguishing qualities and varying aspects—the infinite variety—of finite things.

This brings us to the doctrine of the Sefirot (sing. Sefirah), which is possibly the most important doctrine in the entire Kabbalah. Yet, in spite of its evident importance, the doctrine is in different works presented very differently and often conflictingly.

While some Kabbalists consider the Sefirot identical in their totality with the Divine Being (each Sefirah representing only a different aspect or view of the Infinite), others look upon and interpret them merely as tools or instruments of Divine Power and entirely separate and distinct within themselves. The brief explanation and outline given is in accordance with Cordavero and Luria, and has been generally accepted as logically correct.

(Continued in Page 38)

SOME SECRETS OF THE EGYPTIAN-DRUID AGE, etc.

(Continued from Page 7)

may be the bearers of what God has to bestow upon and to tell to special individuals; these exalted gifts however are only able to be *received* where the cruder sensible nature of the rays is excluded—in the shadow. But that could only take place if the shadow-thrower, built into position by human hands was held by other hands divinely appointed." (Those of an initiated priest?) . . . "By such sanctified means the forces of the rays are transformed into a fluidum which, overcoming distance, air, and matter, could stream upon the sacred altar and upon the Priests attending it." . . . This "fluid" was the connecting link, so to say, between the human vital forces and the universal ether. Steiner goes further and into more precise details showing in what way the shadows were the media by which the vision and interpretation of natural laws were obtained. He speaks, too, of the "concealed sun-forces" and points out the correct estimation of these, as also of the powers of spiritual imagination and inspiration, as belonging not to the three-dimensional world of our ordinary perception, but to "worlds" whose dimensions are respectively—not four and five—but first *two* and then *one*. Direct inspirational cognition alone can perceive the one-dimensional sphere of the "concealed sun-forces." "These latter," he says, "penetrate certain stones for instance, although the physically manifest Sun-forces do not; but when they penetrate these stones, they (the rays) become one-dimensional. The man who attains inspiration does not see *physical* light in the usually non-transparent stone; what he sees are the concealed Sun-forces, so that the stones become pervious to them and the forces of inspiration penetrate them."

Gradually we come to understand that the legends of frost-giants, of fire-elementals, the lovely tales of the Cauldron of Ceridwen, of Hu the Mighty, of the Bulls of Heaven that "roared in thunder and blazed in lightning"—are all true Images in the two-dimensional world of vision, behind which could be heard the living words inscribed upon page after page of the Book of Nature.

Research—but only a research carried out under the urge of a reverence that senses the presence of a great primeval inspiration—can piece together innumerable fragments of this forgotten science; and the seeker comes to feel a warm and intimate sympathy with the lamentations of such singers as Merlin the Caledonian, who was left as a last guardian of the "sacred apple-orchard" of wisdom. . . . Or with the passionate outburst of Taliesin of the "radiant brow" crying out against the stupidity of men who would not believe the "secrets hidden in his bosom." . . . Or with the wandering voice of Ossian:—

"We passed away like flames that had shone for a season. Though the plains of our battles are dark and silent, our fame is in the grey stones. . . . Shalt thou then remain thou aged Bard, when the mighty have failed?—But my fame shall remain and grow like the oak of Morven, which lifts its proud head to the storm and rejoices in the course of the wind!" . . . And shall we not feel an echo of the most profound mystery in the words:—

"Let the Rock beyond the billow be set in order at the dawn, displaying the Countenance of Him who receives the exile into His sanctuary—the Rock of the supreme Proprietor, the chief place of tranquillity. In the name of this Rock the mystic Priest proclaims: 'I am the cell, I am the opening chasm, I am the place of re-animation!'"

What We Really Know about the Next World

(Author of "God—?" "We do not Die"; "Echo";
"Tales of the Little Sisters of Saint Francis"; "London Pride", etc.)

by Shaw Desmond

Founder of the International Institute for Psychical Research.

THERE is a madness interwoven through the stuff of the mind of man, scarcely through that of the mind of woman, who is, so to say, a different creature entirely, compounded as she is of paint and purity, sensuousness and spirit, philandering and philo-progenitiveness.

This madness is the male's refusal, especially if he be theologian or scientist (*de facto*, if not *de jure*, both the same person), to face the not unhappy fact that one day Death will call not only for the archbishop but even for the stardust artist and and sawdust business man and that, willy-nilly, he will have to pass through the "veiled door" into another world.

His helpmeet and enemy, Woman, does not bother her highly localised and practical head about that world. For in the heart of hearts where, instead of the brain, she does all her serious thinking, she is quietly sure not only that there is a "next world" but that the "next world" must be very like this, with probably plenty of romance and love-making and child-bearing And, "tell it not in Gath, publish it not in the streets of Askalon," and particularly if she be a Plymouth Sister or a Veterinary Surgeon, a world with plenty of new "models" and Rudolph Valentinos and Blue Magic choirs, and Bloomsbury cabarets with Leftish Left-overs as "chorus." Or, if she be one of those same Bloomsbury *bon-bons* or "reformed Susies" (I speak from experience), her next world will be one of secluded nunneries with celestial bands, and nearly celestial band-leaders, playing over and over again "Convent Bells at Eventide"; lovely High Church curates in white chokers and with perfectly heavenly partings; or but what's the use of going on? Everybody knows all this.

Personally I am a "practical mystic." And if I "paint the lily" in the preceding series of the feminine vision of "eternity," it is only that my brother and sister mystics may with me realise that quite possibly the womanly projection of "the next world," like so many other impossible femininities, may not be so very far from the truth!

Fact always *was* stranger than fiction. I am sorry to say this. For I shall be shocking Mr. Aldous Huxley and the Archbishop of Canterbury and, for all I know, Mr. Shaw and Mr. Wells. (I hate to have to return to these two last names once more, but although they don't themselves always know why, they really are two great men and there are in "these barren leaves" of to-day's literary England so few names worth returning to!) I am quite assured that in *their* "heart of hearts," and with the intense orthodoxy in such things of the irrational rationalist which distinguishes them, many of our Higher Sceptics, at least, are dead certain that the "heaven" of the mystic is a place where little "pot-angels" flutter around doing stunts on harps—or, to be modern at all costs, saxophones, what time the Seraphim in highly starched "dickies" watch them paternally from afar, out from the shadow of the Golden Throne. (Incidentally, I gathered when recently debating in the Cambridge Union upon survival, that this may probably also be the heavenly

concept of many of the young Bolsheveki at that seat of understanding and when is understanding not understanding? When it's a "seat." But enough!)

I will now proceed to open fire with a round or two of dogmatic discharges, for the moment without any more foundation than those delivered daily at either of the Westminster Cathedrals by "arches" and bishops, or from out the bloodthirsty fortress of the Athanasian Creed by both.

First, that there is not one "next world" but probably millions.

Secondly, that about one or two of these worlds we know in some ways already nearly as much as we do of our own little earth.

Lastly, that the topography as the psychology of "heaven" will one day even to the Fifth Form boy be possibly as familiar and far more reasonably familiar, than the poppycock he is at present taught about "the next world," which may be that of the Church of England or of the Roman Catholic Church or of the gentle hell-fire Salvationist or of the modern bewildered Methodist or Congregationalist or of those dear delightful Mormons among whom I recently spent one of the happiest times of a not altogether ill-spent life.

And now, before Miss Evangeline Booth or her spiritual friends, the Archbishops of Canterbury and York, can get their breaths after this triple "smash in the *ora pro nobis*," may I hasten, with profound apologies to everybody concerned, to give a few reasons for these abominable and seemingly exaggerated statements.

Like all true mystics, I only believe that which to me and others has been repeatedly demonstrated. The proper mystical approach to all questions is, it seems to me, the agnostic. What the physicist calls "proof" is for the mystic often but its shadow. We mystics demand facts, and nothing but facts, literally and reverently, so help us God! And He will help us.

How can such demonstration be given from what we mis-call "the world invisible" to the visible world in which we live as a disembodied human once observed to me sadly, "like half dead things in fog"?

First, by word of mouth of those who live in that "invisible" world. Secondly, by ourselves visiting that world and returning again to tell the tale.

I belong to no church and to no school. I believe in no dogma. I, Shaw Desmond, am myself. And I would have you, who read these words, like me, not to take hearsay, not to follow some "school" which means the strait-jacketing of soul, but to be yourself. And being yourself, to be part of all.

As a scientist, in the only true sense of that much abused term, I with many others have made efforts over some decades to find a channel to the world lying next to this. After repeated experiments under most varying conditions, rightly or wrongly some of us believe that we have found such channel. Not by any means a perfect channel. Not always an absolutely reliable

channel. But, in the last showing, a channel which, taking proper precautions, scientific and spiritual, generally can be relied upon and one which, every day, is being cleansed and strengthened.

That channel is the employment in one form or another of a "sensitive," whether that sensitive be yourself or another, exactly as you would use a telephone or a telescope or a televisior for communication with worlds or people at the moment unseen. And *we are all sensitives!*

There is nothing in any way mysterious about this. One way or other, the genuineness of such a medium has been admitted by some of the great names of science from Zollner and Larkin to Lombroso and Bazzano and Lodge, and, before his death, of Richet. And the number of such scientists admitting it is *steadily increasing*. There is absolutely no more reason for its rejection than the rejection of the telephone to speak to the next street.

I am not here dealing with any "isms" or "osophies," however venerable and respected. I am dealing *only* with Natural Law. If the Archangel Gabriel, for whom since I saw him in the dark flesh in *Green Pastures* I have recaptured a new affection, came down from that "next world" and blew his big brass trumpet and asserted pontifically like those who so often take his name in vain that the next world consisted of this and this—I should demand *proof*. I should ask, not for more brass but for more witnesses, and then would put him through "the third degree" and, in the language of the immortal American which is now rapidly replacing the old-fashioned English at the Universities, would "give him the works."

In these pages all start equal. There is no inhibition laid upon any honest expression of opinion, and, again to relapse into the American, "the sky's the limit." Only one proviso—that such expression shall (a) not be a channel for propaganda, and (b) that it be backed by facts. Here I am viewing my channel through purely scientific spectacles.

Briefly, after many years of these experiments and study, I have reached the conclusion that, firstly, certain men and women are endowed by nature with hypersensitive "eyes" and "ears" and therefore with what is known as "clairvoyance" and "clairaudience." They do see and hear, to speak crudely, into "the next world," do receive messages from other men and women "not in the body pent," and sometimes, as in the notable case of the recorder of that fine and remarkable literature, *The Scripts of Cleophas, Paul in Athens* and *The Great Days of Ephesus*, Miss Geraldine Cummins, learn of things quite impossible to them normally. All this is admitted even by so great a mind as that of Frederic Myers, whose *Human Personality* should, with his recent communication through Geraldine Cummins of *Beyond Human Personality*, lie by the bedside of every searching mystic.

Secondly, that the confirmation by experts of such messages, combined with the occasional loftiness of the teachings transmitted, prove their genuineness and the spiritual quality of the invisible communicators.

I might say, incidentally, that it might be slightly less difficult to see Mr. Baldwin or John D. Rockefeller than such "sensitives" as Miss Cummins or "Rosemary," the former of whom is a well-known novelist and playwright and the latter a lady engaged in one of the nobler professions, they being as much "scientists" as "sensitives." Neither give "sittings" and both are carefully sheltered from prying eyes and curious

minds. I have many times been a personal witness of their work when "communicating."

I will, at this juncture, content myself by one other statement as to my channel to the world invisible. It is the frank admission that none of us yet know very much about the technique of what is called "communication" or its basic conditions. We are little children, still playing by the seashore but hearing in the distance the roarings of seas and winds behind the horizon, stimulating if at times terrifying. Personally, some of my own most cherished illusions about such communications have, even in the last year or two, been upset. Nevertheless, always behind is there an unshakable residuum of *fact* slowly but surely accumulated through the centuries, and particularly in our day, when the scientific and mystical mind of so many countries is occupying itself more and more with all this.

"Fraud," of course, there can be—often unconscious, if the term "fraud" can be used in this connection. Much there is at times to make some of us ashamed for human nature—that is to say for ourselves! But ever behind piles up and piles up the crystal rock of fact upon which the castle of our communication is builded. And much that through ignorance we once thought fraud we now know to have been true.

Later in my essays I shall hope to give a full session to the technique of communication as tested, for instance, at the International Institute for Psychical Research, of which I am the founder and which has secured so much recognition, and elsewhere. It is a complicated and difficult subject needing both scientist and layman.

The principal channels through which I have received my information about next world conditions are, impersonally, by (a) the "Direct Voice" (that is, what is alleged to be the actual voice of the invisible communicator coming out of the air sometimes in good light and so powerful that the room has rung with it); (b) the use of the sensitive's larynx and lips by that communicator; and (c) by what is known as "automatic writing." Personally, I have received it through what I myself or others believe we have correctly observed in the dream-state of other worlds.

In none of this am I dogmatic or assertive. Truth only is my aim as it is that of you who read these words. I am still very ignorant, but long years of observation have, I think, proved the general soundness of my present beliefs.

I might here say that as regards the "direct voice" I have over a period of some years heard it perhaps every few weeks with many others, including professional men such as doctors and writers, scientists, very "hard-boiled" business men, and technical experts in the detection of fraud. The "voice" itself is admitted by a goodly proportion of these people, some of the scientists who admit it as fact, making only the reservation that they cannot account for its origin, though satisfied that no fraud was present.

So much for a necessarily brief *résumé* of my channels.

Amongst the invisible communicants there comes to my mind as I write a scientific mind of acumen and wide scope who has frequently demonstrated his powers by lectures reasoned and weighty. Also a lady, who proved *her* claim to be what she represented herself, by the sending over of Egyptian of the eighteenth dynasty and some of its music—that is to say the Lady Nona, whose Egyptian is vouched by Hulme, the Egyptologist, and to whom I have spoken many times by the "Direct Voice"

and otherwise. And these voices and types can be matched by many others :

The Voices call from out the sea-girt plain,
Echoing the dark. Intake of phantom breath
Calling to mortal we, coil-strangled in our pain,
Calling to tell us that . . .

there is no death !

Now the people I have in mind, generally, are in agreement upon the following fundamentals of survival of memory and identity into another world.

First of all, that there is not one world but a countless chain of such worlds, which are not worlds of time and space but worlds in which we realise, for the first time, that we *live in the Eternal Now*. That there is no past and no future, that the past is the present and the present the future, and that Time and Space are the same thing, both non-existent, and the supreme illusions from which the human soul has to free itself as it passes from lower to higher vibrations. (It may be of interest to those who believe that we are all strung together on a sort of "wireless memory" that I myself had written something of this years before I heard it from the "Other Side," notably in my novels *Passion* and *Gods*. This was set down not from anything I had read or heard but purely from my inner consciousness.)

If I may put it slightly more technically, they carry the Einstein four-dimensional "time equation" out of sight, so to speak ; they would regard the Ouspensky five-dimensional projection of Eternal Recurrence itself probably as illusion, though a valuable extension of time-concept, and, as I imagine, would view with a certain delighted tolerance his "sixth dimension" of the *might have been* which William Gerhardt has so beautifully set out recently in these pages. And, as comfort to those souls who suffer from the only "healthy disease"—that is divine dissatisfaction with this three-dimensional world, may I say that everything I have been told confirms to the hilt my belief that "the six-dimensional world of Over-There" is the world where dreams come true. (Not some of our dreams but *all* !) Yet beyond that "sixth" lie countless other dimensions, for as I heard a great astral scientist declare : "Eye hath not seen nor ear heard the glory and magnificence of the worlds for you prepared by God."

But to come back from our excursion into the transcendental, and forgetting for the moment that we are winged creatures, fold our earthy wings within their cases, return to more earthy considerations, but earthy considerations with heavenly significances.

Next they seem to agree that these "worlds of spirit" are vibratory worlds—they are not in a word, "places" but "vibrations." But as far as that goes, the same is true of our world of matter—for "matter" itself is apparitional and but the appearance of the reality lying behind. If I may venture to express what it seems to me practically all my main spiritual channels believe, they do not mean, I think, to assert that matter has no existence—only that its existence is but transient, and that it is so to speak an "apparition of spirit." Also, I have

good reason to surmise that when this world of matter has done its work at school it will, like all the other planes, and as Walter Scott said, be "rolled together in the heavens like a scroll" and disappear. Our universe is strictly pragmatist. This, also, I have been informed by one of those Egyptian seers who was once an Atlantean, was the fate of Atlantis.

In the next place, they often speak of the "ether," which to them is more real and more "everyday" than almost anything else. The word "etheric"—for example—and "etheric diamonds," "ladies' dresses woven from ethereal ectoplasm," and so on, are often used. Yet I warn my readers that it is quite probable that this "etheric" terminology is only employed to make understandable to our earthbound minds the thought-process by which they "manufacture" or "call into being" all that they need, from a temple to a tunic, ether itself being ultimately as intangible and "non-existent" as our earth. This lack of a common terminology is one of the great stumbling blocks to the communication to us by their scientists of their own experiments. As one of them said whilst I was present : "To seek to explain what I have been trying vainly to convey would be impossible. You have no words by which my meaning would be understood." I quote from memory, but those were roughly his words. This astral scientist's analysis of "vibratory fields and worlds" made two men whom he much admires, Eddington and Jeans, and, great as they are, like those "babies playing on the seashore" I have quoted.

Arising out of the preceding, they all seem more or less agreed that on what I may call the fourth-plane world, at least, "to think a thing is to have it." For instance, they all claim that they can move freely from place to place *by thought alone*. And once, when I expressed a mild surprise at the statement by one Over There whom I had learned to love and trust, after many years' experience of his personality, reliability and methods, when he remarked casually that he had been to see somebody in India for a moment, my astral friend said : "But surely you know that space for us does not exist. I have only to think myself there, and there I am !"

(Here I may animadvert that this power, so to speak, "of being in several places almost at the same time," in a way has been demonstrated to me and others. It is one of the many puzzling things which we cannot challenge, simply because they are demonstrated, and is of the same dazzling nature as the power of multiple personality and the strange qualities of the "group-soul," of the existence of which I have no more doubt than that I am alive at this moment.)

I have now reached a point from which we shall be able in my essay in the next number upon "What we Know about the Next World" to survey, amongst other things, the question of the various "vibratory planes," the "economics" and topography, the *flora* and *fauna* of some of these planes, and love, marriage and children "Over There."

In this lies, I think, the most fascinating adventure possible to the human mind. It is an Adventure out of space and time.

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"A man is sufficiently equipped for all the real necessities of life, if he trusts his senses and develops them in such a manner that they remain worthy of being trusted."—GOETHE.

"The senses do not deceive ; it is the judgment that deceives."—GOETHE.

"Humility, a rare thing among the learned, is rarer still with the ignorant." "The Garden of Epicurus."—A. FRANCE.

The Mystery of Atlantis

by Norman Adcock

THE problem of Atlantis falls into that category of mysteries destined never to be solved to universal satisfaction.

Plato, our original source of Atlantean knowledge, tells of a great civilized race inhabiting a mighty island-continent, Atlantis, lying in the Atlantic Ocean off the Pillars of Herakles. Their culture, according to calculations based on Plato's chronology, reached its apogee about 10,000 B.C. It produced huge edifices adorned with precious stones and metals; while bridges were raised and canals dug that required the utmost engineering ingenuity. The Atlanteans held sway over much of Europe, Africa and "The Opposite Continent surrounding the True (i.e., Atlantic) Ocean," as Plato puts it. They possessed great ships, both of war and merchandise; their warriors wore bronze armour, and were accoutred with spears, shields, javelins and swords.

About 9600 B.C. they invaded that part of Europe later called Greece; but were defeated by the then Athenians, while Atlantis itself and parts of Greece were overwhelmed by a mighty cataclysm, unprecedented in Man's history, and sunk beneath the Atlantic Ocean.

This, briefly, is Plato's story; and its complete acceptance led early Atlantean apologists to formulate the untenable thesis that before 10,000 B.C., when Palæolithic Man in Europe was struggling from the rigours of the Würm glaciation era, a mighty Empire, with its focus in mid-Atlantic, stretched from N. India to S. Russia, and from Eastern Europe to the Alleghanies and the Andes.

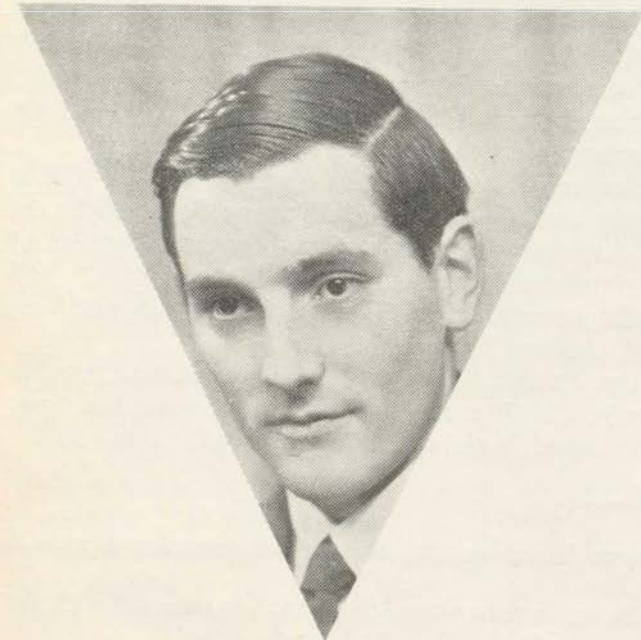
We cannot now accept such a theory: for we should expect a mass of accumulated fable round a story that in Plato's day had been orally transmitted from generation to generation for 9,000 years. But strip the tale of all its obvious embellishments, and we may hope to arrive at the truth that admittedly underlies all legend.

The criticism that it was left until the comparatively late days of Plato to mention Atlantis, which found no place in the writings of much earlier Greeks, such as Homer, Hesiod or

Herodotus, can be met on two grounds. Firstly, this argument from silence is very precarious. Secondly, it is by no means certain that early Greek writers did *not* mention Atlantis, though not by that name. The old Greek legends abound in references to a western land in the Atlantic Ocean outside the Pillars of Herakles. Homer's *Odyssey* mentions the Western Isle of Scheria, ruled by Alcinous, grandson of Poseidon, who, according to Plato, was the first King of Atlantis. It is, therefore, not improbable that these early references to a western land, such as Elysion, enshrine a dim memory of Atlantis.

Thus we should regard Plato's story not as the *first*, but rather the *fullest*, if exaggerated, account of Atlantis. His definite mention of that "Opposite Continent that surrounds the True Ocean," which he says was part of the Atlantean Empire, lying to the west of Atlantis itself, decidedly urges the authenticity of his story. For those who assert Atlantis to be a mere figment of Plato's mind must then admit that he also "invented" America. For what could be a more apposite description of the American continent, seeming, as it does, to girdle the western shores of the Atlantic in its curving embrace. This knowledge of a further western continent could hardly have been a fortuitous guess; and if his information concerning America was correct, why deny his information concerning Atlantis? Had America been engulfed instead we should now be arguing whether there ever had been any such land as Plato's "Opposite Continent," while not denying the existence of Atlantis, which would then have been materially evident.

Proof of a connecting link such as Atlantis between Europe and America in early anthropological times is so plentiful as to render a judicious selection a matter of some difficulty. I shall therefore confine myself to four points in detail: (1) The Flood legends, (2) The Cabiri, (3) A comparison between the Egyptian Book of the Dead and the Popul Vuh, sacred Book of the American Kichés, and (4) between the Greek god, Atlas (according to Plato



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He is the nephew of the late Arthur St. John Adcock, author, journalist and poet, who for many years was the Editor of the "*Bookman*," and cousin of the late Marion St. John Webb, many of whose well-known stories and poems for children have recently been re-published.

a King of Atlantis, to which he gave his name), and the Toltec Quetzalcoatl.

Now such a mighty disaster as befell Atlantis must, despite its remoteness in time, have left some record in human history. Such a record are the Flood legends, whose significance is not only that they are found in Europe, parts of Asia and America, but that the salient features in all these traditions are essentially the same, thus precluding the argument that they are memories of many and distinct local floods in each continent. Superficial differences are accounted for by the growth of local legend round the original; but that original, especially in American flood legend, clearly refers to the maritime destruction of a great land amidst a welter of seismic and volcanic cataclysms.

"In one day all was lost," says an Aztec legend, "even the mountains sunk into the water." "In one fatal day and night there came mighty earthquakes and inundations that engulfed that warlike people," says Plato, referring to the destruction of Atlantis.

In at least one American story the tale of Greek Deucalion and Pyrrha throwing stones behind them to repopulate the earth is repeated. The Aztecs of Mexico, who succeeded the Toltecs, say they came by boat to America from their original home of Atzlan in the eastern (i.e., Atlantic) Ocean. I do not place too much reliance upon the similarity of place-names in widely separated continents, which, while seeming to indicate a clear connection, often contravenes the laws of philology. But here is not only a resemblance between the names of Atzlan and Atlantis, but both are placed in the Atlantic; so the possibility of their being identical is so highly probable as to amount almost to a certainty: the more so as Atzlan was depicted as an island with a hill in the centre; reminiscent of the sacred hill that Plato tells us stood in the centre of Atlantis.

And in both Old and New Worlds, preceding the Flood, tradition tells of an era of giants, who in folklore are connected with earthquakes, as is apparent from the derivation of the Greek word, "Titan," which contains the Sanskrit root "Tith," "to burn," plainly associating these giants with seismic and volcanic action that undoubtedly preceded and accompanied the final destruction of Atlantis.

The worship of the Cabiri, a mysterious cult prevailing around and beyond the Mediterranean area, originated in Egypt, whither it was introduced from the west in the days of the legendary Pharaoh, Osiris. The Phœnicians, who claimed for it a Carthaginian origin, nevertheless asserted that it was connected with the Osirian cult.

The Cabiri were depicted as twins, armed with spears. They first invented boats and the art of writing, and have been called the "sons of Vulcan." Latterly identified with the Dioscuri, Castor and Pollux, they originally denoted the elements of fire and water, as did the Aztec twin gods, Tezcatlipoca and Uitzilopochtli. The latter likewise resembled the Cabiri in that they bore spears; like them, were connected with the stars and the serpent cult; while finally Tezcatlipoca, like Greek Hephaistos (Vulcan), was lame, and to him attached the same myth of being cast down from Heaven. Thus both the Aztec twin deities and the Cabiri were connected with Vulcan.

Hun-Apu and Xbalanque, twin-gods of the American Kichés, bore attributes similar to, if not identical with, those of the Aztec and Grecian twin gods. Here are analogous twin gods in both Old and New Worlds; strong evidence that the cult

originated in some spot midway between both continents: in other words, Atlantis.

In both the Egyptian Book of the Dead and the Popul Vuh of the American Kichés, the central idea is the veneration of the growth of corn as a mystical event. In the Egyptian Book, Osiris, according to Sir James Frazer, is the personification of that cereal.

Among the Mexican Aztecs, great maize (American corn) festivals were held in connection with the twin gods, Tezcatlipoca and Uitzilopochtli; while in the Greek Mysteries of Eleusis, the agricultural goddess, Demeter, takes the central rôle.

Indeed, the Book of the Dead, the Popul Vuh and the Mysteries of Eleusis, each with their many signs, countersigns and magical passwords, bear traces of the ritual of an ancient Secret Society, connected with the veneration of the growth of corn; from which society it is not at all improbable that our own Freemasons have devolved.

It is feasible to suppose that this widespread cult, found on each side of the Atlantic, had a common origin in a central spot in that Ocean; and that it took its inception from the reverence paid to corn by the early Atlanteans, who recognized that on the successful cultivation of that grain their very existence depended.

In the name of the Greek god Atlas is the Sanskrit root, "Tal," "To bear," a sufficient explanation of his being the deity who bore the world on his shoulders. Plato says that Atlas was a King of Atlantis, son of Poseidon, the first Atlantean monarch.

Quetzalcoatl, culture-hero of the Toltecs, is also shown as bearing the world on his shoulders. He led the Toltecs to America from their old home of Tlapallan (Land of Red and Black Stones, the significance of which will be seen later) in the *Atlantic Ocean*. His name, interpreted, is "Heart of the Sea." The ending of his name, "Atl," means "water"; but as the Toltecs showed Tlapallan as a land being borne upon the surface of the water, this word "Atl" may not be wholly unconnected with the Sanskrit root "Tal." Furthermore, Quetzalcoatl's father, Citallatonali, was a marine deity, as was Poseidon, father of Atlas.

The Mayas, whose cultural affinities to the Toltecs is now apparent, also had a deity, Kukulcan, an exact counterpart of Quetzalcoatl. Here we have three deities, two in the New and one in the Old World, whose analogous cults again indicate a mid-Atlantic origin.

Architecture provides further evidence of a land between the Old World and America. Ancient American doorways narrow towards the top like Egyptian pylons. Pyramids are found among the Aztecs, Mayas and Incas, as in Egypt and Mesopotamia. In all these pyramids can be seen a dim memory of that original sacred hill in the centre of Atlantis. On each side of the Atlantic the mummy-cult is found; the establishment of colleges of vestal virgins; and the practice of witchcraft; all clearly denoting the former existence of a land in the Atlantic that through pre-historical ages influenced both the eastern and western littorals of that Ocean. But here we part ways with the old Atlantean apologists, who maintained that the Atlanteans, fleeing their doomed land, arrived in colonies already flourishing in art and architecture remains of which have evoked the wonder and aroused the admiration of successive visitors to those parts of America and Europe distinguished for their megalithic ruins, dumb memorials to the long-forgotten races of Atlantis.

To replace this already discounted theory, is there any evidence for a thesis that Atlantis, which, lying in the latitudes

of S. Spain and N. Africa, would therefore maintain a temperate climate when farther North the world lay in the grip of ice, was the home of a greatly advanced neolithic race, who were enabled, by reason of their comparative isolation and immunity from outside attack, to progress and emerge from the utter darkness of primeval savagery, such as then prevailed on the main continents, to the partial enlightenment of rude barbarism?

About 10,000 B.C., a race whom archæologists have called the Azilians, appeared in the Biscayan region of Europe, whence they spread over most of that continent and N. Africa. Their remains testify to their having worked in flint, and as being no mean fishermen, to whom, probably, some crude form of boat was not unknown.

They were troglodytes, depicting on their cave walls many drawings of bulls. The bull-cult was widespread over Europe where they settled, and lingers on to-day in Spain in the form of bull-fighting, a form of sport that also existed in ancient Crete. Now Plato says that the chief cult of Atlantis was the bull-cult, a very significant fact, for, though official archæology is silent as to the origin of the Azilians, since they first appeared in *western* Europe, with their *culture already fully developed* (their remains yield no primitive forms) it has been suggested by Mr. Lewis Spence in his "Problem of Atlantis" that they had developed their culture in a land yet farther west, out in the Atlantic Ocean, from which land, then probably in a state of rapid disintegration, they came: even Atlantis.

That Atlantis was the origin of these greatly advanced neolithic people receives further support from the fact that the Azilian entry into Europe, as determined by archæology (10,000 B.C.), almost coincides with Plato's conjectural date of the Atlantean invasion of Europe, and the ultimate destruction of Atlantis (9600 B.C.). Thus the thesis of Atlantis as the home of a highly cultured neolithic race receives confirmation; and, in passing, it should be remembered that some of the greatest civilizations of ancient America merely worked in stone; illustrating to what heights stone-using people can attain.

Nor is there only a general analogy between the civilizations of Old and New Worlds as a whole, but underlying the many different civilizations of each is a homogeneity of myth and legend that I venture to state can only be satisfactorily explained by the Atlantean theory.

Thus Ægæan Poseidon is an exact counterpart of the Hindu god, Siva, who is similarly armed with a trident, and is called the "god of the Three Worlds," a reference which some have explained as denoting his sovereignty over the three worlds of Atlantis, Europe and America.

If we see the Atlanteans as the Azilians and their descendants, the Iberians, spreading their neolithic culture, containing the embryo of a high civilization over Europe, N. Africa and Mesopotamia, we should expect that embryo to first germinate in that area where climatic conditions most nearly approached those of their old home, Atlantis. In Egypt and Mesopotamia I suggest we find those conditions, and also the birth of the earliest known civilizations.

There is a gap of more than a thousand years between these civilizations and those of Greece and Rome; while these latter again antedate by a long period the rise of the Celtic nations, by no means the savage barbarians we are often wont to regard them.

The explanation of the later rise of civilization as we progress farther north surely lies in the fact that the cultural seeds, sown

by the primitive neolithic Atlanteans, were retarded in growth, and sometimes even permanently stultified by the rigours of the unaccustomed and uncongenial climate of the lands to the North.

Chronological disparity between the old civilizations of the Old and New Worlds is urged as militating against the derivation of their cultures from a common source, the oldest historical American civilization not antedating the middle of the third century B.C.; thus leaving a gap of nearly 4,000 years between its rise and that of Egypt.

Mr. Lewis Spence, writing on Atlantis, offers a solution to this problem. The Canaries, off the west coast of Africa, are the sole remains of Atlantis to-day. But off the east coast of S. and C. America lie the Antilles Islands, which Mr. Spence thinks are the remnant of a landmass to which the name Antillia has been given, which lay east of America and west of Atlantis, forming a subsidiary part of the latter, and being connected with it by a continuous island-chain, and supporting an identical civilization.

American tradition points to Antillia having long survived Atlantis; for the Mayas, with legends of an Atlantic Ocean origin, appear suddenly on American soil, with culture already developed, about 250 B.C.; to which date the fate of Antillia by a cataclysm similar to that which long ages before overwhelmed its sister-land of Atlantis, is assigned. The fact that the Toltecs, Aztecs and other American races connect the Flood with the destruction of their original home in the Atlantic, denotes a comparatively late date for the catastrophe: thus supporting the theory of the much later destruction of Antillia.

And yet evidence is not lacking of a much earlier Atlantean-Antillian penetration of the American continent. The mysterious "Andean" civilization, of unknown date and origin, to whose greatness the megalithic ruins of Bolivian Tiahuanacu testify, was hoary with age and in ruins in the earliest times of the Mayas.

I suggest that before the destruction of Atlantis the neolithic Antillians established a foothold on the adjacent American shores, bearing with them seeds of civilization analogous to those the Azilians bore to Europe. With the destruction of Atlantis culture in Antillia, no longer fed from the major island, declined. But where it had previously established itself on the Central American mainland, and found a climate as favourable as the Azilians found in Egypt and Mesopotamia, I suggest the embryo fructified through the ages, until at an era, perhaps contemporaneous with the rise of ancient Egypt, perhaps even earlier, it produced the marvels of Tiahuanacu and other megalithic ruins found scattered over Central America.

Then we can imagine at a subsequent era, still long anterior to the rise of other American nations we term "ancient," some barbaric wave sweeping over this "Antillian" Andean civilization, even as we know the northern Chichimec Indians in historical times swept down upon the Toltecs, destroying them and their culture.

When about 250 B.C. Antillia was finally overtaken by the same fate that thousands of years before had befallen her sister-land of Atlantis, the Mayas fled from thence to America, long after the destruction of the Andean civilization, among the ruins of which they settled; ruins whose greatness awed them, though they themselves boasted no mean culture. As evidence, however, of the decline of these "Antillian" Mayas subsequent to the destruction of Atlantis and prior to the destruction of Antillia, I would instance the recent discovery of a cylindrical roller in

the ruins of Tiahuanacu, while no form of wheel was ever known to the Mayas or any other historical race of American antiquity.

This theory of an early Antillian penetration into America, of which megalithic ruins of unknown date and origin in that country are witnesses, cannot be proved or disproved, owing to our lack of knowledge of prehistoric America ; but I believe that the unlocking of the so-far almost wholly undecipherable Maya glyphs will help to dispel the darkness that now shrouds the dawn of American antiquity.

In spite of all the evidence adduced, indicating the existence of Atlantis well into Holocene times, the consensus of scientific opinion, while admitting that at a very early geological period Europe and America were joined by a vast Hyperborean continent, which was continually disintegrating, denies that any vestige, in the form of an island-continent, Atlantis, persisted into anthropological times.

But pieces of rock dragged from the Atlantic bed were found to consist of lava. Geologists know that lava, exposed to seawater, will disintegrate to a certain extent in 15,000 years. This lava was undecomposed : thus it was ejected less than 15,000 years ago. Furthermore, it also proved to have cooled slowly above the surface. Thus the eruption ejecting it occurred *above* the Ocean surface less than 15,000 years ago ; inferring that a land-mass (Atlantis) existed less than 15,000 years ago ; most certainly in anthropological times.

Finally, Plato says that Atlantean buildings were of red, black and white stones. The Toltecs claimed to have come from Tlapallan, the *Land of Red and Black Stones in the Atlantic*.

And geologists admit that such coloured rocks would exist in such an oceanic area of volcanic activity.

Thus we see the ancient civilizations of the Old World gazing westwards to the Atlantic Ocean at some dim-remembered lost land. It was the Aalu of the Egyptians, the Elysion of the Greeks, the sunken Island of Ys of the ancients of Brittany ; the Tir-na-n'oge of the Irish legends. And the old civilizations of the New World gazed eastwards to the same spot in the same Ocean for the land of their origin ; the Tlapallan of the Toltecs, the Atzlan of the Aztecs : surely the Atlantis of Plato.

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Man and His Faiths

by The Editor

"I hardly felt, in finding this house this morning, that I had come into the right hall. I came, as I supposed myself summoned, to a little committee meeting, for some practical end, where I should happily and humbly learn my lesson; and I supposed myself no longer subject to your call when I saw this house. I have listened with great pleasure to the lessons which we have heard. To many, to those last spoken, I have found so much in accord with my own thought that I have little left to say. I think that it does great honour to the sensibility of the committee that they have felt the universal demand in the community for just the movement they have begun. I say again, . . . that we began many years ago—yes, and many ages before that. But I think the necessity very great, and it has prompted an equal magnanimity, that thus invites all classes, all religious men, whatever their connections, whatever their specialties, in whatever relation they stand to the Christian Church, to unite in a movement of benefit to men, under the sanction of religion. We all are very sensible,—it is forced on us every day,—of the feeling that the Churches are outgrown; that the creeds are outgrown; that a technical theology no longer suits us. It is not the ill-will of people,—no, indeed, but the incapacity for confining themselves there. The church is not large enough for the man; it cannot inspire the enthusiasm which is the parent of everything good in history, which makes the romance of history. For that enthusiasm you must have something greater than yourselves, and not less.

R. W. EMERSON, IN AN ADDRESS DELIVERED AT BOSTON, MAY 30th, 1867.

Had we been privileged to attend the meetings of the World Congress of Faiths held in London last year, Emerson's words would have recurred to us, just as they did when we closed the book which lies before us.* Had the Churches in the various countries represented at the Congress kept pace with man's increasing awareness, speeches such as were made would have been redundant. As things are, the Congress grew out of its own necessity and urgency. Every established religion sent its representative; so did science and philosophy, while independent thought was present in the person of Mr. Rom Landau. The object of the proceedings was to discover, if possible, the underlying truth of all religions, and to find ways of using that truth as an instrument of world fellowship and brotherhood. Nothing but the finest motives could have prompted the organisers to such a task; nothing but the same high endeavour and unflagging energy on the part of all men and of all nations can make it a practical reality. Is it possible?

* * * * *

There are many reasons why we think it is not, but none of them is an adequate excuse for not doing everything possible to bring it about. The doubts which naturally enter the mind of the reader in face of a concept which has so much of grandeur in it, make us wish that the Editor had placed Dr. Stein's paper immediately after Sir Francis Younghusband's foreword. Dr. Stein's address, "Is World Fellowship Possible in View of the Antagonisms of the World" (p. 232), opens with the common-sense of the matter, "Ideas that are regarded as its highest ideal

* Faiths and Fellowship (Being the Proceedings of the World Congress of Faiths held in London, July, 1936) J. M. Watkins; 15/-.

by one, are regarded as detestable by another. Strife and misunderstanding appear, therefore, to be the natural destiny of mankind." It is true that the speaker immediately pronounced his observation to be an illusion; but is it? The illusion can only be made manifest by metaphysics and science of an occult or spiritual nature, and of what use are these to the man who cannot understand them? For is it not obvious that if the idea behind the Congress is to arrive at fruition, the movement must be a mass movement, and its aims, tenets, and ethics easily assimilated by the "common" man? It is he and none other who can prevent wars and ensure the practice of fellowship. Religion, as Mr. Clifford Bax points out (p. 208), "is as much a kind of sensibility as having a musical or an artistic taste." Precisely. And as the average man has very little of either, it is difficult to see how he can suddenly be imbued with a religious influx. The difficulty, as we see it, is this: Under any and all circumstances men of sensibility will meet on equal terms; unspoken thoughts will be very well understood; the recognition of bondage, one to the other, is by its essence the essential key to the completest liberty and fulness of power. But how to translate this into words? It is incommunicable. It is the reward of unceasing reaching for the unattainable, at once the joy and the despair of the neophyte.

The mystic may feel himself to be in no need of fellowship except as a practical abstraction. He does not feel acutely the necessity for human companionship, a need and a malady peculiar to those who have plumbed no inmost depths. Yet how can he live alone? The ripples that at the beginning of the journey gently caress the solitary navigator are whipped by nature to a fury that at last upsets the canoe. There is pride, and selfishness too in solitude, but there is vulgarity in society. Yet let us beware of a too great preciousness, and make more than adequate provision for a store of humility without which nothing permanent may be established. And among mystics there is both more and less of that virtue than elsewhere. Indeed, long study of mysticism produces usually either an intolerable egotism or an altogether beautiful humility.

Let us not deceive ourselves. There is just as much intolerance, jealousy and pettiness among the adherents of mystical orders as is to be found in the little tin chapel in the country village. What Tennyson wrote in rhyme about Lytton is repeated in prose every day.

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Unreasoning patriotism is a vulgar vice; the fanaticism induced by creed and sect is only another facet of it. And as long as the varying churches fail to recognise the basic identity of their fundamental teachings, stripped of the endless and fruitless wordiness of theology, such movements as the World Congress of Faiths are necessary and desirable.

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The immense value of this book lies in the authoritative commentaries on Oriental religions and philosophical systems by native scholars. Its appearance is one more sign of the times in

which we live, a further pointer to the dawn of a new age. What is it other than an admittance of the failure of the dogma represented by each of the speakers, with the one exception of the individualist, Rom Landau?

* * * * *

The speeches were not without humour, some of it quite unconscious. A paper by the late Prof. J. S. Haldane on *Science and Religion* was read by his daughter. Dr. Haldane did not depart very far from the accepted conclusions of physical science, but the debate which followed the reading, and which was led by Dr. Joseph Needham, took the form of a plea for Communism. Dr. Needham thought that Prof. Haldane's "fundamental mistake seems to me to have been that of identifying religion with metaphysical idealism, or combining it with it. Hence he missed one of the most impressive facts at the present time, namely, that everywhere around us there is going on a persecution parallel with those of the early Church, a persecution of men and women who hold this religion of the love of their neighbour in a more thoroughgoing manner than it has been held for a long time. I refer, of course, to the members of the Communist Party, who, in all countries, even as we speak, are being tortured and murdered every day. Now their doctrine, it seems to me, may be described as the highest form which religion has yet taken . . ." and so on, *ad infinitum* and *ad nauseam*. There is, of course, nothing funny in Communists, or in anyone else being murdered. The humour lies in the worthy Doctor's naïve incongruity. Such speechifying is the death of solid work. Always a certain type of mind will fly off at tangents and waste valuable time in flogging dead horses.

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One of the things which will strike the reader most forcibly is the fact of the superiority of the Eastern mind. At least twelve out of the twenty speeches were delivered by Orientals. They are the cream of the book. The debates following the speeches were fine examples of the European, and, we are afraid, particularly of the Anglican, aptitude for the art of hair-splitting. There is a fine, a noble simplicity about most of the accounts of Eastern religions and philosophies. The reader, after perusing the long-winded and often meaningless discussions which followed them, will be a little ashamed of intellectualism. Archdeacon Townshend, leading the discussion after an address by the Rev. J. S. Whale, M.A., on "The City of God," referred to a speech by Dr. Suzuki in a way which shows his appreciation of the Eastern mind. He said: "We met in the Queen's Hall to hear the Supreme Spiritual Idea discussed, and the first speaker—Dr. Suzuki—charmed us all. He made us one in our feelings as the audience plainly showed. How did he do it? He did not attempt to define the spiritual ideal. Not at all. But he did manage to bring us all into touch with it . . . It was an act of real genius done in a simple and child-like way." Therein lies the secret of the East. A secret closely allied to the incommunicable one of the koan.

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It was left to the Rev. Whale to make clear the distinction between religion and metaphysics. Whether he did it successfully the reader must decide for himself. Personally, we feel that he started off on a false premise. Wisdom is not necessarily "the capacity to make sense of things." That is the function

of the intellect, and perhaps we don't agree that wisdom is attainable through the intellect. Commencing as he did, we are not surprised to hear an Ode to Science. What is happening to our Churchmen? A few short years ago, when Science was comparatively harmless, there was much to-do in the pulpits on the "war" between science and religion. Now, when the by-products of science are a menace to our entire civilisation, when chemists and engineers and laboratory assistants are in conspiracy to outdo one another in the discovery of hellish instruments of death, the Church is lauding science as having "transformed the life of civilised mankind at almost every point, and that it seems to promise to continue to do so on a scale unimaginably vast. Little wonder that the imagination staggers at the possible shape of things to come." Little wonder indeed! The reverend gentleman continues: "For the plain fact is that man is not good enough for science . . ." Thus does the Church throw up its hands in despair and defeat, while a representative of the gentle Nazarene, by inference, scratches the backs of the armament trusts.

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The Essential Basis of Religion, Ignorance and World Fellowship, Religion and Religions, A Hindu View of Religion, Islam and World Fellowship, Prayer and Spiritual Experience, A New Pilgrim's Progress, The Teachings of Confucius and His Followers, and an address by Mr. Rom Landau on "The Supreme Spiritual Ideal" are among the finest things in the book. Mr. Landau's remarks were characterised by an aloof and healthful sanity. His is at once the truly mystical and eminently "rational" type of mind which embraces every cultural activity in its search for truth. The specialist is incapacitated from the outset. It is an exceptional scientist who gets near to it, and then usually only towards the close of life when the futility of the objective search emerges between him and the results of his studies. Mr. Landau has taken not only what the great modern, as well as the ancient mystics had to give, but has accepted a hint from Beethoven and a pointer from Bach. The artist, as Socrates has told us, is the only truly wise.

* * * * *

The Teachings of Confucius and His Followers, by S. I. Hsiung, is for us the pearl of the collection. Here is wisdom at its simplest, a simplicity enabling a Chinese speaking in a foreign tongue to say something that very nearly approaches literature. Space allows of only one quotation: "In the Han dynasty there was a military general who was such a follower of Confucius' doctrines that a story of this kind was related of him: When he was going away and had to entrust his duties to his younger brother, he said to him: 'As you are going to be general, you have to be very careful and cautious. If you meet a man in the street who spits on your face, what would you do?' And the younger brother of the general said: 'Well, I will wipe it away myself.' And the general said: 'No, the man who spits on you wants you to get angry, and if you wipe it away you may hurt his feelings. You had better let it dry by itself!' This is carried too far, because, as we know, Confucius said that for good we do good, and for evil, justice. So I think that Confucius would have considered it justified for the man to spit back!"

A beautiful book containing much of the wisdom of the East, and a worthy reminder of the largeness of heart and high idealism of the organisers of The World Congress of Faiths.

Egyptian Magic

by "Justifica"

SO much has been written on the subject of magic, black, white and otherwise, that one can hardly think of the word "magic" apart from a set of conjuring tricks, yet the Egyptian considered that magic—not necessarily black magic—was absolutely essential in order to overcome all obstacles in his path.

The Egyptian word for magic is Heka, and Heka was something different from the technique and practices of everyday life, since it called for special powers in its user and made a considerable demand upon faith.

On consulting numerous authorities on Egyptian magic, I discovered that not a single one of them could fathom what it was, but they classified it in three ways, namely :—(1) Something used as a means to obtain what they could not get by ordinary means. (2) Something with which to thwart evil spirits. (3) Something made use of to obtain the favour and goodwill of the Gods.

Sir Wallis Budge with all his experience as an Egyptologist said that so long as magic was used to benefit mankind and the dead, it was looked upon with favour by the Egyptians, who believed that an æsthetic life and ceremonial purity were essential features in obtaining the goodwill of the Gods. Whenever magic was used with a felonious, evil or murderous intent, the punishment meted out to the offenders was death, and we have an example of this in the plot to destroy Rameses III, when magical figures were used.

In primitive times we find that the medicine man or witch-doctor made use of Heka or magic to obtain desired results, and his successor in the dynastic period in Egypt was the Kheri-Heb or ritual priest such as Moses. The Kheri-Heb, who was the keeper of the papyrus roll, was undoubtedly a very learned man, thoroughly acquainted with all the ancient literature, a master magician, and often possessed of great natural ability, but the priests who were his helpers were usually not so expert. We find a good example of this in the book of *Exodus*, when Aaron cast his rod before Pharaoh and it became a serpent, the Egyptian magicians also cast down their rods and they became serpents, whereupon Aaron's rod promptly swallowed up the rods of the other magicians. In other words, Aaron knew the master spell which the Egyptians did not.

The aim of most of the priesthoods of Egypt was to acquire knowledge of magic, but as the mystical aspect of the religion is well preserved, we can be sure there were priests throughout the ages who also possessed the true religious instinct and it is to them we owe a great heritage.

The priests must have had a great hold upon the people by means of magic, for it was believed that with its help all obstacles and all enemies could be overcome, and this I think rather suggests to us the real reason for the incarnation of the Master Jesus whose great message to the world was love and forgiveness. Up to this time, the love aspect, the Christ-consciousness had not been awakened.

We should clearly understand that this magic of the Egyptians, to which we find references in the Bible and in the works of historians, was nothing more nor less than a very wide knowledge of natural or Cosmic Law ; knowledge lost to us. We find evidence of it in the works of Pythagoras, Plato and all the great Greek philosophers and writers who were privileged to study for a time in the great mystery schools at Thebes, and we can notice that they one and all refer to secret knowledge they possess, and which must not be disclosed.

Human nature being what it is, there were members of the Egyptian priesthood who from time to time misused their knowledge of Nature's secrets, and applied it to their own ends, albeit we can assume that such priests were in the minority. The ancient Egyptians were mostly of a homely and joyful nature, much given to social entertainment, and no more attached to wickedness than the average human being of to-day.

Tradition ascribes very great powers to the priests of the Old Kingdom (3,200 B.C.). The magician Djadjamankh, in the reign of King Khufu (Cheops) of the fourth dynasty, used spells which made one half of the water in a lake pile itself up on the other half. The normal depth of the lake was 12 cubits, and when the water was piled up, it was 24 cubits deep. In *Exodus* Chapter 14 we read of a similar feat performed by Moses when he took the Israelites through the Red Sea. The magician Teta cut off the heads of geese and the head of an ox and then rejoined them to their bodies, after which the geese cackled and the ox rose up on its feet and walked away ! Teta also had the ability to walk unharmed with wild animals. One of the greatest magicians was Khamuas, son of Rameses II : " He understood the speech of birds and animals, he could see fish in the ocean and he could look into heaven and behold the company of the Gods " (clairvoyance). The magician Sa-Asar psychometrised perfectly and could be relied upon to read any roll of papyrus placed in his hand without unrolling it. Nectanebus, the last native King of Egypt, accurately foretold the future ; he foresaw his own downfall and fled from Egypt to Macedon, where he set up as a practical magician.

We also read that Urbaner made the wax figure of a crocodile seven spans long and recited a spell over it and when it was thrown in the river it became a live crocodile seven cubits long and swallowed up a man ! Some days later the magician recited another spell, when the crocodile came up out of the water with the man inside. When the magician took the crocodile into his hands it turned at once into a harmless wax crocodile and the man was unharmed. This man was apparently the forerunner of Jonah, who had a similar experience for three days and nights in the whale. The Egyptian knew how to choose the day and hour most suitable for his operations, in other words he knew all about cycles and astrology, and we read that he knew the exact tones of voice to adopt.

It is worthy of note that Moses, Israel's greatest prophet, was rescued and reared in Egypt and lived there for 40 years.

until he became learned in all the wisdom of the Egyptians. He is said to have been mighty in words and deeds and he must have studied the various branches of Egyptian magic, for he was a skilled performer of magical rituals and deeply learned in the knowledge of spells and incantations. The miracles he wrought in Egypt and the Desert suggest that he was not only a priest but a magician of the highest order, perhaps even a Kheri-Heb of Memphis. The depths of his knowledge of Magic-religious ritual is proved by the closeness with which he followed it in the construction of the Tabernacle, in the regulations concerning offerings and in the official dress of the priests.

The Pharaoh, who was a God, visited the high priest in the temple each morning to receive magical treatment of the spine, while the laying-on of hands to sick persons formed an important branch of the magic of the priests. In early days, disease was regarded as something supernatural which could be treated by magic, whereas injuries inflicted by man were rational and could be treated accordingly. The art of medicine thus became part of the magician's stock in trade, whilst surgery was an attempt to repair the ravages of man. One of the most famous documents dealing with medicine is the Ebers Papyrus written about 1,500 B.C. from a collection of manuscripts of a much earlier date. Apart from cures to be obtained by various forms of magic, it contains a number of prescriptions for various ailments and their method of administration; it also describes the action of the heart and its vessels. Another text-book, known as the Edwin Smith Papyrus, contains amongst other things "The book for transforming an old man into a youth of twenty"—and we are still seeking the elixir of life! The people suffered a good deal with eye and ear troubles, whilst rheumatoid arthritis was one of the commonest diseases, but the cancer of to-day was unknown. The following are two prescriptions from the old text which would seem to possess magical qualities:

(1) "For ears that suffer acutely:—Opium, calf's fat and milk. Warm and melt down together and apply to the ear. The pain will stop immediately, so do not administer this remedy until you have received your fee." It evidently acted like lightning, so the medicine man was advised to collect his fee in advance!

(2) "For the extraction of a tooth with instruments:—Hellebore of good quality and gall. Apply to the region of the tooth you wish to extract and you will be astonished."

The Egyptians had a great love of drama, and one of the earliest examples is "The Book of the opening of the Mouth." In this work we find rituals and spells which were supposed to make the deceased to breathe, speak and walk. The Mysteries of Osiris were spoken of by Herodotus and Plutarch. Herodotus believed that the priests possessed secret doctrines, and Plutarch, who was well-informed on this subject, asserts the same thing. It is certain the Greeks could not have indulged their Mysteries without definite knowledge of the Egyptian cults. Some of the Mysteries are hidden in the hieroglyphic texts in a curiously enigmatic manner, and it has been discovered that they can only be read if unusual phonetic values are given to them. Many scholars have studied them, but so far no very satisfactory translations have been published.

In the text-books of to-day we read of the sordid rites practised and how they were expunged from time to time. This we can believe, for most religions have a few black pages to show, and future generations will find many such in the Christian

religion when they come to consider the Holy Wars, the Inquisition, and the horrors of the Middle Ages.

A great deal of magic was used in connection with the dead: excavations show that meat, drink, unguents and wearing-apparel were placed in the tomb. The Kheri-Heb as he presented each article repeated a spell, the effect of which was supposed to transmute something from the object which could be used by the deceased in the other world. The deceased acquired life and happiness in the Tuat or Underworld, not from the material objects placed in the tomb, but from the esoteric powers which the priest could bring into operation for his benefit from these objects. Some secret doctrine or wisdom lay behind this, known only to the priests, and as the meaning and history were never made public this knowledge has been lost. The only thing certain about it is the ancient origin, which was pre-dynastic, and proof of this has come from the early graves.

The learned magician who was sent to Pharaoh to expel a devil from the daughter of the King of Bekhten was chosen because "he was deeply instructed in his heart and possessed skilful fingers" which goes to show that some of the priests were experts in the Mysteries requiring manipulation with the hands.

The Egyptian sage tells us plainly that Ra (God) created Heka or magic in order to help man, which can only mean that He transferred to man some of His hidden properties. The Egyptian creation myths make it clear that Ra employed Heka in the construction of Heaven, Earth and the Underworld. In other words He set Cosmic or Natural Law in motion. In Proverbs, Chapter VIII, Verse XXII, this Cosmic Law assumes something of the nature of Wisdom (Khochmah), which Solomon often mentions as the helper of God at the Creation, and we find that every great Egyptian hymn tells us that Heaven, Earth and the Underworld and all therein were made by the One God, but that Heka rules the destiny of man (Cosmic Law).

Egyptologists are puzzled as to what Egyptian magic really was, and wonder if magic is a correct translation of the word Heka, but none of them can find another name for it. Dr. F. Lexa, of Prague, gets very near the truth when he describes it as "The active operation (principle) which tends to produce the effect of which the connection cannot be explained objectively by the law of Causality." But magic, he adds, must be carefully distinguished from superstition.

Scholars certify that through magic certain attributes or powers could be passed from one person to another, and in this way the Egyptians were great exponents of the art of healing. Mr. W. Max Muller states that the Egyptian could hardly distinguish between the material and the supernatural, which implies great psychic ability.

Magic and spells were used throughout mummification, each bandage being placed with a special ritual by the priest, and the service in the tomb included the "Ceremony of the Opening of the Mouth." They were well acquainted with the Ka (astral body) and the Ba (Soul), which they depicted in the form of a bird with a human head. Similar to the good luck mascot of to-day, the Egyptian had his amulet and believed that protective power could be conveyed to small or large objects, such objects forming the focal point for strong protective thoughts sent out by the priest for that special purpose, whilst we are more apt to consider the mascot as a focus for self-hypnosis.

(Continued in Page 38)

Science—A Layman's Objections

(Continued from January Issue.)

POPULUS VULT DECIPI !

by René Pontoise.

There is the theory of special creation, a by no means impossible theory, but unlikely. It is probable that the book of Genesis is largely symbolical and not to be taken literally, but that does not render it more valuable to us, for we have no means of appreciating the symbols. The Essenes and even more modern mystical sects and isolated individuals may understand the hidden mysteries and subtle allusions, but again, that is no help to a modern westerner with a headful of contradictory scientific "facts" and no beliefs. Sir Ambrose Fleming has pointed out that the progeny of a single couple could, in 1,900 years amount to 1,900,000,000 an acknowledged fact which allows comfortably for the Biblical estimate of the age of man and disposes of the necessity for an evolutionary theory. But the obstacles in front of Sir Ambrose Fleming are greater than those suggested by Sir Arthur Keith. The Biblical theory takes no account of the presence of highly civilised communities on parts of the earth's surface long years before the discovery of navigation; it takes no account of the colour question, nor does it satisfactorily explain the great differences in intellectual development inside and outside individual races. This latter objection seems to me to be equally fatal to the Darwinists. Neither Evolution nor the Bible can tell us why Plato flowered three thousand years ago and why in 1937 there is such abysmal ignorance and an undue proportion of jazz-bands and crooners.

In a little book, *Darwinism and its Critics*, Sir Arthur Keith sufficiently disposes of the special creationist ideas without doing much to confirm Darwinism. Sir Arthur is an agnostic in the purely Rationalist understanding of the word. "I believe," he says, "that the vast majority of scientific men have a well-thumbed Bible by their bedside." If the Bible is as erroneous (and in a purely literal sense I believe it is) as Sir Arthur believes it to be, and if he has no belief in any form of personal survival, it is difficult to see the necessity for the Bible! Can it be that the modern scientist is no more confident of his theories than was Darwin himself? And does not this attachment to the Bible suggest that the great Book contains the only alternative to scientific theories? Such an attitude betrays the egotism which is the most irritating part of the professional scientist's make-up. Us or the Bible. The ultimatum would have greater terrors for us were there any degree of unanimity amongst "Us."

Psychology, strictly, is the science of the Soul. Psycho-analysis ought to mean an analysis of the Soul. Actually, it concerns itself only with what its practitioners consider to be the mind. One can easily appreciate the sciences of Astronomy, Geology, Biology and the rest, however sceptical one may remain of their ultimate findings. But an objective science of the mind is a patent absurdity. Firstly, we do not know whether we have a mind. Sir Arthur Keith recognises only the physical brain. If we do possess a mind in addition to the brain, we most certainly do not know where to locate it, and in any event psycho-analysis has not yet been raised to the dignity of science.

Once more we have theories built upon assumptions. The Freudian creed assumes the existence of the "unconscious,"

—a contradiction in terms; one cannot be conscious of the "unconscious." Without Freud we should never have had the tiresome crowd of debunkers, those superior scribes who show us just where Napoleon and Crippen, Beethoven and Major Armstrong, went wrong. The terminology of psycho-analysis is in itself sufficient to nauseate any stickler for common-sense. Freud demands recognition of the "unconscious," and up to now science proper refuses consent. Dreams are almost the cornerstone of the doctrine, but interpretations of them by the Freudian technique would receive summary treatment at the hands of J. W. Dunne, to say nothing of the Embriologists. Dunne, in two excellent books, *An Experiment with Time* and *The Serial Universe* accounts for dreams in a way that discounts the Freud-Jung-Adler-Rivers conception. Incidentally, Dunne set out originally to disprove survival after death and was surprised to find that his geometry proved continued existence. So far as dreams are concerned, Dunne shows the sequence and analogy between (1) a waking event, (2) a dream experience, (3) a further waking event. His conclusions may, or may not, be true. They certainly "ring" more true than those of the psycho-analysts and make hay of the "wish-fulfilment" theory. It is quite likely that Dunne's is the greatest contribution to real science made during the last hundred years.

The mystic can dispense with time, the scientist cannot. The scholar who, in any branch of learning or of intellectual activity must have reference to "the dawn of civilization"; "before history began," the "period when man was emerging from his dark beginnings" and so forth is automatically and willy-nilly shortening his vision. There is no real proof that such nebulous "times" ever were. There is fair evidence that this particular cycle of time emerged at a point in cosmic or celestial time before which many other cycles had "time" to mature and decay, leaving only very fragmentary traces of their passing. Indeed, it is perhaps not too much to say that time, as we measure it during our brief span of physical existence, is completely illusory. Its duration is largely determined by our senses. Five minutes in certain circumstances can be five hours, weeks, or even years. Similarly, an evening spent in company of our own kind is gone like the wind. True, our feeling of time in such circumstances is, when checked by the clock, wrong and illusory; but the illusion is the reality, and we have a grudge against the man-made mechanism which would rob us of our friend. It brings us too quickly to the physical "awareness" by which we rule our lives. Says J. W. N. Sullivan: "... man will take a long time to learn that in trusting his immediate awareness of himself he is making a number of unwarrantable assumptions." That is a curious admission from a scientist, however true it undoubtedly is. For is it not precisely on his "immediate awareness" of his problems and of the physical senses with which he thinks he elucidated them, that the scientists finally relies? These senses with which we comprehend our neighbour and attend to our business are those with which the scientist works, and they are wholly unreliable. Ask any judge of the courts his opinion

of the way in which the senses play ducks and drakes with his witnesses. A few short weeks after A. E. Housman's death, his brother wrote a few articles in a literary journal, in the course of which he referred to his own and A. E.'s parentage. A few friends and admirers of the late poet, and a sister living in Cornwall wrote to say that Laurence was mistaken, and that the elder Housmans did not originate from that part of the country stated in the articles. Thus we have differences of opinion inside one family as to the birthplace of the parents.

The use of psycho-analysis in medicine is open to the gravest objections. Here again, even those medical men who will have nothing to do with the mischievous doctrine, and who doubtless pin their faith to the Rationalist Press Association (a form of bigotry which for sheer intolerance cannot be matched among the most ranting puritans) cannot conceive of anything behind or beyond the merely physical brain. Thus we find such an eminent member of his profession as Dr. P. McBride in his *Psycho-Analysts Analysed* writing: "We do not know whether there are now many people who really believe that thought is possible without a brain, but there are certainly those who write as though they so believed. Some of them would contend that mind is, in a sense, independent of the body, but that it acts through the brain. The pertinent question which immediately occurs to one on hearing such a suggestion is—What happens to the mind when the brain is out of action? When a well-mannered refined man takes too much alcohol, he may be turned into a savage, lustful and coarse ruffian by its effect upon his brain. What of his mind then? Again a blow on the head causes loss of consciousness, and the mind, so far as we can see, ceases to exist for a time" This is the kind of woolly reasoning always to be met with amongst specialists. Firstly, there is no proof that thought is impossible without a brain. We can only, with a certain amount of reason, assume it. We shall have removed the matter into the rarified realms of certainty when we know beyond the shadow of a doubt what lunatics think about in their most ecstatic moments! Dr. McBride's position is, of course, frankly materialistic, which makes his analogies of the drunken and unconscious men most unfortunate. Surely it is obvious that the drunkard's physical behaviour affords no clue to what is occupying his mind, there being no evidence that for the duration of the drunken state the mind is dead. Indeed there is much evidence to the contrary. The drug addicts and drunkards of genius can only attain the highest creative heights when the normal brain is so "dead" that the real mind can operate unfettered by it.

De Quincey, Poe, Thompson, Handel, are obvious examples. If the purely materialistic conception is to be upheld, we must insist on the consistency of the behaviour of matter. Nature is consistent. All inconsistency is the mind's interference and "guidance." Therefore the action of an overdose of alcohol on the physical brain should be consistent. But observation shows that it isn't. I knew a fine conductor who would not commence a concert until he was so drunk that had he been charged with a motoring offence the penalty would have been a long term of imprisonment. Yet in that condition he would conduct entirely from memory and never forget a single cue. And it is almost a commonplace that the man (in contradistinction to Dr. McBride's well-bred example) who is normally a ruffian, coarse, savage and lustful, often, when under the influence of drink becomes quiet, affects a humorous dignity, and is kind, thoughtful and generous.

Mind is clearly not the physical brain. And if it is not the Freudian "unconscious," what is it? There may be no such thing as the individual mind. There may be only the Universal mind acting in varying ways because of the individual's own exclusive arrangement of brain-cells. Science has not the remotest conception of the nature of mind, a fact which by no means excludes the possibility of its complete or partial comprehension by the poets, musicians and mystics.

The position is that science can very wonderfully account for the mechanical construction of the brain. The scientists' examination of brain-cells has revealed nothing that might be construed as Freud's "unconscious." All that the analyst can do is to help us to remember. The fact that nothing is really forgotten has been common knowledge for ages. The technique of the analyst is concerned with stirring up memory—itsself a debatable procedure—and has nothing to do with real, intuitive, creative mind. For as soon as memory is revived it belongs once more to the purely physical brain. The psychoanalysts have no more knowledge of the nature of mind than have the scientists proper.

The whole theory rests upon very insecure foundations. The symbolism of the ancients and of the mathematicians have somewhat of meaning in them; that of the psycho-analysts, none. Their theories depend absolutely on the assumption that "mind" has had no previous existence. But suppose that the "mind" is the ego, the real "I" which through many incarnations once more presents itself on an earthly cycle? Where is the proof that interference with a natural process, quite possibly, and even probably by a "mind" operating in a lower state of consciousness, will not accomplish untold harm? How can we be sure that the mind of the self-appointed analyst is not itself disordered? And if perchance this is the one and only life of which we shall be conscious, then it is doubly urgent that the very seat of that consciousness be not offered for vivisection to an individual whose physical body obtains its nourishment from the patient's hip-pocket. The fact that many professional analysts purport to have subjected themselves to analysis proves nothing. Prince Leopold Loewenstein is a psycho-analyst. He analysed himself so much that he had to receive treatment at the hands of other members of the great cult. He developed characteristics which he did not like. Professor McDougall is one of the greatest psychologists in America. His books are many and widely read. He is also a behaviourist. What he doesn't know about the workings of the human mind is not worth recording. He measures it by intelligence tests, and is generally considered one of the latter-day prophets. A year ago he was relieved of \$10,000 in exchange for worthless oil royalty certificates by a gang of confidence tricksters. The thieves, too, were excellent psychologists. Quite recently, at an inquest held following the suicide of a 31-year old adjutant in the R.A.M.C., a verdict was returned which took into consideration the evidence of a fellow officer who stated that the deceased had been unduly depressed following an "analysis" made in 1932.

The only evidence we need for the refutation of psycho-analysis is given by Jung himself in the preface to *The Secret of the Golden Flower*. He says: "My professional experiences have shown me that in my technique I had unconsciously been led along the Secret Way, which for centuries has been the pre-occupation of the best minds of the East." In the same work he continues: ". . . It is my purpose to push aside without

mercy the metaphysical claims of all the esoteric teachings . . . it is my firm intention to bring into the daylight of psychological understanding things which have a metaphysical sound, and to do my best to prevent the public from applying any obscure power words . . . to understand metaphysically is impossible, it can only be done psychologically. I therefore strip things of their metaphysical wrappings in order to make them objects of psychology . . . I can say that my admiration of the great Eastern philosophers is as great and as indubitable as my attitude towards their metaphysics is irreverent."

It is completely certain that a great majority of Jung's readers, full of enthusiasm for the new "science" and of personal admiration for its founders entirely missed the great import of the first sentence I have quoted. In their craving for something "new" and modern his readers never stopped to enquire what knowledge was possessed by those "Eastern" minds that so intrigued Jung. Those who to-day have that knowledge and try to apply it know beyond any shadow of doubt that, metaphysics apart, it is the only practical method of analysis. It is a way of life, the purely analytical part of which cannot be torn away and applied at odd moments in an occidental or oriental civilisation. That is the real reason why psycho-analysis as a "science" in the sense we understand it in Europe must always fail. Unfortunately for Jung, and for those who think like him, esoteric teachings cannot be pushed aside by those who wish for knowledge of the workings of the mind, for the so-called teachings, far from being related to the jargon which passes for the terminology of psychology, are in reality the laws which are fundamental to an intelligent approach to the subject. We are entitled to smile at Jung's determination to abolish "obscure power words." What he and his disciples have succeeded in doing is to invent a string of meaningless words peculiar to the terminology of their alleged science, and to palm them off on an

ALICE PSYCHO-ANALYSED.—According to a New York psycho-analyst, "Alice in Wonderland" is anything but an innocent fantasy (says a New York message to the "Morning Post"). Lewis Carroll, it appears, suffered from "preponderant oral sadistic trends of a cannibalistic character." This astonishing verdict is that of Dr. Paul Schilder, Research Professor at the New York University Medical College, who lectured on "Alice" before the American Psycho-Analytic Association.—"Evening Standard," December 31st, 1936.

unsuspecting public, a public which in any case had no knowledge of metaphysics. So that, far from attaining his professed end, he has succeeded in circulating a vast number of "power words" which have no meaning in consciousness, the use of which are sure to impair objective reasoning, and whose study can only result in the acquisition of an entirely false set of values. When Jung decides that to "understand metaphysically is impossible" he really means that he cannot understand metaphysically, and in that admission he loses all claim to be a teacher. He is admitting a limited consciousness. One or two disciples of the psycho-analytic method are in better case. Geraldine Coster, in *Yoga and Western Psychology* holds the view that a religious if not a purely metaphysical approach to the "science" will have results more speedy and more satisfactory than those accruing from a purely scientific interest. She shows that there are many points of contact, even of similarity between the two methods, and makes no bones about admitting that some teachers of Yoga are in

possession of knowledge for which certain enlightened western minds are ardently searching. All the same Yoga, for the occidental mind, is an impossibility. Our "enlightened" ones will have to do a little further searching.

The analyst in the course of a working day has his own mind to contend with, his own sex-impulses to put in order, and his own dreams to interpret. For the average individual that would be a full-time job. But on top of all that, the practising analyst has to handle a number of neurotic and "frustrated" individuals. The physical brain, that weak sufferer from illusion, convention and automatism, however wonderful in itself, is not mind. Breuer, Freud's colleague has said, (*Studien über Hysterie: Breuer und Freud*) "All too easily one gets into the habit of thought of assuming behind a substantive a substance, of gradually understanding by consciousness, an entity. If then, one has got used to employing local relations metaphorically, as, e.g., 'Subconscious,' as time goes on an idea will develop in which the metaphor has been forgotten, and which is as easily manipulated as a material thing. Then mythology is complete." The italics are mine and comment is superfluous.

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Whilst the conclusions of the physicists that God is a mathematical formulæ and matter has no existence are to be welcomed as a step away from the old materialism, this "new" thought is not to be taken too seriously. The idea of God as the supreme Geometrician was old before the Greek civilisation, and matter does exist albeit there is no such thing as "dead" matter. In comparatively modern times, Michael Faraday and, later still, Dr. James Hinton, have insisted that all matter is living. In his "Nature" (edited by Havelock Ellis) Dr. Hinton wrote: "Organic life is nothing new in nature; there is nothing more in the organic than in the inorganic. All the inorganic—all Nature—is living." The belief in living matter—that the natural phenomena we are used to consider as "dead," and "inert,"—is very much alive and functioning according to law, is also as old as the knowledge that a geometrical appreciation of the Universe is possible. The more one ponders on the conclusions of science, the more one marvels that a belief in "dead" matter could ever have been entertained by it. Of incontrovertible facts, science has a very small store. As soon as we remember the work of some of the ancients we realise the complete insignificance of the advances made in more modern times.

Two thousand years separated Descartes from Democritus, but the Frenchman added nothing to the latter's researches. Heraclitus discovered for himself the ever-changing nature of things and so anticipated Bergson when he reflected "One cannot bathe twice in the same stream." And the fact that he uses the term "fire" to signify what we understand by "ether" in no way detracts from his comprehension of the principle. Anaxagoras accepted the Atomic theory but refused to regard the atom as the final basis—and how right he was! Anaximander (610 B.C.) very well understood the sphericity of the earth, and evolved a theory of the moon and stars accepted to this day as the Nebular hypothesis. Pythagoras, a stupendous brain (and who would have nothing but contempt for the ignorant improvisers of systems of so-called numerology based upon a sheer inability to grasp his fundamentals) also fully appreciated the earth's sphericity and demonstrated a truth, now known as the Pythagorean proposition, that the square in a right-angled triangle on the side opposite to the right angle is equal to the sum of the squares on the other

two sides. Although the demonstration of the proposition was left to Pythagoras, its truth was well enough known to the Egyptians.

Is there anything whereof it may be said,
See, this is new ?
It hath already been of old time,
Which was before us.
There is no remembrance of former things ;
Neither shall there be any remembrance
Of things that are to come
With those that shall come after.

Callisthenes gathered information for Aristotle about the Chaldeans and their astronomical observations which went back to 2,300 years B.C. The astronomer Hipparchus mentions observational period of not less than 470,000 years ! Those ancient astronomers were able to predict the positions of the planets in future years, and an ephemerides for the year 523 B.C. is still in existence. It was the Chaldeans who divided the circle into 360 degrees. Selouces, a Babylonian astronomer who lived in the second century B.C., knew that the earth is spherical and that it rotates on its axis. The Chaldeans, according to Achilles Tatios, believed that a man who could walk at the steady pace of three miles per hour without resting could travel round the world in one year, which is, of course, nearly correct.

The Egyptians were well versed in science proper as distinct from their proficiency in "magic." Incidentally, it is a curious thing that the pyramids of South America, like those of Egypt, are built square to the cardinal points, that is with one face towards the sunrise. Some eminent scientists are in agreement with the Scottish astronomer Piazzzi Smyth, who believed that the great Pyramid embodies in its design a certain kind of knowledge that was the sole property of the most learned men of the time. Its base forms an exact square. It lies a little to the south, about a mile and a quarter, of the 30th degree of northern latitude. In the centre of the north face is a narrow passage which runs absolutely parallel to the rotational axis of the earth. Many hundreds of other curious mathematical phenomena are connected with this amazing pile from which we may infer that its builders possessed uncommon mathematical as well as other knowledge.

Archimedes, who lived between 287 and 212 B.C. was both engineer and inventor. He discovered the theory of equilibrium in mechanics. Eratosthenes, his contemporary, observed the position of the sun in the summer and winter solstices at Alexandria and arrived at the conclusion that the distance between the two tropics is equal to eleven-eighty-thirds of the earth's circumference, a value with little more than 1 per cent. of error. Pasteur is generally considered the founder of the science of bacteriology. The germ theory is much more ancient than Pasteur. The principles of the theory were published by Frascatoro in 1546, but a clear idea of it was held by Democritus and Epicurus. And so it would be possible to go on extending the list of the great ones of the past who laid down a certain basis upon which the intervening years and the immediate present have been unable to build. Let not the layman be deluded if, in a sincere criticism of modern science, its alleged benefits are thrown in his face as "proof" of its progress. The machinery of this age, its radio, and many other things, some of which without doubt help to comfort him and also to distract his mind from the more sinister of scientific activities, will be found to be not "direct" discoveries, but the results of mere chance. For instance, stainless steel,

that housewife's boon was not a benefit bestowed by pitying science as a result of definite research. We owe stainless steel to experiments carried out with a view to discovering a steel which would wear better when converted into a rifle barrel. And the motorist owes non-splintering glass to research in explosives.

Professional scientists, like most other academical bodies, are by nature obstructionist and smug. True science is smothered by the dull products of the Universities, those seats of unbelievable indifference, inertia, and false teaching. If the reader doubts the stupidities of such bodies, let him reflect on the fates of some innovators, Galileo amongst them. It is vastly amusing to hear the pundits at the meetings of the British Association airing their ponderous pronouncements on all kinds of subjects, many far removed from their immediate concern. The amenities of modern life, such as they are, have been obtained not because of, but despite the scientists. The whole body of scientific opinion scouted the idea of the flying-machine and trotted out their figures and symbols which *proved* its complete impracticability. Railways were met by the same unreasoning opposition. The inventor of the telephone had to overcome enormous difficulties. His first exchange had less than a dozen subscribers. The official report on the invention is typical : "My department is in possession of full knowledge of the details of the invention, and the possible use of the telephone is very limited." The tragedy of D. E. Hughes, one of the earliest experimenters in wireless telegraphy, provides another instance of the ineptitude of the scientific mind proper. On more than one occasion Hughes demonstrated his apparatus before members of the Royal Society, on one of which Huxley was present. Sir G. Stokes advised the inventor that his machine produced nothing that could not be explained by induction and that it was practically worthless.

Scientific theories come and they go without any apparent effect on the world's life and work, and to that extent science is divorced from life. Assumption after assumption is put forward, first as a theory then through familiarity adopting the guise of a fact, only to be discarded altogether in order to make room for further assumptions. Copernicus, Newton and Darwin amongst many other really great men put forward their ideas very diffidently ; they would be surprised at some of the interpretations given them to-day. Mr. J. W. N. Sullivan, in his *Aspects of Science*, shows some doubt of the results of the scientific method : "We may say, therefore, that while the scientific method may, quite possibly, never enable us to reach the exact truth, successive applications of it enable us to approximate nearer and nearer to the exact truth." This attitude appears to me to be fatal. For what is the use of pursuing a method which at long, very long, last, will only be an approximation to truth ? And where is the guarantee that even such a modest result as Mr. Sullivan anticipates will ever be realised ? The layman could ask himself this question : Is truth realisable by *any* method, or is it not ? If science is likely to prove abortive, what are the alternatives ? There is Religion. But Religion, in its organised form, is more or less a business at best and a political instrument at worst. The basis of the Christian religion, the Bible, is meaningless in the orthodox pulpit interpretation, while in the hands of professional theologians it is altogether unintelligible. Whether the reader loves the Bible because of its literal significance, or because of its mysticism or because of its importance as a work of art, it is infinitely more valuable in the direct approach than by

any commentary ever written upon it. There is the alternative of Art. But whether the "method" employed by Religion or Art there can never be proofs; of "knowing," there can only be experience. All "proof" is objective and at the discretion of the brain and its five senses, and truth has nothing to do with these. In the last resort it is, like the appreciation of high art, absolutely personal. It refuses to be delivered up to all and sundry, and has no favourites among men. What may conceivably be the experience of exceptional mathematicians, an intense love of beauty and of form exemplified in their problems may come even more easily to the shepherd who, lying on his back and gazing abstractedly at the star-sprinkled vault recognises without educational aids sudden influxes of cosmic consciousness.

I doubt whether there is real "truth" in anything save that awareness created by the beautiful. It is more than likely that the ecstatic discovery of the geometers that God is the Supreme Mathematician has no relation whatsoever to mathematics, it being merely a state of consciousness induced by the "knowledge" of a beautiful piece of reasoning, and not far removed from the artist's delight in creation. And in the search for repetitions of that state, the scientist will set himself new problems and create new geometries to resolve them.

Not until science realises that it must account for us physically, mentally and morally, not until it gathers up all its loose ends and relates them to actual experience can it be anything but the hobby of brains with a tilt in a specialised direction.

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The following letter received from an advertiser in our last issue is proof of the pulling power of the "MODERN MYSTIC."

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We have very great pleasure in informing you that we are receiving a very fine response to our advert. *re* SCIENCE AND ASTROLOGY appearing in your first issue, and applications for specimen copies are continuing to come in from your readers.

With regard to our Book Publications advert. it is too early to state what effect this is having, as, of course, the sales are almost sure to come through our Trade Agents.

At all events the available evidence as to the pulling power of your magazine gives us every satisfaction, and we felt you should know this.

Yours faithfully,

For and on behalf of
SCIENCE AND HUMANITY LTD.
(Signed) E. L. LORDE,
Director.

EGYPTIAN MAGIC—(Continued from Page 33)

An important asset to the magician was the ebony rod, and Moses seems to have been able to divine water with his particular rod, for we read how he struck the rock and water gushed forth.

In the Roman period in Egypt directions for rituals and spells mostly include the use of a dark recess, incense and a lamp with clean wick and oil, the concentration on the lamp inducing a state of trance, but the wisdom of Egypt at this period was fast waning.

The Egyptian of to-day has not given up the practice of magic by any means. Mr. Arthur Weigall in an essay on the Egyptian Empire tells us that educated men holding government appointments have a lot to tell on this subject. He speaks of a man who became very agitated over a certain wicked book, whereupon he spoke magic words over it and the book began to rock and finally shot through the window. Further he gathered fruit from a date tree by merely extending his hand towards it.

Amongst the peasants in the South of Egypt a pot of water is placed upon the graves of the dead for the benefit of the Ka of the deceased, following the practice of the ancient Egyptians. Will the hidden magic of the ancient Egyptian blossom forth again?

The temple of the Aged One keepeth festival

"And the voices of those who rejoice shall be heard in the mighty dwelling,

The majesty of RA goeth forth and advances even unto the land of the West.

He journeyeth out to the place where he was yesterday."

(Papyrus of Ani.)

KABBALAH—(Continued from Page 22)

Just as the Primal Substance has infinite attributes but manifests itself in only two of them, Thought and Space (Time is merely a finite, arbitrary, relative measure of Eternity), so also is the relation of the Sefirot to the En-Sof, or the Primal Substance.

The Sefirot themselves, in and through which all change takes place in the Universe, are composite insofar that two natures may be distinguished therein—that nature in and through which all change takes place, and yet also that nature which is unchangeable—the Light and the Divine Power.

These two natures of the Sefirot are called "Light" and "Vessels," and as vessels of varying colours reflect the light of the sun in varying colours without thereby producing any real change in that light, so also in the Divine Light manifested in and by the Sefirot—reflected but not intrinsically changed by their apparent differences.

The first Sefirah is called *Keter* (Crown, or Exalted Height), and is identified with the Primal Will of God, yet differentiated from it or the En-Sof as being the first *effect*—the En-Sof itself, of course, being the first *cause*.

This first Sefirah contains within itself, in the form of Divine Will, the plan of the entire Universe—in its entire infinity of Space and Thought. For this reason some Kabbalists do not include *Keter* among the Sefirot, as it is deemed not to be an actual emanation of the En-Sof. However, it is always placed at the head.

There are ten Sefirah in addition to *Keter*, the Crown, and are diagrammed in the figure of a Man called "Adam Kadmon." The Sefirot are also deemed to constitute several definite "Worlds," and will be considered in detail, together with the diagram, in the next issue.

Book Reviews

THY KINGDOM COME. By Rom Landau. (Ivor Nicholson & Watson, Ltd.) 5s.

In the first issue of the *Modern Mystic* we were privileged to present to our readers extracts from this book. Both the book and its author stand four-square against a world which is rapidly breaking up around them. It is impossible to speak of this essay in spiritual progress without the utmost enthusiasm. In the first place it has no axe to grind, no creed to fortify, and no "ism" to propagate. It is two hundred pages of positive proof that truth is attainable by personal effort. It covers nearly the whole gamut of human experience in a practical, common-sense way. The author has sought everywhere for his stones and his mortar; a little here, a little there. The resulting edifice is one that hangs together by virtue of his transparent sincerity. The sub-title, "Twelve Chapters in the Attainment of Truthful Living" may possibly sound like a treatise on Theology. It isn't. "Self-interest—if no better motive—should induce us to cultivate such short meditations. Truthful living teaches us that to remind ourselves of the divine within us is not theology, not even religion, but an essential part of a method the everyday efficacy of which seems to surpass that of any other." We believe that every stockbroker and business-man, successful and unsuccessful, would be a better business man, for reading this book. The chapters on *The Mechanics of Fate, Love, Money and the Mechanics of Success, Sex, Effort and Power*, are full of sound, common sense, completely practical, lofty in conception, and beautifully written. No better hand-book could be given to the student who has felt the first glimmerings of the strange "awareness." It is a pity that two typographical errors should have crept into the book, for it is very beautifully produced.

SHILOH. By Edward Doro. (G. P. Putnam's Sons). 10s. 6d. net.

This fine specimen of the printer's and book-binder's art is limited to an edition of 1,000 copies. The author is one of the younger poets of America and has already published *Alms for Oblivion*, and *The Boar and Shibboleth*. The present work is an imaginative poem of a Jesus saved, after a sham crucifixion, by Judas, and, although the two ideas have very little in common, it is possible that the poem was inspired by Anatole France's vindication of the traitor. The technique is very much more than competent; on occasion it rises to very high art, and the form throughout is, we are happy to say, very much in the "tradition." It is quite divorced from the "modish" stuff to which during the last few years we have become accustomed. From "Chapter" IV we take this:

You say *John* goes to trial?
Out of the dungeon's pit, into the room
On high, a meeting place for sycophants and kings
And perfumed ladies, *John* who knew denial
As prelude for his doom
Is tried by *Herod*. Oh, what evil things
Does *Man* make of our joys and of our sufferings!
or this, from the following "chapter": . . . If only lies
Could, paradoxically, bring truth to men,
It had become a moment when
The undertaking was not longer spurred by thought,
But real action. It was fraught
With danger, and the consequence, far-flung,
Would know the name of *Jew* praised, magnified,
Or damned, upon posterity's guggling tongue.
The camels stood waiting. We were astride
And off, ere morning should betide.

The "mysticism" which the publishers tell us underlies the work is certainly not very obvious. But those who like originality of theme and a craftsmanship which is in no need of modernist trappings, will enjoy Mr. Doro's book.

SEVEN SYMBOLS OF LIFE. By Alan W. Watts. (The Buddhist Lodge, London, 1936. 22 pp. 1s.)

Mr. Watts, who is known to students of Eastern thought mainly for his writings on Zen Buddhism, has here given us something rather different from his usual style. Whereas his writing usually is somewhat conversational in tone, here he has packed a great number of suggestive ideas into a very short space with the result that there is "meat" in almost every sentence. There is little explanation, little repetition, for the most part a series of intuitions on some of the most important problems of the soul, written with both force and humour. One might wish that he had made more of some of the symbols chosen, especially of the section on Fire, but it may be that he has purposely left much unsaid, for he has said enough to excite and too little to satisfy. Thus his work is a seed intended to grow in the soil of the reader's mind. The symbols chosen are the Lotus, Water, Wind, Fire, Man, Woman and Child, treated rather from the psychological than the metaphysical point of view. Mr. Watts' interpretations, as one would expect, show the strong influence of Buddhist and Taoist mysticism which he reveals to us in a new and rather interesting light. So much so that one sometimes wonders whether he has not read a little too much Western thought into these essentially Eastern products. But even if one sometimes disagrees, his ideas are profoundly stimulating. The publishers are to be congratulated on the tasteful way in which the booklet has been produced, for this alone tempts one to read it.

CHARLES A. WHEELER.

VIENT DE PARAITRE. (Edition Gallimard).

Un des auteurs les plus connus de France, M. Maurice Magre, publie un nouveau livre: "Inde Magie."

Très peu d'écrivains ont su intimement mêler comme lui, le mystère à la vie. Son oeuvre est riche de toutes les sciences des initiés.

Le goût de savoir l'entraîne jusqu'aux Indes. Après lui il nous y conduit, et en quelques tableaux avec le charme prenant de son style il nous guide à travers le merveilleux.

Magie des mots, magie des choses, des êtres et de bêtes, où il fait vivre les "porteurs de poison," tels serpents et scorpions qui sont les alliés des forces mauvaises du monde. Il voit dans le poison "une condensation de l'esprit," et c'est la base de toute la magie.

Qu'il s'agisse du scorpion qui évoque le signe venimeux du Zodiaque, ou du cobra royal qui domine l'âme collective du serpent, comme dans les symboles alchimiques, ce sont tous les oythes lesc plus reculés, qu'il anime.

Il fait comprendre la très secrète alliance des hommes, des animaux et des plantes.

Tout serait à citer dans ce livre ou sortilèges et envoutements se rencontrent à chaque page, où pendant leur sommeil les humains sont étreints par des déesses . . .

Cet ouvrage est l'oeuvre d'un magicien et d'un poète, le reflet vivant de l'être étrange et exquis que M. Magre est pour ses amis.

LA BOURSE SUBIT-ELLE LES INFLUENCES PLANETAIRES? By René Lagier. (Editions J. Oliven. Paris. Price frs.15.)

The original research contained in this book is a valuable contribution to astrological literature.

M. Lagier quite evidently possesses a remarkably efficient knowledge of the money markets and of economics. He has also sought the assistance of financiers for the provision of such facts and statistics which have been accumulated during the comparatively short existence of the Stock Exchanges.

Diligently he has sought out the factors influencing the fluctuations of stock prices and has specially concentrated his attention upon studying out how the importance of these factors varies with circumstances.

The movements he has plotted on a graph, showing their rise and fall over a period of years.

Then he has plotted on the same graph a secondary curve based upon the movements of Saturn, Jupiter and Uranus which, compared with the primary curve, displays a very remarkable general coincidence.

The price-index curve which M. Lagier uses is the Dow-Jones index of the American Stock Market, and he uses this because the U.S.A. is the logical base for study of this kind, that country having an intimate effect on the markets of Europe while remaining comparatively unaffected in a reciprocal sense.

M. Lagier claims that the curves of the diagram prove that the boom and crisis are due to planetary influences and not, as some economists have claimed, the result of world war.

The book comprises a deep study of the subject in all its facets and can be confidently recommended to all students who are interested in astrology applied to economics. W.J.T.

THE ASTROLOGY OF PERSONALITY. By Dane Rudhyar. (Lucis Publishing Co., New York. Price \$)

This is easily the most learned work on symbolic and esoteric astrology that we have yet encountered. Its author is quite evidently a man of very great erudition and indeed discloses many signs of real genius in the way he has developed his theme.

The book does not make easy reading, naturally, and calls for considerable concentration on the part of the reader.

Dane Rudhyar makes important use of the philosophy of "Holism," promulgated by General Smuts, and develops his case with the aid of Jung's psychology, backed up by salient ideas gleaned from Sir James Jeans, Bertrand Russell, and others.

Yet, despite the wonderful system which Dane Rudhyar has built up in its pages, the book left us unconvinced as to its validity.

The author sets out initially to destroy all idea of astrology as an empirical science in order to make good his case for pure symbolism. But his arguments (unprovided by proofs) will not do. He merely asks: "Why should the first house represent matters affecting self and the structure of the body; the second house, finances; the seventh house, marriage, etc.? Why should zodiacal signs be related to certain parts of the body? Why should certain planets rule 'certain signs'?" and leaves it at that.

We could give complete answers to questions such as this were it not out of place to do so in a review.

We grant him that the circumstances of life are different to-day to what they were in the days of the Chaldeans. But that has little to do with the matter, since the basic data with which Astrology deals remains precisely the same. There is no difference to-day in human bodily structure, passions, desires, aspirations, etc., to what they were in the days of the Chaldeans. Environmental and cultural circumstances, laws, etc., may be different; but, then, scientific astrology is not concerned with factors of this description, for it has long since recognised that such factors are not subservient to stellar rule but are conditioning factors brought about by the needs of the moment.

THE MEASURE OF LIFE. By Raymond Harrison. (Stanley Nott, Ltd., 69, Grafton Street, Fitzroy Square, London, W.1. Price 10s. 6d.)

This well-written textbook teaches elementary astrology. It follows strictly conventional lines, but contains little to distinguish it from a thousand other similar textbooks which have previously covered the same ground. But it does include some seven photographs of Zodiacs which are of great interest and beauty.

Instructions are given for the casting of horoscopes, but in insufficient detail, so that the beginner (for whom the book is apparently intended) will have much difficulty in following the explanations. In short, this book suffers from the defect which we have often pointed out, namely, that it presumes the lay reader already has an adequate knowledge of astronomy and the meaning of technical terms.

The nature and influences of the signs and planets are described; but here again technical terms are deluged upon the reader and no attempt is made to explain them. The effect is to make the pages comprehensible only to one who is already well versed in matters astrological.

The effects of the houses are explained and the interpretation of the planetary aspects given.

Other chapters deal with the judgment of horoscopes, health portents, factors making for success in life, marriage, children, friends, enemies and partnerships, vocation, prediction and directional methods.

Too much has been attempted for one book. It is therefore not surprising to find the treatment inconclusive and scanty.

The final chapter is entitled "The Philosophy of Astrology," and is a statement of the Rosicrucian philosophy.

LES LOURDS SECRETS DE 1937. By Dom Neroman. (Denoe et Steele, 19 Rue Amelie, Paris. Price frs.7.50.)

There has been a spate of books of late which purport to make predictions on world events and upon individual celebrities, and this is one of them. Personally we are of the opinion that astrologers would do Astrology a far better service by refraining from this class of work, because it can serve no useful purpose unless they simultaneously explain the exact basis of their prediction and the line of reasoning followed. This the authors very rarely do, with the result that where events give the lie to their prediction, Astrology has to suffer the blow; and where coincidence apparently justifies them, the authors take the credit and are styled by the unwitting public as "famous astrologers"—whereas they are nothing of the kind. Our opinion always has been, that reputations gained on such a basis are spurious and do no credit to Astrology or to astrologers.

M. Neroman, in this book, attacks another French astrologer on the very point which I have raised; but we cannot altogether compliment him on the production of this book. On the one hand M. Neroman represents himself to be a truly scientific worker; but on the other hand we find him indulging in wild speculative theories based solely upon mythology in emulation of the man he is condemning!

M. Neroman is far more cautious in his predictive conclusions than is M. Privat (the latter appears to us to be dangerously unsafe in his working methods) but, to give an example from the book under review, M. Neroman appears to predict the demise of the British monarchy with George VI on no more safe ground than that only one more niche remains in an English abbey (which has erected statues of the successive kings), and that this state of affairs is identically repeated in a more modest church in Wales, south of Cardiff!

The first chapters of this book provide the reader with what purports to be a brief outline of the history of astrology. But the outline shows very clearly that M. Neroman is incapable of evaluating evidence or of formulating competent judgments. Thus he is utterly unsafe as historian.

This is what he says of Ptolemy:

"At the 2nd century Ptolemy compiles Hipparchus, mutilates him because he understands him badly, describes a system of the world which is a monstrous alteration of that of Hipparchus, and which traverses thirteen centuries, up to Copernicus, under the name of the Ptolemaic System. His book *Syntax Mathématique* (that is to say, *astrologique*, because from the time of Petosiris the astrologers are no longer the Chaldeans, competitive, but the mathematicians) his book is the bible of astrology up to our days. It seems that the offended gods have wished to punish men; they have pushed upon the scene a compiler who has disfigured the high science of Hipparchus, has disfigured it, has covered himself with glory, and has thrown minds into confusion; the entire Middle Ages has stamped around this booklet of Ptolemy, of the Petosirises of our time still continue the jargon."

If any confusion exists in the mind of any man concerning Ptolemy, it would certainly appear to be the mind of M. Neroman. He is certainly totally unable to understand or appreciate the work of Ptolemy.

As we have previously inferred, we judge this to be a book which should never have been written. But if you are curious to know, after all this, what M. Neroman thinks will happen to Mussolini, Hitler, the British Empire, etc., etc., you will buy the book. W.J.T.

(Book Reviews continued in Page iii.)

THE MODERN MYSTIC'S BOOKSHELF

Below are listed some books, old and new, which should be on every reader's shelves. We make no apology for including Plato, Emerson and others. Those best acquainted with Mysticism will appreciate the very real importance of both writers. It is doubtful whether any student can thoroughly master some of the cosmologies of mysticism for instance without having first perceived *Compensation* is almost a *sine qua non* to the understanding of the laws of Karma. The books recommended below, and any others specially asked for by readers, can be had from these offices. Simply quote the reference number in the left hand column opposite the book required.

Selection of Works from Publishers' Current Catalogues and Recommended by the Editor.

Ref.	Title and Author	Price
S 1	"The Golden Bough." By Sir James Frazer	18/-
T 1	"The Secret Doctrine." By H. P. Blavatsky	36/-
T 2	"The Ancient Wisdom." By Annie Besant	5/-
P 1	"The Essays of R. W. Emerson"	2/6
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M 2	"The Bhagavad Gita" ..	7/6
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Astrological Supplement

APOLOGIA.

IT was as one trained to scientific method that I first began to investigate Astrology; and although on this account the existing textbooks of the subject induced in me grave misgivings, I could not but be struck by the evidences of many important truths which lay within the compass of its teachings, especially after I had examined the remarkable work which had been accomplished by the Chaldeans in Natural Astrology.

Quite early in my studies, I observed that Ptolemy and the Chaldeans had been gravely misunderstood in a number of important matters, and that the whole of the tenets and principles which had been evolved by the ancients along strictly scientific lines had been sadly corrupted by occult interpretations, mystical beliefs, and whatnot. Consequently it appeared to me that, apart from a mere framework of astronomy (coupled with the use of elementary mathematics), there was little about modern astrology which, by any stretch of the imagination, could be termed "scientific."

Instead of orderly arrangement, methodical analysis, and classification of causes and effects, there existed an amazing jumble of conflicting and contradictory rules and theories. Amid the jungle of aphorisms, occult laws, baseless principles, and the countless teachings of rival schools of theorists, the vista seemed unpromising and little calculated to inspire confidence.

Nevertheless, within and behind it all, I was able to perceive certain basic truths which gave me the necessary confidence to pursue investigations. But, for the reasons already indicated, I found it necessary to ignore existing astrological textbooks altogether (whether they contained some good work or not) and to begin research from basic principles as an independent and original investigator. I was determined to restore order out of the existing chaos and confusion, and to reconstruct Chaldean Astrology in a form which modern scientists would be forced to examine and pass judgment upon.

Quite early in the investigation I naturally found it necessary to frame a philosophy for the subject, for general guidance. I could perceive no factual justification for acceptance of the doctrine of fatalistic determination, so had to settle my ideas as to the part free will played in the scheme of things. I finally concluded, after deep reflection, that Aristotle was right in his theory of self-determination; that a man's character is determined for him; but, with Kant, I concluded that man is provided in addition with a Moral Self (which allows him to formulate a moral judgment); also that he is provided with the power of free will which enables him to give effect to the said judgment.

These considerations naturally lead to the conclusion that whilst the celestial bodies are capable of influencing man, they have no direct influence over man's memory, understanding, and will.

I then turned my attention to investigating character-determinations.

Analysing character scientifically, I found it to consist of three main abstractions: (1) Temperament, which may be defined as the conscious reactions or moods of a person towards external ephemeral conditions, and which is identifiable with the operation of the *conscious* mind. (2) Personality, or the habit-system of the individual, consisting of the external presentation of a person's *subconscious* mind. (3) Individuality, or the "inner-

by W. J. Tucker

man"—the deepest and innermost part of a person's character—the traits which result from the operation of the *superconscious* mind.

At this stage attention had to be devoted to the medium of stellar control; in other words, to the connection between cause and effect. This led to the construction of the following theory which I present in outline:—

The sun and stars are radiators, whereas the bodies of the solar system (the sun excepted) are non-radiators.

The action of the radiators on the vegetable, mineral and organic life of the earth is dynamical. They give forth electromagnetic waves which are received on the earth.

The action of the non-radiators (moon and planets) is static. They influence the earth electrically via induction, receiving their charge—like the earth itself—from the sun—the capacities continually altering in proportion to the relative changements of position of the planets, etc., of the solar system. That both the stars (radiators) and the planets (non-radiators) produce characteristic effects in human beings, the medium being the blood.

The base of hæmoglobin is iron—one of the three magnetisable substances—and it is also the blood which is recognised to be the stimulator of the emotions, passions, appetites and desires of man. It is the blood which starts the heart, not the heart the blood.

An essential conclusion of this working-theory is that the positions of the planets in the stars at the moment of a birth fix and determine the patterns and motions of the electrons in the atoms of a child's body. For it is at the moment when the umbilical cord is severed and the child breathes for the first time, that the vital transition occurs and life comes to the child. Before that instant in time the embryo was merely a collection of cells—one might almost say inanimate matter—being part and parcel of the organic system of its mother. But when the umbilical cord (which was the channel through which the mother's life-blood was reaching the child) is severed, that is the instant in time when the lines of force coming from the composite magnetic field set up by the positions of the heavenly bodies, act on the iron in the blood of that child, fixing and determining the patterns and motions of the electrons in the atoms of its body. Henceforth the structure of each atom will remain permanently fixed; but the atoms themselves will react in a characteristic manner in definite response to the specially selective influences of certain magnetic fields (these being ever-changing) set up by the changing positions of the planets.

From this follows the principle of the *Birth-Stars*; for it is clear that the planets do not remain at the points in the heavens where they were at the time a child was born. They continue on their orbital journeys. At the instant of birth, however, those planets were occulting (or were in close proximity to) certain fixed stars. Therefore, although the planets have moved onwards, *the stars remain to mark their natal positions.*

The reason these stellar positions (birth-stars) are of such major importance is that henceforth all future measurements must be referred to them. For whenever any planet enters the magnetic field built up by the light rays of any one of those stars, *a major event will transpire in the life of the native.*

(To be continued.)

Two Men of Genius

THE horoscope of Thomas Chatterton (born at Bristol on November 20th, 1752—planetary positions taken from 1001 Notable Nativities) holds particular interest for the writer of this article, inasmuch as the positions of the Sun and Moon on the date of his birth are exactly the same in the writer's own horoscope.

The astonishing genius of Chatterton first found expression when a fine and beautifully-wrought cross in a local churchyard was destroyed by a churchwarden. This incident caused Chatterton to write a really clever satire about the parish-vandal which was published in a local newspaper on January 7th, 1794, and astrologers will duly note that on that date Jupiter had again entered Cancer (9th House—publishing), and was moving to a completion of his first cycle in Chatterton's life. In fact, just as Jupiter was on the point of completing the cycle, Chatterton published the first of his literary mystifications: the duologue of "Elinoure and Juga," which he passed off on the usher of Colston's hospital as being the work of a 15th century poet.

His inventive and imaginative faculties were so great (note the position of Neptune in the 10th Solar House) that he succeeded in persuading the scholars and antiquaries of his day into the belief that he had discovered a collection of MSS. of rare merit, the work of one Thomas Rowley, an unknown Bristol priest of the era of Henry VI, which had lain in the parish chest of Redcliffe church for more than three centuries.

On July 1st, 1767, Chatterton was found employment as a clerk in the office of an attorney. Uranus at that time was at 24° in the 6th House (occupational activities) stimulating the natal Venus-Saturn conjunction by trine aspect, with Saturn opposing the same conjunction from Gemini.

The antiquarian tendencies of Chatterton—a very pronounced factor of his life—is directly due to the fact that Cancer (the sign which stimulates proclivities to the historic past) was the sign rising at his birth.

It is not surprising therefore to find Chatterton sending to the editor of Felix Farley's journal a MS. giving a "description of the mayor's first passing over the old bridge" (a MS. which referred to an ancient stone bridge built over the Avon in the days of Henry II which had in that year (1768) been replaced by a new bridge), which he professed he had derived from an ancient MS. Saturn at this time was in the 9th Solar House in Cancer.

In that year also, the definite story (over which critics and antiquaries argued for nearly a century) was promulgated to the effect that Chatterton's father had discovered numerous ancient poems and MSS. in a coffer in Redcliffe church, which Chatterton junior was transcribing and publishing; and in December, 1768, we find him writing to Dodsley, a London publisher, offering to procure for him "copies of several ancient poems, and an interlude (claimed to be the oldest existing dramatic piece) written by one Rowley, a Bristol priest, who lived in the reigns of Henry VI and Edward IV."

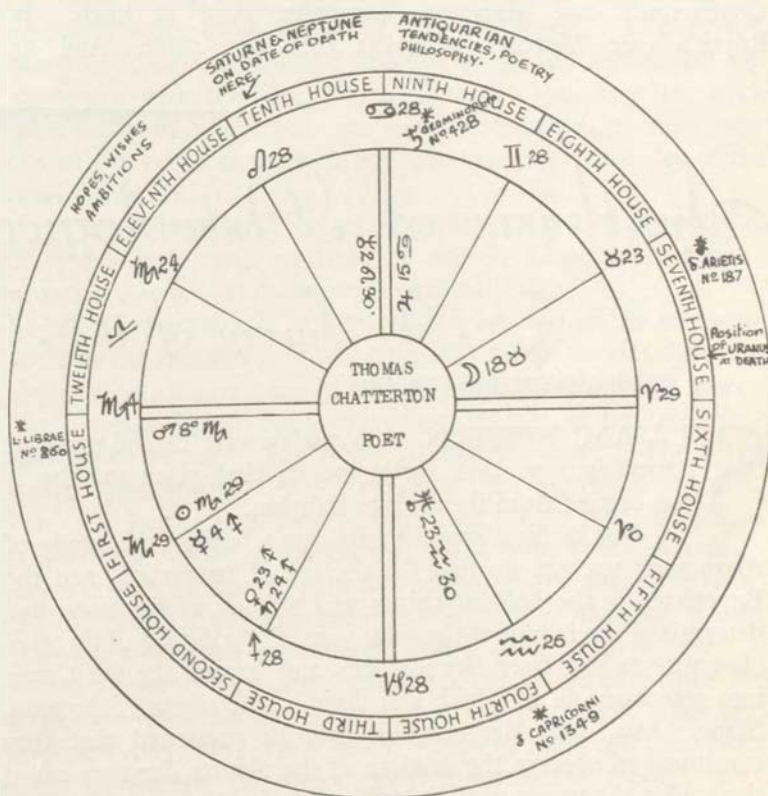
But Saturn was now transiting the birth-star 12° Geminorum No. 428 (marking the natal position of Jupiter), and, receiving no reply from Dodsley, the youth wrote to Walpole, sending him a number of antique verses, which at first found favour. But when Chatterton wrote that he was the son of a poor widow,

and clerk to an attorney, and hoped that Walpole would help him to find more congenial work, the latter's conviviality disappeared. Walpole's friends, Mason and Gray, had meantime examined the specimens of verse and had given the opinion that these were of modern origin. So Walpole wrote off-handedly advising Chatterton to remain in the attorney's office and make a fortune there. In fact, Chatterton had to write three times before he could recover his MSS., and Walpole has even been credited with the unwitting responsibility for Chatterton's death. Too late, Walpole admitted: "I do not believe there ever existed so masterly a genius."

It was on Easter Eve, April 17th, 1770, that Chatterton wrote a masterpiece: his "Last Will and Testament," which frightened his employer into cancelling his indentures. Chatterton's friends made up a purse for him, and on April 26th he arrived in London.

With Jupiter in the 3rd Solar House and Saturn at 24° in the 10th, his stars momentarily shone brightly on his career and he rapidly gained favour with the readers of several magazines. But publishers were very slow in paying, and Chatterton's funds were running out. At the last moment he wrote to Barrett for a letter to help him obtain a position as a surgeon's assistant (another Scorpio pursuit) on board an African trader. He wrote similarly to Mr. Catcott. In vain.

On August 24th, 1770, he retired to his attic and took his life with arsenic, after tearing up all the literary work which he had on hand (another self-destructive proclivity of Scorpio).



At the time of Chatterton's death Neptune (poison) was conjoining Saturn in the 10th, opposing Delta-Capricorni No. 1349 (natal position of Uranus) and in quadrature to Delta-Arietis No. 187 (natal position of the Moon). Uranus on the same date

would have been in Taurus in opposition to 1-Librae No. 860 (the natal position of Mars).

In this combined configuration we clearly see the significant celestial forces which caused the terrific mental stress which induced Chatterton to put an end to his life in such a tragic manner.

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JOSIAH ROYCE, American philosopher and teacher, was also born on November 20th, but in 1855.

At the age of 16 he entered the newly-opened university of California for the purpose of studying engineering (a typical Scorpio pursuit). But the teachings of Joseph Le Conte, the geologist, kindled his extraordinary powers of speculation. (Note that Uranus in 1871-2 was at the 29th degree of Cancer in the 9th Solar House—philosophy and speculation—trining the natal position of the Sun).

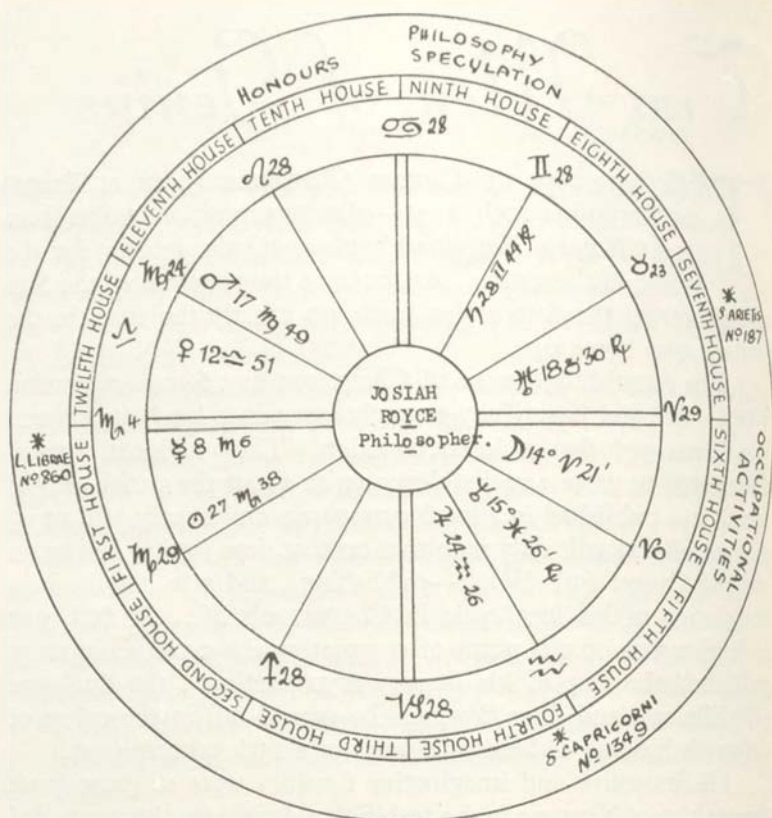
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In 1885 he became assistant professor of philosophy (note the arrival of Saturn in Cancer in the 9th House!) but it was not until 1892 that he became professor—when Jupiter transited the natal place of the Moon.

Royce succeeded George Herbert Palmer as Alford Professor in 1914 (Neptune was then at the 27th degree of Cancer, trining the natal place of the Sun), and 1916—with Saturn again arrived in Cancer—he was made an Honorary Fellow of the British Academy.

He died at Cambridge, Mass., on September 14th, 1916.

There is a queer connection with Chatterton here (though the modes of death were entirely different) inasmuch as the birth-star 1-Librae No. 860 was involved in the death in both cases. In Chatterton's case Mars was occupying $\text{M } 8^\circ$ at birth. In Royce's case Mercury occupied the same place. And on



September 14th, 1916, Mars in Scorpio was opposing Jupiter in Taurus, closely affecting 1-Librae No. 860.

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Synthesis of Astrological History

A Survey of the Antiquity and Evolution of Astrology

(Continued from January Issue)

SIR ISAAC NEWTON, who made a very careful study of Astrology, says that Egypt was its birth-place and that it was carried from thence into Babylon.

For in his *Chronology* he says: "After the study of Astronomy was set on foot for the use of navigation, and the Egyptians by the heliacal risings and settings of the stars, had determined the length of the solar year of 365 days, and by other observations had fixed the solstices, and formed the fixed stars into asterisms, all of which was done in the reigns of Ammon, Sesac, Orus, and Memnon,* it may be presumed that they continued to observe the motions of the planets, for they called them after the names of their gods; and Nechepsos, or Nicepsos, King of Sais, by the assistance of Petosiris, a priest of Egypt, invented astrology, grounding it upon the aspects of the planets, and the qualities of the men and women to whom they were dedicated; and in the beginning of the reign of Nabonassar,

King of Babylon, about which time the Ethiopians, under Sabacon, invaded Egypt, those Egyptians who fled from him to Babylon, carried thither the Egyptian year of 365 days and the study of astronomy and astrology, and founded the era of Nabonassar, dating it from the first year of that king's reign and beginning the year on the same day with the Egyptians for the sake of their calculations. So Diodorus: 'they say that the Chaldeans in Babylon, being colonies of the Egyptians, became famous for astrology, having learned it from the priests of Egypt.'

"The practice of observing the stars began in Egypt in the days of Ammon, as above, and was propagated from thence, in the reign of his son Sesac, into Africa, Europe, and Asia by conquest; and then Atlas formed the sphere of the Libyans and Chiron that of the Greeks; and the Chaldeans also made a sphere of their own. But astrology was invented in Egypt by Nechepsos, or Necepsos, one of the kings of the Lower Egypt, and Petosiris

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'Quique magos docuit mysteria vana Necepsos.'"

Thus we see that Sir Isaac Newton places the origin of Astrology at round about 770 B.C. and says that the King of Sais, with the assistance of the priest Petosiris, invented astrology.

But, as we have previously pointed out, the idea of the Zodiac had been evolved a very long time anterior to this date.

How that idea originated we do not definitely know, for there are no records; but we can infer that the idea of the Zodiac came to be evolved as a consequence of the observation of the phenomenon of the Full Moon which occurs twelve times in the year in successive star-groups of the zodiacal band before returning to the original asterism.

In such manner would the heavens have been divided up logically into twelve sectors of star-groups called *signs*.

An extension of this idea would have enabled the ancients to trace the Sun's path among the stars. For we know that the Egyptian calendar, from an extremely remote date, consisted of twelve months of 30 days each, followed by an extra "added" 5 days, making 365 days altogether. Thus this calendar was obviously based on the lunation, which consists of $29\frac{1}{2}$ days. By halving the time-period occurring between Full Moon and Full Moon, they could have located the position of New Moon; and we can infer that they succeeded thus in tracing the occurrence of the phenomenon of New Moon through the self-same successive star-groups before it occurred again in the original asterism.

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The Egyptians, however, were not guided as to their year by the positions of the solstices and equinoxes. They based their calculations on the heliacal risings of the stars—in particular that of Sirius, the Dog Star. Herr Schoch has determined the length of the return of Sirius in the latitude of Memphis as consisting of 365.2507 days. And we are told that "the Egyptians, taking the length of the natural year as 365.25 days, formed a cycle of 1461 calendar years which they equated to 1460 natural years, and which was known by the name of the Sothic or dog-star cycle."[†]

From the accession of Nabonassar in 747 B.C., observations were made every month and a record made of the number of days allotted to that month. In this way it became possible to make a very precise determination of astronomical periods, especially of those periods between eclipses of the Moon.

It was in this way that the Chaldeans discovered the *Saros Cycle* of 223 lunations which they took to be equal to $6585\frac{1}{3}$ days—a length which has only an error of one day in about 1800 years.

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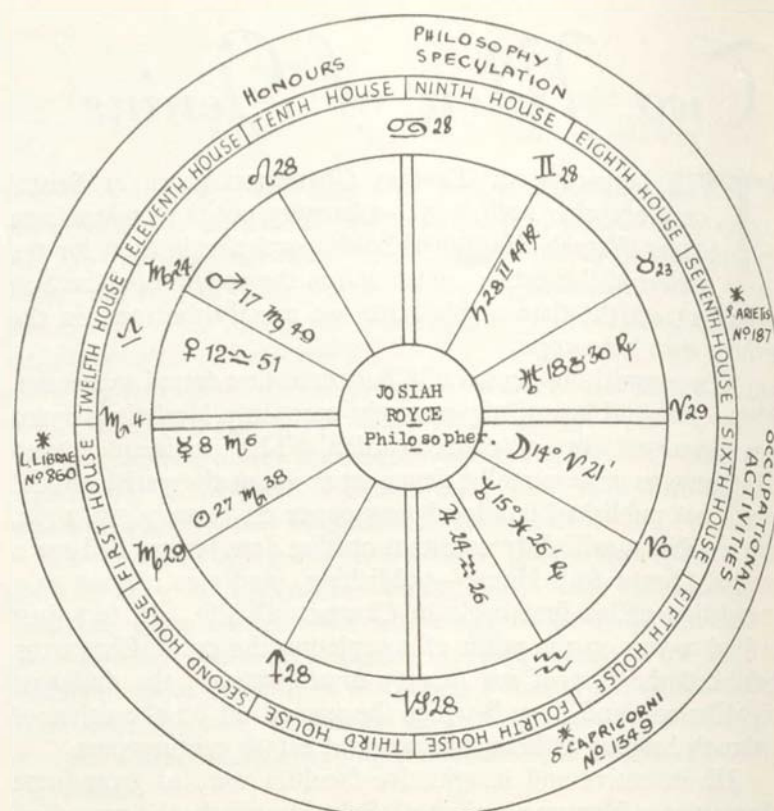
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Stellar Guide for March

FOREWORD.

THESE forecasts are offered as a useful guide which the reader may adapt to his own particular case. Forecasts for the press have necessarily to be written in general terms, for it will be appreciated that horoscopes of individuals *born on the same date but in different years* differ utterly in respect to the disposition and aspectual relationships of the planets. Hence the stress and strain of prevailing stellar forces will have varying effects on individuals considered separately and this fact has to be remembered. Only a forecast which has been based upon an examination of the individual's own horoscope will fit him in all its terms.

These facts notwithstanding, this monthly guide does provide a reliable and valuable guide to the general tendencies of the prevailing stellar forces. The feature has been uniquely planned to enable the individual reader to understand his position under the cosmic plan, and to comprehend something of the nature of the stellar forces which are moving him.

ARIES—THE RAM.

(This section applies to YOU if your birthdate falls between March 22nd and April 20th).

First Week.—News, both good and bad, may come to you this week. The bad news may very well concern a financial loss, or may mean the receipt of a disagreeable communication concerning money. On the other hand there can be a pleasant interlude of an affectional nature. For some of you it will mean the establishment of a new and worthwhile friendship.

Second Week.—Be careful of your working environment this week or you may encounter difficulties. You may be temporarily out of favour with your employer, and it will be asking for trouble to press matters. Be patient, instead, and the week will be trouble-free.

This is a better period for finances, and under certain conditions can bring you a very pleasant surprise. For some of you it will mean promotion. Others, again, will gain their increased remuneration from overtime. But don't cross the boss!

Third Week.—The caution given last week concerning employers still holds good, and any tactlessness on your part could easily provoke a crisis. In general, the influences in force this week are very similar with regard to finances. Much progress can be made; but everything you do will have to be done unobtrusively.

Fourth Week.—This is the best week of the month for you. Now is the time to straighten everything out. Fortunate changes can be made, and your personality will command the attention of those in a position to help you. The private affairs of life will run smoothly, and everything appears to be in line with your hopes and wishes.

TAURUS—THE BULL.

(This section applies to YOU if your birthdate falls between April 21st and May 15th).

First Week.—Good news from a private source should come your way, but keep this secret. It will not please the husband

(or wife). Conditions are rife for a conjugal upset just now and it is up to you to sidestep a quarrel.

In business affairs, this week will see a co-operative test imposed on you. You will benefit only if you compromise.

Second Week.—A secret wish may be suddenly granted. Some of you may receive unexpected news of a friend which may cause you to rejoice. The prevailing influences make for elation. Others, again, will find that a certain change which is taking place will benefit them greatly. This will mean a week of travel for others.

All of you are in for changes this year, and this is one of the weeks in which one of the changes will come about in the lives of a good many of you.

Third Week.—Do not be surprised should your friends disappoint you in some way this week. Rather it will be a matter for surprise if they don't.

It will be a somewhat depressing and disappointing period altogether; and while a certain change may still be in progress, do not expect too much from it. News may be received which opens up possibilities and stimulates anticipation, but fulfilment can hardly be expected at the immediate moment.

Fourth Week.—This is where your ship comes home and docks in port. You are in for a stimulating week, and there may be money in it. Write letters and press for contracts. Those of you who are employees will discover that you are in favour with the boss.

Certain lucky individuals will receive news of a legacy. Business men can safely extend their credit just now.

GEMINI—THE TWINS.

(This section applies to YOU if your birthdate falls between May 16th and June 20th).

First Week.—A very pleasant and desirable journey with a friend may be on the agenda for this week; but should you take it, you will most likely find your working environment strangely disturbed. In other words, the boss won't like it. Stress of forces exists between hopes, wishes and a desire for change on the one hand, and employment activities on the other. You have to make a choice.

Second Week.—Environmental (home life) and professional matters are undergoing strained relationship this week. The confusion exists at home; and if you are wise you will disregard relatives or those who live with you and devote your attention to business affairs and the social side of your life. There are promising prospects there, and sudden developments may make things very much worth your while. Be positive about things, for you will lose much or all of the benefit if you are the slightest bit dubious.

Third Week.—The same conditions as last week still prevail and if you failed to follow the advice given things will now be in a pretty muddle. Financial benefits are still possible, but everything depends upon how you are manipulating matters and upon what you did last week.

Fourth Week.—This is your week for fun, but let your marriage partner in on it. For some of you unmarried people this week may provide the need for an engagement ring. The girl-friend

(or boy-friend) will enjoy your company this week, and the pleasure will be reciprocal.

A very good period for joining associations or for organising them. Partnership matters are under good augury. For business people this should be an excellent week.

CANCER—THE CRAB.

(This section applies to YOU if your birthdate falls between June 21st and July 22nd).

First Week.—A very good period for professional advantage with money in it. But beware of speculative enterprises just now, for that is how you can lose some money. It is not at all a good week for taking chances.

Second Week.—Changes are risky, for you can very easily take the wrong step or branch off in the wrong direction. If in doubt, turn to your marriage-partner (or business-partner) for your advice. Do not depend upon your own judgment. Friends will also be unexpectedly helpful and may aid you either in the change or the subsequent development.

If you are contemplating marriage, and that is what is on your mind, consult your friends. They will provide a solution. The indications are fortunate for marriage.

Third Week.—A decision with regard to a change may be forced this week, but the indications are very fortunate and you could scarcely make a mistake now. Act boldly and with precision.

Some of you are going to decide on marriage this week. Others will make business decisions. Others again will decide on a residential removal.

Fourth Week.—Employment matters will become exceptionally active and you have an opportunity to make excellent headway in your career just now. The health of most of you should be good just now with the increase of vitality which is coming to you. Feminine readers will find social affairs very bright and cheerful this week.

It is essentially a period for youth; but older readers will find renewed vitality just now.

LEO—THE LION.

(This section applies to YOU if your birthdate falls between July 23rd and August 23rd).

First Week.—You should receive some rather good news this week, and it may be of a nature calculated to please your marriage-partner. All the same, this will not prevent a certain amount of friction developing in the home circle.

Environmental friction is the keynote of this influence and conditions may temporarily prove irksome.

Love affairs of single readers may develop this week; but the news may not please the good folks at home.

Second Week.—A money problem is liable to cause doubt and confusion. Yet there is really no need to worry about this.

Employment and business matters should begin to boom, and unexpected developments affecting your career in a satisfactory matter are a possibility. Action is demanded here, and he who hesitates is lost!

Third Week.—A great deal depends upon how you handled last week's opportunities as to what occurs now. The financial possibilities are distinctly good, though some kind of delay may still be experienced. Occupational activities become even brisker, and a golden opportunity appears to await you.

Fourth Week.—This is a red-letter week for you Leo romanticists. Any current love-affair should develop strongly

and changes are in the offing. You will probably make a definite decision now and may decide that it is time you became engaged.

This should be a lucky week for speculative enterprises and for most things which depend upon the factor of chance for their success.

VIRGO—THE VIRGIN.

(This section applies to YOU if your birthdate falls between August 24th and September 18th).

First Week.—The planets favour financial developments, but be careful of changes. There is a situation here which can adversely affect your occupational activities in one way or another. You will probably be in a quarrelsome mood anyway, and it will take much less than usual to make you really angry. But should you force a change you may be sorry for it.

Be on your guard against accidents on the road and at work—especially should your occupation call for the use of sharp implements, tools, or machinery.

Second Week.—Deceptive circumstances in the conjugal life this week. There will be a strong element of doubt and confusion attaching to your contacts with others, and it will be quite easy to become enmeshed in intrigue. This will mean a pleasant flirtation for some. For others a sudden change of an alluring kind may lead to a break with a partner.

The discretionary powers will not be particularly strong just now.

Third Week.—Something strange appears to be going on these days and a matrimonial problem appears to be up for decision. Those of you who were born round about the 17th or 18th of September will feel the brunt of the influence—and it is likely to prove quite a problem! Those born between 10th and 14th September appear to be in for a pleasant love interlude. In certain cases this will have some bearing on the matrimonial problem.

Fourth Week.—This is where you recover your gaiety and have quite a good time. Confidence in the home circle should be restored this week, and the horizon of life should be cloudless.

A fine period for mental workers and creative artists. Lose not one single minute of its stimulating influences.

LIBRA—THE BALANCE.

(This section applies to YOU if your birthdate falls between September 19th and October 28th).

First Week.—This is no time in which to take chances. You will lose your money if you do. Romantic considerations may tempt you; but they cloak a keen disappointment. Flirtations will either misfire or kick back violently. Expectations are subject to disillusionment under such influences.

Second Week.—A time for minding your own business. Do not allow suspicions of your colleagues to cloud your judgment. Special attention to your own work will amply repay you now; but any interference with others will likely court disaster. Some of you may experience a sudden jump of income this week through some lucky chance coming your way. If you see such a chance, seize it and don't hesitate.

Third Week.—A temporary hold-up in your occupational activities or some sort of obstacle which you have to surmount. He who can solve this problem is in for a lucky break. Those born about September 10th will probably be assailed by grievous doubt.

Those born about the 16th September will probably be the more fortunate.

Fourth Week.—A good period for all of you. Fortune begins to smile and happy changes can be made. Luck will come through your partner for some of you. A good week in which to undertake a journey and in which to make definite decisions. It is an ideal time for all co-operative purposes.

SCORPIO—THE SCORPION.

(This section applies to YOU if your birthdate falls between October 29th and November 22nd).

First Week.—Disputes in the domestic circle are liable to occur, and some form of private disappointment may be experienced.

Take your mind off these things and concentrate upon your work. There is profit in this for you.

Second Week.—Friends are a doubtful factor in the situation just now and can only confuse you if you should take them seriously. Equally dubious is the glittering horizon of your dreams. What you have to do is to come down to earth and deal with concrete, tangible things. Undue expectations are only doomed to disappointment. Love affairs develop favourably and can result in happy changes and many pleasant moments. There is a vista of matrimonial possibilities here for some of you.

Third Week.—A temporary disappointment for some; but astonishing luck for many. Contradictory influences are at work this week, and everything depends upon the particular disposition of the planets in your own horoscope as to the outcome. Love affairs which are in progress advance a further stage and some very good news can come your way.

Fourth Week.—An excellent business period which can bring substantial financial results to many of you. Push ahead with commercial enterprises and occupational activities for all you are worth. Opportunities for increasing earned income should be to hand right now.

SAGITTARIUS—THE ARCHER.

(This section applies to YOU if your birthdate falls between November 23rd and December 21st)

First Week.—Beware of flirtations this week or you may arouse someone's enmity. News both good and bad will come your way in all probability. Be on your guard against accidents. Travel appears to be somewhat risky.

Second Week.—Business affairs may provide you with a problem this week; but do not judge from appearances, the matter goes deeper than the surface. Perhaps competition in your professional life is engaging your attention? If so, there is nothing to worry about. Strict attention to routine work will see you through. Those who are taking an examination this week should come through successfully. This is one of the moments in your life when you should not take your career too seriously.

Third Week.—Though you need not be, you are still depressed. Something is on your mind and is disturbing your home life and making your general environment uncomfortable. Forget it! A piece of good news—perhaps with a financial label attached—may liven things up.

Fourth Week.—A welcome change of atmosphere for most of you. Dame Fortune is smiling broadly and is prepared to be indulgent in matters of love as well as chance. If you have been

awaiting a chance to launch a new enterprise, now is the time to do it. Put forth your best endeavours and act energetically. If you have been hesitating whether or not to propose to the girl, make up your mind about it now. You have got the courage and have got the will, and Romance is in her best Sunday clothes.

CAPRICORN—THE GOAT.

(This section applies to YOU if your birthdate falls between December 22nd and January 19th).

First Week.—This should be a fairly good period, though it may fall a little below your expectations financially. Friends may show quarrelsome inclinations, but you can avoid trouble here if you deal tactfully with them.

Second Week.—You appear to be contemplating making a change of some kind and are in doubt as to whether you should do so or not. Actually the composite configurations of this week are in your favour, and you can afford to take a chance. An unexpectedly generous measure of good fortune is a lively possibility, even though the surface appearances may seem to hold promise of the contrary. It is a fact that you will have to take a chance to find this out.

Third Week.—Still dubious? If you are, there will be a hold-up in your plans. Some news which comes to you privately will please you. Be on your guard against accidents through falls this week. You will probably find your feet apt to stumble and cause you to trip. Those born about the 12th of January are the most fortunate this particular week.

Fourth Week.—A good week for home life and for progress in the working environment. A fine period for house-purchase or for carrying out a removal. In your work you can make fine progress and much headway. Now is the time for putting forth every ounce of energy which you possess, and you need not be afraid of overdoing it. Ambition will be stimulated, but will be accompanied by a sense of achievement.

AQUARIUS—THE WATER-BEARER.

(This section applies to YOU if your birthdate falls between January 20th and February 16th).

First Week.—News which can cause you considerable satisfaction and pleasure may come your way. But do not allow your interest in your professional work to slacken or you may receive a sharp rap over the knuckles by way of a reminder. If you are throwing a party or some other social function this week, there is a possibility that you might receive a letter of biting sarcasm.

Second Week.—The financial position is treacherous. Do not rely too much on promises which may be made to you. Yet this is a situation which can react in your favour if you handle it diplomatically. You should have a good opportunity for earning extra money just now if you are an employee, also from spare-time hobbies.

Third Week.—Business people will again be faced by some sort of financial problem. And again those who are employed will have the best end of the deal. There will be some sort of temporary hold-up connected with income; but this will not last long.

Fourth Week.—This is where the power valves are released and things start moving quickly. The week is one in which ambition can be achieved. You will gain the support and encouragement of friends, and you have the will and energy to make things hum. A welcome change will most likely take place, and the news you receive will prove very stimulating.

(Continued from Page 48.)

PISCES—THE FISHES.

(This section applies to YOU if your birthdate falls between February 17th and March 21st.)

First Week.—Secret news may reach you which should be of financial advantage. But be cautious in how you act. If this involves an immediate change you should postpone it. There is great need for being conservative in all your plans just now.

Second Week.—A co-operative problem faces you and the issue is covered by confusing appearances. Some kind of mystery seems to have intruded into your private life. Round about the 10th you may suddenly receive an item of news which will resolve the puzzle and make you feel quite pleased with yourself over the wisdom you have displayed—a fact which will secretly surprise even you! An entertaining visit from a friend should follow to round off the matter.

Third Week.—This is one period in which it will not pay you to become suspicious of the matrimonial partner. You would be making a great mistake anyway. Yet you will most likely be the victim of a fit of depression most of the week. The best way to throw this off will be to entertain friends or to accept their invitations. This will help you to forget yourself.

Fourth Week.—This should be a money-making week for you. Great things are possible in the realm of business and professional endeavour. If an employee you will find yourself in for a busy active time with a corresponding effect on the earned income.

Those who are ambitious should now work with a will. New enterprises can be launched with perfect safety.

(Continued from Page 40.)

LA SPHERE SENSITIVE. By Dom Neroman. (Editions "Sous le Ciel," 108, Rue du Ranelagh, Paris. Price frs. 15.00.)

The primary purpose of this book is to explain the composition and uses of an apparatus made by M. Dom Neroman and which consists of a "stereosensitive" (a sphere of 6 circles, with common poles set in the intersections of their planes, with their planes equally spaced 30° apart, thus forming a skeleton model of the earth divided into houses) set within a "sensitive" (a surrounding circle representing the ecliptic within which the "stereosensitive" revolves). The axis of the "stereosensitive" can be tilted within the "sensitive" to correspond with the latitude of any given place.

The first part of the book explains the astronomical principles governing the construction of the apparatus; principally the alt-azimuth system of co-ordinates. By means of these co-ordinates M. Neroman explains the daily and yearly motions of the Sun, the paths of which become his reference-planes for his "sensitive" and "stereosensitive."

These two apparent motions of the sun (diurnal and annual) M. Neroman co-ordinates with his theme-theory (based upon the aphorism of Hermes Trismegistus: "As above, so below") whereby he makes the annual path of the Sun (the ecliptic line) his celestial "domifactor"; and the daily path of the Sun, his terrestrial "domifactor." The angular measurements relating to these planes he dubs "domitudes."

An arrangement of the "stereosensitive" within the "sensitive" on the above lines will necessarily give a division of the ecliptic corresponding to the house-division system of Campanus (which consists of the trisecting of the quadrants formed between the meridian, prime vertical, and horizon-circle). But M. Neroman is wrong in supposing that the system of Campanus must, as a necessary consequence, be the only correct and natural method of sub-dividing the ecliptic into twelve parts. There are other matters which also have to be taken into consideration.

One of M. Neroman's objects, for example, is to determine definitely into which house a planet will fall. He does this by comparing its position with the positions held by the solid cusps of his stereosensitive. Yet it may readily be shown that this Right Ascensional projection is not the ideal one for house-division, no matter what other merits it might possess.

On page 30 appears a photograph of the apparatus which discloses the division of the ecliptic into twelve equal parts (houses); and this affords an admirable demonstration of what is achieved by the Zenith System for all latitudes. In fact this is the only natural system of dividing the ecliptic which is possible.

M. Neroman states that Campanus rediscovered the Tradition which asserts that the 1st House must correspond with Aries, the 2nd House with Taurus, etc.

How he has gained that idea is hard to imagine, for house-division has nothing to do with astrological tradition.

M. Neroman next compares the two methods of horoscope-representation which he styles respectively the French and English schools, in which the French use an ecliptic circle divided equally into 12 parts but displace the house-cusps, whereas the English system is to space the contained houses at equal distances of 30° but to displace the equal division of the ecliptic by placing unequal degrees at the cusps.

Finally, he insists that he has proven his case for a uniform method of horoscope-representation which, apparently, is to consist of the uniform division of the zodiacal circle, but with Aries always at 18 o'clock (i.e., on the right side of the figure and with Cancer at the top).

The reasons he gives for all this are superficially rational, even ingenious; but M. Neroman apparently forgets the prime purpose of a horoscope which, *prima facie*, is to provide a map of the heavens for a given place at a given time. Since it is the horizon-circle that is to be divided into houses, it obviously is the horizon-circle that divides the heavens into two hemispheres—one above the earth and one below. And as our existing horoscopes provide us with that representation, M. Neroman will have difficulty in persuading us to abandon it.

Incidentally, in this as in many other matters, M. Neroman is tenaciously amusing. For he declares on the one hand that this is a matter which should be placed for decision before a Congress; but on the other hand shows plainly that he and his followers would by no means accept the decision if the majority should be in favour of retention of the 10th House Cusp at the top of the map. For, says M. Neroman, "if this percentage constitutes the majority, the minority of which we are then must no longer hesitate to go to the end of the necessary reform: it must turn the zodiacal canvas around and orient Cancer to the top; it must do this before being a majority, which is always harder to bring into line."

A queer, reversible mentality!

He points out that whilst the horizon was passing from Scorpio to Sagittarius, the Sun had meanwhile advanced slightly, and the Moon also. "The Part of Fortune is not therefore the point of impact of the natal Moon, M, when the horizon arrives at point a, place of the natal Sun, but that of the Moon, M, which has advanced." Then he makes the amazing statement (certainly not true) that "it is strange that nobody has perceived that the ancients never operated on the ecliptic," and raises the point that the measurement of the distance between the Sun and Moon has to be measured along the Prime Vertical and not the Ecliptic.

Ptolemy simply said: "... the Part of Fortune; the position of which is, in all cases, whether arising in the day or in the night, always as far removed from the ascendant as the sun is distant from the moon."

To us the meaning of that passage is perfectly clear and does not involve M. Neroman's fanciful conceptions.

We must compliment M. Neroman on the production of his apparatus, which, of course, has undeniable uses. We also find his ideas very ingenious and by no means incapably presented. But as we have been endeavouring to show in the course of this criticism, one often finds him straining at a gnat, only to succeed in swallowing a camel!

W. J. T.

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