

# THE OCCULT REVIEW

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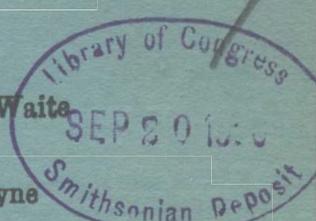
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PERIODICAL LITERATURE

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George Sheringham 1907.

less on drugs and vaccines and a reformed dietary. A most interesting little book; clearly and simply written, which should cause some little flutter in the consulting-rooms of Harley Street. R. B. INCH.

**MIND-ENERGY.** Lectures and Essays. By Henri Bergson. Translated by Prof. H. Wildon Carr, Hon. D.Litt. London: Macmillan & Co., Ltd., St. Martin's Street, London. Price 10s. net.

ENGLISH readers will welcome Prof. Wildon Carr's painstaking translation of *L'Énergie Spirituelle*. In the first paper Prof. Bergson defines matter as being at once an obstacle, an instrument and a stimulus. It organizes, differentiates and incarnates tendencies formerly confused in the original impulse of life. Matter calls forth effort and makes effort possible:—

"Thought which is only thought, the work of art which is only conceived, the poem which is no more than a dream, as yet cost nothing in toil; it is the material realization of the poem in words, of the artistic conception in statue or picture, which demands effort. The effort is toilsome, but also it is precious, more precious even than the work which it produces, because, thanks to it, one has drawn out from the self more than it had already, we are raised above ourselves."

This conception of matter is essentially creative and is in harmony with the requirements of modern thought.

Professor Bergson thinks that the frequent phenomenon of "false recollection" (i.e. of believing that we are present at a conversation or scene already previously enacted in all its details) arises from the united action of perception and memory. I remember an authentic case in which a man dreamed vividly of a conversation at which several persons were present and in which every detail stood out clearly; for some days he wondered what the dream could mean; and in about three weeks he found himself in the identical room and with the people of his dream; the conversation took place exactly as dreamed. This would indicate that events seem to happen on the astral plane before they transpire on the physical plane. But the above case would probably belong to a different category to the cases of false memory here dealt with. In analysing the functions of memory, Prof. Bergson concludes that "the effort of recall consists in converting a schematic idea, whose elements interpenetrate, into an imaged idea, the parts of which are juxtaposed." In the brilliant article on "Intellectual Effort," he proves that "the feeling of effort, in intellection, is produced on the passage from the scheme to the image." Thus when we meditate on an ideal we imagine it as already realized; we see the end apart from the means. Then we set to work to discover the process (the means) whereby the ideal can be actualized.

Prof. Bergson shows how, in the assumption of an equivalence between a psychic state and its corresponding cerebral state, the methods of realism and idealism are unconsciously confused. I agree with the learned author that, while every psychic state corresponds to a definite cerebral state, the converse is by no means true, since a definite cerebral state might accompany any one of several psychic states. But it may well be that realism and idealism, as defined by Professor Bergson, are only complementary aspects of reality, equally true and equally false so long as they are kept in water-tight compartments, and that in a more illumined consciousness they would be replaced by a perception which would retain the indispensable elements in both idealism and realism while rejecting all others.

MEREDITH STARR.

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A MONTHLY MAGAZINE DEVOTED TO THE INVESTIGATION OF SUPERNORMAL PHENOMENA AND THE STUDY OF PSYCHOLOGICAL PROBLEMS.

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## NOTES OF THE MONTH.

A FACT which must have thrust itself upon the attention of even the least observant within the last decade, is the growing tendency of woman, in her newly acquired freedom, to adopt not only the occupations, but the actual appearance, habits, and dress of man. Not content with competing with man in the less strenuous professions, she must needs vie with him for supremacy in the world of sport, and in feats of endurance. As Lady Emily Lutyens remarks, in her little work recently published, *The Call of the Mother*,\* "The Feminist Movement, while based, for the most part, on a noble idealism, has, I think, made one great mistake. . . . It has tried to lose sight of the differences which constitute the woman's greatest claim to take her share in public life. If women are the same as men, then men can adequately represent them; but it is because women are different from men, because they represent another Aspect from men, of the great Life of God, that their opinion and point of view are so vitally necessary to the welfare of the nation and the world. If women cannot

\* Methuen: Price, 2s.

bring a different point of view to bear upon the world's problems from that of men, they had better remain silent."

That women are in grave danger of totally losing sight of their great purpose and function in the economy of Nature is one of the most significant indications of the conditions through which the world is just now passing. It should not be necessary to remind woman of her highest prerogative. The mothers rule the race. Woman just now is making the mistake of regarding motherhood merely as an adjunct to other professions and occupations. As the author quoted above reminds us, "motherhood is a vocation by itself and one of the highest in the world. It is a vocation which requires the most careful and specialised training. It is the one which at present receives the least." In "polite" circles, as a matter of fact, motherhood is tacitly regarded as something in the nature of bad taste. Those who can best afford to maintain a family are the first to take precautions against the advent of unwanted children. At the other end of the social scale, the least developed and most irresponsible members of the community are populating the world's great cities with inferior if not undesirable progeny, so that the promise of the future looms darkly ahead.

Everything points to the next ten years or so proving to be a critical period in the history of the world, a period for Western civilisation of fermentation, unrest, and destruction, preceding an age of reconstruction on a firmer and nobler basis. In that work ideal parentage will have a vital rôle to play. Those who, sensing the approach of the shadow, are endeavouring even now to prepare for the restoration of human relations upon a higher plane, are not so much trying to effect a "scare" as to arouse the sense of thoughtful men and women to the urgency of being ready.

In her little book, the value of which is out of all proportion to its modest size and price, Lady Emily Lutyens reviews at length the conditions under which the coming generations are being recruited, and as a result sums up the position by giving voice to a warning to "those who are the possessors of the material, mental and moral wealth of the nations" to realise in time the danger that lies ahead as a result of the preponderance of the "fertile progeny of the unfit." "The question before every civilised nation," she pertinently remarks, "is between racial suicide and racial duty."

The problems of birth-control ; the economic factor and its bearing upon motherhood ; monogamy *versus* polygamy ; divorce, and the many questions that arise from the consideration of these points in their mutual relationship are tactfully handled, with the result that the obvious conclusion is still further emphasised. "One is driven back," she writes, "to that which is the solution of most problems : Education " ; and without a doubt in education along right lines, in the training of the young in a different outlook, and in the spiritualization of the whole conception of motherhood and life, are to be found the reply to the vital problems that concern the not far distant future.

In these days, when materialistic conceptions of life and parenthood preponderate to the extent of submerging entirely the ideal of the Divine Feminine, woman loses sight of her priestly office as guardian of the race, while man seeks nothing so much as safe indulgence. In view of the alarming conditions that attend the present state of affairs in regard to sex relationship and motherhood, it is not too much to say that if the civilization of the Western world is to be saved from utter disintegration, the sense of spiritual values as regards the relation of the sexes and the perpetuation of the race must once more be awakened and govern the life of the individuals composing the community.

So far as the occultist is concerned, the spiritual interpretation of the facts of human existence should be his special charge. True it is that this is a duty which in the natural course comes within the province of the leaders of religious thought. The representatives of religion, however, are for the greater part so sadly hampered by the trammels of their creeds that their sphere of usefulness in this respect is reduced to negligible proportions. To the awakened spiritual insight alike of the mystic and the occultist the great functions of life carry a sacramental significance. It is in the spiritual aspect of Motherhood that the occultist is more particularly interested. With the worship of a preponderantly masculine conception of the Divine amongst Western nations, the influence of the ideal of the Divine Feminine has fallen into the background. That Western civilization has been anything but the poorer for this cannot, I think, be justly gainsaid. The age of chivalry was the age when the worship of the Madonna flourished in all its beauty.

The question of how far man and how far woman herself is responsible for the present degradation of the conception of marriage and motherhood does not come within the scope of the present discussion. There is much to be said on either side ; but in any case a course which results in the wholesale poisoning of the life of the race by prostitution and uncontrolled indulgence is suicidal. Unfortunately the facilities afforded by the devices of birth-control, while undoubtedly beneficial from the economic and hygienic points of view, at the same time go to undermine the necessity for that cultivation of self-control which is so necessary for the moral vigour of the race. Of a truth, the palliatives offered in this materialistic age are merely superficial in their action. It is necessary to penetrate beneath the surface, and to find the cure within the heart of each individual. Education along right lines ; education that teaches self-mastery and confidence such as that entailed by the best occult discipline, this alone offers any promise of lasting benefit to the race.

The author of *Through the Gates of Gold*, given through Mabel Collins, expresses epigrammatically a profound truth. "Man," he says, "is more than an animal because there is the god in him, but he is more than a god because there is the animal in him." It is in the combination and mutual co-operation of these two sides of our dual human nature that the secret of power lies hidden. "The god as servant adds a thousandfold to the pleasures of the animal ; the animal as servant adds a thousandfold to the powers of the god." When the animal usurps the throne the king is robbed of his power and dignity. Once let the animal take its rightful place as servant of the god within, and there is no limit to the possibilities of power for service. Man, because he is more vividly alive and individualised than the animal, ceaselessly endeavours to find in the life of sensation that which sensation cannot give—the joy, the bliss which is the birthright of the divine part of him alone. Once man awakens to the fact that that of which pleasure is but a murky shadow is his inalienable right, he takes his own place, and the animal becomes his obedient servant instead of his tyrannical master.

It seems to me that in the mental and imaginative process known to the psycho-analyst as "sublimation" is to be found a key to the direction of the life forces into higher channels. It used to be one of the favourite arguments of the agnostic that because the religious emotion had

its root in sex, that was, in itself, a proof that it is purely physical in nature. It is now beginning to be recognised, however, that the *libido*, the Will to Live, is but an expression on the physical plane of the subtle essence that constitutes the true immortal man. The stimulation that may come to the adolescent in the way of emotional fervour may, wisely directed under skilled advice, carry the growing personality to the very footstool of God. The gulf between the exaltation of the adolescent and the ecstasy of the saint is not so wide as might be imagined, even though their origin is not spiritual, but rather physical in nature. It is all a question of sublimation—transmutation, if you will. The counsel of the author of the work to which I am indebted for these reflections is well worth bearing constantly in mind. After giving it as her firm belief that religion and idealism are vitally necessary in the proper direction of desire, she goes on to say that :

“It is at the age of adolescence that religion often makes a tremendous appeal to both boys and girls, and at the time of confirmation provides the opportunity for guiding and strengthening the religious impulse ; but too often the child is only fed on the dry husks of worn-out theology, or left to investigate for itself the uncharted sea of metaphysics and mysticism, in which too often it loses its balance. It is not the sentimental or devotional side of religion which should be emphasised in the training of the adolescent, for that is generally already there ; it is the scientific training and discipline which are needed to teach the child control of its thoughts and emotions and physical appetites. Religion as a practical guide to life is what should be emphasised rather than theology.”

Train the girl to regard motherhood from the spiritual point of view, as the most divine of functions. Teach the youth to see in woman not merely a means of animal gratification, but to see in her the Great Mother of the world. Train up both in the way of firm self-mastery. Let them learn the meaning of love through the purest of channels—the mother. If a young couple can be trained to realise the ideal as briefly outlined by Lady Lutyens, they will be serving the race by the birth of children whose physical vehicles shall be tabernacles for that advance-guard of highly developed egos who will constitute the cream of the new age.

The ideal as stated in the chapter on the *Sex Problem*, in the book under consideration, is briefly as follows :

“Chastity on the part of both man and woman before mar-

riage ; marriage regarded as a sacrament involving fidelity of both husband and wife to each other after marriage ; restraint in marriage relations, the decision as to times and seasons being *always* determined by the woman, as it is she who bears the consequences of that relationship."

It is not, however, pretended that what is here offered is more than a counsel of perfection, an ideal to be striven for and capable of actual realization in but a small minority of exceptional cases.

As regards the question of chastity on the part of men before marriage, it is generally admitted that popular male opinion is against either its necessity or desirability. Yet this means, as our author points out, the continuance of that wholesale degradation of women involved by prostitution, and the poisoning of the life of the race at its source. "To those who believe that chastity is impossible and undesirable for men," she writes, "I would say : 'Then you must change your attitude towards those women who are sacrificed to gratify this necessity.' Instead of being the most degraded members of the community they should be the most honoured, for they bear the shame, that other women may enjoy the delights of home."

Lady Emily Lutyens spurns the contention that women choose a life of prostitution because it appeals to them, except in a few abnormal cases.

To the student of yoga it is well known that for real occult achievement, a life of celibacy is a *sine qua non*. The occultist knows the potentialities of transmuted vital force, and the danger that may arise from currents of spiritual power being turned in a wrong direction, and flowing downwards, to the stimulation and inflammation of the passional nature. There is a point, however, in this connection, which not unfrequently escapes attention. It is this. To certain types of masculine occultists the realisation of the Divine may come in contact with the Higher Self in the form of the Divine Feminine within them. Such was the case with Sensa, and the Lily Queen who plays so prominent a part in the *Idyll of the White Lotus*. Such realization is accompanied by so deep a sense of dedication that any temptation to mere fleshly dalliance is robbed of its force from the outset. Such is the case, too, with many women, who frequently attain to realization of the divine in masculine aspect. But until this union is achieved the danger is ever present. Again the words of the Inspirer of *Through the Gates of Gold* may be aptly cited :

"You forget, you who let your animal self live on, merely checked and held within certain bounds, that it is a great force, an integral portion of the animal life of the world you live in. With it you can sway men, and influence the very world itself, more or less perceptibly according to your strength. The god, given his right place, will so inspire and guide this extraordinary creature, so educate and develop it, so force it into action and recognition of its kind, that it will make you tremble when you recognise the power that has awakened within you. The animal in yourself will then be a king among the animals of the world. . . ."

"But this power can only be attained by giving the god the sovereignty. Make your animal ruler over yourself, and he will never rule others."

The masses, who are under the sway of forces over which they have no control, are for the most part not yet sufficiently awake to step aside and separate themselves from the animal side of their nature. The first essential so far as the general public is concerned is to bring about a change of attitude towards the subjects of sex and marriage generally. Until the ideal of womanhood is raised, any scientific or biological methods of coping with the situation are merely in the nature of palliatives. They do not come anywhere near the root of the trouble. "On the elevation of woman the world's redemption and salvation hinge." It is on the mothers of the race that depends the fact whether gods or devils inhabit the bodies built up by them. In the final analysis everything lies in the hands of woman herself. The present trend of events as regards the freedom of women is fraught with deep significance for those who have eyes to see, although one may confidently hazard a guess that woman herself is for the most part unaware of what it all means. In the excesses born of her increasing freedom from an age-long thralldom, we see the puzzled bewilderment of a sudden awakening to a new life. The aping of masculine ways is but a passing phase. Not yet has woman begun to realise her Higher Self, nor caught a glimpse of her great destiny.

The subjection of women through the centuries has meant the suppression of the worship of the feminine aspect of the Logos. Worship of the Mother aspect of Deity survives in the West to-day only in the veneration accorded in the Roman Catholic Church to the Virgin Mary, and even here it is only

admitted apologetically, and is hedged round with qualifications and restrictions lest the Mother should usurp the place of the Son. Slowly, however, the implications of woman's freedom will come to be realised as paving the way for the fuller expression of the divine side of her nature, and for the restoration to its rightful place of the worship of God the Mother.

In the dim past, before the ancient civilisation of Egypt had passed the zenith of its power, the worship of the Divine Feminine under the symbol of Isis was the crowning glory of that time. With the passing of the centuries and the decay of the civilization, that worship became degraded. The mysteries of the great Egyptian religion were sealed from the eyes of the profane, and the dust of many generations has covered her shrines. With the dawn of the new age, with the restoration of the ideal of womanhood to its proper place, that which has been hidden may once more be revealed. The Great Mother will again hold sway over the hearts of men, and the guidance of the race will be vested in Her, the mother, the living symbol of the great cosmic Life of which she is the vessel.

As Lady Lutyens points out, woman, by reason of her sex, is a priestess of the oldest of all religions, the great mystery-religion of Creation. "It is the function of the priest to transmute the lower to the higher, to consecrate the outward visible signs that they may the better show forth the inward spiritual grace." Woman is the chalice for the life forces of the universe, ever fulfilling her priestly function of transmutation. Even where the joy of actual physical motherhood is denied her, the nobler type of woman will readily rise to the high level of the Christ-life and the spiritual office of transmuter and redeemer of the sin and suffering of the world. More quickly than man she pierces to the heart of the mystery of transforming evil into good by loving and accepting it. In the words of an invaluable little mystical treatise given to the world through the same channel as *Light on the Path*, "To live according to the law of Love means, first of all, the acceptance of every evil as a good. By that acceptance, if it is done in the spirit of Love, the evil becomes good. It is to the conversion of evil into good, in our own natures, in the natures of others, and in the affairs of life, that we devote ourselves. To this effort we pledge ourselves while life shall last." So much may be said of many noble, unrecognised women, who, all unconsciously to their neighbours,

are silently helping forward the spiritual evolution of the race.

For the rest, our author has much to say on Motherhood as it might be, and especially helpful and noteworthy are her pages devoted to the consideration of Motherhood as a great Initiation.

Who can look upon the radiant face of the young mother without realising that she is transfigured and illuminated with the light of her new experience? There is much of beauty in the account given in our contemporary, *The Herald of the Star*, of a clairvoyant vision by Geoffrey Hodson, of the work of the devas at child-birth. Especially appealing do we find the conception of the Supreme Mother of the World, and the idea that She is actually present at the sacrament of childbirth. "So close does She come that She actually seems to share the pangs of birth as well as the joys of parenthood," the seer declares. "Indeed," he continues, "I believe that She deliberately unifies Herself with the womanhood of the world, suffering with them all their pain, even their shame and degradation, in order that She may more truly share with them Her own divine achievement, Her own wondrous power, Her all-embracing Love."

Returning from this slight digression to the Initiation of Motherhood, it is pointed out that this is embraced within three degrees. The first, of course, is the stage of the Madonna and Child, the stage which has ever offered a strong appeal to artist and poet alike.

But this is only the first step. True, the Mother has ceased to live for herself, and is wrapped up in her Child. But her devotion is not yet all-inclusive. The second stage is represented by the Mater Dolorosa, the Mother with the empty arms. Few mothers can successfully pass this degree. At this stage the possessive love must give place to the love which lets go and surrenders without regret, as the young one passes into maturity. This ordeal comes to many mothers in middle life, and is seldom passed without complaint. To such our author addresses herself:

"Mothers, let your children go, and they will ever come back to you; never depend on them and they will ever depend on you. The Mother's love is not a love of dependence but of strength, it is not a love that ever asks but always gives. A sword may pierce the heart of the Mother, but where love inflicts the wound she knows no pain. . . .

“Only at the stage of complete renunciation, when the Mother’s arms are emptied of her own children, are they free to embrace the children of the world, the weak and helpless ones who need a Mother’s love, and the empty arms are filled again when the love for the few has become the love for the many.”

Not until this consummation, not until sorrow has been once and for ever transcended, has the final liberation been achieved. On every triumphant Mother-soul that has learned the mystery of pain and has gained the power of transmutation, it may be said that the Divine has descended, and with the ancient greeting,

Salve, Regina, Mater misericordiae ;

Vita, dulcedo, et spes nostra, salve !

she may justly be addressed.

THE EDITOR.

# EARTHQUAKES

By ION

SINCE the Spring Equinox this year there has been a very marked and significant increase in the number of reports of serious seismic and atmospheric disturbances all over the world. Asia has had many severe earthquake shocks, whilst in Europe the number of such has been greatly in excess of anything recorded for a very considerable period. France, Germany, Italy, Austria, and finally England, have all been visited both by earthquakes and by electric storms of unusual violence.

Speculative "scientific" writers have unfortunately been confusing the public mind by their various conflicting theories, which, in brief, range from predictions of another Ice Age within the next few years, to soothing complacencies in semi-jocular vein asserting that there is nothing abnormal to be alarmed at, that it has frequently happened before, and that it will doubtless do so again without the world or anyone in it being very much affected.

The difficulty that the man in the street must have, even if he is as yet sufficiently interested to investigate, is the apparent inability of even genuine scientists to agree as to the causes of such phenomena.

For instance, on July 6 last, an obviously "inspired" leader in *The Times* stated that whilst "the variation of the gravitational pull exerted by the Sun and Moon does have some effect in determining the time at which earthquakes occur," yet "at the most it is minute and cannot be interpreted as more than a retardation or an acceleration of something that was about to happen in any case. All the evidence places the true cause of earthquakes in the earth itself."

In an article entitled "The Great Earthquake," published in May this year, W. Gornold, F.R.A.S., makes the following statements. "Seismologists are everywhere agitated concerning the great seismic disturbances which are impending, and of which premonitory signs have been given, not only in the physical but also in the astral world. It is now many months since I drew my readers' attention to the fact of the great devastation that is threatened in the year 1926, and more especially in the months

of April and May. As is now well known, I place greatest reliance on the aspects of Mars and Neptune in the production of seismic disturbances, and on Saturn in regard to the scene of the greatest disaster and loss. In April the planets Mars and Neptune form their opposition from Aquarius and Leo. The ecliptic conjunction takes place at 3.54 p.m. on the 22nd April."

In the *Daily Mail* of January 29 this year, the Abbé Moreux, in his article on sunspot activity in relation to weather prophecy, wrote: "Why do the years pass on our earth without resembling one another? In its course round the Sun our earth follows the same orbit relatively to the centre of our planetary system. The poles are inclined every year in the same manner, so that the summers and winters shall be distributed in the same way. Yet the seasons vary from year to year. Meteorologists have consulted their statistics in search of a simple law of periodicity, and they have found nothing. Why? Because the cause of weather changes does not lie on our earth but is to be found in the Sun."

Later on in the same article there is the following significant passage: "The decomposition of the solar gases hurls into space at the active periods, such as we are now traversing, millions of tons of atoms, which gradually under the force of the pressure of light reach our earth and the other planets. These atoms, and probably also the electrons of which they are composed, when they strike our atmosphere, electrify its outer layers and give rise to curious effects. It is not surprising to anyone who will reflect for a moment that this increase of solar electrical energy should have its effect upon animal organisms."

Here, then, we have these three differing opinions set out for the "education" of the public: (1) That the cause of earthquakes is situated in the earth itself: (2) That they are produced chiefly by aspects of certain planets and by the gravitational pull of these bodies: (3) That the prime cause of terrestrial phenomena is situated neither in the earth, nor in neighbouring planets, but in the Sun.

It will not be necessary for the purposes of this article to refer further to Nos. 1 and 2, whilst our dawning sympathy for the views of the Abbé Moreux is largely damped by unfortunate statements contained in the same article, such as that the Sun "is a gigantic ball of blazing gas," and that the present sunspot activity "will increase until the year 1927 and then will diminish gradually until 1934."

In this present article the writer is chiefly concerned (1) to set down the real cause of earthquakes, and of such atmospheric phenomena as hurricanes, tornadoes, and cyclones ; and (2) to challenge the statement now being put forward in so many quarters that present solar activity is *merely* part of the normal eleven-year sun-spot cycle.

There is, amongst serious students of metaphysical verities, a growing inclination to the belief that there can be no real spiritual progress for the race until we have first witnessed the discrediting of orthodox Physical Science ; but whilst there is unfortunately much to be said in support of this view, it is rather to be hoped that those who lead the thought of the scientific world to-day, and through it mould the views of the public upon such subjects, may yet be humble and sincere enough to admit their limitations, and co-operate with the true Occult Science for the salvation of the race.

Firstly, then, what is the real cause and origin of earthquakes ? The answer in ninety per cent. of the cases will be furnished by the following explanation.

In the crust of the earth, in different localities and in varying quantities, are found numerous deposits, the elements of which are sensitive and responsive to magnetic action. These deposits, in many cases, are mixed up with and even fused to each other, as in the common instance of iron and copper ores.

The atoms of these substances have different rates of vibration. That is to say, when an electric current is passed through a bar of iron, it sets up oscillation of the iron molecules at a given rate ; similarly in the case of copper and all other conducting substances, but each at a different rate.

Heat has a corresponding effect, as demonstrated by the well-known experiment of heating at the centre a metal bar composed of a strip of copper and a strip of iron welded together. The greater rate of expansion of the copper causes the bar to bend while being heated, and to return to its normal shape as it is allowed to cool. It will be clear that if a bar of this description could be buried firmly in the earth and then quickly heated and cooled, we would get a resultant upheaval and subsidence under the surface of the ground that might, if strong enough, cause disturbance at the surface. The passage of an electric impulse, or series of impulses, through the closely packed metallic strata of the earth's crust has exactly similar effects, in that it causes masses of substances to vibrate and grind against each other

The degree of the resultant disturbance at the surface depends upon the quantity, depth, and nature of the mineral deposits, upon the nature of the earth's strata in the locality, upon the extent to which the different layers are mixed up into each other, and upon the strength of the magnetic impulses received from the Sun.

From the above it will be obvious that it is similarly induced magnetic currents, set up in the static electrical belt interpenetrating the planetary atmosphere, which are responsible for such phenomena as tornadoes and cyclones; and the fact that phenomena of this order are invading the European and other zones hitherto comparatively free from these ravages provides evidence in support of the statement that we are not witnessing the result of a normal active cycle at all, but that something quite unusual is taking place.

What then *is* happening? It is perfectly true that next year marks the culmination of an eleven-year cycle of solar activity, but what Physical Science has yet to admit is that energy flows to this planet not only from the photosphere of the Sun, and from the Sun itself, but also on occasion from a Source still more interior. It has also yet to learn that what it calls "Sunspots" are nothing more nor less than deliberately created rifts in the photosphere through which may be *focussed* electric rays destined by Those who direct them to bring about certain specific results upon the encircling planets of the System for which They are responsible. In short, as was stated in the article on "Spiritual Perception" in the July issue, "the present activities of the solar rays are conscious, deliberate and healing," the Sun proper being not merely a "ball of blazing gas," but the Divine World of this System, and the abode of the Celestial Hierarchy now responsible for it.

A new and special solar ministration to this Planet is being super-imposed, as it were, upon the normal cycle, and a variation of the *quality* of the rays playing upon the earth has been made. The heat and light rays are to some extent noticeably being replaced by an increased proportion of the violet and ultra-violet rays (it is this that is causing some scientists to think that the Sun is rapidly cooling), in order that specific chemical changes may be brought about, not only in the composition of the elements of the earth's crust and atmosphere, but even in the actual vehicles (ætheric, astral, and physical) of its inhabitants. In other words, *the Regeneration has begun* for all those who are able and willing

to respond to the influences at work. Those who will not make the necessary readjustments in their lives are liable shortly to find themselves becoming somewhat uncomfortable, but the "way of escape" is still open to all.

All indications, subjective as well as objective, lead to the conclusion that, beginning with the past Vernal Equinox, we have now entered an epoch during which disturbances of the above nature, and also atmospheric storms of quite exceptional character, will greatly and alarmingly increase; and unless the Western races can be induced to take the only steps which may avert it, *and thus reduce the degree of magnetic opposition to the redeeming solar forces which their present mode of living is generating*, there is little doubt but that the whole Atlantic sea-board and the Mediterranean basin, as well as other parts of the Earth, will undergo a series of disasters from so-called "natural" causes, unparalleled since the days of the destruction of the tainted continent of Atlantis. The Atlantic sea-board, especially, may very well be completely devastated, and despite reassurances from seismologists and others, the past comparative immunity of the British Isles can only be maintained if its inhabitants will themselves provide the conditions that will make it possible for this to be ensured to them.

The time must shortly come—it may only be a matter of months—before definite action will have to be taken, and the writer is assured that the actual steps necessary will be clearly indicated. In the meantime, however, there is a grave responsibility upon everyone who realises the true position to do all in his or her individual power to endeavour to prepare public opinion both for coming disasters and to a willingness to submit to such measures of self-discipline, purification and restraint in every walk of life as alone can safeguard them from danger, and eventually lead them to the gates of the New Jerusalem which is even now "descending through the Heavens."

The extreme difficulty of dealing with such a subject by means of an article in a magazine on sale to the public must be apparent to all understanding readers, and it would not have been attempted but for the deep sense of responsibility that the writer feels for ensuring that these facts as known to him are given out as clearly and as widely as may be for all who have ears to hear, and who can understand the tremendous import of what is necessarily, even now, only partially unveiled.

## ROSE-LEAVES FROM ASSISI : A MEMORY OF ST. FRANCIS

By EDITH K. HARPER, Author of "St. Francis of Assisi, the Troubadour of God," "St. Francis and Christmas," "Stead : the Man," etc., etc.

ITALY celebrates this year the seventh centenary of the best-beloved of all her sons, the brightest jewel in her saintly diadem. And the world-wide heart of Christendom is turned towards the little mediæval fortress-city on the heights of Monte Subasio, so lovingly called "the Umbrian Galilee," where he was born and where, freed at last from the fetters of his worn-out earthly body, he was called to higher service in the untrammelled spiritual life. Like a rose enfolded in some ancient missal the name of Francis of Assisi has perfumed the pages of religious history since Dante enshrined it in the *Paradiso* until our own day, when eminent scholarship and ardent piety have turned on it the searchlights of erudition and devotion, enabling us to realise more and more clearly the Christlike character of that beautiful soul.

His life-story, so often told and re-told, may be summed up very briefly across its span of barely six-and-forty years. In the zenith of youth's springtime Francesco Bernadone, a rich man's eldest son, flung aside all that is supposed to make youth glad and swore himself to the service of One who had not where to lay His head.

Acutely sensitive to joy and beauty, in like measure repelled by ugliness and deformity, he yet tended the lepers as their brother, and embraced poverty for love of the Poor Man Crucified. Derided by his friends and kinsfolk as one who had lost his senses, he founded an Order of Christian Chivalry, enduring to this day through countless vicissitudes, the Friars Minor or Lesser Brethren, a spiritual knighthood whose field is "wherever there are souls to be saved or hearts to be comforted."

All life was for Francis a romance. As a boy his imagination was captivated by the Provençal Minstrelsy which found expression everywhere. Later, when he sought, and found, "the Light that never was on sea or land," he still expressed himself in terms of ardent poesy ; he was a Troubadour indeed, but God had put

a new song into his mouth, and the burden of that song was "Peace and goodwill to all mankind." He bade his followers be merry and gay as befitted their glad tidings; but this did not imply riotous feasting nor vulgar display. It was the joy in simple things common to all: in the glowing fire, the rippling water, the song of birds, the soft green grass, the fragrance of flowers and shade of rustling leaves. All these things, made by a loving God for his children, must in their turn give praise and gratitude to their Father in Heaven: hence "the lauds of the creatures."

And so with his Rule of Poverty: Franciscan poverty, which held work an honour, idleness a sin, was the renunciation of all personal and corporate possessions, and had nothing in common with the squalour of city slums: it was "the conversion of certain earth-conditions into spiritual forces," as Father Cuthbert so clearly explains in his beautiful little book *St. Francis and Poverty*.

In passing, let us here also note the same author's reminder that Franciscan *Charity*—which made "the poor and luckless its special care"—had nothing in it of charity in the painful modern sense of that ill-used word, with its implication of a certain well-meant but condescending patronage. How well Giotto understood this when he depicted his ideal of charity as trampling upon bags of gold—"having no use for them. . . . Her hands full of corn and flowers," says Ruskin, "while God's angel gives her not even these, but—a heart."\*

Literature, Art, History, and Ecclesiastical Polity have alike in their several ways kept alive the name of the Poverello, so that it has become a beacon light in all lands, a consoling joy to many a simple, loving, humble soul. The Seraphic message is as much for our world to-day as it was for his own. For the needs of humanity are ever the same. One may extend infinitely that threefold Rule given by Francis to his earliest brethren, when first he led that little Company of Twelve to ask and obtain the beneficent, if guarded, sanction of Pope Innocent III—for, says Father Cuthbert:—

"these three principles, Obedience to the ideal, Truthfulness, especially with oneself, and the subordination of knowledge to spiritual action, are really the three fundamental moral laws for the development of personality; and wherever Romanticism has become a spiritual reality in the world, it is by fidelity to these moral laws. But nowhere have they been more clearly manifest than amongst those joyous subjects

\* See *St. Francis of Assisi, the Troubadour of God*, by Edith K. Harper.

of the Lady Poverty who with Francis made the plains of Umbria echo the glad cry of a great world-spirit at peace with itself and with the Faith of Christendom."

Francis taught no harsh and repellent doctrines. To his friars he forbade hairshirts, steel bands, and similar austerities; he left hell alone, preferring to make the straight path so bright and alluring that the thorns became as mere incentives to yet greater endeavour, greater freedom of the soul from the lurid enticements of earth's short pilgrimage. At the same time, he would allow no censure of those outside the Order who were rich or highly placed. Such censure may be merely the self-righteousness of the Pharisee. "More and more ardent he grew," writes Father Cuthbert, "to conquer the world by love and poetry, believing that if men could but be brought to gaze upon the beauty of God and His works, they would be impelled to love and serve Him."\* "Let us make of ourselves so good an example that they cannot choose but follow," was his reply when asked by a prelate whether a severe example should not be made of heretics and backsliders. To his thinking, "sweeter manners" would in themselves make "purer laws."

It is timely now to recall how Francis made peace between the Bishop of Assisi and the High Bailiff of that city, between whom a feud most grievous had arisen, so that the Bishop had excommunicated all the civic magnates, while the High Bailiff had forbidden any goods to be supplied to the episcopal residence or to any of its retainers. When news of this unseemly deadlock was brought to Francis, then lying in his last sickness, the light of day gone from his eyes, his spiritual sight growing ever clearer, he fell to thinking of a way out of the difficulty—"for," said he, "great shame is it on us and on our city."

In those days, as he lay blind and helpless, he had composed a canticle of praise, "The Song of Brother Sun," wherein all created things gave thanks and glory to their Divine Creator. To the soft Umbrian words he had wedded a simple melody of his own and had taught the brethren who were with him to sing it for his solace and theirs. On hearing of the civic feud he added yet another verse, in praise of peace and goodwill:—

Praise be to Thee, my Lord, for those who pardon grant  
for love of Thee,  
And weakness bear and buffetings:  
Blessed are they who in peace abide,  
For by Thee, Most High, they shall be crowned.

\* *Life of St. Francis of Assisi*, by Fr. Cuthbert, O.S.F.C. Longmans & Co.

He then sent two of the brothers to request on his behalf the presence of the Bishop and the High Bailiff in the Piazza. They came, each with his supporters, and then one of the friars told how the blessed Francis in his great sickness had made a Song of Praise which he wished them now to hear. Then the sweet voices of Brother Leo and Brother Angelo rang out in melodious cadence, and while they chanted the canticle of Brother Sun, with its final plea for peace among men, the hearts of the belligerents were melted within them, each strove to be first in begging the other's forgiveness, and with clasped hands and streaming eyes they accepted the gentle rebuke of their beloved Father Francis, and peace was restored. The townsfolk rejoiced with great joy; as we too shall rejoice when we hear at long last that our national feud has been healed.\*

"Few 'lives' in history are so well documented as that of St. Francis," we are told by the famous authority M. Paul Sabatier; and tradition—the surest of evidence—is amply buttressed by fact. Even the deep mystery of the sacred stigmata has its literal confirmation by the saint's three closest companions. His footsteps may be followed through the Crusades, through the Siege of Damietta, and into the Moslem stronghold, to the very presence of Melek-el-Kamel himself, that terrible despot who had promised a golden bezant for every Christian's head, but whose iron will yielded to the marvellous persuasion of this gentle pilgrim from the West. It was not very long after his return from the Holy Land that Francis commissioned that little band of nine of his friars which came to England in 1224, under Brother Angellus of Pisa, and formed the first Franciscan settlement at Canterbury. So did the Rose of Divine Love spread its fragrant petals in every land, and so was fulfilled the early prophecy of Francis: "I hear in my ears the sound of the tongues of all the nations that will come unto us. . . . The Lord will make us a great people, even unto the ends of the earth."

The curtain fell on the closing scene on October 4 in the year 1226, at St. Mary of the Angels—the place of the Little Portion, where all the earliest and sweetest memories of the "Seraphic Springtide" are gathered. And it is this sanctuary, the heart's-core of the Franciscan fraternity, which ranks to this day as fourth in order among the great pilgrimages of Christendom, and where the world is paying its tribute this year.

\* Written during the Coal Strike, August 1926.

In *The Mirror of Perfection*,\* an ancient chronicle, ascribed to Brother Leo, are quoted some verses which thus describe it:—

Holy of Holies is this Place of Places,  
Meetly held worthy of surpassing honour !  
Happy thereof the surname, " Of the Angels,"  
Happier yet the name, " The Blessed Mary."

Now, a true omen, the third name conferreth  
" The Little Portion " on the Little Brethren,  
Here, where by night a presence oft of Angels  
Singing sweet hymns illumineth the watches.

Fallen it lay when Francis did upraise it,  
Of the three churches his own hand rebuilt,  
Choosing this one wherein to don the sackcloth,  
Binding the flesh in fetters of the spirit. . . .

The singer next relates how on this sacred spot was founded the First Order of Friars Minor ; then how the Lady Clare of Assisi did forsake the world and vow herself to the service of the Poor King. Lastly, how to the mind of the Blessed Francis there came the great ideal of his Third Order :—

Here was the old world's broad highway made narrow,  
Here the way broader for the Chosen People ;  
Here grew the Rule ; here Poverty, our Lady,  
Smiting down pride, called back the Cross amongst us.

The same contemporary chronicler tells us, with exquisite simplicity, of the passing of his beloved Father Francis ; how that : " On the Saturday evening after vespers, before the night wherein he passed away unto the Lord, a great multitude of birds of this kind that are called larks came above the roof of the house wherein he lay, and flying a little way off did make a wheel after the manner of a circle round the roof, and by their sweet singing did seem to be praising the Lord along with him."

Thomas of Celano tells also how the Bishop of Assisi, who was greatly attached to St. Francis, had a premonitory vision of his passing. Celano thus records it, in his usual brief and matter-of-fact style : " When the Bishop of Assisi, who had gone on a pilgrimage at that time to the Church of St. Michael, was lodging at Benevento on his way back, the Blessed Father Francis on the night of his death appeared to him in a vision, and

\* *The Mirror of Perfection*, by Brother Leo of Assisi, with a Preface by Father Cuthbert, O.S.F.C. Burns & Oates, Ltd., London. Price 3/-

said to him : ' See, Father, I am leaving the world and going to Christ.' When he arose in the morning the Bishop told his companions what he had seen, sent for a notary, and set down the day and hour of the passing. Then, filled with sorrow, and bedewed with tears, he bewailed the loss of his chiefest Father. And so, on his return to his own city, he related all things in order and yielded boundless thanks to God for His gifts."

Stories of the appearance of Francis after his death, to more than one of the brethren of his Order, are carefully related by the same devoted historian. He tells of a certain Brother Augustin, minister of the Province of Terra di Lavoro, who was himself lying sick unto death, when those standing round him heard him cry suddenly : " Wait for me, Father, wait ! I am coming with thee ! " And when they wonderingly asked him to whom he spoke, he answered, " See you not our Father Francis, who is going to heaven ? " And with these words Father Augustin himself " was released from the flesh."

Beside me, as I write, are some rose-leaves gathered from the " thornless bush " that blooms in the Friary Garden of the Porziuncola at St. Mary of the Angels. And as its fragrance has come down to us through seven hundred years till now, so also has come the fragrant memory of Christ's Standard-bearer who turned sorrow into joy and made poverty beautiful *because* he saw beyond every cloud the Promise of the Star of Bethlehem.

## EVIDENCE AND PROOF IN OCCULT SCIENCE

By DION FORTUNE, Author of "Esoteric Philosophy of Love and Marriage," etc.

OCCULT science has two enemies to contend with—the sceptical materialist who denies everything, and the credulous occultaster who believes everything. Serious students need to find the middle way between these two extremes; they must, on the one hand, avoid credulity, and, on the other, recognise that the nature of proof available concerning the Inner Planes differs from that available for natural science.

Spiritualism, working up from the material plane through the denser strata of the Unseen, has been able to make use of a technique which satisfies even the laboratory-trained orthodox scientist, but the occultist, working in less tangible spheres, cannot avail himself of instruments of precision, and appears to have given up as hopeless any attempt at proof, satisfied if he attains to personal certainty.

This is an unsatisfactory state of affairs, and opens wide the door to charlatanism and delusion, and we need to be quite sure that it is inevitable before we acquiesce. It is my contention that we need not content ourselves with so insecure a position, for there are ways of testing the findings of clairvoyant investigation that will enable us to assess their value without spoiling the experiment.

There are many different kinds of occult experiments, and I do not here propose to consider all that ground which has been adequately explored by the workers in psychic research, nor the poltergeist type of phenomena wherein the evidence of non-psychic witnesses has to be investigated, for both these are amenable to the ordinary laws of proof; but rather to consider the type of psychic research by clairvoyant vision with which the work of Rudolph Steiner and C. W. Leadbeater has made us familiar. It is very necessary that we should have some criterion for judging this type of work, for hosts of psychics have sprung up who lay claim to clairvoyant vision, and declare that they see people's auras, read their past incarnations, or can conduct investigations of the Akashic Records and the astral plane, and offer no proof beyond their word.

There is, let us admit it, substantial evidence that all these things can be done, but there is not always substantial evidence that a particular psychic is doing them, and we need to remember that because we discount the findings of a particular psychic, we are not disproving psychism, nor are we even discrediting that psychic, for no one knows better than those who themselves have vision the extreme delicacy of their gift and its liability to distortion.

In dealing with occult experiment we need to adopt two attitudes, and to keep them distinct. At the time of the experiment we must have absolute faith, and after the experiment is over we must be impartially critical towards its results. Faith is necessary at the time of the experiment, because suspicion or scepticism gives unconscious suggestion to the medium or experimenter; and as those engaged in using the supernormal faculties are always in a very sensitive condition, a sceptical attitude on the part of an experimenter may effectually prevent the carrying out of an experiment by upsetting the psychic, making him lose his self-confidence, and doubt himself, whereupon his faculties automatically close down; he fumbles tentatively on the borderline of his own subconscious mind, and fails to pass out into the higher consciousness. Those who take part in any occult investigation should make up their minds to accept the theories on which it is based as working hypotheses, and to give themselves up whole-heartedly to the experiment while it is in progress. In this way, the group-mind of the circle gives subconscious suggestion to the psychic and helps him to rise to a higher plane. Once he is safely established there, his confident and awakened consciousness tends to pull his circle up after him; they, too, become at least partially aware of the presence of the Unseen, and their roused emotion and confidence lift their psychic up yet higher, and then he will be able to give them something worth having. None of the higher types of psychic faculty can be exercised unless the circle has also raised its consciousness a plane.

This attitude, however, should be reserved solely for the occasion of the experiment. As soon as it is completed, the experimenter should become a scientist again, and examine his results in the cold light of science. His judicial attitude, however, should not be that of the English Law, which has only two verdicts "Guilty," or "Not Guilty," but, rather, of the Scottish law, which has a third possible verdict of "Not Proven"; and a very great deal of psychic matter should be referred to this latter class, to await further evidence before it is accepted. At the same

time, he ought not to allow himself to be discouraged by difficulty of proof, but bend his whole energies and ingenuity to devising fresh tests and experiments, whereby his elusive subject-matter may be nailed to the board of proof.

He must remember, however, that there are, in occultism, two kinds of evidence and proof, which I will distinguish as objective proof and subjective proof. The laws of objective proof we know well enough: they concern the findings of the physical senses, counterchecked by logic and experiment; but we must not forget that there is also the "evidence of things not seen," or subjective proof, which depends upon intuition. Now intuition, like instinct, is a portmanteau-word of many meanings, but the thing it represents is an actual thing, and, in some degree or other, within the experience of most people. The Oxford Dictionary defines it as "Immediate apprehension by the mind without reasoning; immediate insight"; and, so far as I know, orthodox psychology has not dealt with it otherwise than by trying to disprove its existence; but, as in a good many other points in which psychology has tried issue with popular belief, the latter has justified itself, and in our new knowledge of the nature of the subconscious mind we find the clue to intuition.

I propose to define intuition as *subconscious mentation* wherein the logical processes are carried on below the threshold of consciousness, and take cognizance of data which may never have been present to consciousness. In this form of thinking it is only the finished process of which we become aware, the stages by which we arrive at it being hidden. Therefore it is that intuition is referred to as being "immediate" and "without reasoning."

When, in addition to our knowledge of the nature of subconsciousness, we realise the existence of subtler senses than those five with which we are familiar, we must realise that the subconscious mind may have data to work upon of which the conscious mind knows nothing, and that its findings are not to be ignored; but, on the other hand, remembering that the subconscious mind has also dissociated complexes, we realise that its findings are not to be accepted blindly.

Let us, therefore, in occult research, accept the two kinds of data: the one derived from observation, and the other from intuition. Let us admit that the latter, when properly counterchecked, can be just as reliable as the former, which, of course, also require counterchecking, as is admitted by all but the very

naïve ; but do not let us make the mistake of confusing one kind of evidence with the other. It is a common thing in occult circles to hear people talk as if subjective evidence were entirely on a par with objective evidence—to make statements concerning Atlantis, or past incarnations, or the Masters, as if they were in possession of definite objective proof—and when the enquirer asks for the evidence, the devotee gets angry and his interlocutor disgusted. I well remember that my entry into occult science was delayed for many years by this method of procedure. I had phenomena presented for my edification which would not stand up for five minutes under the most cursory investigation, and I, judging the bulk by the sample, condemned the whole system. I know now that I was dealing with subjective evidence, and that it is valid in its sphere, and can be proved by the appropriate methods ; but when subjective evidence is submitted to the tests appropriate for objective evidence, as it always will be if offered as objective evidence, it promptly falls down, and the whole system and the person advocating it are discredited.

Let us now consider further the nature of subjective evidence. It depends upon three types of perception : intuition, as previously defined, of which the results but not the process are perceptible to consciousness : conscious psychism, which I propose to define as perception by the subtler senses, in full consciousness, not, at the present moment, going into the definition of the subdivisions into which it can be divided : and subconscious psychism wherein the perceptions of the partially developed higher sense-organs are too faint to touch consciousness and therefore become part of the data of intuition.

The purely subjective data of intuition can be detected by means of psycho-analysis, and the vision of a seer can be subjected to the same process as a dream in the hands of a Freudian ; that is to say, analysis by means of free association, the technique of which is dealt with in the literature of psycho-therapeutics, and which would be too lengthy to deal with here in detail. It must suffice to say that the subject is instructed to take each item of his dream or vision in turn, to dwell upon it, and to let his mind wander free from that starting point, while the psycho-analyst notes where it wanders. If the subject is honest in his endeavours, it will be found that the trains of free association derived from the different dream symbols are converging upon the same point, which is one of emotional importance to the subject, or else are coming to a dead stop at the same point,

which shows that the object of emotion is dissociated. This process enables the dream symbols to be reduced to dream material, and throws an immense amount of light on the workings of the hidden side of the mind.

In ordinary subjective dreams, the dream material is found to consist of repressed desires ; memories of incidents occurring during the past day, of which the emotion still reverberates ; and impressions impinging on the five physical senses during sleep. There are, however, other types of dreams, which I will define as lucid dreams, and they are stimulated by impressions impinging on the subtler senses during sleep. The visions of the psychic are also due to the same mechanism operating with sufficient force to penetrate into the waking consciousness. If such dreams and visions be submitted to psycho-analysis, it will be found that they usually contain a certain subconscious element in addition to their content derived from superconsciousness, and it is the task of the analyst to distinguish between the two.

It will be found that those elements which are derived from the subjective realm of the subconscious mind will, when used as the starting point of a free association-chain of ideas, lead thought straight back whence they issued, into the subconscious familiar to the Freudian analyst ; but the elements that are derived from superconsciousness will, when subjected to the process of analysis by free association, lead thought also to the place whence they issued, in this case the superconsciousness, and will most effectually elucidate the meaning of the vision. They will also bring through into consciousness an immense mass of material which has previously been apprehended superconsciously but has not succeeded in passing the gulf that separates the higher self from brain consciousness.

We find that, just as the dream-symbolism could be reduced to dream-material by this process of analysis by free association, so the vision-symbolism can be reduced to vision-material by the same means ; but in the one case the trail of free association leads into the subconscious, and in the other into the superconsciousness. A further test, however, may appropriately be applied to the superconscious material thus rendered available. If words indicative of the principal symbols in the vision, and ideas in the vision-material, be used in a word-reaction test with a stop-watch, according to the method of Jung, and the reaction-words submitted to a further analysis by free association, the

resulting proof will not only be beyond cavil, but will open up still further the riches of the higher mind.

The use of the foregoing method will yield most interesting results, for although it will clearly demonstrate the subconscious element which is present in all psychism to a greater or less degree, it will also open up communications with the contents of super-consciousness, and bring them through into brain consciousness. The use of free association for this purpose is a most important aspect of esoteric work, but its technique is too complicated to be discussed in detail in the present paper. I can only conclude by urging upon my readers the serious nature of occult studies, and reminding them of the responsibility that rests upon those who undertake the publication of their results. They should make sure beyond all possibility of doubt that they have recorded and interpreted their visions correctly, both in concept and in detail, and should avoid in any way demanding of their readers a faith which renders ridiculous both those who ask and those who give.

## THE SERPENT MYTH

By ARTHUR EDWARD WAITE

It is said in the prefatory words of a book which lies before me that the serpent with its sinuous movements may be regarded as emblematic of thought forms or objects unfolding in a continuous procession. The idea is suggestive after its own manner, but the symbol reminds me on my own part of serpent lore itself, that great procession and pageant coming down through the ages, ever and continually casting off old skins or vestures and ever assuming new, but remaining that which it was in the life and essence, from the first even to the last. The myth in its generic sense is perhaps not unduly described on the same page as the most widespread and comprehensive, if not indeed the most marvellous "conceived by the human race." I know that it has intervened continually in my own explorations and researches, when I have been least aware of its presence. When, therefore, a work on the subject is placed before me, it will not be surprising if I am reminded of many things, whether or not they may happen to be found subsequently enshrined within its covers. It is like an evocation of pictures, persons and notions in a seering-glass.

I remember the rabbins of old, for one at least of whom Satan was held to have tempted God "under the form of one of those resplendent winged serpents which are denominated Seraphim." But to speak of rabbins is to recall the greatest of rabbinical books, and this is the immortal *Midrash*, which is termed "ZOHAR": it tells us that the serpent was female and was and is she whose "feet go down to death," according to Proverbs, v. 5, in other words, the "strange woman" or harlot, while he who rode the serpent was Samael, the angel of death. Now, this is exotic lore and must be left as such, though it is developed in the text at some length, and with many variations. The pictures crowd otherwise through the glass of memory. There is Taliesin describing his "quick, gliding train of radiant Seraphim," who are serpents and move in due order to the liberation of Elphin; but we conclude that this has been foisted on the old Welsh bard, who knew nothing of Jewish angelology. It is to be questioned also whether any will feel satisfied at this day about the fabled baptism of the Mysteries and the golden serpent said to have been lodged thereafter in the bosom of the

neophyte. These things and others like them were done according to the story in the name of Mithras, to the scandal and wrath of Tertullian, who may well have heard at second-hand. It is to be understood that we are in a realm of fables and inventions as well as of world-old lore. There is the Greek serpent god which is said to have been guardian of the Acropolis, but I have not found the authority; there is the dragon which Demeter is supposed to have put on watch at Eleusis, but modern scholarship seems to know nothing concerning it; we hear nothing also to-day of the ancient Amonian Metis, whose countenance was encompassed by serpents.

It is good, therefore, to pass from the field of reminiscences and from old collections like those of Bryant and Faber, not excepting our excellent friend Godfrey Higgins, who sought in *Anacalypsis*, "to draw aside the veil of the Saitic Isis," and have recourse to a modern ingarnering, even if from time to time it may cite the old *literati*, who after all worked zealously enough in their time. Some three or four years ago Miss M. Oldfield Howey gave us a charming book on the "Horse in Magic and Myth," which should have appealed widely to those who love that friend and servant of man and the legends which have gathered about him. Its adornments, moreover, made it a book of beauty, and I remember writing about it at some length. She has now brought us another more elaborate and more important offering in a study of serpent symbolism,\* which reminds me inevitably of Ferguson's vast treatise on *Tree and Serpent Worship*, now a rare thing in the market and highly priced. Her account, however, is not intended for specialists but for readers at large who are drawn to such a study, and it has not been compiled or written in support of a particular thesis, though it glances at many in passing, leaving them to stand at their value for those who would go further. It comes about in this manner that there is not as a rule any considerable excursion in critical comment. As a storehouse of lore and myth, it has drawn me through all its wealth of pages and high adornment of pictures, when I might have dealt summarily enough with a new hypothesis and a great argument thereupon. At the same time, it is sufficiently and clearly ordered under forty heads of its subject. If they are very nearly exhaustive but not quite, and if personally I could at need have added a section on the serpent symbol in

\* *The Encircled Serpent: A Study of Serpent Symbolism in all Countries and Ages.* By M. Oldfield Howey. Royal 8vo, pp. xi and 411. London: Rider & Co., Paternoster House, E.C. 4. Price 25s. net.

alchemical literature, the point of fact helps one to realise in no unpleasant way that after all the travellings something remains to be said upon a world-wide mythos, as it does indeed and always upon other themes innumerable.

Meanwhile, as the sub-title claims, we have a study of serpent symbolism in all countries and ages, from that of the Egyptian pantheon to the great Midgard "worm" of Scandinavian mythology and the victory of Thor. Cambodia, India, Palestine, China and Japan, the Americas—North and South—are searched throughout their records. Greece and the healing serpent of Æsculapius, Hermes and his Caduceus, Apollo and the Python, bring their contributions from the classical world, to be contrasted by those who will with the aboriginal ophiolatry of Africa, Australia and Polynesia. A vast field is therefore covered, and—as the publishers tell us—it is in "a readable and accessible form." The illustrations—which are nearly one hundred—are excellent throughout, and there is a coloured frontispiece of Stonehenge as seen from the south-east.

In conclusion, and on my own part, there is one aspect of serpent symbolism which finds explanation but rarely in the records, so far as I am able to learn, though its connotations are on every side. The fascination of the serpent, to which Miss Howey devotes a chapter, in so far as it belongs to the myth of the Earthly Paradise, is an allegory of the Maga or illusion by which the soul of man, according to secret theosophical doctrine, was drawn into the circle of generation and left thus for this earthly life the far and favoured land lying under a fair sky or the spiritual and prenatal state.

## THE QUEST ETERNAL

By MARJORIE BALLANTYNE

MANY are the will-o'-the-wisp quests life holds for us ; beckoning fires, like marsh flames dancing on the horizon of our visions. And there is a questing thirst within us, that for no great prayers uttered, nor past generations' Faith held out to us, will let us rest. With rest comes sleep, and Death. But we live in the activities of our minds, and the greatest, the most absorbing activity the mind takes up and never comes to rest in is the quest for the nature of Reality.

Once we accepted all the reports of our senses and believed that they gave us Reality. Then came disillusionment. However fast we ran, never could we reach that point our eyes had shown us, the place where two parallel lines meet. So what we saw to be true had no reality in it. But the schoolroom plunged us more deeply in perplexity. "Behold this table," said the Professor with a dramatic flourish. You regarded it with solemn eyes. That at least was real ; there you felt certain. Then was your certainty shattered and yourself left groping in a world of unreality, for : "It has shape," said the Professor. "Very well, what shape ? There is a different shape for every position you regard it from. Which do you call the real shape, and why ? It is smaller to me than it is to you. To an ant crawling over its surface it is immeasurably larger than to any of us. Colour ? But the colour changes with the play of light and shade upon it. If you touch it, what have you ? Just sensation in your fingertips ; aspects of colour and shape are activities of your eyes ; all you can know about it is creative activity in your mind. Is there any reality beyond that ?" Yes, what you are pleased to call your "commonsense" hastens to assert, there must be. If that table were nothing but the creation of my own mind, then would I have created a better one. Since it displeases me, there must be an exterior reality that imposes itself upon my recognition.

The greatest of philosophers yield to the fascination of this quest. Kant will agree with your commonsense, and yet leave you in despair of reaching the Reality, for he decides that although Phenomena must have realities behind them, we cannot get at them because we cannot get outside our own minds. But Croce disputes the existence of this exterior reality at all. He stands

firmly on his reiterated statement that mind is Reality, and there is no Reality which is not mind. Reality, he thinks, is a system, a system of the mind ; mind is essentially activity, and mental activity is all reality. And if you will argue that, although by the most skilful of dialectics you are deprived of every form of this phenomenon you feel to be presented to you, yet you cannot suppress the thought that it must exist, then he will admit it as a living concept, but deny to it any positive, any concrete reality.

Now here from the Professor's study, surely we are hearing the same motif note that is being sounded to eager masses of unphilosophically trained minds to-day. The new Aladdin's lamp, with its attendant Genii, be it called "New Thought," "Higher Thought," "Truth," "Christian Science," or any other name, how eagerly we stretch our hands to it ! Take the keynote of the Christian Science doctrine, its "Scientific Statement of Being" : "There is no Life, Truth, Intelligence or Substance in matter. All is Infinite Mind and its Infinite Manifestation." It sounds strangely similar to Croce's "Mind is the only Reality." And if it were true, or if for just five minutes of each working day we might believe it true, should we not cast down the burdens from our backs, cease from the struggle, rest awhile in the fight, and entering into our minds, close the door against all phenomena that imprison, torment, oppress us—close the door and cry out triumphantly to them, "You are unreal, and so I brush you from me'?" If only Reality could be achieved in practice as in theory, if only we all had the minds of philosophers, or the ability to sell old lamps for new, or the faith of a mystic !

The mystic is Aladdin himself. He passes through the cave, nor stays his feet to gather the glittering diamonds of wit, the pearls of wisdom, the burning rubies of thought. Straight to the lamp he passes. Vaguely we hear his call, and yet with the glitter of diamonds in our eyes, how can we see his light ? Back through the centuries Plato demands that we disentangle our ideas from their material relations, and rise by emancipation and by self-denial above the world of sense, and Aristotle adds that matter is not existent or non-existent but the mere potentiality or capacity for existence. Philo cries to us to break the thralldom of the senses, and to rise by ecstasy to immediate vision of God, there to find our Reality, while the Gnostics strive to make faith into a special kind of knowledge which the initiated claim to gain. Plotinus thinks that Truth could not be gained

by proof, but by the seeker becoming one with the object of search. He it is who strives to explain the desire that sends us questing for Reality by saying that the soul of man belongs to the higher elements of reason, but by a mysterious force is imprisoned in the world of sense, and so is for ever striving to gain its proper sphere. But St. Augustine thinks that Faith precedes Reason.

And so we listen to their words and wonder. Reason we have; and Faith? Perhaps, Faith is a free wind that bloweth where it listeth, and bringeth strange gifts, great gifts to whom it bloweth.

During the Scholastic period we can see the minds of the schoolmen chiefly concerned with the problems of Nominalism and Realism, and then Anselm's famous "ontological argument" seeks to show that to possess an idea proves the reality of that idea, while Bernard of Clairvaux sets the clearest light of hope upon the roadway of the quest by declaring that Faith anticipates the Knowledge which will be given to the mind at last. Albertus Magnus tries to draw together the reasoner and the mystic by a statement that revelation is above the reason, but yet not contrary to it; but Thomas Aquinas again limits the exercise of philosophical insight and enlarges the domain of Faith. The illusion of the senses, the relativity of opinion, all drove Montaigne to urge us to realise the uncertainty of human Knowledge, and to be satisfied with Faith. The poet perhaps has some divining flash that reaches the very essence of Reality, but all he can show again to us are the images of his divining. The essence remains beyond the finite power of his symbols. So may we fail to hear Malbranche's thought that God is the mirror through which we behold the outer world, or to follow Spinoza through his three orders of Knowledge to the last and greatest order, a direct Knowledge of the reality of things, Truth apprehended by a flash of intuition. Lessing draws relation to its highest pinnacle, for revelation, he says, is to the entire race what education is to the individual. Are we a woefully "uneducated" race by this standard? Perhaps not so woefully as we choose to appear. Both Schelling and Schleiermacher seem stirred by the need to reconcile the intellect to this mysterious intuition, this uncommunicable activity of the mystic. Schelling finds an Intellectual Intuition, a secret wonderful faculty in us all, of beholding the transcendental ground of all reality, and although Schleiermacher thinks that a system of reason can become

complete only through religion, which is a life and not a theory, he also thinks there is an intuitive union of thought and being: of the ideal and the real. To Hegel Knowledge consists for each of us in the thinking of God's thoughts after Him, while Thomas Green decided that human experience is not so much Knowledge of the world as a finite transcript of divine thought.

So pass some of the Aladdins of the centuries on their quest, in quiet possession of their Lamps of Faith, Intuition, Love, that light them to Reality. But amongst the treasures of the cave, how clear the diamonds, how great the pearls, how the rubies flame and fire our thoughts as we behold them flashing to and fro in the great hands of the ages! Watch the old Greek thinkers striving amidst a changeful world for one unchanging Reality; Anaximander who conceives that the totality of all things does remain the same; Parmenides who brings to light the contradictions between sense and reason, and believes in one unchanging reality he calls the "Absolute"; Zeno, founder of the School of Stoics, full of contempt for the passing and changeful, launching his four famous antinomies upon a bewildered world, seeking to prove to it the unreality of time and space.

Listen to the despair of Heraclitus since, if each thing must change with every moment, true knowledge is impossible. Pyrrho founds the older scepticism with his "what things really are lies beyond our knowledge. Neither our senses nor our ideas teach us the Truth." Arcesilaus agrees that we can never really know anything, and Sextus Empiricus thinks that we can only know it in relation to our own minds, though Proclus is a little more hopeful when he deduces that to know the nature of one's mind is to know the whole universe.

The battle of the schoolmen is opened by Scotus Erigena when he raises the question as to whether universal notions have a substantial existence or consist in bare intellectual concepts only. Then Abelard brings forth an intermediate theory of conceptualism which seeks to unite the two. Duns Scotus puts his faith in the power of the will, and uses all his subtle hair-splitting arguments to emphasise its superiority, while Ockham maintains that our knowledge is only of phenomena. Francis Bacon of Verulam is the true father of Realistic philosophy, and he sets himself to extend the intellectual world that it may comprehend the material. Hobbes reaches the conclusion that knowledge is due to impressions of sense, which depends on certain motions in the external world, but Descartes suggests

that if you suppose that everything deceives your senses, your delusions involve your existence. You can think away everything except your thinking. Now, says Locke, there are no innate ideas, all are derived from experience. Berkeley thinks that nothing has substance without a mind to perceive it, and Hume says the first elements of all knowledge are simple perceptions. Diderot thinks that sensation comes to consciousness and in the highest types produces Reason. Rousseau agrees that we cannot prove the objects of our faith, but we have an inner feeling in regard to them that is irresistible, and Leibnitz says that the primal essences or forces, "monads," constitute the whole of Reality, and are the fundamental elements of the entire material and spiritual world. Tschirnhausen adds his word that all knowledge must be derived from experience, but Moses Mendelssohn thinks that there is as much certainty attainable in Theology as in Mathematics, while Haekel carefully explains to us that conscious perception is developed by the mirroring of the sensations in a central part of the nervous system. To John Stuart Mill experience is the sole source of knowledge, and to Herbert Spencer all phenomena, physical and social, are manifestations of one ultimate principle, the persistence of force.

So they have covered, these great ones, all the ground our little minds newly adventure over, and slowly it dawns upon us that there was Relativity before Einstein, gloom before Dean Inge, and a new God before Mr. H. G. Wells. And always there was faith, still there is faith, if we would care to consider it. Long is this quest for the nature of Reality, and hard the road the ungifted mind must tread, ungifted with the philosopher's brain or the mystic's vision, or some intangible guiding faith. Yet will we go stumbling upon our way, and with one cry upon our lips: "Lord, I believe ; help Thou my unbelief."

## THE DOOR AJAR: AN EVIDENTIAL SITTING

BY ROSA M. BARRETT

I AM going to write of an experience I have recently had, personal though it be, in the hope that it may comfort and strengthen those who long for, but have not yet had so remarkable a proof of the continued existence and love of those who have gone on before us.

Through the kindness of the Rev. C. Drayton Thomas, I was given the opportunity some little time ago of a sitting with the well-known medium Mrs. Osborne Leonard. He and I were the only persons present, and I was merely introduced as a friend who had come to the sitting in place of his wife. I had never before seen Mrs. Leonard, nor had I ever had any communication with her. It was getting dusk when we arrived, but there was a small lamp, and it was light enough for both of us to take notes, which we subsequently compared to ensure accuracy. In about six minutes Mrs. Leonard went into a trance and the "control," Fedra, at once began speaking in a high, childish voice.

She said: "I like that lady; she brings good conditions. There are several here; they come for that lady. They bring a good condition, seem all to have been very good living, honourable. A gentleman here, not young, not passed over a great many years ago, not through accident. He had not been well for some time. Very good man, very nice man, very kind, good living, distinguished looking, never lost good looks, but tired-looking, good head, showed his forehead . . . gives me feeling of not having had pain always, of being well and then not being well. Very, very tired sometimes."

Here I asked: "Are you tired now?"

The reply was almost shouted: "No, no, not tired now, feel well now, quite happy, strong, well-feeling, very good condition."

Then Fedra continued: "He liked to be doing things when here for other people, not selfish, liked peace and harmony and quiet, *real* harmony.\* He has been with you sometimes, tries to bring a strong feeling of peace and harmony into your life when

\* Those who knew my brother, the late Sir William Barrett, will recognise the accuracy of this description, both as regards appearance and character.

things are difficult. He is teaching a crowd of young people now. Feda sees a picture of this, instructing them, helping them, sort of preaching to those who have gone over, helping them to understand their new conditions. They are round him. He had a clear brain and mind naturally, but something worried him when here, something he used to speak about.\* The passing over was quite easy at the end, no pain.† He has been back and often impressed you [that is R. M. B.] to feel that he was present. He does not want to be back or to live in the earthly body again now. He would much rather be where he is. He looks forward to seeing you and having you with him later on, not yet. There is someone you want to help. There is some difficulty, someone I shall see soon, someone you want to help mentally and spiritually. He tries to help you with this, someone you will be with again soon.‡ Let it alone now, do not push it, it will come." (Here Feda gave the name *Will*, and also gave descriptions of various relatives of mine who had passed on, some of which I could not verify until my return home, when I examined old prints and photographs and found that all were quite correctly described.) "You [R. M. B.] are soon going to visit a place he used to like very much. You were thinking a good deal about going there a little while ago. He liked the place extremely. You will soon be going there.¶ "

After this followed a description of my mother, and then Feda said: "All who come around you are now happy, and lived good lives, they took a good position on the other side and can continue doing things for other people. The first gentleman is teaching and talking, he tells them on the other side what to do. He says, 'I am so glad that I can work, I should not be happy unless I could work for others.' They come, and the lady to help you, to impress you what to do, so that you can help other people. He has a lot of friends with him, all happy, good people. . . . He says you have often been over on the other side and visited them in your sleep. They give you healing at night when you are over there. They try to do your health good. You are not to go over to them just yet. You have work to do with them for others,

\* This was his deafness, which he deplored, thinking it gave other people trouble.

† This we had hoped was the case, but the end came very suddenly and no one was actually in the room at the moment.

‡ This is all quite true.

¶ This again was perfectly true, it applied to Mrs. Woodhull Martin's beautiful home at Bredon's Norton, where he spent many very happy days and where I now am, as foretold.

helping people on earth to get ready for the other side. I don't mean to be a medium, but you have some psychic power, get things mentally from them. Your spine needs strengthening, no disease, but want more strength, so they work down your spine. You want help in walking, you get so tired. We don't mean we don't want you on this side. We should love to have you on this side, love to have you with us, but no, you have work to do for them here, so they wish you to be strong. There is a bone in the back out of place, perhaps two. You would get more quickly better if put back. It would help, be very beneficial if it went back. It causes pressure. It would be found at once if you went to a person who understands these things. No need to worry. We will try and help to get it done later on, good thing to have it done. Perhaps will need two or three times, not to be nervous." This about the spine was emphatically repeated, and then Feda said to Mr. Thomas: "He wishes you to remember this. He looks at you as if you could help. You [R. M. B.] have some years yet on earth. They wish you to be strong, free from fatigue."

I interrupt the communications here to say that while I had suffered acutely for some years, especially in walking, and had had medical advice, electrical treatment, baths, massage, etc., in the vain hope of relief, it had never been so much as suggested that anything was wrong with my back, nor had such a suspicion crossed my mind. No one on earth could therefore have had the knowledge to make such an assertion. I felt that I must ascertain the truth and follow up the suggestion, and Mr. Drayton Thomas found himself in a position to give me the address of an osteopath, whom I went to see. He instantly, without a single question, diagnosed the cause of my suffering from the way I walked, and after a few weeks of treatment, rectified the matter, replacing the bone, so that I can now once more stand upright and walk without the acute pain I had so long endured. Thus the statement was completely verified and, in addition, I had the great joy of having *proved* that those whom we have loved on earth, but who have passed on before us, are still with us, still surrounding us with watchful care and love; still willing, and more able than before, to help us.

To continue the communications given through Feda. "Feda feels the first gentleman [Sir William Barrett] is enjoying himself, his mind is so interested." (These were almost the exact words used by a friend when writing to me a letter of sympathy: "I

cannot help thinking how he will be enjoying himself, he will be so interested.") "He does much thinking. He feels there is much to be done, but he does not find it easy to go to everyone. He thought he would be able to speak through any medium."

This was the end of the communications with me, but subsequently the sister and father of Mr. Thomas came, and Mr. Thomas asked: "Has the first gentleman [Sir William] met any who were interested in this subject?" The reply was "Yes, many. Some who worked in the movement, very important people, especially one man who knew much of the movement when here, elderly, investigated extensively. He is still working and investigating on our side, he is trying to help in two special quarters with communications. It is slow work, but he hopes to accomplish something shortly." (Here Feda interjected: "He does not help much with Feda, does he?" "No, not here, but with two other people," was the reply.) "Be careful. We are working with a small group, four or occasionally three people, to help their development. The result will be given forth later."

Mr. Thomas then asked Feda: "Are you seeing this gentleman who has been communicating?"

"Not seeing him so well as hearing him. It is awful difficult to hear some people. It is not the first time he has been through, he has been before, but not often."

Mr. Thomas then asked his sister: "Who has been talking to this lady here with me?"

She then immediately gave, for the first time, the name "Sir William Barrett."

"He says he will be glad to come again to see you, to talk about the new life, so that he can give you his ideas. Can you understand that he has been here and not been here to-day? He has been speaking through someone else. There was a difficulty. He does not find it easy to go to everyone. When two come together, the one who gets in first is the spokesman. If we changed our positions too much the power would be wasted, so one holds the line of communication and passes on the other person's ideas. Feda senses Sir William, and then his father gives the speeches. Feda might sense some person whom she could not see. Feda did not recognise Sir William, whom she did not see, though she got his thoughts to some considerable extent, but the words came from his father. This achieved the same result as if Sir William had himself been communicating."

An interesting point was raised when Mr. Thomas asked his father, "Why is it so hard to get exact names of persons or places? Why does it seem as if they gave us puzzles instead of speaking plainly?"

The reply was, "People wonder why we do not say 'I lived in Windsor,' or 'I passed over at Windsor.' That would testify to the person. Instead of that we say, 'There was a town on a river, an old town.' Perhaps you get an allusion to a castle, then you get a long rigmarole, perhaps a reference to a letter. Directly we are narrowed down to a definite assertion or word, we find a difficulty in impressing the mind of the control, because he or she is subconsciously anxious and holds the brain of the medium in a tight, strained manner in his or her anxiety to give those few important words correctly . . . too subjectively anxious. This prevents our giving our messages in short, simple words or sentences, when the medium or control is too anxious. We know the difficulties. Definite descriptions usually come quite unexpectedly, tumble out as it were and surprise you. We shall get over that difficulty in time, but it will take time. There has been a great deal of scepticism, even antagonism, levelled against the fact of communication. The controls on our side have been specially warned against making rash assertions or being too sure of giving names or words unless they can substantiate them, back them up.\* They must be careful in receiving impressions in the difficult conditions in which they are placed when controlling a medium, in a kind of No Man's Land. The conditions are often complicated and difficult. A control may hear a name imperfectly and not getting the correct word may give a different name which would be misleading. Sometimes the syllables are misplaced, and unless the sitter is experienced and has well developed perception it would be very perplexing. The sitter would say it made no sense, and this would bring discouragement and would damp enthusiasm and prevent further progress on that topic. The attitude of many sitters to what they cannot trace at the moment is very positive. When the majority of people change their attitude and opinions and accept the reality of communications, I think the subconscious fear of error will be eradicated."

This last sentence is a clear indication of the importance of the attitude of mind of sitters, a fact that it seems almost

\* It was quite amusing to see Feda's satisfaction and glee when she managed to get a long word correctly.

impossible to bring home to the ordinary investigator or to many of the members of the S.P.R. It does seem to offer a probable explanation of the paucity of the results they obtain.

Long as this account is, perhaps I may add another sentence from a conversation held subsequently with Mr. Thomas and Fedá, when I was not present. She referred to "the friend who came to your previous sitting or who tried to come, whose messages were given without his being actually seen by Fedá. His conditions, when he passed over, were ready for him, and he found exactly such a home as he would have chosen on earth. He had known of it subconsciously, though not consciously, before he passed over. He constructs very well indeed,\* and is now more constructive than in his later years on earth, because he has now a younger and stronger brain again with which to work. His life here is one of great joy. New interests and new delights are continually opening before him. But he was prepared; he had prepared himself for it."

Question to Fedá: "You did not know who it was who came last time?"

"You mean Sir William? They told Fedá after that sitting. Fedá was not troubling then to think whom they were speaking about."

Many things may be gathered from these communications, some of which are too obvious to need emphasis. One is that evidently it takes time under the new conditions of life on the other side to learn how to communicate with those still on earth; another is, as one would expect, the continuation of the earthly character in an intensified condition.

\* An allusion had previously been made to the power of constructing objects, dwelling-places, etc., there, whether by mind alone or by hand and mind together. To the end of his life Sir William was an intensely eager learner.

## “ I SAY UNTO YOU ”

By ALGAR BAILEY

TRUTH once stood beside me in a Church—  
Or it may have been a Cathedral—  
And red lamps burned over the altar and upon it—candles.  
And it was the moment of prayer, and all was silent,  
Save for one who spoke of God on his Heavenly Throne  
And such things.  
And the coldness of the building was intense ;  
Likewise the faces of the congregation—even those in  
fine raiment.  
And I heard a Voice which came not from him who spoke of a  
God,  
Who looked down upon the people,  
But from a form standing in the aisle, with hands outstretched—  
Unheeded.

And the words of the Voice were :

“ I said unto you, ‘ I am the Light of the World,’ but ye have set me up afar off from whence no light cometh, and where no man goeth.

“ Ye have set me up as an idol and enthroned me beyond the stars, and a god have you created in your own body’s image.

“ I spoke to you in parables, but you perceived it not, and in generation after generation have ye perceived it not, but have enthroned my words and my body and denied Me.

“ And those who have perceived Me have ye persecuted in my name, and have crucified, even as ye crucified Me.

“ But I say unto you, they have Eternal Life, for their name liveth for ever and through Death have they conquered.

“ Ye speak of Eternity, but I say unto you, none shall have Eternal Life unless they first build an Eternity in which to dwell, and how shall ye build an Eternity if ye give no thought for the morrow and those that come after you ?

“ For Eternal Life is but for the Spirit within Man, and that liveth not by bread nor on words, but on the measure of its quickness.

“ And the quickness of the Spirit is measured by its brotherly consideration for all men in all the ages yet to come.

“ And he who giveth no thought to his brother man, his Spirit has not yet been quickened, and cannot have Eternal Life.

“ I say unto you, there is no Eternity save that which thy Spirit buildeth in the hearts of thy fellow men.

“ And no man can receive thy Spirit if he perceiveth it not through thy Righteousness. And Righteousness is not as bread, which goeth into thy belly. It is that which quickeneth the Spirit of man.

“ And all men who are verily men can be even as I, who but manifest the power of the Spirit.

“ And though I am here, yet am I not here, but it is my Spirit which is Eternal Life, being manifested in the words of what is written.

“ And those who seek for me to return in the flesh wait vainly, for whence went my body none returneth.

“ But those who open up their hearts shall perceive me, for I am of the Spirit which entereth into all men, whose Spirit is quickened.

“ And that Body which is without Spirit is not man, but is still of the jungle where one animal preyeth upon the other.

“ Not all with the bodies of men are verily men. Many are even as beasts with men’s bodies, which is an abomination.”

And when I turned to speak with Truth in marvel of this,  
There was no one near me

But two men in black eyeing me with suspicion.

And then I saw Truth coming to me down the aisle,

And we went our way.

## CORRESPONDENCE

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

### PROPHECIES OF THE FUTURE.

*To the Editor of the OCCULT REVIEW.*

SIR,—I read the Rev. Walter Wynn's articles with interest because he has the courage of his opinions however much one may disagree with his conclusions. But when one finds him saying things which are entirely incorrect about oneself one naturally has less faith in his accuracy in other matters.

He says, speaking of certain messages which I have received during the last three years: "I have read copies sent to me of the spiritualistic 'messages' he has received." He adds that they are vague and contradictory. I do not know why he should put "messages" in inverted commas but we will let that point pass. What concerns me is the assertion that he has seen this script. As a fact it is more than 100,000 words long, and no one in the world save a typist has ever seen more than two or three thousand words. Even these small extracts have been shown only to a few intimates, and it is certain that they have never reached Mr. Wynn. Therefore he is in no possible position to judge whether they are vague or contradictory. As a fact I have found no contradiction, but an amazing number of corroborations, while they are absolutely precise in their record of the great happenings which they depict. They explain, however, that exact dates can seldom be given since spiritual and temporal time measures have little in common. Personally, I have always taken the view that such prophecies should be treated with all respect but that they can never be regarded as absolutely final, since such tremendous issues must in the last resort be decided by those exalted powers which are far above actual contact with humanity.

Yours faithfully,

ARTHUR CONAN DOYLE.

### THE VALUE OF PROPHECY.

*To the Editor of the OCCULT REVIEW.*

SIR,—Brother Laurence's article and call to professing Christians to follow the Christ principles comes as a breath of life amidst the prophecies of doom. Not that the latter are of no value, but only in so far as they may aid in adjusting ourselves to the new order that will manifest after the crisis. That this adjustment will appear

very hard to all [who are bound down to the old order, and have no perception of a new social Ideal, I make no doubt; but that such changes are radically needed has been foreseen for many years by our sociologists; and is confirmatory of much that has been prophesied.

The occult student should see that warfare and social chaos are what we reap from long years of intense national pride and jealousy, and long years of selfishness in industry. The seeds of destruction are inherent in the systems themselves. We are only at the beginning of civilisation as yet, and not at its end. Following upon the change in individual character is the equally necessary change of attitude towards social reorganisation—a step towards the cosmic consciousness. The mass of mankind is still under the laws of animal-man; but to those who can gain the Christ degree of their nature, all these laws have to be reversed. Hate can never cease by hating, although the Masters can use these forces of hell to bring hell to nought. Those who truly realise the Christ principle cannot possibly be obsessed by the ferocities of the animal-man. The Christ degree will increase until it outnumbers the animal degree, and the reign of the Prince of Peace be inaugurated.

SAGITTA.

#### A "WAY OF ESCAPE."

*To the Editor of the OCCULT REVIEW.*

SIR,—Veiled references to a "way of escape" from dangers threatening the bodies and souls of the race have been made in one or two recent articles in the OCCULT REVIEW.

It has occurred to me that in view of the present prominence being given to literal and physical interpretations of the supposed "prophetic" symbolism of the Great Pyramid, it may be not without profit to recall that the gifted seeress Anna Kingsford declared that the Pyramid was primarily intended to be an everlasting symbol and reminder of "the way of salvation" for the Soul—a "way of escape" which must assuredly be perpetually true until that day when this unhappy planet and all her children are finally redeemed from bondage to the Egypt of gross matter.

Her interpretation, as given in Appendix II of *The Perfect Way*, is as follows:—

"This artificial mountain of stone is, however, no other than a religious symbol setting forth in its every detail from base to apex the method of that which constitutes the title and subject of these lectures, namely *The Perfect Way* and *The Finding of Christ*. Outwardly, its form denotes the ascent of the soul, as a flame ever aspiring from the material plane to union with the Divine, and attaining this union through Christ, who, as 'the Headstone of the corner,'

is symbolised by the topmost point of the pyramid, and in whom, as the culmination, completion, and perfection of the whole creation, the earthly is 'taken up' into the heavenly, or existence into pure Being. . . .

"Interiorly, the pyramid is designed to illustrate, both in character and in duration, the various stages of the soul's history, from her first immergence in Matter to her final triumphant release and return to Spirit. In this view was constructed the complicated system of shafts, passages and chambers. . . . Of the two shafts, one, whereby the light from without enters the edifice, points directly to the Pole-star at its lower culmination, 2500 B.C., the date given as that of the erection of the Pyramid. By this is indicated the idea of the soul as a ray proceeding from God as the Pole-star and source of all things, whose seven spirits—like the seven stars of the constellation called by us the Great Bear, but by the mystics of old, more significantly, the Sheepfold—kept watch and ward over the universe, yet ever indicate the Supreme.

"Of this shaft the opposite extremity terminates in a pit lying below the centre of the Pyramid. Constituting the only portion of the whole structure which is unpaved, this pit represents the bottomless abyss of negation, and consequently, final destruction. Descending thither, the ray would become extinguished; and such is the fate of the soul which, entering into Matter, persists in a downward course. *The Pyramid, however, is designed expressly to represent the way of salvation* [italics mine]; and it accordingly provides a passage turning out of that just described, and leading upwards towards the centre of the edifice. . . ."

I must not, however, intrude further on your space; those who think it worth while, and who are not familiar with the remainder of this passage, will perhaps not be losers by reading or re-reading it in full in *The Perfect Way* by Anna Kingsford.

Yours faithfully,  
THEANA.

### "THE SHADOW."

*To the Editor of the OCCULT REVIEW.*

SIR,—With reference to *The Shadow*, and correspondence pertaining to that article in the OCCULT REVIEW, the following may not be without interest. The planet Uranus entered the ruling sign of Russia (Aquarius) in the year 1912, from which fact one may be pretty certain that revolutionary changes would then either be inaugurated or receive fresh impetus. In 1914, with Uranus well established in the sign, Russia became involved in war. In March 1917, Uranus is settled in the third decanate, and the revolution began in earnest.

In the year 1928, Uranus enters Aries, the sign ruling England, Germany, Palestine, etc., from which it may be deduced that these parts of the world will suffer through (1) attempting to take a short cut to *Utopia* and (2) erroneous judgment as to what stands in their way.

That the Black Lodge is behind all bloody and "exterior" revolution is evidenced by the policy pursued everywhere by revolutionaries, which is *destruction* to the last degree in *heart*, whilst *humanitarianism* and *brotherhood* are ever proceeding from their *tongues*.

A striking instance of this (which is, by the way, an excellent example of the Uranian vibration *inverted*) may be seen in the sending by Russia of large sums of money to British miners who earn more and work less than Russian miners. Its *confirmation* is found in the acceptance of that money, for what true man, embracing the principles of Brotherhood, could accept help for himself, wife or family from another whom he knew to be considerably worse off than himself?

Still further evidence of Black influence is the advocacy of obstruction and laziness to employees, ostensibly (note the "humanitarianism") to provide work for their workless brethren.

It does not require either a philosopher or an occultist to see through that. A "plain blunt man" should know that laziness and obstruction are *dishonest*; and, to paraphrase Anna Kingsford, "what is morally wrong, cannot be politically or industrially right."

"If a man work not, neither shall he eat."

Honest, long and arduous work is healthy and salutary, and indeed by such alone shall most of us find salvation. They are our *Yoga*.

Yours sincerely,

CAPRICORN.

#### "LUTHER TO STEINER."

*To the Editor of the OCCULT REVIEW.*

SIR,—I am amazed, and not a little amused, to read your reviewer's expressions of righteous indignation *à propos* of Ernst Bolt's book, *Luther to Steiner*. So carried away is this gentleman by the vehemence of his feelings that he cannot even do his own job and stick to the work in hand, but must needs spue forth his venom (doing this little service perhaps vicariously—for others!) regarding a person of whom he probably knows nothing at first hand—for I call to mind that he was equally obliging when it became convenient to sling a measure of additional abuse at the late Max Heindel. Even Herr Bolt's bitterest enemies—for all their inborn meanness—would not have dared to send such statements for publication had Dr. Steiner still been with us. As a matter of fact, I—having read this book in the original—spoke to Dr. Steiner about it in either 1922 or 1923, and told him that

the translating had been offered me by Messrs. Methuen, adding also that I personally considered it would require a considerable amount of editing before appearing in its English dress. *Dr. Steiner was most interested at the idea of this book being done into English*; he also spoke most sympathetically about the author, who was at the time in very bad health.

I undertook the commission of translating and "editing"; later, however, the publishers changed their mind, and in view of possible objections on the part of the author, the deleted passages were almost all reinserted: the book as it stands is therefore a simple translation, rather than an edited version. Yet even so, and allowing for passages which it is obvious are coloured in some cases by personal, in others by national, prejudice, nothing can detract from the value of this work as a remarkably scholarly, thoughtful and able study of the growth and development of religious thought from the close of the Middle Ages up to the present day—*i.e.*, from Luther to Steiner—especially in Central Europe.

I may further add that it was Dr. Steiner himself who at Stuttgart first told Herr Bolt that the English translation was out—shaking hands with him and expressing his pleasure at the fact! Nevertheless certain busybodies among the "Native and Hyphenated" contingent in this country actually "waited on" Dr. Steiner at Dornach to "protest" against the publication of this book—in view "of the harm it might do"! (These people will persist in taking themselves so seriously!) Finally, the last time I was privileged to have an interview with Dr. Steiner he asked me whether I had any reason to think the book had given rise, or was likely to give rise, to any expressions of ill-feeling, and on my replying in the negative (for after all the English Press knows by now how to take a German author, and I said as much!) he observed: "Na, das warden wohl wieder mal diese ueber-emsigen Mitglieder gewesen sein!" whereat I laughed and replied: "Herr Doktor werden schon recht haben—man kennt ja seine Pappenheimer in der Anthroposophischen Gesellschaft!"

I am, Sir, Yours etc.,

A. B.

(Author of *A Little Guide to Anthroposophical Study*.)

#### AKHENATEN'S BODY.

*To the Editor of the OCCULT REVIEW.*

SIR,—I should like to reply to the statement which you have passed on to me, in which it is claimed that the body of Akhenaten has been definitely identified. There is a photograph exhibited at the British Museum with an inscription to the effect that it is the "Supposed" skull of Amenhetep IV (Akhenaten). If this skull has been definitely identified, why is the word "supposed" made use of? The rock

tomb of El Amarna did not house Akhenaten's body, and was only used as a decoy. The body was conveyed elsewhere by a few of his adherents after his death. I should like to add that very early scripts given to me prophesied the finding of the Statues and later the Temple of Akhenaten at Karnak. These prophecies have been duly fulfilled and can be vouched for by scientific men holding responsible positions at the present time. Under the circumstances I think all parties can afford to suspend judgment and await future events and discoveries. Material deductions can only claim a very old skull, which after all might belong to anybody.

The communicating entity warned me of the controversy which would arise owing to the various material hypotheses put forward. I was also given to understand that the Egyptologists do not by any means agree with one another over many Egyptological questions, and I have since proved this to my own satisfaction.

Yours sincerely,  
EROS.

#### CREMATION AND SOUL EVOLUTION.

*To the Editor of the OCCULT REVIEW.*

SIR,—Your correspondent "Arnite" flagrantly misquotes a portion of my script under the above caption. If he will carefully compare my letter with those words he has placed in parentheses he can easily rectify his error.

The Life Panorama, as it would be more properly called, commences, of course, after the physical body has drawn its last breath. It unrolls the earth-life story *backwards* from death to birth, thus linking effects with causes.

Referring again to your correspondent's letter, the Rosicrucians accept the ordinary meaning of death as the moment when the heart's action has ceased. This synchronises with the rupture of the "seed-atom" in the heart.

It may be explained here that the "seed-atom" has registered all the events of the life to the most minute detail. In a very real sense it may be regarded as the Book of the Recording Angels. The *forces* of this atom are abstracted by the Soul at death and are used as the nucleus for the physical vehicle in the next incarnation. One end of the glistening, silvery, etheric cord is attached to the "seed-atom" in the left ventricle of the heart. The other end is connected to the centre vortex of the desire body.

The rupture or loosening of the "seed-atom" at once causes the *forces* which it contained to pass along the silver cord and accompany the higher vehicles, which now disengage themselves from the physical body, and hover over it. During life, in the waking state, all four vehicles interpenetrate each other, and are concentric. Mark well

that the silver cord is not snapped at this stage. Therefore the ego's grossest body, being still connected with the spirit, is sensitive to any injury that may be inflicted upon it. This intimate connection of all four bodies continues for a period of approximately three and a half days after the silver cord has been ruptured in the heart. The exact time is determined by the strength of the vital body; or, in other words, by the time during which the individual could remain awake under the most severe strain.

During this critical post-mortem period, the Soul is engaged in reviewing the panorama of its whole past life.

These life-pictures unroll backwards from death to birth so as to connect effect with cause. When the physical body has been unmolested in any way, and no harmful noises have invaded its environment, a sharp, distinct imprint will have been etched upon the desire body. Consequently the Soul's suffering in purgatory and happiness in the First Heaven will be correspondingly greater. A more sensitive conscience will be thereby developed by the Soul for employment in the following earth-life.

When the life-panorama has terminated (either in the natural way or prematurely) the silver cord snaps, and the vital body collapses. The physical body is now quite "dead," absolutely incapable of feeling. The desire body and the mind are now free to pass on to continue their work in the spiritual world. The vital body hovers over the grave, decomposing synchronously with the corpse.

The Rosicrucians strenuously advocate cremation as being by far the most sanitary method of disposing of the dead body. To the trained eye of the clairvoyant a cemetery presents a sickening sight. If the ordinary person were enabled to perceive these vital bodies in varying stages of decomposition, a unanimous declaration in favour of cremation would undoubtedly be the result.

Notwithstanding the conclusions formed by "Arnite," the Rosicrucians affirm positively that the ego surveys the life-panorama during this stated interval, and at no other time. The highly scientific and elaborate nature of these teachings seems to place them above speculation.

The point raised in the latter part of "Arnite's" letter is also capable of solution. The law of cause and effect is intimately connected with human evolution.

The soul reaps what it has sown. When the circumstances attending death are such that the individual has been deprived of a deep and clear imprint of the panorama upon the desire body, the loss is made good in the heaven-world. The soul is quickly reborn into the physical world and dies *before the birth of the desire body* which takes place at puberty. Therefore it is not held responsible for its actions during its brief stay upon earth. As a result it experiences

*no purgatorial existence* and passes directly into the First Heaven. Here it remains during a period varying from one to twenty years, awaiting an opportunity for re-birth. The vital body of the child would contain no pictures of any account, so that the review of the panorama would be unnecessary. Though not quite clear upon this latter point this is the inference I draw from a perusal of the Rosicrucian philosophy.

The period of time thus spent in the First Heaven is one of keenest pleasure for the child. The extremely plastic nature of the desire stuff facilitates the acquisition of the moral lessons that the soul failed to secure from the life-panorama. The receptive nature of the child quickly absorbs the necessary lessons and brings back to rebirth a fortified conscience.

Yours faithfully,

Winnipeg.

H. W. STEVENS.

#### MISLEADING SPIRIT MESSAGES.

*To the Editor of the OCCULT REVIEW.*

SIR,—A friend of mine had a similar experience to that which Miss Domville relates in her letter. She is not a spiritualist. She went to a séance, and was told by the (supposed) spirit of a young man she knew fairly well that he had just died in South Africa. He told her the disease that caused his death, the place he had died in, and the date. He tried to make her promise to go and tell his mother. This she would not do at once, as the mother had such a weak heart that any shock would kill her. As I have spirit-sight, I advised my friend, who consulted me on the matter, to have nothing to do with it, as I felt sure the young man was alive. She left me, in a very undecided frame of mind, but when next I saw her she told me that the young man was well, and still abroad. Apparently a mischievous spirit had been trying to use her to cause the mother's death.

I believe that the spirits of the dead are allowed to come back to us, but that any human being can *summon* them at will from their REST I will not believe. My belief is that evil or mischievous spirits impersonate them when called up in this way.

Yours very truly,

PETRONELLA O'DONNELL.

[A large amount of Correspondence has unavoidably been held over, owing to lack of space.—ED.]

## PERIODICAL LITERATURE

THE new issue of PSYCHE is excellent in several respects, though we miss the caustic pen of Dr. F. G. Crookshank, which to us seems wielded on the side of the angels and with a certain mischievous joy when it happens to be rather at the expense of authority and of the interests which are called vested in medical and other things scientific. It would seem to us that PSYCHE is taking an assured place among periodicals of its class, and that it carries all the seals which give the orthodox weight to its various findings and judgments. We speak, of course, with detachment, for it must not be supposed that we hold any "form of creed" on problems of "verbal localisation" or on the "adjustments and unity" of organism, but much less on "chronaxies," even when we have realised, with the help of Mr. C. K. Ogden, that CHRONOS = Time and AXIA = Value. It is good and instructive to contemplate these and other PSYCHE subjects because they are mirrors of the mind on so many aspects and directions of intellectual quest, even if they will read presently a little like an allocution of Pope Leo XIII. on the identification of the universe with God. It will be understood that towards the masses of material incorporated by any issue we have our natural attractions and repulsions; that having very little use at present for the Freudian complex we set aside Dr. Trigant Burrows' dogma on "the heroic rôle," because it is *nihil ad rem nostram*, whether or not it can be shown that "the hero of the race as the hero of the individual is but the image of oneself as inculcated through the image of the mother." It is manifestly possible to know what the dictum means, if we "had but the time" and our readers "had but the brains," but we "hear the roll of the ages," so we "put the question by," like the smiling chancellor in Tennyson's "Day-Dream." On the other hand, we are drawn instinctively to Mr. Gardner Murphy's words of insight on Fechner and his "mystical grasp upon the unity of life and of the world," his fusion of intuition and "quantitative science," his endeavour to define "the relation of the mystical to the natural world." We turn also to Stefansson and firstly to Miss C. L. Skinner's admirable sketch of him whom she calls "a modern Raleigh," but secondly to the Manitoban himself, his study on "the standardisation of error" and the delightful humour which has conceived and expressed its thesis. Miss Skinner's cogent plea for the colonisation of those northern lands which "are inhospitable only to the stupid and the fearful" may very likely be ignored at the cost of fools, but she has made out her case—as it seems to us—unanswerably, and Stefansson has supported it brilliantly by the wit of his commentary on the old dictum which affirms that "the farther North the colder at any time of the year."

THE NEW ORIENT is a quarterly journal of International Fellowship which appears at New York, having been founded in 1924 as the organ of a New Orient Society of America, "instituted for the promotion of a better understanding and more candid relations between the United States of America and the nations of the East." It is beautifully produced and the numerous page plates are like "a challenge to all the field" of illustration in periodical literature. The portraits of Abdu'l Baha, the late Prof. E. G. Browne and Yone Noguchi, and the two studies of Nirvana are cases in point. Of the contributions in prose and verse, as we can speak but in general terms, it must be said that they are not merely good in themselves but within their individual measures are calculated to advance the desirable ends in view. We appreciate also the editorial notes which, so to speak, introduce the contributors and make readers acquainted beforehand with their work and its claims: so far as we remember, the device is new in journalism. Our sincere wishes are offered for the success of the enterprise, but it would seem that there are difficulties, as the spring issue for the present year failed to appear. That of July is before us.

THE THEOSOPHICAL REVIEW believes that the Society's recent convention has done much to clear the air, besides demonstrating that amidst our "jarring and troubled civilisation" there is a force present which makes for peace and harmony, while it offers "to one and all a larger, fuller and fairer vision of life." In respect of the clearance, this is referable firstly to Mrs. Besant's indication that "the World Religion arises naturally in the first object of the Society," that is to say, in the attempt "to form a nucleus of the Universal Brotherhood of Humanity," but in the second place and, as we suppose, more especially it is referable to her further statement that "members are not bound," either in this direction or to the scheme of a World University, nor yet to a projected "restoration of the Mysteries." Those who are acquainted with current theosophical literature in its periodical form should be familiar already with the fact, or need go no further than a supplement appended month by month to each issue of THE THEOSOPHIST. It specifies that the Society is "composed of students, belonging to any religion in the world or to none," who are united by the approval of its three objects, namely, the formation of the nucleus in question, the study of "comparative religion, philosophy and science," and the investigation of "the unexplained laws of Nature and the powers latent in man." When Mrs. Besant said further that the World University is a development of the second object and that the restoration of the Mysteries connects with the third, there is nothing to suggest that she was doing more than presenting a personal view, which everyone may take or leave. What is to be understood by the restoration and what by the Mysteries are matters that remain over, and appear to demand a definite pronouncement "to clear the air" further. It cannot be intended seriously to put forward Co-Masonry in this exalted light, for after all it is *la Maçonnerie Ecossaise*, with a few additional

Degrees collected from other sources, and those who know these know also their limitations, with the kind of validity which attaches to their themes and titles. . . . THE THEOSOPHIST disclaims responsibility for the views and statements of contributors, so it is open to question whether a paper on "signs of the times" in the last issue to hand does or does not derive from occult sources at headquarters when it testifies (1) that there is a "Lord of the Cultural System"; (2) that the Western Hemisphere is "administered from the spiritual side," under his auspices, "as an extension of Europe"; (3) that he is assisted by a "Brother and Co-Worker"; (4) that these intimations and others which we forbear to cite are "portentous facts." Possibly and perhaps so; but meanwhile it would be useful to know whether this august Leader is to be distinguished from or identified with the Lord Maitreya, the coming Krishna and Christ; and who is in either case that Brother about whom we do not remember to have heard previously in the official organs. . . . We read also in THE HERALD OF THE STAR of our Blessed Lady, the Queen of Angels, the Supreme Mother of the World, otherwise the Lady Mary. She has been seen recently in vision by a psychic who recounts the experience. Supposing for a moment that behind these titles there is something of doctrine belonging to the proposed World Religion, what is the actual relation here and now of this Blessed Mother to "the great King of our World," and Head of a great Hierarchy, concerning whom Mrs. Besant testified recently at a Star Meeting in London? . . . A writer in THE MESSENGER, who is secretary of a Canadian Theosophical Federation, affirms that "stores of the ancient wisdom" were released through the agency of H. P. B., that they have "stimulated every field of Western thought," and that in his opinion there is no need for a back-to-Blavatsky movement, because "we have never left her." . . . Meanwhile the position of affairs in Canada itself would seem not a little confused and is confusing assuredly to readers of its current periodical literature. We have been acquainted for some seven years with THE CANADIAN THEOSOPHIST as the organ of the Theosophical Society in that Dominion, and it continues to appear as such; but it makes clear in its pages that the Federation already mentioned is an independent body, apparently of recent foundation, while the TORONTO THEOSOPHICAL NEWS exists to represent the Society in that city—where the older publication appears also—and has no connection with either, so far as we are able to judge. We hear otherwise on all sides of individual secessions and of lodges in revolt; but after full allowance for facts like these, we are disposed to conclude, as observers in a place apart, that the Theosophical Society with its headquarters at Adyar was never numerically stronger, perhaps never so strong as it is at this moment. The explanation is not for our seeking, but plain on the surface of things: it is in possession of a programme at its value, whatever this may happen to be. On the other hand, there is a Theosophical Society at New York which claims to be the only true foundation, "the only Society which has a right to

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that name." It is represented by the THEOSOPHICAL QUARTERLY, to which we have extended always an unstinted welcome because of the general excellence of its contents; it has branches in some twenty places, England included; but there is—to judge by the records—no active programme. It may say, as in the current issue, that Mrs. Besant ceased to be a Theosophist thirty years ago—a question about which we ourselves are unable to judge—but those who have eyes can see which is the living movement.

The Margery dossier of event, evidence and counter-evidence is assuming vast proportions. In the JOURNAL of the American Society for Psychical Research, Mr. J. Malcolm Bird summarises the results of eighteen months' advance in "the physical side" of the case, the story being taken up at the point where it was left in his book, published in 1925. He affirms that the mediumship never stands still; that "old phenomena are continually being improved or transformed or dropped; new ones are constantly being brought out, and the physical conditions of sittings are always being refined." It is to be understood that the account is comparable to a bird's eye view and that what Mr. Bird terms the "compilation of sources" will follow in the Society's PROCEEDINGS, most probably forming one of its largest issues. We are indebted meanwhile to LIGHT for the report of some "first-hand experiences" with Margery on the part of Dr. R. J. Tillyard, F.R.S., who lectured on the subject recently under the auspices of the National Laboratory of Psychical Research. He expressed himself satisfied as a scientist that the control "Walter" was a distinct personality, leaving open the question whether he was that of the medium extended or a disembodied entity. For us, however, at the moment Dr. Tillyard's most important testimony is that he and his wife were afforded every facility "to conduct the séance as they wished." It is important because we have received "A Review of the Margery Case," by Dr. W. F. Prince, reprinted from THE AMERICAN JOURNAL OF PSYCHOLOGY: it is militantly hostile in every respect of the term, and cannot be dismissed lightly when we remember Dr. Prince's almost providential connection with the historical case of Doris Fischer and his great work therein. It must be left obviously to those who have charge of the case, to Dr. Crandon—the husband of Margery—to Mr. J. Malcolm Bird, who is accused of gross misstatement. We desire on our part only to contrast the evidence of Dr. Tillyard with that of Dr. Prince, speaking of the SCIENTIFIC AMERICAN investigations: he affirms that they were hampered throughout "by prohibitions and arbitrary rules," devised apparently by Dr. Crandon, Mr. Bird—as "stage manager"—and the medium's "control." It remains to say that we are in agreement with Dr. Prince over one point at least: the "situation is scientifically suspect" when the husband of a medium is "one of her controllers," and we are told that "exceedingly few of hundreds of sittings" have been exempt from this condition in the case of Margery.

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## REVIEWS

JACOB BEILHART: LIFE AND TEACHING. SPIRIT FRUIT AND VOICE.  
By Jacob Beilhart. Both published by Freedom Hill Pressery,  
Roscoe, California. Price \$1 each volume.

BEFORE the Editor gave me these little books, I had never heard of Jacob Beilhart, but now, having read them, I recognise in him one of the vast army of modern pioneers who has, unknown to the big world, silently carried on a great work. Jacob's life—which is autobiographical—makes inspiring reading. The tendency to rise spiritually showed itself at an early age, and being a wise youth, he let it work through him naturally. There were years of experiment—years during which Jacob Beilhart came into contact with Seventh Day Adventists, Christian Scientists, Spiritual healing and preachers.

Like most who feel an unsatisfied inward urge, he tasted of these things, and then came a day when he discovered that the sought-for jewel lay close within him, and from that hour he learned the great secrets of looking within, and of non-resistance.

The smouldering fire grew into a bright flame: a flame unshaken by any wind. The value of this autobiography lies in the account of how Jacob Beilhart overcame the many difficulties which beset him. His indomitable will for good, and his ardent faith in life are perhaps the salient features of this wonderfully spiritual teacher. Here are true wisdom and words of encouragement and comfort for all; for Jacob thinks little—if at all—of himself.

*Spirit Fruit and Voice* is a compilation from Jacob Beilhart's two periodicals *Spirit Fruit* and *Spirit's Voice*. It is evident that he writes because he must! He unburdens his overladen soul by giving his messages of cheer to the world. One observes from his writings that his style is tremendously influenced by the Bible, the works of Walt Whitman and of Edward Carpenter.

A breadth of inner vision permeates these writings, and the subjects dealt with are as varied as they are entrancing. "Getting into Life," "Spirit Supplies Your Needs," "Vale of Darkness," "Opulence," "Whom to Praise," "Judgment," "Into the Silence" are some of the titles of these reprinted articles.

The following fragment deserves quoting, for it clearly shows how immersed was Jacob Beilhart in the work of the Spirit:

"So, dear ones, it matters not what I do, or where I am, I am in the Silence while Spirit lives Its Life in me. Yesterday while I was on a noisy hay wagon, I was in the Silence. The day before I caught a runaway horse while I was in the silence. Those who looked on were frightened thinking I would get hurt. But I was in the Silence and had no fear that Spirit would get hurt."

Both these little books are filled with great treasure, and in so short a space one cannot do justice to Jacob Beilhart's teaching. The account, for example, of the building of the home and the lively faith needed is reminiscent of the great George Müller of Bristol.

JOHN EARLE.

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UNE LUEUR DANS LA NUIT. By Mme. E. de B—. Paris: Jean Meyer. Price 6 francs.

THESE pages "de l'*Au-dela*" consist of a series of quiet essays by an ardent supporter of Higher Thought and the spiritual world. The chapter-headings form an efficient index to the author's mental trend and favoured themes: *Le Spiritisme*, *Mort l'Ame*, *Les Médiums* and *Spiritualism and Science*, *Spiritualism and Religion*. The latter three are the most important analyses in the book. Although the author has nothing of great originality and new importance to say, she is evidently a serious and sincere thinker. A note of true devotion and perfect faith animates these pleasant discourses.

REGINA MIRIAM BLOCH.

THE MYSTIC'S FAITH. By W. Dyer. London: Arthur Stockwell, Ltd. Pp. 20. Price 1s. net.

THE word "mystic" is too lightly used in these days, and its appearance on the title-page of any book, of either prose or verse, is a challenge to criticism. However, without entering into argument as to exact definitions of the word's meaning, these verses do show what may be called a "mystical" trend of thought, together with a love of beauty, and a desire for re-union with Reality. But the author writes in awkward metres, and has a weakness for lines of excessive length, not easy to manipulate. Many of the poems, in consequence, give an impression of undue wordiness, while frequent use is made of commonplace terms that are not suited to verse at all. But there are some pleasant thoughts in the little book, and it will appeal to those with uncritical minds who are in sympathy with the writer's views and aspirations.

EVA MARTIN.

RESEARCHES INTO SPIRITUALISM. By Sir William Crookes. Manchester: The Two Worlds Publishing Co., Ltd. Pp. 144. Price 3s. 6d. net.

THIS is an opportune reprint of Sir William Crookes' own record of his psychic investigations from 1870 onwards, beginning with his early articles on the subject in *The Quarterly Journal of Science*, and ending with extracts from his address to the British Association in 1898. There is an appendix by Sir Arthur Conan Doyle giving some additional information about the mediumship of Miss Florence Cook, through whom the celebrated "Katie King" appeared. Sir William's own accounts of his experiments with this medium, as well as with Mr. D. D. Home, make very interesting reading, and the book should certainly be obtained by anyone who wishes to know something about the details of spiritualistic phenomena as recorded by a man of high scientific attainments. As to the source whence these phenomena emanate, Sir William does not here definitely commit himself. He merely postulates the existence of a "Psychic Force" directed either by the medium's own Intelligence, or by some exterior Intelligence, and held in 1898 that "it is henceforth open to Science to transcend all we now think we know of matter, and to gain new glimpses of a profounder scheme of Cosmic Law."

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REVELATIONS OF A SOCIETY CLAIRVOYANTE. By Nell St. John Montague. London : Thornton Butterworth, Ltd. Price 10s. 6d. net.

CLAIRVOYANCE is possessed by many people intermittently ; they have it and they have it not ; but Miss Nell St. John Montague, the author of these sparkling Memoirs, is one of the few with whom the gift is splendidly developed and ever at hand. She gives us in these pages a few handfuls from her treasury, and we feel she could give us as many more without exhausting her store ; for destiny, and her own God-given endowment—as her Ayah truly called it—have brought her into contact with almost every type of humanity. Lord Kitchener was one of those who consulted her ; and just before he sailed on that last ill-starred voyage in the *Hampshire* wrote to Miss Montague that on his return he would follow up something of importance she had told him by the aid of her crystal. Sir Evelyn Wood also paid tribute to her powers in the words : “ Every single thing you foretold seven years ago has been fulfilled.”

I myself was present at the meeting of the Society for Psychical Research, at which, at the instance of Sir William Barrett, F.R.S., one of Miss Montague's most striking and prophetic visions was fully described and discussed. I refer readers to page 102 in the book under review for her own graphic details of a tragedy which, though foretold by her, was laughingly waved aside, but came swiftly and most terribly true.

Not only do these “ Revelations ” disclose the fulness of “ The art of seeing things to come,” but they disclose a yet higher gift, the kindly and just estimate of human nature which has been as an open book to her for the greater part of her life, for indeed : “ Tout savoir est tout comprendre.”

EDITH K. HARPER.

THE BOOK OF TRUTH—OR THE VOICE OF OSIRIS. Anonymous. London : Rider & Co. Pp. 200. Price 16s. net.

THIS is in many ways a remarkable and interesting book, but it is difficult to appraise its value by the ordinary methods of review. It purports to be an outline of the development of humanity from the very beginnings of the human race. It deals at length with the early days in Atlantis and gives some account of the removal of the Ancient Mysteries to the land of Khemu (Egypt) before Atlantis itself was overwhelmed.

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In the introduction to the book we are told that the drawings (some forty-five in number) and the text of the book itself are inspirational in character, the writer having had no previous knowledge of drawing, and no knowledge of Egyptology or kindred subjects.

After showing that the work cannot be adequately accounted for as the production of the subconscious mind, Dr. Miles, in his introduction, says : “ A more tenable hypothesis is that the work is that of a Superior

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ROBERT MURRAY INNES.

HAPPY IN HELL. By Freedom Hill Henry. "Printed and bound by the author, also written by him." Pp. 190. Price \$1. Freedom Hill Pressery, R.3, Burbank, California.

FREEDOM HILL HENRY is a wag. He is more; he is a stimulant, and possesses that rare gift of being able to write on abstruse matters in a refreshing and highly-entertaining manner. I should dare call Freedom Hill Henry a mystic—a mystic who, whilst having his feet firmly planted on good Californian soil, can at will, I imagine, transport himself and explore those higher regions which are as necessary for the well-being of the soul as food is to the body. The author's book is an excellent tonic: it is a quaint yet refreshing mixture of American "pep" and poetic truth. Thus there are no chapters, but *Ticklers* in this book; and if at least one *Tickler* doesn't stir you, you must be dead indeed!

For example, *Tickler* No. 4 tells of "The Divinity of the Devil: an awful dose, not safe reading for the goody-minded, but guaranteed to cure devilishness;" and *Tickler* No. 5 tells "how to free yourself from fond friends who want to do you good, and also how to free your own victims." Whilst further on, Freedom Hill Henry writes of the "usefulness of useless husbands, or pleasure in misery. Cures grass widows' sorrows."

All this may sound very flippant, but the captions would appear to be the outcome of the author's effervescent wit. The text matter is thoroughly sound and helpful, but he gives some hard raps across the knuckles where he thinks fit. The truth is always unpleasant to bear.

*Happy in Hell* ought to be more widely known on this side of the Atlantic: it is a book which should appeal especially to those who, whilst shying at "isms" and "ologies," are willing to take small doses of truth cleverly disguised and cunningly coated with "pep."

On page 190 the book is aptly described as a "family medicine chest for all mental ailments." On the same page is announced the following:

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JOHN EARLE.

HUMAN PERSONALITY. Three Lectures by Sophia E. M. Green. Published by the Sufi Movement. Price 1s. 6d.

THESE are three lectures addressed by the author to "Fellow Students on the Spiritual Path," and entitled respectively "The Music of Life," "The Passion of Life," and "The Ashes of Life." A serene and charming earnestness pervades the whole of the book, which makes it pleasant reading, even for those who are not necessarily in the Sufi Movement.

The author has a true insight into music and its Spiritual Message, and I for one share fully the sentiments she expresses in regard to the separate and distinct appeals of Bach and Beethoven. Of Beethoven she says: "He has touched, it seems to me, the creative side of the eternal mind. In Beethoven you see that creative, that outgoing tendency which is seen in the human mind at its highest. There are in him every one of the human emotions in their whole gamut."

In "The Passion of Life" are thus summed up her thoughts on the complexities of our material existence:—

"The Passion of Life is this treading of the winepress of Life; and the crushing of those grapes which are not grown on this planet, but which we bring with us, the fruits of that downward path of involution into matter which we have gathered as we came towards this lowest plane of all. Do we not all come, bringing with us those grapes that we have gathered, and then we set about treading them into the wine of Life."

EDITH K. HARPER.

THE BHAGAVAD GITA or Song of the Blessed One. India's Favorite Bible. Interpreted by Franklin Edgerton. Open Court Publishing Company, Chicago. Price \$1.00.

THIS work is a philosophical and critical transliteration of the famous scripture according to the analytical and comparative method of modern scholarship. From this viewpoint, Professor Franklin has done his work well, but he is neither occultist nor mystic—probably he would recoil from any such claim—and lacking this essential key to the comprehension of reality, he tends to take a somewhat material view. For though he has taken pains to "let the Gita speak for itself," it is as far as practicable in his own judgment. An example of the slight and subtle perversions of such an unavoidable bias appears on page 45, on the nature of God, where "God is the animating principle in everything. . . . The Lord resides in the heart of all beings and makes all things go around by his mysterious power, *maya*, as if they were fixed on a revolving machine" (quoted from 18.61). It may be a misprint, but the power is *kriya-shakti*, and *maya* is not so much power as its curtailment. Then he says that Vedantists who interpret "*maya*" as "world illusion" are wrong, and contends that soul is utterly distinct from material nature

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(Publishers), Ltd., Paternoster Row

of body, and that the illusion consists in the apparent blending of the two (p. 52). He further endeavours to show that "Brahman" is identical with material nature—the non-soul (p. 53). Hence the defects of this literary mode of analysis are manifested in the difficulty of knowing what the writers of the Gita tried to expound, and unless a critic knows himself much of that he cannot completely extract the meaning from any philological uncertainties or inaccuracies of transposition from manuscript to manuscript.

The Gita is pre-eminently a mystical document, and contains all the contradictions characteristic of that kind of artistic exposition. The mathematics of infinity are not to be measured by the arithmetic of the mundane world, and even its terms are quite insufficient completely to rationalise such work. Ever we must distinguish between Religion and books of religions, and again between any religion and its exponents, seeking not to confuse their statement but to understand their argument—in short, to criticise imaginatively. Professor Franklin Edgerton does not deny its mysticism, but treats it with the coldness of a would-be impartial scientist, almost as an effort in publicity. This cold aloofness emphasises that he has not himself grasped that underlying truth which cannot be stated; and while we have to thank him for a valuable critical exposition which may help many students, this lack of true sympathy is apparent. His interest is impersonal, and he does not live in it.

W. G. RAFFÉ.

LA PRÉDICTION DE L'AVENIR. By Pierre-Émile Cornillier. Libraire Félix Alcan. Pp. 110. Price 9 francs net.

THIS little volume by the author of *The Survival of the Soul, and its Evolution after Death*, presents an interesting theory as to the mechanism of the prediction of future events as observed in the methods of the séance-room and hypnotically induced trance. Rejecting *à priori* the theory of the actual pre-existence of the future, in the sense of absolute predestination, the author seeks to explain why it is that while so many predictions actually do take place as foretold, there still remain many partial failures and even definite errors. His contention, based on many years of actual experience and experiments with mediums, is that all these three possibilities co-exist at the actual moment of the prediction being made, and that the apparent failures are due neither to temporarily unfavourable conditions nor to infiltration of the personal ideas of the medium. It is his belief that all events which are to take place on the physical plane are pre-determined in the minds of spirits functioning upon the astral plane, and that what the medium actually gets in most cases are the thought-forms set up by such upon that plane. These plans, however, would appear to have to be modified sometimes as the result of the intervention of unforeseen circumstances, so that the actual outworking upon the physical plane may be considerably different from the original picture or idea at the time such was contacted on the astral plane by the medium. The author seems to think that although the destiny of all important physical happenings is controlled by various hierarchies of the astral plane, individual spirits of both the lower and higher levels have also power to bring about events both good and bad upon the physical plane.

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The second part of the book is devoted to records of a number of actual predictions made through various mediums acting under the author's control. Some of these are of considerable interest, and range from quite minor personal affairs to such events as the Great War and coming seismic and other disasters in Europe. In this connection, and in view of the author's belief regarding the activities of the astral hierarchies, it is perhaps worthy of mention that although the various communicating entities could be induced to speak freely on all other topics, queries as to the nature and effects of Bolshevism and of events in Russia only elicited the somewhat surprising response "No! That has been veiled from us. The signs are illegible, indecipherable! . . ." The reader is rather left wondering what is the inference to be drawn from the implied connection between the "Higher Astral Hierarchies" and Bolshevism, and why it is that such powers and principalities should deem it necessary to veil their intentions regarding its future developments; for with these, according to this author's theory, they must be somewhat closely connected. Altogether, this is a suggestive and readable little book, and the author is to be congratulated on two points of merit all too rarely encountered in this class of literature, viz. lucidity and brevity.

S. M.

OBSERVED ILLUMINATES. By W. Winslow Hall, M.D. Demy 8vo. London: The C.W. Daniel Co. 10s. 6d. net.

IN his previous book on Hebrew Illumination, Dr. Winslow Hall premised that the Hebrew race was peculiarly sensitive to illumination. "If," he says, "the Hebrew race and the Hebrew writings owe their unique, their unparalleled power to illumination, then illumination must be one of the greatest and most vital things in the world."

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Wall Street, New York, for 10.40 a.m., and as I had arrived fifteen minutes too soon, I stood aside, in the open air, and watched the crowd. . . . Suddenly, as I looked at the people, my lifelong blindness was removed. As it were, a hand passed over my mind, and I saw clear. I had insight. I saw that men were but animals, and that all animal creation is one. My spiritual contact with men was severed. I was a stranger among an alien species. They were intellectualised brute beasts. . . . I stood transfixed with horror. This experience was more positive than anything in my life, before or since. I knew the truth. . . . Ever since then my outlook, my ambitions, my beliefs have been changed. At first I thought myself mad. . . . For two years I was in misery . . . life was a hopeless thing. The most dominant creature was the most loathsome. Death seemed the only escape. I felt suicidal; but what deterred me was a craving for knowledge, a craving to understand what it all meant." After a further experience of illumination which followed later, N. H. K. stated that he had "become a new man through very joy." Only the bare outline of this record is given here, but it will serve as an example of the contents of this very remarkable and suggestive book. Regarded as a contribution to anthropological science, it illustrates the theory that man forms a chain of communication between all beings, and that he is destined to be the link which unites Divinity to Nature. Fabre d'Olivet sums up the matter in one sentence: "The conception of all things is congeneric with man; the knowledge of immensity and eternity is in his understanding."

P. S. WELLBY.

DES SORCIÈRES ET DES DEVINERESSES. Par Ulric Molitor.  
Reproduit en facsimile d'après l'édition Latine de Cologne  
1489; et traduit pour la première fois en Français. Paris:  
Émile Nourry. Rue des Écoles.

AN interesting document dating from the halcyon days of witch-hunting and burning is here reproduced exactly (together with a translation in modern French) from the original incanabula, by colotype in black and red. Written in mediæval Latin, it was dedicated "pour l'Illustrissime Prince et Seigneur Sigismond, Archiduc d'Autriche, de Styrie, Carnithie," etc., while the learned author, Ulric Molitor of Constance, describes himself as "Titular d'Étude, Docteur ès Lois de la Cour de Constance, Défenseur de Tribunal" and his work is "Écrit en l'honneur du dit Prince et sous la censure de son Altesse."

Actually it is compiled by the legal gentleman as a kind of indictment or argument pro and con, against the "epidemic of sorcerers then known in the State" of his patron, and is an excellent example of the half scholarly, half superstitious, unreasoning dogmas which were brought against many poor creatures deserving of a better fate than burning at the hands of these savage fanatics.

The woodcuts adorning the original are reproduced with it, and show interesting scenes, one apparently of the Archduke himself, flanked by clerics and court nobles; another depicting acts of sorcery, as shooting with green twigs to cause aches and pains; or a witch being saluted by a devil; another sacrificing a cock and a viper in a fire. The work is written in dialogue form, with much sophistry and appeal to authority rather than reason.

W. G. RAFFÉ.