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VOL. XLIX

MAY 1929

No. 5

EDITORIAL

FEW subjects bulk more largely in the literature of the occult sciences than that of the astral plane and the astral body. Theosophical works along these lines especially are numerous. The astral plane is the one theme which, above all others, arouses the interest of the inquirer. The selection of volumes at the disposal of the student is a wide one, ranging from the treatises of the ever-popular C. W. Leadbeater, and Powell's compendious tome on the subject, to the scattered allusions in such standard works as Hartmann's *Magic, Black and White*, and records of phantom appearances in the various periodicals devoted to psychical research. This abundance of material forms a faithful reflection of the widespread interest taken in the subject by readers of occult literature generally.

Amongst this large body of published information, however, the inquirer will search in vain for practical instructions with regard to the development of the astral senses, and the conscious projection of the double. Elaborate descriptions of the astral

plane and its inhabitants, together with accounts of astral happenings of the most thrilling character, exist in profusion; but when it comes to finding out how these things may be discovered for oneself, so that they may become part of one's own experience, it is quite another matter. Scarcely any precise and unequivocal instructions exist. When the point is raised at all, there are vague allusions to the dangers of awakening the mysterious power of *kundalini*, references to the quickening of the *chakras*, and hints at the inadvisability of practising *yoga* breathing for the sake of promoting psychic development. All of which may be perfectly true, even if it is not particularly relevant. Beyond this point, all is silence; and it is difficult to escape from the suspicion that many authors, even where the works in question are based on consciously experienced astral projection, consider it safer to confine themselves to theorising, in the absence of any exact appreciation of the factors which combine to bring about the conditions which they have noticed. For it should be remembered that astral projection may occur involuntarily, which is a totally different thing to projection of the double at will.

Practically the only detailed and first-hand accounts of voluntary projection of the double hitherto available in the English language were those of Oliver Fox, which aroused such keen interest when they appeared in the columns of the OCCULT REVIEW as far back as 1920, under the titles of *The Pineal Doorway*, and *Beyond the Pineal Door*. Based on personal experience, and highly informative in character, they made an irresistible appeal to that type of student who wants to do things for himself, and were in great demand long after the issues had run out of print.

As the OCCULT REVIEW was the first periodical to publish anything like full and precise instructions on the art of projection of the double at will, so the publishers of this magazine have the good fortune to be first in the field with the publication of a practical monograph on the projection of the astral body, by one who writes from first-hand knowledge extending over a period beginning at the early age of twelve years, and continued without interruption up to the present time.* The author tells of what he knows. Generally speaking, his experiences coincide with those given in other published records; sometimes, on the other hand,

* *The Projection of the Astral Body*, by Sylvan J. Muldoon. London: Rider & Co., 18/-.

they do not. Where he does not know, he frankly says so. Unfounded speculation is conspicuous by its absence.

In his extraordinarily interesting book, Mr. Muldoon, who made his début in the columns of the last issue of the OCCULT REVIEW, is sponsored and assisted by the prominent American psychical researcher, Hereward Carrington. How *The Projection of the Astral Body* came to be written is of itself a matter of no little interest.

In November, 1927, Mr. Muldoon, who had been reading about the astral body and the astral plane in the works of Hereward Carrington, sent an interesting communication to that author. The letter revealed the existence of some one who possessed so vast a fund of most valuable information, that no time was lost in getting in touch with the correspondent, and in urging Mr. Muldoon to set about writing a book based upon his personal experiences in projection. The words of Mr. Carrington himself, in his *Introduction*, make the position clear :

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“ I would like to draw the reader's attention particularly to the fact that no wild or preposterous claims are anywhere made in this book as to what has been accomplished during these 'astral trips.' Mr. Muldoon does not claim to have visited any distant planets—and returned to tell us in detail their modes of life ; he does not claim to have explored any vast and beautiful 'spirit worlds' ; he does not pretend to have penetrated the past or the future ; to have re-lived any of his past 'incarnations' ; to have read any 'Akashic records' ; to have travelled back along the stream of time, and reviewed the early history of mankind, or the geologic eras of our earth. He asserts, merely, that he has been enabled to leave his physical body at will, and travel about in the present, in his immediate vicinity, in some vehicle or other, while fully conscious.

“ . . . It has been a privilege to work with Mr. Muldoon throughout the writing and preparation of this book, and I have added a few footnotes from time to time, and suggested certain experiments. . . . Apart from this *the writing of the body of the book has been his work entirely*, and I feel that the psychic world owes him a deep debt of gratitude for his self-sacrifice and determination, in undertaking the labour involved in writing it, when ill in bed and in great physical pain. I desire to record here my complete conviction of his sincerity, his truthfulness and his remarkably detached and scientific attitude towards his own experiences.”

Every serious student of occult phenomena is anxious to secure information of a practical nature. If the astral plane exists, and the astral body is capable of functioning thereon during earth-life, why should it not be possible to prove the fact in one's own experience? Mr. Muldoon gives clear and unequivocal instructions with regard to how this personal certitude may be acquired. These instructions bear the impress of common sense. They involve no surrender of the consciousness to alien intelligences, no recourse to the assistance of “spirit guides”; although the investigation of astral phenomena can, and does, bring the experimenter in touch with discarnate “spirits.” Each individual, in the training necessary to achieve success, is his own master. This training need involve no particularly grave risks. There is no concentration upon the *chakras*, nor any attempts to awaken the Serpent Power; nor are there any grounds for fear lest one should be unable to get back into the physical form when once the subtle body is projected. The difficulty, as a matter of fact, lies in an entirely opposite direction. The problem which confronts the investigator is not how to return, but how to prevent the double from being drawn back again into the physical shell.

In order to avoid the possibility of confusion, especially in the mind of the reader accustomed to the theoretical precision of theosophical terminology in connection with the super-physical planes, it should be clearly recognised that Mr. Muldoon uses the term “astral body” for that phantom, or double, in which the experimenter finds himself living during conscious projection. Perhaps it would have been safer to use the word “double” throughout, thus leaving the nature of the subtle

body an open question. With this reservation in mind, however no difficulties need arise.

The student of occult literature will have learned within a little what to look for in a case of astral projection. He will not expect any overwhelming illumination of consciousness, nor the achievement of a state of super-intelligence. The projection of the double belongs to the psychic side of occult science rather than the spiritual. The intelligent researcher will be satisfied if he is able to demonstrate scientifically, in his own experience, that the material form in which he functions during waking consciousness is nothing but a physical shell. "Once you experience the projection of your astral body, Mr. Muldoon writes, "you will no longer doubt that the individual can exist apart from his physical body. No longer will you be forced to accept theories. No longer will you be forced to base your belief in immortality upon the word of the medium, the pastor, or the holy books, for you will have the proof for yourself—as sure and as self-evident as the fact that you are physically alive."

"For my own part," he continues, "had a book on immortality never been written, had a lecture on 'survival' never been uttered, had I never witnessed a séance nor visited a medium; in fact, had no one else in the whole world ever suspected 'life after death,' I should still believe implicitly that I am immortal—for I have experienced the projection of the astral body."

The double in which the consciousness of the trained projector is able to function is the dream-body, and one of the easiest methods of gaining conscious access to the astral plane is through the gateway of dreams. The sceptic may think, perhaps, that the whole phenomenon of projection is merely a form of dream, an illusion. Mr. Muldoon brings forward many cases, however, which go to prove the direct contrary. From among them the following may be selected as typical.

One night the projector found himself free of the physical body and walking in the street, when, in a flash, he was transported to a strange room. Four people were present, one of them a girl of about seventeen years. He took up a position directly in front of the young lady, who was doing some work with her needle on a black dress, after which he went about the room and mentally noted the various objects. Before willing himself to return to the physical body, he took a last look at the place, inside and out, and perceived that it was a farmhouse. An

effort of will, and he found himself looking down upon his physical form lying on the bed, and was drawn back into it.

Six weeks elapsed, and he had almost forgotten the experience, which, besides being so like many others, appeared rather purposeless, when, one afternoon, he noticed a girl alight from a car and enter a neighbouring house. She was the young lady into whose presence he had been astrally projected. His curiosity aroused, he loitered in the vicinity, and when she came out of the house to enter her car, summoned up the necessary courage to accost her, and ask her where she lived. Naturally enough, he was met with the reply, "None of your business!" He was able to engage her attention, however, and to persuade her that he had an intimate knowledge of her home, which was some fifteen miles away from the town where he lived, and later on even succeeded in convincing her of the actuality of projection, by appearing to her in her room. "She is at the present time," Mr. Muldoon concludes, "a very close friend of mine, and is the young lady with whom I have since tried many experiments."

It seems impossible that this could have been merely a case of dreaming; but the argument for the reality of astral projection is still further strengthened by the following significant facts, which the experimenter has noted time and again.

Although the double in which the consciousness finds itself functioning is to all intents and purposes a replica of the normal physical body, the fact remains that this is by no means the case. During projection, for instance, one walks by force of habit upon, say, a floor, but as soon as the attention is drawn to the fact, and the mind begins to think about this, the tendency is to sink through it, or to rise. The normal relation of the subtle form to the floor is changed entirely.

Further, it has been proved that every attempt to grasp a physical object with the astral hand proves abortive. There is something about this inability to make permanent contact with material things which draws from our author the remark that "for all the marvellous things upon the astral plane, it does feel good to get back into the physical body again and 'touch.' Touch! If one could only feel things! That is the 'hell' of it, seriously speaking. It is a wonder to me that some of the case-hardened, earth-bound phantoms, under a super-stress of habit or desire to make 'touch' contact, do not go insane. There is but one cure for this condition—to turn away from the earthly."

It is generally accepted amongst occultists that every one enters the astral plane during sleep. Within certain limits this is perfectly true. The investigations of the author of the work under consideration, however, have brought together some extremely interesting data in this connection. Not every sleeper, it appears, is free of the astral plane. Some people move further away from the dormant physical shell than others, while the doubles of many sleepers scarcely separate at all. In the latter case, we have instances of ordinary somnambulism, where the physical form of the dreamer enacts the movements of the dream-body.

A further noteworthy point which has been brought to light by the experiences of Mr. Muldoon is the fact that, even when completely separated from the physical, the astral body may be dreaming, when it will somnambulate very much after the manner of physical sleep-walking. During sleep, he says, many people travel in the astral but never become conscious while doing so. Consequently they never realise the fact. Just as there are cases of ordinary sleep-walking, so there are also persons who, while dreaming, walk about in the astral body. This phenomenon Mr. Muldoon terms "astral somnambulism."

The problem with which the experimenter is confronted is how to wake up the dreaming astral consciousness to the objective reality of its environment. In this dreaming state the double is highly susceptible to suggestion, and any danger to the individual from outside is intensified a hundredfold by this condition. The surest safeguard either on the physical or the astral plane is to be wide awake; and the surest means of arousing the dormant astral consciousness is, by means of the conscious will, to permeate the subconscious mind with the intention that consciousness in the double shall not relapse into the dream state, but shall remain alert and active in its subtler environment.

"Dynamise the subconscious mind with the true knowledge of and desire for astral projection. With your mind so dynamised go to sleep. You can saturate the subconscious mind with this knowledge and desire by way of the conscious mind. Think projection, practise projection, and read about projection over and over again. Go to sleep reading about it."

During the course of his investigations in the particular field which Mr. Muldoon has made so peculiarly his own, he has brought to bear upon his experiences a scientifically impartial mental attitude, keen observation, and a critical judgment which beget

confidence in the mind of the reader. To such an extent is this the case that one might with firm assurance place the book in the hands of any honest sceptic and challenge him, after reading it, to deny the tremendous strength of the evidence that the author brings forward in support of his claims. Among these claims is that of the discovery of an important law whereby the force of the lifelong habit which causes the consciousness to relapse into the dream-state during sleep may be effectually broken. As in many other things, auto-suggestion is the key.

Before going to sleep the experimenter should vividly picture himself as engaged in the performance of a particular series of actions, which should never be varied. The more closely the series of actions corresponds with actual conditions the better. Meanwhile, consciousness should be held right up to the furthest point possible before unconsciousness supervenes. Mr. Muldoon is emphatic in urging that "the dream must be constructed so that you are going to be active in it; and further it must be constructed so that the action you go through will correspond to the route taken by the phantom when projected."

He then gives the formula which he personally uses with success: "Suppose you enjoy going up in an elevator. You have already learned to hold consciousness up to the time you go to sleep. Lie upon your back. Think within yourself. You are lying on your back in an elevator. You are going to lie there quietly and go to sleep, and as you enter sleep the elevator is going to move upward. . . ."

"Now you are conscious that you are moving upward. You are enjoying the sensation to the utmost. It is nearing the top story now. It has stopped. You are going to rise to your feet, walk out of the elevator, and round the upper story of the building."

"You are going to look round and observe everything. Now you are going to walk back into the elevator and lie down on your back on the floor. Slowly you are moving down. . . ."

Mr. Muldoon again emphasises the desirability of visualising the same routine every time. This acts as a suggestion to the subconscious will, and that will responds accordingly. "You should be able to remember the dream after awakening," he adds; while "another advantage of this method is that the astral cable does not annoy one as it does when a projection is induced by other methods."

Speaking of some of the laws governing astral projection, our author points out that although it takes only a few minutes or even seconds to read them, it took him several years to discover and prove them to be true.

"Consciously applied suggestion prior to projection" is considered by Mr. Muldoon as being perhaps the most potent factor in awakening the double from its dreamy condition after leaving the physical form. He has also noticed that the more projection of the double is practised, the more readily objective astral consciousness spontaneously develops. Sound, however, also plays an important part, an interesting example of which may be found in the record of "Little Priest."

"Before retiring one evening I had been reading of an Indian massacre. The leader of the band of Indians was named "Little Priest." After going to sleep I began to dream. I was in a clearing—quite large—about sixty feet square.

"I had a gun with me, and, as I was passing through the clearing in the wilderness, I suddenly saw Indians poking their heads through the trees and underbrush all around me. I raised my gun and began to fire at them, first at one and then at another. It was one continual bang—bang—bang! It seemed that the gun I was using made a very loud noise—unusually loud—making me tremble every time I discharged it.

"Yet I could not stop shooting, or the Indians would get me! But that awful bang—bang—bang! How it went through me! Next I saw the chief of the Indians. It was 'Little Priest,' and he was coming through the clearing toward me—to kill and scalp me, I feared.

"So I turned the gun toward him and fired—bang—bang—bang! But I could not seem to hit him, and he was getting nearer and nearer. As he approached me, I dropped the gun and began to cringe back. But the bang—bang—bang continued. It was growing more distinct. I was forgetting about the Indian chief. I was conscious!

"It was a windy night, and the screen-door, outside, was slamming back and forth in the wind—bang—bang—bang. I found, when conscious, that I was projected in the astral, and standing near my shotgun behind the door of the kitchen. But that was not all! There stood an Indian (spirit), and he said, 'You call Little Priest?'"

The drawback to sound as a means of arousing the dormant astral consciousness is that if it begins to operate before the

double has withdrawn beyond "cord activity range," the sleeper will awaken physically. The reason for this is best expressed in the author's own words :

" If you awaken from a dream in the physical body, your vibration-reception-ability is attuned to the physical plane ; and if you awaken from a dream while projected in the astral body, your vibration-reception-ability covers both astral and physical planes."

The nature and function of the astral cord makes an interesting branch of study in itself, to which many pages of this notable book are devoted. It is interesting at this point to observe that the astral cord—or "cable" to which Mr. Muldoon likens it—is apparently composed of the same material as the double itself. The pulsation of the heart may be felt within it ; it is attached to the *medulla oblongata* ; and it is endowed with an elasticity beyond all imagining. " Where it comes from, on the outgoing of the phantom ; whither it disappears when the phantom coincides, are too deep mysteries for me to fathom," he frankly confesses.

The reference to "cord activity range" makes it convenient, just here, to touch upon another interesting fact. The influence of the astral cord or cable varies according to the distance of separation ; that is, if the double is only slightly disengaged from the physical sheath, the drawing power of the cord is such as to cause the sensation as of "some mighty giant holding you by the back of the head." It is difficult to accomplish much within the range of this influence. The author remarks that he has frequently endeavoured to touch his own physical body with his astral hand, but before he can draw near enough he instantly "coincides"—an apt and useful term. Once the projector can advance beyond the range of this strong pulling influence he will, to all intents and purposes, enjoy as much freedom as any permanently detached double. To overcome this drawing power one thing only avails—the persistent exercise of the will.

Such is a brief outline of the salient features of a method of projection which has been tried and proved with remarkable success by a practical-minded investigator. The various factors which contribute to or hinder the projection of the double are, of course, analysed and discussed in detail. Success in the art of projection depends upon the adjustment of these factors in accordance with individual requirements. A thorough mastery of the contents of the book is therefore essential if energy is to

be saved and effort economically applied. But there is no reason why anyone sufficiently interested should not proceed forthwith to put into practice the instructions outlined above. Space, however, will not permit of the mention of a tithe of the vast store of material in which lies the value of this outstanding contribution to the body of psychical knowledge.

Corroboration and classification are desirable in many instances before some particular items of knowledge may with confidence be placed in their particular niche. The results of Mr. Muldoon's experiments are not always in accordance with generally accepted theory. An independent researcher, he has no preconceived hypotheses to bolster up. No mention is made, for instance, of the phenomenon of "astral repercussion" in the theosophical meaning of the term. When "repercussion" is spoken about by Mr. Muldoon, the shock of instantaneous return to physical consciousness appears to be intended. And the precise nature of the vehicle (the double) in which the liberated consciousness functions still remains to be determined. Is it really the astral, or the etheric double? With characteristic modesty, Mr. Muldoon does not pretend, in his first effort to present the results of his investigations, to have more than touched the fringe of the subject, voluminous though his contribution decidedly is. He invites correspondence from readers of his book, especially records from the practical experimenter; and provided his health proves commensurate with the task, a vast sphere of further useful service in the cause of psychical research would appear to lie before him.

THE EDITOR.

RECORDS OF PAST LIVES

By DION FORTUNE.

TO many, the doctrine of reincarnation is one of the most illuminating contributions that esoteric science makes to human thought. It is logically satisfying, inspires to noble living, and gives hope and courage in adversity. Not only does it explain much in human life that is otherwise incomprehensible and purposeless, but it also enables the broad outlines of the future to be foretold with a considerable degree of accuracy. It is not, of course, as detailed as a progressed horoscope, but if the line of development pursued by the soul in the past be known, it is often possible to draw conclusions as to possible developments in the future, especially in matters connected with initiation and occult work.

But just as any medicine which is strong enough to cure is also strong enough to poison if wrongly used, so the doctrine of reincarnation is no more fool-proof than any other aspect of occult science; indeed, it is more liable to abuse than most, for it is a very simple matter, granted sufficient imagination, to construct elaborate romances concerning past lives. Experience of occult circles shows that this form of psychism is among their most popular, if not most profitable activities.

Whoever is sincerely concerned for the prestige and purity of occult science cannot but regret that so valuable a doctrine should thus be brought into ridicule and discredit by the folly of its adherents. We badly need some standard of proof which shall be applicable to all such statements. For the most part they are a matter of *ipse dixit* on the part of some psychic, and no proof is offered or required, because it is not realised that proof is available.

A brief statement of the methods of obtaining past records may serve to show how proof may be obtained and tests applied. Unless some counterchecking evidence is available, it is unwise to give credence to such reports, however much they may appeal to the subconscious self, whose other name may be vanity.

The record of every action performed, or feeling felt, or thought conceived, is preserved as an image in the reflecting ether, which is really the memory of the planetary spirit. It is as if a mirror retained impressions like a photographic plate. These images,

however, are not stored in any haphazard fashion, but obey the same law of association of ideas as do our own subconscious memories; those things which occur in sequence are linked together, so that if one thing is recovered by consciousness, all those connected with it tend to be drawn into consciousness also. Details of this psychological process are given in my book, *Machinery of the Mind* (V. M. Firth), and need not be entered upon here. Not only do those incidents which occur in sequence become linked together, but also those which occur simultaneously, or at the same place, or which deal with the same subject. It will thus be seen that if a single image from a particular organisation of ideas can be brought into consciousness, it is a comparatively simple matter to recover the rest of the ideas connected with it, by inhibiting other thoughts and allowing them to rise spontaneously into consciousness, as they will if not deflected.

Memories of past lives, then, can be recovered from the reflecting ether, or subconscious mind of the planet, provided we can get any single idea which shall serve us as a starting-point. It is this absence of a clue which presents the difficulty, just as we can often repeat a poem which we have once learnt but apparently forgotten, provided the first line be given us.

So although all records are readily available in the reflecting ether for such as can read therein, it is the exceeding richness of the material which baffles our researches; we might seek for days and weeks, and while recovering much that was of interest, fail to locate that which we sought, unless we had some definite starting-point.

Many things can serve as a starting-point. Sometimes fragments of memory are retained in childhood and can be recalled later. Sometimes they come through in dreams, or are awakened by the sight of a place, or even the reading of a book that deals with the period in question. Moreover, in the deepest subconscious memory of each of us, all our personal records are stored. That subconsciousness, however, is closely barred from the direct access of the mind, and we have to rely on indirect methods of approach; any effort of will or attention usually defeats its own ends by leading us into the land of phantasy.

When we are seeking to remember our own lives, we have to depend on the chance hints which circumstance may bring us; we can no more force the memory than we can force the recollection of a forgotten name. By the very fact that it is in the

subconscious mind it is, by definition, beyond the reach of consciousness, and we must wait for it to be brought within reach by some extraneous agency before we can avail ourselves of it.

Should any fragment of the past come within the range of our apprehension, however, it is only a matter of the patient application of the technique of free association for the whole of that life to be reconstructed from the subconscious memory in an infinitude of detail only limited by our patience.

When a psychic seeks to read the past records of another, a different method is used. He has to find some point in his own record where the trails cross, otherwise he will be unable to pick up the end of the thread of connected memory-images. A very tenuous clue will serve his purpose. Some common memory, however unimportant—a mutual association with the Egyptian temples or French mediæval life of approximately the same period—some minor fact that is within the range of both memories, and the contact is through; the end of the thread is in the psychic's hand, and the skein of memories can be unwound. Sometimes the psychic will read from place-memories, and sometimes straight off the querent's subconsciousness; both methods are equally efficacious. It also sometimes happens that a spirit communicating through a trance-medium will give records of the past lives of a querent, using the same methods to read them as are employed by an investigator incarnated in a physical body.

We have, then, all these different methods of obtaining access to the records; and anyone who has had experience of the matter will readily see that the problem is not so much to read the records as to prevent the images and phantasies in the subconscious mind of both querent and psychic from intruding upon the screen. Suppressed or thwarted desires are a potent and prolific source of such intrusion, as the psycho-analysts have demonstrated; but a long-forgotten novel dealing with the same subject is just as likely to contribute its quota when that particular memory-stratum with which it is associated is struck. We may have identified ourselves with the hero or heroine of some story read in the impressionable days of adolescence, and later, when we begin to investigate our karmic records, reproduce the whole plot as a phantasy of a past life.

The problem which confronts us in the reading of the records is, frankly, one of elimination and rejection of the spurious and irrelevant out of the mass of subconscious material presented

to us. The psychic has to follow a very tenuous thread through very tortuous ramifications, and it is exceedingly easy to go off on a wrong scent after following the right one for some time.

For this reason, records of past lives are generally obtained in a very fragmentary state. When the querent is reading his own memories, or a psychic is reading them for him, there will usually be a few clear-cut and detailed scenes, and but little coherence until the free association method painstakingly works out the details. When a communicator from the Other Side gives the records, however, they will usually be synoptic, that is to say, a series of brief records such as are given in a popular encyclopædia. These records are an invaluable basis for future work, as they furnish most valuable clues, and can always be filled in subsequently by the free association method. Those who are fortunate enough to get such a series given them should be at great pains to preserve even the most irrelevant details for this reason. It is not often, however, that communicating spirits can give these records, for unless they are themselves of a certain degree of development, they will not be able to rise to the plane beyond which the Second Death has no power. That is to say, so long as consciousness is still focused in the non-material aspects of the personality, the entity will have no memory or knowledge of those things which pertain to the individuality—the reincarnating ego—and therefore, for him, the personality of his last life is his only being. It is not until consciousness rises to the level of the higher self that past lives are remembered. Therefore it is that the average communicating spirit has no more knowledge of past lives than the average incarnated spirit, or common man. It is only when we are working under the ægis of a school of initiation that we begin to touch the spirits that have this higher consciousness, in heaven as on earth, and then they will tell us of past ages and read the records for us if permission can be obtained; but, for such a reading, permission always has to be obtained from the master who has the pupil in keeping, for this knowledge is not lightly to be communicated, and if given indiscreetly may do more harm than good.

The best and simplest way to countercheck records of past incarnations is to get several different psychics to read the records without allowing them to know what has already been read. A remarkable degree of confirmation is usually obtained. Those things in which they spontaneously confirm each other may be taken as established by the testimony of independent

witnesses, and those in which they contradict each other may be taken as inaccurately observed. It will always happen, however, that different psychics will report things which remain unconfirmed. These need not necessarily be discarded. They must merely be regarded as not proven, until confirmation is forthcoming. One psychic may see one thing and another psychic may very well miss it and see another, when there is such a wealth of detail to be seen.

Our next method of counterchecking is to seek to explain the known facts of the present life in the light of the past. We ought to be able to see a clear line of causation leading up to them if the records have been correctly read for a series of incarnations. Moreover, if we are able to see the hand of the remote past showing itself in the immediate past, we ought also to be able to see it showing itself in the future; and this is the most satisfying test of the accurate reading of past incarnations, as it is its most valuable justification. Let us give an example to make the matter clear. Supposing A, B and C have been associated together repeatedly in past lives. If A and B have already met, it is probable that C is not far off, and will in due course appear upon the scene and play his old part. If this should occur, there is proof positive, and ample justification for accepting the reading of the records as substantially accurate, though no such reading will ever be complete owing to the enormous complexity of the matter involved. Therefore we must always be prepared for unexpected causes to be introduced by unsuspected factors.

If these two methods—the counterchecking of psychics by one another, and the re-checking of the results by observation of the life, be employed—we shall obtain evidence which ought to be good enough for anyone save the professional sceptic.

In the absence of the possibility of such systematic counterchecking, there are certain things which render a record suspect. If we see the cloven hoofs of the natural instincts peeping out, we shall know that we need look little further than the subconscious mind for the source of the records.

These instincts show themselves in two ways. The self-preservation instinct has for one of its aspects the very human impulse of self-aggrandisement. If a person of very ordinary attainments in this life claims to have been some one of very extraordinary attainments in the past, we may well ask one of two things—whether the record is true, or, if true, what he has

been doing in the meantime thus to have come down in the world of spiritual development? To claim greatness in the past does not so much cast a reflected glory on a mediocre present life as suspicion on the intervening lives which have apparently written "Ichabod" on the wall. The great bulk of mankind at the present time consists of very ordinary people leading rather drab lives; it is curious that so many records of past incarnations represent very extraordinary people leading very lurid lives. One may not unreasonably ask why it is that the average should have undergone such a drastic change. The highly-coloured should be as suspect in stories of the past as it usually is in stories of the present.

Equally, when the cloven hoof of romance, especially illicit romance, shows itself, we would do well to proceed with caution and ask many questions. Why is it that the fact of a twin soul, linked to us by bonds of karma, was never suspected until that soul is actually met face to face in incarnation, whereupon memory leapt to consciousness spontaneously? If we had actually had such a twin soul, the memory of it in all probability would have shown itself in childhood, and we should have been awaiting its coming for years. Moreover, why is it that twin souls never by any possible chance marry each other, but always appear as some one else's legal spouse? The fact of having really met one's twin soul might or might not be sufficient reason to abandon one's responsibilities and honour, but it is very odd that twin souls are so seldom able to ratify the bond in the eyes of society.

We must face the fact that in our present imperfect state of society, a great many marriages leave one or other of the contracting parties spiritually unmated, and that the unsatisfied one will be greatly tempted to re-mate elsewhere. Emotional starvation begets emotional tension, and when in such an overwrought and unsatisfied state of mind an attractive stranger is met, whose weaknesses proximity has not revealed, and whose magnetism familiarity has not dulled, the unexpectedly violent emotional reaction is accounted for by the hypothesis of a karmic tie which has come down through the ages, wherein life after life the two who are mutually attracted have been linked together; the unfortunate superfluous spouse of this incarnation, who is cast for the part of villain of the piece, has nothing to do but stand aside while the twin souls rush together in obedience to the inevitable laws of their fate. No one is held to blame for this save the superfluous spouse, who has unfortunately

and in ignorance appropriated that which was not his (or hers). The suffering of the unwanted one is regrettable, but inevitable ; because the laws of karma decree it.

How often has one heard this specious argument advanced in extenuation of what is, after all, adultery? The fact that adultery takes place with unedifying frequency between people who have never heard of karmic ties but are merely prompted by their instincts, is not, apparently, held to throw any light on the matter. The allegation of a karmic tie is held to be sufficient reason for demanding a separate classification.

It is not an easy thing to adjudge the rights and wrongs of a matrimonial problem, and no one can say what the temptations and bitternesses of another may have been ; but at least we can say this, that there is nothing in the law of karma, or the forces working through from the past, which justifies, although it may explain, infidelity. To be tempted is one thing, to yield is another.

The memory of past lives is mercifully hidden from the average man, and experience shows that it is well that it is so ; for a soul needs to have reached a certain degree of enlightenment before it is able to make the right use of the knowledge. Because a thing has happened in the past is no reason why it should be allowed to recur again. Forewarned should mean forearmed. What is the use of knowing the past if we use our knowledge as a justification for repeating our mistakes instead of profiting by them? We are merely piling up fresh karma for the future.

When karmic problems confront us, our best course is to put aside all personal considerations, and, regardless of self, work them out in accordance with cosmic law. We shall then be karma-free in that respect ; and although the present life may have to be dedicated to the task of unwinding the tangle, the path of the future will lie open before us.

THE GREATER SCIENCE

By F. A. LAMPRELL

IN my experience I have found that even its most fervent advocates will seldom grant science a scope beyond physical matter. Such ones will, on occasion, wax enthusiastic over the intricate and wonderful processes of cause and effect to be observed in the laboratory of the physicist or chemist, or under the microscope of the naturalist. The electron and proton, while yielding fresh knowledge to the scientist, are still obscuring from him much that he would fain know. There is an Inscrutable which appears determined to remain unknown, but such knowledge as can be accepted as fact, is an unfoldment to the seeker of a wonderful ordination of rhythmic process. In the ordination of things, as the scientist has so far discovered, whatever there may be of destructive character has its counterbalance, and the synthetic result of the two factors is seen in what may be termed their unified accomplishment, or the creation of a stage further in the evolutionary working-out. Ours is an age of science. This physical matter which was for so long accepted as such, with but here and there a devoted analyst of it, has now many more inquirers who are devoting their talents and energies in the many and various fields of exploration. I am myself no such scientist, although an admirer of the work of these men, and a believer in the benefits which will (or should) accrue therefrom. The parenthetic alternative, I confess, holds a possible, even probable, great danger; but that is not a subject for the present.

While the majority of us admire and are very ready to avail ourselves, where we can, of the findings of these scientific truths, the application of science is held generally to be strictly confined to the purely physical processes. There is what is called "physical law" in operation, which is claimed to be Science: why should moral law not be equally scientific? Kant, I believe, once said: "Two things fill me with awe: the starry heavens without, and the moral law within," and this remark most of us who have ever thought about these two laws would repeat each for himself. Much has been discovered of the starry heavens since Kant's time, and such knowledge as is now definitely established, while increasing the awesomeness of their grandeur, has also given us an appreciation of the law which is established in the workings

of the starry heavens, in which vast bodies, great forces and influences, immeasurable space and the most astounding speeds, exist and pursue a course governed by it. It cannot be said, however, that there has been the same amount of inquiry into the science of moral law in its fundamental workings. Each country has its legal moral code, which is being continuously modified, amended, enlarged, curtailed, or increased, as legislators and other responsible people deem necessary or advisable. These legal moral laws, however, have only a more or less indefinite relationship to the science of moral law, in proof of which we find a virtue in one latitude is a vice in another, and the views differ so much in various countries that I doubt whether any two countries have identical laws. There is, in general, I suppose, a continuous approach in legal moral laws towards the understanding of the science of the Moral Law; at least, those of us who believe in Evolution may hope so.

Considered in the abstract, however, the science of the Moral Law receives little consideration. The philosopher and, to a lesser degree, the psychologist, give it some regard, but very rarely does it seem to be accepted as a *science*. And yet, why should it not be as inviolable, as inscrutable and as omnipresent as the physical science which finds acceptance even though it periodically reveals the ineptitude of its professors? The reason is, doubtless, owing to the impossibility of achieving exact findings. It is one of the characteristics of the English outlook that while emotionally the Englishman can be stirred into great effort regardless of inquiry when appealed to in a certain manner, he wants much convincing when his mentality is chiefly in question. This serves much useful purpose, and one should not seek to convince him against himself. And so, in philosophy, the *science* of moral law does not find much acceptance, because cause and effect are so widely separated and complex, as even its most ardent advocates will admit. While we are as a nation very ready to accept Nemesis as a god of justice, it is only when we see a cause and effect (as we judge them) quietly and clearly following each other, that we even go as far as that. I don't know what the reply would be of one who admits Nemesis, but does not admit the Science of Moral Law, if he were asked why he did not always accept Nemesis instead of saying that his or another's sufferings were undeserved. Probably it would be "these things are beyond me." If, however, we are to continue to solve the riddles of the universe, it is not going to help us to adopt such an attitude; and if the science of physical bodies

is to be prosecuted, it would be of benefit to mankind if Moral Law were considered in the same light, *i.e.*, as a *scientific* process. We might, and probably should, find a correlation in the two processes. I am aware of the fact that such a recognition might run counter to much that goes by the name of orthodox religion ; but orthodoxy is never a permanent condition, because we find that the orthodox of to-day may become the heterodox of to-morrow. I readily admit the difference in attempting to tread the path of science in relation to the intangible, but I think, if a scientific process were accepted as the fundamental principle of Moral Law, there would ensue a wider philosophic outlook, in which man would be seen as his own saviour and not as one subservient to any other law than his own, since he is an integral part of this scientific law. Much of the railing at an Omnipotent Being held to be responsible for presumed injustice, might be seen to be quite wrong. Science is held to be exact and therefore consistent, and in no wise dependent upon anything or anybody outside itself.

We all realise, probably, the great difficulty that exists in those two factors, Time and Space, which obscure so much of Reality from us—since, if we are to pursue a scientific method, we are expected to look for exact findings from cause to effect. Is it really helpful, however, to apply to morality what we apply to matter ? The latter is the vehicle of morality, and much less subtle in its workings, since matter is a tangible substance ; yet, even in matter we are forced to assumptions which are continually being amended or completely altered by subsequent discovery, and which in turn may be again corrected. In the innumerable processes of the workings of matter, no scientist can discover the ultimate or actual controller of any one process, since the farthest yet discovered is always seen to depend upon still yet one beyond. In scientific research, therefore, exact findings are not absolute, but merely relative to the progress of discovery up to that point. There is, however, despite this, the satisfaction that substantiated discovery brings with it the knowledge of rhythm and evidence of a law of compensation in the workings of process.

The law of morality is a process regulating the relationship of all beings to each other. It must be equally rhythmical as are the workings of the process of change in material form, unless we are to assume that morality is chaotic and devoid of any corrective by which equity and rhythm can be maintained. It seems at least reasonable to assign to the subtler possessions of

man no less than that which is accorded to the grosser, since the latter is rather the controlled than the controlling medium of physical existence. It would even appear that the law of rhythm (which implies affliction or compensation when there is a departure therefrom) is directed from the subtler forces to the purely material ones, since they appear to have this power of control; but, important as this may be, we are not immediately concerned with it.

The scientist in his research does not concern himself with anything outside physical matter. He does not assign to God any one particular phase of the workings, or say to himself, "these things are not for human understanding." He may attribute all or none to God, according to his personal belief; but in either case he analyses and seeks for knowledge in matter itself, and says that what he is seeking is *there*, and as he becomes more knowledgeable he will discover more of what he is seeking. Equally I hold that in the Moral Law is to be discovered workings and processes without any reference outside or beyond it. To the monotheist the Moral Law is God, but at the same time I hold that the Moral Law is an exact science, and that forgiveness, vicarious atonement, mercy, intercession, or any other suggested ameliorative does not interfere with this exact science in its ultimate equity. Whatever "interference" (using this word in a scientific sense) there may be in the working out from cause to effect in morality, would not subvert this law. Equally I would hold that in polytheism the law maintains itself; and in this connection we see attributes accorded to one God counterbalanced by those attributed to another—a very interesting theory to those who believe in the evolutionary process of mankind through conflict.

If we say that the Universe maintains itself, we include therein the parts thereof, and the particular part we are concerned with is the planet Earth. This planet, like all other parts of the Universe so far as we can at present learn, appears to follow an evolutionary process in which, up to a certain point at least, there is advance in knowledge. Such advance, so far as scientific research is concerned, is almost entirely confined to matter in this country, chiefly because we are an unphilosophic people. But even philosophers, while paying much heed to the application of philosophy to present conditions, do not appear to accept the fundamental thesis that Moral Law, with which philosophy is so much concerned, is scientific, and that the present conditions, be they national or individual, are the working out of cause into

effect, and that the process is one governed by as exact a science as that which regulates our solar system in its rhythmical movement. It is not surprising, therefore, that so much opposite opinion manifests itself in different schools of philosophic thought.

The objection is chiefly, no doubt, that what applies to matter does not of necessity apply to morality, and that to trace the workings of a scientific process in morality (if there be one) is impossible. This constitutes a powerful reason for its non-acceptance; but is it sufficient to leave it at that? I suppose it might be generally admitted that the majority of scientific discoveries have commenced by first accepting a hypothesis from which a start has been made. Unless we assume the existence of a something, we have nothing to go upon when commencing a line of discovery not led up to by some indicating forerunner, and I consider that a similar attitude applied to the study of Moral Law with a view to understanding more of the cause of events in personal and national life is decidedly reasonable and worthy of the effort of capable thinkers. The indispensable assumption is, firstly, that Moral Law is science: secondly, that the human factor, as the expressive medium, so to speak, constantly seeks opportunities of violating this law, which violation often carries with it an *appearance* of success. Such *apparent* success must be allowed as coming within the law, and not as being outside it. In fact, no happening should be considered as a contradiction to the scientific working of this law, but rather that each and every act is a scientific cause, to be followed by a scientific effect. Thirdly, no arbitrary limitation by Time and Space should be recognised; and finally, that the Moral Law works not only individually but collectively, such as in groups or in nations, but always as one science and therefore in perfect equity to the individual, who is our real concern. I am not going to suggest that the Moral Law has no further application than the human factor, but humanity affords a less complicated field than any other, although here the difficulties are prodigious.

The third condition, *i.e.*, no arbitrary limitation by Time and Space, is one which affords little scope at present, perhaps, for convincing proof that the Moral Law is an exact science. In this, I am not suggesting that the Moral Law operates regardless of Time and Space, but that the scientific moral law should not be condemned as such for lack of proof in a given time and space. It is in this third condition that we should be compelled to adopt hypotheses, because of the absence of an effect to a cause trace-

able by easily-established connections. If the Moral Law were accepted as a science, such acceptance would ensure not only much fertility in hypotheses from capable thinkers, but also a great amount of thought being brought to bear upon the consideration of the hypotheses advanced. At the present time morality seems to be accepted merely as morality, without any attempt being made to fathom its workings so far as cause and effect are concerned, beyond an occasional or haphazard application. It is this point I wish to stress, that there is no reason (at least for those who do not accept the workings of Moral Law as being the dispensation of God) why we should not devote as much attention to the workings of this law as is given to morality itself. At least, it would be well, in my opinion, if Western thinkers were to accept the Eastern philosophy so widely held beyond Suez, of according to morality a scientific basis, and to explore the theory of its workings constituting an inviolable process of equity *inherent in itself*, and that it is neither the privilege of any Great One to successfully interfere therewith, nor are the workings of this law of a chance or chaotic character, because of *seeming* inequalities, irregularities and injustices. In this connection, the need of my fourth assumption is apparent, *i.e.*, that the Moral Law works not only individually but collectively, as in groups or in nations, but always as one science, and therefore in perfect equity to the individual.

I do not consider it a sound objection that inability to overcome Time and Space sufficiently to establish connection between cause and effect should be a deterrent. In the unfoldment of the wisdom which underlies this world there is in this knowledge of Moral Law so much of helpfulness in functioning life along the speediest evolutionary lines, that any real information gained would be adopted as part of the curriculum in the higher education of boy, girl, man and woman. I feel confident that the more we understood of the workings of this law the more we should respect morality itself, because much of present-day rebelliousness would give place to a reconciliation with what would be shown to be equity. At the present time there is, I feel, more dissatisfaction with God in the thoughts of people than at any other period. The demand of man of to-day is to understand who he is, what he is, how he is, and finally, why he is, and nothing that I can think of would be of greater satisfaction to him in his justifiable quest for knowledge than an understanding of the workings of the Moral Law.

TWO MYSTERIOUS MESSENGERS: A PERSONAL INCIDENT

By SIRDAR IKBAL ALI SHAH

(Readers will recognise with interest, in the following strange experience, something remarkably like an intervention by agents of the "Planetary Control" of the late(?) Colonel Fawcett.—ED.)

IN the course of travels which have become almost world-wide, one extraordinary fact has been borne in upon me—that notwithstanding the belief of this old world that it is absolutely modern and up-to-date, nothing flourishes within it so greatly as a deep and passionate love of the occult, the strange and the mysterious. As a son of the East I have naturally a personal bias toward the hidden and the strange, but when I came to Europe, I expected to find in these "enlightened" countries a contempt for what they called "superstition." A short residence in them made it plain, however, that if the occult is less readily perceptible in Europe it flourishes there with equal profusion.

The only difference is that whereas Eastern occultism is more or less openly practised, the mysticism of Europe and America lurks in hidden corners, in séance rooms, drawing-rooms and often in the chambers of palmists and crystal-gazers.

Judging from what I have seen, I declare unhesitatingly that London and New York are by far the most "mysterious" cities on this planet. There are more occult corners, nooks and crannies in these vast communities than in Constantinople, Samarkand, Benares or Peking.

It was in Constantinople, however, that I recently underwent an experience which perhaps more than any other led me to believe that occult practice is much more in vogue, much more an everyday thing, than some people might imagine. I was proceeding down one of the long winding streets or lanes of that crowded city, when I felt some one grasp my arm. Aware of the dangers which beset the stranger in the city of the Golden Horn, I shook off the hand which detained me, but had only proceeded a few yards when I felt its grasp once more. Turning angrily, I beheld a little old man with a grey beard and turbaned head, perhaps as insignificant a being as East or West could show.

"Be off," I said impatiently, "I have nothing to give you."

"But, Effendi," he replied, "I have something to give you—good advice."

Slightly amused, because he appeared to be a character, I resolved to humour him.

"Good advice is always welcome to a good man," I said sententiously, "and I will listen to yours with pleasure."

"Come with me, then," he said, and began to draw me by the sleeve towards a low doorway. Now this was wholly another matter. As I have said, Constantinople is a dangerous place, and I was taking no risks.

"Have no fear," he whispered, and there was that in his voice which reassured me. I passed through the doorway, then through a lobby into one of the queerest apartments I have ever seen. It was hung with pale yellow silk, behind which lamps were burning, and its only furniture was a metal table which stood in the midst of this small apartment, and two heaps of cushions.

Towards one of these the ancient waved me, and seated himself on the other. The lamps at once automatically lowered themselves to a dim glow. Neither of us spoke a word. We just waited.

Suddenly, I know not how, I saw a man's shape standing by the table. How he came to be in the room I cannot say. I could just observe his outline, tall and spare.

"You intend to go to Afghanistan?" queried a deep voice.

"That is my intention," I replied wonderingly, "but who are you, and why do you ask?"

"My identity does not matter," said the voice, "but you must not go to your native land. There will be broils and tumults there, civil war and shedding of blood, and if you, a nobleman, are recognised, you will assuredly come to an evil end."

Now at this time Amanullah, the Amir, was in Italy, and all was well within his kingdom. Indeed, it looked as though he had a long lease of power, so I laughed aloud at the warning.

As if my laugh had broken some spell, the lamps went up—but no figure was revealed standing by the iron table. I jumped up from my pile of cushions, and confronted the old man, as he arose.

"What is the meaning of this farce?" I asked angrily. "Do you think you can impress me by your trickeries?"

He shrugged his shoulders. "It is no trickery," he said

simply. "You have been given good advice. Be wise and take it."

Thinking that it might be a diplomatic dodge to keep me out of Afghanistan at a crisis, and that I might incur risk by lingering there, I hurried away. But the effect of the incident remained. Something much more powerful than fear restrained my homeward progress, and I resolved to go to Anatolia and await events. But nothing happened. After remaining there some months I went to Mecca, and in due course returned to England.

Many weeks passed, and I had almost forgotten the incident, when news arrived of rebellion in Afghanistan. I was sitting, of all places, in an Oxford Street restaurant, enjoying a cup of coffee after lunch, looking dreamily out of the window and pondering over the affairs of my country, when suddenly I saw among the crowd the face of the old man whom I had met in Constantinople, bearded and turbaned. For an instant it hovered before me, giving me a look of supreme intelligence, then it was gone as quickly as it had come. It did not "vanish." It simply was not there. In vain I peered down the length of the street. No further glimpse did I obtain of it.

Now what, in the name of all that is mysterious, is a man to make of this? Were it merely a diplomatic stratagem, am I to assume that I was sufficiently important in the affairs of Afghanistan for such a move to be considered necessary? It is true that I was the possessor of much valuable information regarding that state, but that it could have had any bearing on a possible revolution I cannot believe.

No, I am rather inclined to think that peculiar and mysterious agencies surround us for the purpose of protecting us and warning us regarding circumstances which might possibly cut short our lives and destroy the train of thought which bears us as a stream to the higher regions of soul-existence.

How little do we know of the world after all! New marvels of nature are almost daily unrolled to our view. But surely the marvels of man and of the human soul are vastly more amazing and terrifying. Sometimes they seem to bulk so largely in my eyes, and invade my days with such insistence, that they appear as far more imminent and important than anything else. And the small glimpses of these mysteries which have been vouchsafed to me lead me to entertain more than a suspicion that they may actually be our chief business in life—a business more enthralling and enormously more important than any of

those more human and conventional avocations on which we lavish our time with such thoughtlessness and neglect of the loftier side of our natures.

Scoffers may say that I dreamed or imagined the face of the old man in Oxford Street. I can only state in reply to this that I saw him as clearly as I did the other people in the thoroughfare at the time. It was no wraith-like apparition, but a face of flesh and blood.

Some day I hope to return to Constantinople and stand face to face with him once more. But I question if he will be there. I rather think that he will be about his Master's business elsewhere. Indeed, both in East and West, I have encountered other people whom I have shrewdly suspected were also engaged in that business, agents of powers mysterious, whose precise vocation we blinder mortals can scarcely comprehend.

GIFTS

By MEREDITH STARR

I POUR out my heart's blood, Love, for thee
To drink, that thou mayest right merry be.

I make of my soul a clear bright glass,
To mirror thy beauty when thou dost pass.

I leave my body, an empty shrine,
That thou mayest enter and make it thine.

I change my mind to a flame-white steed,
To carry thy message in truth and deed.

My spirit I turn to a gentle breath
That blows thy fragrance through life and death.

Whatever I have, O Love, is thine.
I am less than nothing : thou art divine.

RHYTHM IN LIFE

By R. E. BRUCE.

BEHIND and beyond the apparent inconsistencies and cruelties of the world is one vast, unchanging law: the law of rhythm. It manifests itself throughout creation as universal and unalterable. Just as vibration is the heartbeat of the universe, so is rhythm the inhalation and exhalation of its breath. But though this rhythm can be easily traced and recognised in its wider sweeps, its application to every event, however microscopic in apparent importance, is less generally understood. We observe the law operating in such crises as the rise and fall of nations, where the canvas is so vast that we can hardly fail to notice its action. We recognise it in the alternation of night and day, winter and summer; in man's forward swing from infancy to maturity, then backwards to decrepitude and death, and so on. But he who can realise and understand the rhythm which underlies his very being, and swings through *all* things, and who can apply it to the personal life, so that he is enabled to adjust his existence to move within the rhythm of his desire, is very near to solving life's secret.

There are some people born into the world with an instinctive and unconscious knowledge of rhythmic law, which is actually a perfect co-ordination between body, soul and spirit; but these are usually uneducated peasants, with minds undisturbed by the modern plague of introspection. Their lives are grander, simpler, and move to a slower, more dignified rhythm, and because this rhythm is slow, it is easy of attainment to undeveloped souls. No chaotic turmoil of 'cross-thoughts' or 'cross-motives' disturbs the even advance of their endeavour, so that their vibrations—unobstructed by counter vibrations—take to themselves an immense unvitiated strength, unlike the intricate ones of the more evolved, highly strung modern type of being, with sensitised and over-developed nerves, driven by a thousand contradictory impulses and mixed motives. Their conscious minds, less restlessly awake and busy, send no messages of disharmony to the instinctive mind, which is left free to work harmoniously and unimpeded.

It is noticeable that in the imbecile forms of insanity health is often remarkably good, because the conscious mind being almost gone, there is nothing to give wrong suggestions to the instinctive

mind, which acts smoothly and perfectly when left alone. But the higher the type of man, the more conscious effort is required to bring about the state of rhythm so easy to attain in the lower vibrations of humanity.

For man's creative genius has outstripped his rhythm. His inventions have increased and multiplied, complicating and 'speeding up' life in a way that necessitates an equal development in his own personality, if he would not be destroyed by that which he has created. But instead of controlling these stupendous forces that he has brought into activity he is to a great extent controlled by them. The magnitude of his achievements oppresses him. As yet he has failed to adjust his personal rhythm to that of those things which he has made, and pays the price of non-adjustment in jangled nerves, neurasthenia, madness and suicidal mania. Unless he learns to bring his inner rhythm of body, mind and spirit into harmony with that outer rhythm of his creation, catastrophe is imminent. Man is reaping the harvest before he has intimately realised the exigencies and strangenesses of his crop.

Just as his devices for the improvement of existence become more marvellous and more complete, so, when his rhythm falters, does the inexorable pendulum, swinging back, employ those very devices for his annihilation. Engineering, chemical and bacteriological discoveries, all good in themselves, are ruthless destroyers of human life in time of war.

Whilst science and medicine combine to solve their increasingly intricate problems, others, vaster and more intricate, pile themselves, like storm clouds, against the distant mental horizon. Patient and untiring research has caused new cures for diseases to be found, but during the very period when they have been brought to birth, the embryos of new diseases ripen and herald a further era of research. To cure one specific disease seems to encourage the appearance of another to take its place. This is because the root of harmony, noise and rhythm has not been found.

Every different disease is merely a lack of rhythm manifesting itself in varying ways. Until that rhythm be restored, the body cannot be whole. To accomplish the difficult task of bringing back rhythm to a body diseased, is to kill the very root and germ of all disease. This ability, which belongs to the superconscious plane, is gradually being brought to us in the near future of the race.

That which is true of nations is true of individuals. How many men, their delicate organisations developed to an exquisite appreciation of every modern miracle for 'speeding up' the universe, have fled from towns in order to simplify an existence strained to breaking-point? They have suffered through having tried to live incessantly keyed up to the pitch of ultra-modern life, with its thousand tests of man's power to raise his rhythm to the plane of complex conditions in which he finds himself. For existence tends to become increasingly complicated, whereas to swing with his life's rhythm, man must eternally simplify. To maintain these myriad threads in symmetry and order needs a degree of development and poise which, in man's existent state, is only found in the pioneers of the race.

The present type of human being is a kind of modern Hamlet, so overridden with multitudinous purposes that they practically cancel each other out. The one strong aim fails to emerge from the chaos of his intricate thoughts. His mind, swirling through the insistent swarm of passing events, fails to disentangle from the host of indistinguishable occurrences that rhythm to which he is akin, and it sways past him unheeded and unrecognised. But to learn to feel its oncoming, to be ready to surrender to its swing as it approaches, that is to discover the secret of happiness and achievement.

Fundamentally we create our own rhythm, but it may be so disconnected and broken, so tuneless and inharmonious, that we sink down further and further into the miasma of non-achievement, misfortune, misery and despair. Instead of identifying ourselves with the higher, we become one with the lower, and each time the pendulum swings we let it pass, and so sink to the more limited opportunities of the still lower rhythm.

For rhythm is as infinite in its variety as are vibrations, and just as the heartbeats of a tree are on a lower plane of vibration than those of man and on a higher one than those of a blade of grass, or a stone, so the whole rhythm of nature has an endless infinitude of gradations.

When a man is in a perfect state of inner rhythm, when his body, mind and spirit work together in perfect harmony and poise, then he is in the most favourable condition to develop that same rhythm in the outward events of his life, for until rhythm be realised within the self, it is impossible to maintain it for any length of time without, in the material world. Side by side with the uncounted army of failures in life—those who have been

unable to establish either an outer or an inner rhythm, are those who accomplish the outward success—or rhythm—to which they aspire, but fail to adjust their own rhythm to the same height as their achievements. The results of this are shown in discords and disharmonies in the personal life, such as ill-health, misfortune, grief, and other disasters, so that in the deepest sense they have not succeeded after all, and compared with the peasant who works in the fields and maintains his body, mind and spirit in poise and harmony with his outward circumstances and environment, they have actually failed.

Until we have made ourselves inwardly rhythmic to the outer events which we desire, it is dangerous to our own well-being to attempt their attainment.

Rhythm is the essence of life. Those who neglect or ignore it sink deeper and deeper into the arms of death. For there is a death in life which is more complete and more profound than any physical destruction; it is a death to all the things that make up pulsating life; it is a toneless, monotonous, aimless, jangled existence devoid of all harmony.

Some souls bring only faint vibrations into the world. Their lives swing to no vast rhythms, but are swayed back and forth within an intensely restricted area. At opposite extremes the swing of their life's rhythm is inappreciable. The highly developed soul has climbed up the pendulum, as it were, and is lifted far beyond and above the violent swing of its lower rhythms. The lowest type of soul, that of which it was said: ". . . because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth," is swayed by no violent passions, either good or bad, it crawls to and fro—like the ant on the ground—without reason or motive, its heart unmoved by noble impulses, untouched by passionate desires. Such as these do not live, scarcely even do they exist; they are mere cumberers of the ground.

The richer natures, amongst whom are all the geniuses of the world, are born with those strong vibrations which bring intensity of temperament, and an alertness, and acute aliveness of the senses, emotions and intellect. Born high in the plane of life, they are the very salt of the earth; but, with greater possibilities of good, they have naturally also greater ones for evil. The pendulum of character has a bigger swing. They live to the very topmost pinnacle of their being. Filled with the urge of their own vibrating life, they swing back and forth in immense sweeps, now

mounting to heaven in godlike bursts of inspired creation, and often sinking back almost to hell in the frenziedness of their lower natures. But they are not lukewarm; they "live dangerously."

Creation is full of endless rhythms, one within another, inter- and overlapping. It is for man to climb through one to another in ever-ascending spirals. To all things he must find the rhythm and work with it or pass his so-called life on this plane in that discordant or comatose state which either renders his life futile and miserable, or reduces it to mere vegetation.

The law of rhythm can be found and applied to the minutest details of existence. It runs through everything like a thread of quicksilver, animating it with meaning and purpose.

To live rhythmically demands the conquest of that inertia which lies at the root of all material things. For though material forces are not actively bad, they put up a kind of passive resistance against activity of any sort. A train will not start of its own volition; force must be used to persuade it into movement, but once that movement has begun, it requires less energy to maintain it at the same rate of speed, though any desired increase must be accompanied by an increase of effort and power.

We see, therefore, that man, to become rhythmic, must not remain passive, but must use conscious effort in line with the desired rhythm. As he progresses, so will wider, nobler rhythms disclose themselves to his gaze. But to *fight* against material things is to destroy rhythm rather than to create it. To rain blows on a tram in order to make it move is worse than useless. Persistent pressure must be exerted in the right direction, so that it encounters the minimum of resistance.

When rhythm has been brought or restored to the inner life, attention can safely be turned to producing the same results in outward events, for the inner rhythm tends to harmonise the outer events of life, and prepares them for acting in accordance with the rhythm desired.

Newton and others have spoken of "intending the mind" towards a desired end, and this is, in effect, advancing the mind to move within that rhythm. The path to a desired consummation may appear paved with almost insuperable obstacles. Its rhythm seems so far removed from our cognition that we shrink from attempting to enter its grander, nobler sweep. But development of the mind on the lines of its direction will presently

show some opportunity—however small—for catching and entering the swing of that rhythm which leads up towards our objective. But it must literally be overtaken “on the wing,” for unless we link up with it at the moment of passing, it sways above and beyond us, never to return, and time wasted in its pursuit is as futile as the endeavour of a man to catch up with an express train that he has missed at the station. The only way to retrieve such mistakes is to be on the watch for the next rhythmic swing of Fate’s pendulum, so that we are ready to enter it as it passes, and thereby bring our beings into nearness with a higher rhythm.

Rhythm is at the base of all perfect existence, from that of planets right through the mineral, plant and animal world to that of man—and those beings higher than man. It is a necessity of our continued existence. When rhythm becomes disturbed, the whole mechanism is dislocated, and refuses to function.

But rhythm is not a continuous, smooth and even advance. Nothing that is subject to nature’s laws advances evenly, but by fits and starts, or leaps and bounds, with slow, almost stagnant periods in between. This law persists in everything, from the march of the planets to the workings of the human mind.

We observe in the study of a language, of art, of music, or of any other subject, that for the first two or three weeks we progress rapidly and are inclined to minimise the supposed difficulties of the subject in question, when down upon us, like a black cloud, descends that terrible period of dryness and stagnation, which fills us with discouragement and despair, and from which we are unable to believe that emergence will ever be possible.

But this state of seeming retrogression is in reality the very opposite, for it is a necessary and inevitable step along the road to all true progress, in no matter what direction. Without that significant sign, so discouraging in itself, we are for ever sunk in the slough of non-achievement. It is at just this crucial point that the majority of people relax their efforts. The setback is so unexpected, the discouragement is so great, that not recognising or realising the true nature and inner hopeful meaning of their apparent failure, they feel that the heights are not for them. They have made great efforts; it is now time to throw up the sponge, and, to their everlasting misery, they give in.

To create a rhythm is, in plain language, to start a habit, and the force of habit is cumulative. The confirmed drug maniac did not suddenly sink to his hopeless position; he set up a rhythm

of taking drugs, and periodically—at the swing of the pendulum—the drug fit comes upon him, with added strength at each swing. A young girl we once knew was so fond of sweets that her desire for them had, through habit, developed to a craving. She decided to go without sweets during Lent. So great a slave had she become to this habit, that her life almost resolved itself into a morbid desire for the arrival of Easter, when she would be free! But when Easter came, she found, to her astonishment, that she no longer hungered for sweets. She had broken the rhythm of her habit, and was *really* free.

Thus, whatever you desire, you must set up the rhythm that will bring it about; *set your tram on the rails, and start it going.*

Establish an inward rhythm of poise and balance by rhythmic breathing and harmonious thought. *Live in the consciousness of that higher state of existence which you desire*, that is to say, live and act as though those things were already present in your life, and those things will be created in your material circumstances. Before you have begun the battle for success, let your every thought and act be as though you had already achieved it, and, if your actions be also directed ceaselessly towards that end, success must become yours. You have created and stabilised the rhythm of success.

As the rhythm of life advances in ever diminishing spirals, its stagnant periods are recurrent, but the base of each spiral is on a higher plane than the base of the one before, just as the apex of each spiral is higher than the apex of the one before.

If, instead of losing faith in our ability when these periods occur, and sitting with hands folded and the resignation of despair in our eyes, we recognise them as one of the great natural laws, we shall cease to dread their appearance but, on the contrary, shall almost welcome them as symptomatic of our advance.

When the tide is rising, one wave rushes up the shore and then recedes, before the next one curls to the attack. Several little ones may follow, rising to far short of the water mark of the first; then comes another bigger wave which dashes up much higher than any that have gone before. After this the same process is repeated, but imperceptibly, inexorably, the waves gain ground, and will presently reach high water mark, though their progress has never been uninterrupted and even.

The mystic is well acquainted with this law, in his ardent stretching up to union with the Divine. To him there comes

that which he names "the dark night of the soul," when, after his long certainty of close communion with God, he loses touch . . . sinks away into nothingness, as it were. He cannot even meditate on that which lately seemed so real. He suffers unspeakably, but he comes through by virtue of the perfection of his belief that this black hour will lift, and that he will emerge from it strengthened, purified and uplifted to a higher plane of brightness and achievement.

Gradually, by always identifying our being with the higher rhythm, we lift ourselves above the swing-back, for as the spirals diminish with our ascension, the arc of vibration lessens, until, to the developed soul, it becomes infinitesimal, and almost imperceptible, whilst at the apex—the Centre—there is no swing whatever—nothing but that absolute stillness which is at the heart of all intensity of motion.

To master the law of rhythm until we reach that Centre—which is God—is the goal towards which we are all, at different speeds, tending.

SCIENCE AND THE UNIVERSE

By H. STANLEY REDGROVE, B.Sc., A.I.C.

It is a noteworthy fact that, on the surface, at any rate, the present trend of biological science seems to be in the direction of Materialism. Recent researches, which indicate the highly important part played in the economy of the human body by the hormones and vitamins—two groups of substances very closely allied to each other, which appear to act as catalysts, thereby producing chemical changes in the living material of the utmost importance—seem to promise a solution to the mystery of "nervous energy." It may be said that the aim of the biologist is to explain all the phenomena of living matter in terms of the laws of Chemistry or even Mechanics, and it would seem that this aim is gradually being achieved.

When, however, we turn to Physics—and it is to the physical sciences that we must turn if we wish to understand the nature of matter—the case is completely altered. The revolution in thought that has taken place in the domain of the physical sciences during the past twenty or thirty years is, indeed, one of the most remarkable which the history of mankind has witnessed. My mind goes back to the days when, as a student, under the late Mr. F. E. Weston, a brilliant teacher of Chemistry, but in no sense a mathematician, I used to discuss with him the so-called "Law of the Indestructibility of Matter," then regarded as one of the basic laws of the science. It always seemed to me that the so-called "proof" of this law was a mere *petitio principii*. It having been established that a certain property of material bodies, their inertia, was conserved for any closed system, no matter what chemical changes took place therein, it was concluded that matter was "indestructible"; but if one asked why this particular property, rather than any other, should be taken as a measure of the quantity of matter, the only reply forthcoming was that this property was the only one conserved! It seemed as though the student, on entering the chemical laboratory, was required to divest himself of the rigorously logical mode of thought inculcated in the mathematical lecture-room. I never convinced Weston of the fallacy of the argument in favour of indestructibility, while he never convinced me of its validity. Later on, I gave expression to this objection to Materialism in

an article published in an early number of the OCCULT REVIEW, which, after revision, formed Chapter I of my *Matter, Spirit and the Cosmos*. I also wrote a paper for *Knowledge*, dealing with the same question in a more technical manner, which was published in 1912.

To-day this is all very ancient history. A serious blow was delivered to Materialism when it was discovered that inertia, the fundamental property of material bodies, was dependent on their velocity. A brave show of defending the old position was made by attempting to distinguish between "gravitational" inertia, which remained constant, and "electrical" inertia, which varied slightly with the velocity; but this arbitrary distinction could not for long be tolerated.

Matter dissolved into electrons and protons, these in turn into stress-centres of the omnipresent ether. The ether itself, once conceived as merely a special sort of matter, has become less and less material. Indeed, Einstein's theory of Relativity indicates that we may conceive of matter as being merely the manifestation of irregularities in the geometry of the Space-Time continuum, and the new Quantum theory of Physics is producing still more revolutionary changes in the scientific view of the Universe. It would seem almost as if space and time themselves were dissolving, leaving us with nothing but mathematical formulæ of a purely abstract and transcendental character.

In the daily press recently appeared a brief report of a lecture by Prof. Eddington, with the comments of a leading English physicist of the older school concerning the difficulty of understanding it. I cannot refrain from quoting, relative to this, a passage from a recent book by Prof. Eddington. He writes: "The physicist now regards his own external world in a way which I can only describe as more mystical, though not less exact and practical, than that which prevailed some years ago, when it was taken for granted that nothing could be true unless an engineer could make a model of it."

The book in question is Prof. Eddington's *The Nature of the Physical World*,* which I have no hesitation whatever in describing as one of the greatest books of the twentieth century. Although intended for the lay reader, it is by no means easy reading. I

* *The Nature of the Physical World*. By A. S. Eddington, M.A., LL.D., D.Sc., F.R.S. (Gifford Lectures, 1927). 8½ ins. + 5½ ins., pp. xx. + 361. Cambridge: at the University Press. Price 12s. 6d. net.

think Prof. Eddington would be the first to agree that it is really impossible to convey to a mind unversed in mathematical modes of thought the full philosophic implications of recent advances in the physical sciences. But, in so far as this can be done, Prof. Eddington has achieved it, his lucid style (with here and there a touch of raciness) almost accomplishing the impossible.

In the course of a brief article, such as this must necessarily be, it is not possible even to give a summary of the contents of Prof. Eddington's work. I must content myself with merely noticing one or two of the leading thoughts. I hope, however, this will not content the reader, but that he will read the book for himself.

The Quantum theory has introduced a new principle into physics and ousted an old one. The new principle is indeterminacy, the old one, causation. The old notion that every event in Nature is predetermined, all phenomena being bound together by the inexorable bonds of Law, is dead. An examination of the laws of Nature indicate that these are either truisms, imposed by man's mentality in the act of definition, or "statistical" laws. These latter laws, which are the really important ones, allowing us to predict future events such, for example, as a solar eclipse, do not tell us what *must* happen: they tell us what *most probably will* happen. Probability is shown to be at the very heart of Nature; we can, it would seem, only avoid believing in chance by believing in will.

There are many interesting problems in connection with time. As Prof. Eddington points out, from the standpoint of the old Newtonian laws there is no fundamental difference between time past and time future. Every mechanical reaction is pictured as reversible, and it would be as reasonable, or unreasonable, to say that the past was determined by the future as to say that the future was determined by the past. Nevertheless, consciousness gives us a sense of Becoming. In only one law of physics is there anything equivalent to this. The law of Entropy, which postulates the continual increase of the random element in the world, seems to necessitate a radical distinction being drawn between past and future. It is a strange distinction, this increase in *chance*, which nevertheless guarantees an increasing degree of accuracy to statistical laws. It would seem, at first sight, that mankind can transcend the law of entropy; for man can organise arrange, and thus decrease the random element. Man, however, operates only on the macrocosmic scale; the law of entropy, in

so far as it is conceived as a constant increase in the random element, relates to the microcosmic realm of atoms and electrons; a distinction of radical importance. Some very fascinating speculations concerning the philosophical significance of entropy might be indulged in, which, however, considerations of space prohibit.

Physics cannot ignore consciousness. It is true that the world of physics is a sort of closed circle into which mind does not enter. But mathematicians can create an endless number of these closed circles. The test of *actuality* is needed to determine which circle shall be adopted for purposes of science, and this presupposes consciousness. In short, so it seems to me, we are forced to recognise that the world of physics is a world created by the mind in its endeavour to deal with its multitudinous sensations. Physics is a system of mind-created symbols; the reality for each mind is the world as experienced.

Consciousness of spiritual values is at least as worthy of respect as consciousness of the reality of the physical world. In the closing chapters of Prof. Eddington's book, the question of religious mysticism is discussed from what to many readers may seem quite a new angle. The conclusions are of the greatest importance. Prof. Eddington started out with no predilections for a belief in the reality of spiritual values. His predilections, if anything, were in favour of a materialistic conception of the nature of things. In consequence, his cautious defence of Mysticism is of exceptional value. His belief in the reality of the spiritual is the outcome of a critical analysis of the philosophical implications of the modern scientific view of the physical universe. No longer, however, must the realm of spirit be conceived as a sort of rarefied matter. Nor can it be thought of in terms of mathematics. It is rather the realm wherein are satisfied those needs of human nature which transcend mere sensation and the powers of mathematical analysis. If we are not to lapse into mere solipsism, if we are to postulate a Reality outside of us, our concept of that Reality must be dual, and based on the two fundamental modes of human thought: Mathematics and Mysticism.

THE ANCIENT WISDOM OF THE WEST

By D. JEFFERY WILLIAMS

RENAN, in his *Essay on the Poetry of the Celtic Races*, refers to the "secret doctrine" of the ancient bards and Druids of Britain. Was there such a teaching held by the Druids that compares with what we to-day call "occult teaching" or occult philosophy?

A study of the literary traditions of Wales, and particularly of the *Triads*, will dispose us to give a very definite answer. The teachings enshrined in these *Triads* and other precious fragments which have come down to us from a remote past may be compared with the teachings usually associated with and contained in Eastern scriptures and traditions. That the wisdom-teaching of both East and West has a common source will perhaps be taken for granted by a large number of people in these days.

Concerning the bards and Druids themselves we have only very meagre knowledge. What more concerns us now is the teaching they held. In passing, it might be well to say that the stories about the human sacrifices supposed to be carried out by the Druids can be traced only to Roman origin. Roman historians have been believed despite the fact that the Romans of those days were the enemies of the peoples of this country!

What was the Druidic view of the Universe and man? From the *Triads* we gather that the Druids conceived of Three Circles of Existence. These were as follows:

1. *Cylch y Ceugant*. The Circle of Infinity, the Absolute or the All. It is unknowable, for God cannot be known, and in this Circle "God alone dwells." A Welsh maxim, obviously Druidic, says, "*Nid dim ond Duw: nid Duw ond dim.*" A literal translation of this saying would be: "God is no-thing; there is no-thing but God." God is beyond every limitation and yet within every limited thing. The Circle of *Ceugant* might be compared with the Hindu idea of the unknowable THAT which is beyond manifestation.

2. *Cylch y Gwynfyd*. The Circle of Light, the Circle of Cosmic Manifestation. It was the Circle of Light that sprang into existence on the Triple Utterance of the Sacred Name, symbolised

by three shafts or rays of light spreading fan-wise from a central point. (It is interesting to note that the main *Gorsedd* ceremonies in the Druid Stone Circles were to be at the vernal equinox, summer solstice and autumnal equinox, when the rising sun was seen from the centre of the circle to be north, middle or south of a point due east in the circumference.)

The second Circle is that of Divine Ideation or Manifestation. It is the world of archetypal ideas.

“God, when there was in life and existence only Himself, proclaimed His Name, and co-instantaneously with the Word, all living and existing things burst into a Shout of Joy; and that Sound was the most melodious ever heard in music. Co-instantaneously with the Sound was Light, and in the Light was Form. The Sound was in Three Tones, Three Utterances, pronounced at the same moment. . . .” (bardic MSS.)

The manifestation, it will be noticed, is on the “plane” of Sound and Light. The eternally “secret” Name is now imaged forth by the three rays of light, the symbol of universal manifestation. “The Name of God is forever secret and sacred.” This was regarded as the “first truth” of Druidism. Yet “everything calls Him inwardly by this Name—the sea, the land, earth and air, all visibles and invisibles, all worlds of terrestrials and celestials, all conscious beings and existences, and everything animate and inanimate.” All things share in the life of God, having come forth from God.

3. *Cylch yr Abred*. The Circle of Material Evolution, or the Circle of Necessity. *Abred* means the traversing of a course. This Circle has four stages culminating in that of humanity. The first stage is called *Anun*, the lowest point of material density, the mineral world. Every being has descended from the world of Light to traverse *Abred* and be one day “restored” to a state of blessedness in *Gwynfyd*. Through “every form of existence” all beings are destined to pass; through grade after grade, kingdom after kingdom, all beings must “experience and suffer,” and eventually arrive at the “state of humanity.”

In the stage of humanity the forces of “life” and “death,” liberty and limitation, “good” and “evil” are regarded as equal. Spirit and matter, or “life” and “death,” as the Druids would say, struggle for mastery in this stage. Man may choose to fight on the side of the higher, the spiritual part of his nature, and thus be able eventually to conquer the lower. Until he is victorious over the tendencies making for pride and separation,

cruelty and falsehood in his nature, he cannot obtain "restoration" to the world of unity and universality.

The method of growth is by reincarnation. All writers on Druidism concede that the Druids believed in the doctrine of repeated births into physical bodies. Only by the process of re-birth is it possible to obtain "every experience" which the human kingdom can give.

When victory has been obtained over the "lower" half of his nature, man is ready to escape from limitation to freedom, from "death" to life. Man came from the world of Light and Freedom and is destined to return. He must become universal in love and compassion ere he can win his way back; he must have removed all trace of that spiritual blindness which sees and appreciates separation and selfishness, and realise unity and non-separateness as the true law of life and being.

The following *Triads* give the qualifications required to return to the cosmic world of Light.

"The three victories over evil and opposition: Knowledge, Power and Love.

"The three restorations of *Gwynfyd*: Primal Awen (Genius), Primal Love, and Primal Memory; because without these there can be no *Gwynfyd* (or no consciousness of Blessedness).

"Three plenitudes of *Gwynfyd*: Participation in every nature; conformity to *Awen* or Genius, though excelling in one; and love towards every living thing in existence.

"Three essentials of the Circle of *Gwynfyd*: Love as far as necessity for it exists; Order (or Harmony) which cannot be improved; and Knowledge as far as thought and perception can reach.

"Three principal elements of *Awen* from God: Innate justice; habitual kindness, and natural understanding.

"Three constituents of *Awen* (Inspiration): Knowledge or understanding; strong affection; and devotion.

"Three things will confirm *Awen* from God: Energetic service; correct meditation; and courteous affection.

"There are three things, and God is found where they are sought after: Compassion; Truth; Peace."

One other beautiful and striking Druidic saying may close this study: "There is no spirituality but in compassion for every living thing."

"THE HISTORY OF THE DEVIL": AN APPRECIATION

By THEODORE BESTERMAN

AT Tuc d'Audobert, near Ariège, in France, is to be found a very inaccessible cave known as the Caverne des Trois Frères. If one of those fortunate individuals endowed with the ability to read the records of past time were to station himself in this cave he could be promised experiences of the most interesting and exciting description. Leaping back with a single bound over the whole of the present Christian era of a mere twenty centuries, hardly pausing to glance at the scenes passing before him during the Roman and Greek epochs, or the times of Egypt and Babylonia and Old Testament events, he would come at last to a time about nine thousand years ago. Here he would see before him one of the earliest representatives of the species Man. Following this individual up and up into the furthest and highest extremity of the cave, passing in the meanwhile a gallery containing over four hundred pictures, he might be fortunate enough to see this specimen of early Man, mounted on a pile of stones, working away at an extraordinary picture high up on the wall of the cave.

This picture represents the first devil. It has been described by Sollas as having the horns of a stag, the face of an owl, a long beard, the ears of a wolf, the tail of a horse, the paws of a bear, and only the feet those of a man. In order to represent the pelt of some animal the body and thighs are striped. This extraordinary devil (for such it is, at any rate, in Mr. Thompson's opinion*) seems to "symbolise in one person fleetness, wisdom, penetrating vision, and strength." And this appears to have been the original conception of a devil. If later and contemporary impressions of his Satanic majesty are different so far as his mental and spiritual characteristics are concerned, they have changed very little as regards his physical appearance.

It can easily be seen how the conception of a devil developed. One has only to picture a member of an ancient tribe, which

* R. Lowe Thompson, *The History of the Devil: the Horned God of the West*. 8½ in. × 5½ in., pp. xiv, 172, 14 ill. London: Kegan Paul, 1929. Price 7s. 6d. net.

lacks food, owing to bad times or to ill-luck in hunting. This man in some way or other saves the tribe by finding food. At once he is endowed with all sorts of qualities : strength of body, prowess in the field, skill in hunting, quickness of mind, and, finally, the arts of magic. He becomes, in short, chief and magician in one. Slowly, either at his own volition, or compelled by the worship of the tribe, he occupies a larger and larger share in the thoughts of the other members of the tribe. It is obvious that in a primitive state of society such an individual has an almost infinite capacity for good, and also, it must not be forgotten, for evil. And on this difference hinges his post-mortem development. If he had exercised his powers and abilities for good, he is deified after his death. But if he used these powers and this influence for his own aggrandisement and his own ends, at the cost of the well-being of his tribe as a whole, after his death there will gradually grow up in the minds of those who remember him the conception of what we would now call a devil. And this conception would be given artistic representation, as we have seen ; it would be handed down from generation to generation ; and in time we get a full-blown Satan.

Of course, many other elements play their part in this development. Much could be said, for instance, of the reactions upon the belief in a devil of Christianity. But into these fields Mr. Thompson does not take us, contenting himself with a most interesting and lucid exposition of the earliest stages of the development we have summarised.

CORRESPONDENCE

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

THE LATE MABEL COLLINS

To the Editor of the OCCULT REVIEW

SIR,—I am constrained to make some sort of reply to Mr. Basil Crump's two letters about M. C. and *Light on the Path*, because for the last twelve years of this incarnation it was my great privilege to care for her in my home in Gloucestershire after she had, for the second time, lost her income through bank failures. M. C. attributed her poverty to karma, but whether that covered "her terrible karmic drawbacks" I cannot say.

Our friendship dated from 1915, when I returned from Vancouver, where, after joining the Canadian T.S., I became attracted by the deep spirituality in M. C.'s books, and determined to get in touch with her. She at the same time was imploring her master, Illarion, to send her a friend near her own age, as she could no longer bear her loneliness now that her contemporaries were dead. She hardly ever asked "favours," but this was an exception.

I don't understand what is meant by the phrase, "after her master had withdrawn his control." She was in touch with him all the time I knew her, and often referred to former teaching she had from him. In a summer-house in our garden she wrote, under inspiration, *Our Glorious Future*, and told me that much in it was new to her.

The *Commentaries* in the early editions of *Light on the Path*, she said, were not all in accord with what she learned later. The description of *Karma* at the end, however, was perfect.

"Learn from sensation and observe it," etc., is part of the eighth of the twenty-one rules emblazoned on the wall of the Chapel of Light, "written in flaming words that shall last as long as the world lasts," and capable of being read by any disciple who has "attained to the state of consciousness known as *jagrat of swapna*." How, then, can anyone dare say that "Learn from sensation and observe it" was the result of M.C.'s "imperfectly controlled psychic organism having misinterpreted her teacher's thought"? Her teacher's thought was not in the picture! M. C.'s account of how she read the rules on the wall of the Chapel and afterwards brought them back to earth and wrote them out, is so simply and graphically told in *When the Sun Moves Northwards*, that there never appeared to me any room for dispute or misinterpretation.

M. C. had in later years a perfect horror of spiritualism, the result, she told me, of her experiences soon after her marriage at the age of eighteen, when her husband persuaded her to attend séances where

such strange and often terrible happenings occurred, that she gave it up once and for all.

During our twelve years of intimacy, M. C. never talked of her early life and experiences. She was approached by an American Society to write a history of the rise of the T.S., but she refused, preferring privacy and seclusion. She warned me that should I ever attempt to write a biography she would appear to me in wrath. She lived and worked under the guidance of her master, and often joined him and watched the world-masters weaving the karmic threads. On her deathbed, Illarion told her she must not think she was coming to rest, as she would have to join him in the Workshop.

I write as one outside the T.S., simply as I found M. C. during the twelve years of our comradeship.

Yours faithfully,

CATHERINE MAUDE METCALFE.

MADAME BLAVATSKY AND SIR AUREL STEIN

To the Editor of the OCCULT REVIEW

SIR,—Sir Aurel Stein's explorations in "Innermost Asia" are again in the eye of the public owing to the issue recently of four large and costly volumes describing his last journey and some of his finds. An article on these in *The Times* of March 9th was supplemented by a long leading article in the same issue. The chief points of interest for students of the philosophy of occultism are briefly:

1. The sites of buried cities and the location of underground crypts and libraries discovered by Sir Aurel Stein were definitely indicated in *The Secret Doctrine*, I, p. 8. Compare these statements with the map in *The Times* and any larger one of Central Asia.

2. The "solitary Lama" who guarded an underground library mentioned by Blavatsky is referred to in *The Times* as the "reverend and astute but very pleasant guardian" from whom Sir Aurel Stein obtained MSS. and other objects.

3. Official science has now abandoned its old view that the evolution of man is in a straight line from savage man to modern times, and has adopted Blavatsky's thesis—of cyclic evolutions of kingdoms and peoples—as expressed by the writer, "of the *progress and decay* of religions, of arts, of civilisations, of no small part of the human race itself, and of immense regions where they lived and thrived have utterly perished."

4. The confirmation of Blavatsky's statements in *Isis Unveiled* to the effect that "the intercourse between the remotest East and Europe, and the reaction of each upon the other in manifold fields of activity have been older and more continuous than many of us have supposed."—*The Times*.

5. "The story . . . goes back *immeasurably further* than the earliest of the civilised races whose lives these facts so vividly recall."

Before them "*far older races dwelt there*"—*The Times*. See *Isis Unveiled*, I, pp. 589-91 for further information, where "the vast inland sea" of Middle Asia is also mentioned; the salt deserts of to-day were crossed by Sir Aurel Stein and now "there can be no doubt that the Lop desert and the other great depressions were once part of an inland sea."

Yours truly, "Z."

THE MYSTERY OF SEX

To the Editor of the OCCULT REVIEW

SIR,—May I call the attention of your readers interested in this subject to a book called *Sex and Character*, by Otto Weininger? (Heinemann, 1914). It attracted little attention in England, but a great deal in Germany, where it was first published.

Roughly, Weininger's theory is that in man there is always a little of the woman and in woman always a little of the man. Between these two extremes there are gradations, so that for the middle term the individual has in it as much of man as of woman.

Now hermaphroditism is not referred to, but for the individual half-man, half-woman, I think we should find, generally, absence of desire for copulation. In human experience I think we find that such individuals exist.

But if all of us are partly man, partly woman, may not, *in exceptional cases*, the woman-part in man attract the woman-part in woman, or the man-part in man attract the man-part in woman? If so we find an explanation for the existence of inverts. Mankind *does* interfere, most irregularly, with the instincts implanted in him by Nature.

Bear in mind I am *not* referring to love, I am referring only to sexual material attraction—to that instinct implanted by Nature in *all* living sexual creatures for the propagation of the race.

F. C. CONSTABLE.

THE PSYCHOLOGY OF SEX

To the Editor of the OCCULT REVIEW

SIR,—In addition to obsession, an explanation of "inversion" given by "A." in the last issue of the OCCULT REVIEW, might one suggest that many cases are the result of personal Karma? Decadent nations abound in such types, which have "warped past the aim" and become perverted and twisted.

As "A." says, it is an unpleasant subject to the normal minds of our race, balanced between the animal and the god, but, once it has been raised in these pages, whatever enlightenment occult philosophy can give on the subject should be sought. Mr. Foster, in the same issue, points out what this philosophy teaches with regard to control which is induced by a sense of duty. As this sense of responsibility comes from the spiritual ego (the individuality), those who wish to

fulfil their functions as *human* beings must listen to, and obey, this voice of conscience, not the desires of the astral animal-man (the personality). Selfish indulgence of the personality in any direction alienates the Higher Self and over-develops the astral self: the tendency of the latter when uncontrolled is to gratify desires and to seek abnormal means to intensify sensation, regardless of higher considerations. Sensuality is a form of selfishness which may culminate in a subnormal incarnation where responsibility for self-indulgence can be readily evaded. Such a person either has no spiritual soul or is in danger of losing it.

Instead of making such types important in their own eyes by writing and discussing learned scientific works (!) about them, they should be classed as moral outcasts if they are unable or unwilling to exercise self-control, and to try to prepare for themselves a more balanced moral karma in a future incarnation.

Nature takes care to control excessive population when man ceases to exercise self-control. At the World Population Conference at Geneva in 1927, European speakers, authorities on their national statistics, pointed out that their birthrates either had fallen, or would soon fall, below the level necessary to maintain stationary populations. The statistics are published in *The Balance of Births and Deaths*, Vol. I, *Western and Northern Europe*, by Robert R. Kuezynski (Allen and Unwin, 1928). In the introduction the author remarks that "in case natality does not again increase, the population of England is bound to die out no matter how low mortality may be reduced."

Unfit races, *morally* and *mentally*, become in time unfit to survive *physically*.

Yours faithfully, W. W. L.

SCIENCE AND SEX

To the Editor of the OCCULT REVIEW.

SIR,—In reference to the letter by "K. S.," in which he criticises my attitude towards unnatural vice in my article, *The Left-Hand Path*, which appeared recently in your columns, the subject is not one which can be discussed in much detail outside the pages of medico-legal literature, and I am therefore hampered in putting forward my viewpoint.

I may say that it was only a deep sense of the seriousness of the state of affairs in certain occult quarters which led me to refer to the subject at all; and I think that your correspondent's letter is ample evidence in support of my statement that unnatural vice is not only prevalent, but condoned and justified in certain quarters.

I have no need to tell anyone with any knowledge of life that this represents a very serious state of affairs, and one which all who have at heart the good repute of occult science must unite in deploring.

Yours faithfully,

DION FORTUNE.

SCIENCE, SEX AND SUBLIMATION

To the Editor of the OCCULT REVIEW.

SIR,—One would find "Occultism" much more satisfactory if it could be raised above personalities. The different "High-Priests" are too much quoted by the various claimants to the higher clear-seeing, and many seem only too willing to form schools and teach their special systems, so that a mere student with a philosophical bent is left wondering where the Truth is most likely to be found.

As to the women, I am more and more convinced that a really Philosophical outlook is impossible in their very nature. One may search History in vain for even the name of a single example. Many have acted as channels for various teachings and systems, but their emotional constitution seems an absolute bar to purely philosophical abstract thought. This seems to be the reason that Mysticism is continually mixed with the claimed Occultism, and a Saint Theresa shows that the female soul looks for completion in some form of mystic marriage. Always they are dualists.

Far be it from me to suggest that they cannot talk on every subject with a great amount of energy and emotion; but the very fact that they believe they can put into words the really deep abstract Ideas, proves my contention. Only a true Philosopher will understand that language is essentially a mere means of *communication*.

I would quote Tagore:

"But there where spreads the infinite sky for the soul to take her flight in, reigns the stainless white radiance.

"There is no day nor night, nor form nor colour, and never, never a word."

This seems conclusive. Can you imagine a woman happy in those surroundings?

But I would seriously recommend any earnest students of the inner life to read Spengler's *Decline of the West*. To me it has been a revelation of what one must accept as the limits of our thought-capacity at any historical period, limited by religious, mathematical, philosophical and Art concepts. As a contribution to the science of epistemology it furnishes an extraordinarily valuable synthesis for placing any man or woman in their right background.

The book also shows how impossible it is to conceive the thought habit of the new race which many of us hope will soon emerge when we have reached the limit of the "Space Culture." Even now there are only a mere group who can really *think* with concepts of Relativity and Quantum Theory, even if it is anything more than mere using abstract words and signs. It seems to me that if we were sufficiently detached for that we should have reached "Nirvana," and lost any feeling of being anywhere in Time or Space.

Yours truly,

ARTHUR J. WEDD.

PERIODICAL LITERATURE

WE have adverted on a previous occasion to a recrudescence of attraction in the French circles towards the views of Gabriel Rossetti and Eugène Aroux on the antipapal spirit which preceded the Reformation, on the alleged arch-heresy of Dante, on the *Fideles Amoris* and the hidden meanings of romance-literature, whether in prose or verse. It has been signalled by magazine articles and by V. E. Michelet's fascinating but futile monograph on the Secret of Chivalry. The last issue of *LE VOILE D'ISIS* gives further evidence of concern in the debatable subject, as it devotes an article to the careful examination of Luigi Valli's recent Italian work on the SECRET LANGUAGE OF DANTE. It is all old story enough, iterating and reiterating on the *Dame symbolique*, *Madonna Intelligenza*, the esoteric Beatrice and the Church apart from Churches which stands sometimes for a Gnostic survival and sometimes for a Gospel Christianity, as move the minds of speculation in this or that direction. We failed to get anywhere with Rossetti and Aroux in the old days, since they led nothing into demonstration, and we fare no better at present with Michelet, as the secret of chivalry remains a secret when all the talk is done, while—so far as we can gather from the French review—the Italian Dante specialist does not decode the secret language or establish that it exists in fact. . . . Esoteric or occult, as one pleases, two new publications have been founded at Rome, within comparatively recent times, the main purpose of both being the study of initiation, meaning the "secret sciences" and not only or especially Ancient Ritual Mysteries or their reflections or substitutes in modern times. The elder of these is *IGNIS*, described as *Revista di Studi Iniziatici* and the more recent is *KRUR*, a *Revista di Scienze Esoteriche*. The one has papers on Literature and Magic, the Communicable and Ineffable, and a study of the latest work on Fascism, entitled *IMPERIALISMO PAGANO*. The second discusses the question of ancient and modern initiations, the witness to realisation in poetry and the Stone of Alchemy. We find it difficult to see how either publication can compete with the old-established *ULTRA*, which appears also at Rome. . . . It should be mentioned in this connection that we have received from the *Associazione Spiritualista Italiana* a copy of its Statutes and Rules, showing that it was founded last year by Signor Ernesto Bozzano, who is well known for his activities in psychical research and for his contributions to the *REVUE MÉTAPSYCHIQUE* of Paris. We have also to acknowledge an interesting Report of the First Congress held by the Association at Genoa in October, 1928.

It must be confessed that for some considerable time the Indian periodicals—meaning those that appear in English—have not attracted as they did at an earlier epoch, when it was a pleasure to review them,

almost without exception, from month to month. A certain sense of sameness may have reduced their appeal ; but a time came when, for example, THE WEDNESDAY REVIEW offered nothing to our notice. They continue to reach us and doubtless fulfil their office among those who are concerned. There are several of old foundation, THE KALPAKA among them, and THE VEDIC MAGAZINE, which is now in its twenty-fifth volume. But the purely mystical subjects and the study of important texts by which they were once characterised are replaced largely by modern aspects and articles on social reform. In one of its last issues THE VEDANTA KESARI has much—and it is of moment—on national awakening and on the reconciliation of races and religion. We have been drawn, however, by extracts from Kabir Das, described as the most predominant figure in the poetry and religious history of mediæval India. It is added that his great influence has not only lasted for five centuries but is likely to continue for many that are yet to come. He belonged to a period when religious forms were giving way to the spirit of religion and Persian Sufism was strong in India. That its inward light was with him at the highest the extracts shew, and it is shewn also by his life, for we read that in working he prayed and that in prayer he worked. He called himself “ the Child of both Allah and Rama,” being a “ Hindu by birth but a Mohammedan by adoption,” and it comes about that “ he combined within himself the best traditions of both communities,” apart from their form. He believed neither in rites nor ceremonies, and affirmed even that God is not in Yoga or renunciation ; but seeing that He is “ nearer than the nearest ” it may happen that we shall see Him at once, shall meet Him in a moment of time, though on one condition only, which is “ the requisite love for Him ” . . . THE VEDIC MAGAZINE strikes a true note in a different connection, though it is that of unity and brotherhood. It says that “ bitterness, strife and jealousy will disappear as we remember the Divine in our fellowman, and particularly in our opponent, for he too, is a factor in the Divine Plan.” There is nothing perhaps so difficult as the last clause of this injunction, and perhaps also there is nothing so needful if we are walking in the path of reality—which is the path of union. . . . PRABUDDHA BHARATRA is older than any publication which has been cited so far, being now in its thirty-fourth year, while its place otherwise is in the front of the collection, the main inspiration being drawn from Ramakrishna and Vivekananda. Some unpublished letters of the latter are appearing from month to month ; but other teachers are quoted, one of whom directs his disciple to know God as “ the soul of your soul, the life of your life, the eye of your eye—and love Him.” There are articles on “ spiritualising nationalism ” and Sanskrit Culture knowledge. . . . THE MEHER MESSAGE is a new foundation belonging to the present year and is frankly beyond our scope. It exists to proclaim “ the Divine Majesty ” of Shri Meher Baba and to diffuse his teachings. We know nothing of either outside the MESSAGE itself, and it has brought us no conviction.

An editorial on adverse criticism is worded violently, and a diary—also editorial—does not weary of enumerating the occasions on which people have come to “worship” this latest master, whose publicity appears to date from 1922. He foretells on his own part a time in the near future when “He will manifest Himself before the world as an Avatar.” The capitals are not ours: we are content to wait and see. . . . One is in much the same position about EAST-WEST, which has been mentioned previously in these pages. It is published in New York by a Yogoda Sat-Sanga Society, the founder and “Swami” of which is Mr. Yogananda, who is celebrated much in its pages and contributes much thereto, including vegetarian recipes. For all that we know, these may be original: the other things are not. Yogoda is “a scientific system for conscious control of involuntary life-forces.”

Mr. H. T. Hamblin's SCIENCE OF THOUGHT REVIEW continues to deserve well of its readers, and would appeal, as we think, to a wider circle than it may reach at present. The editor's monthly notes speak of the Divine Order, the effect of Prayer, the Way of Attainment and the Love which passes knowledge. Outside these there are brief but suggestive articles on the Power Within, the Importance of Thought, and the Everlasting Presence. . . . A somewhat analagous publication but a recent venture is THE PATHWAY OF THE NEW AGE, which confesses Christ as its Leader and claims the Bible as its text-book. There are touches of fanciful speculation here and there, but it seems to look in its own manner for the path of light and the Spirit of God within us. . . . THE INNER LIGHT of Dion Fortune continues to appear with the help of a cyclostyle process, and its monthly papers on Avalon and Arthurian literature are not without suggestion, though a reference to sources would be helpful when legendary points are cited. What is the authority for the dumb man rowing the black barge with the three weeping queens who bore Arthur to the Isle of Apples? It is not Malory, for example, who mentions, however, that the bargeman who took the body of Elaine to King Arthur's Court refused to speak. . . . THE CHRISTIAN ESOTERIC, founded in 1887 by Hiram E. Butler, of SOLAR BIOLOGY repute, continues to appear in California and prints or reprints occasional matter from his books and lectures. A discourse on the power of creative thought is an example in the last two issues. We make acquaintance also with Mr. Ernest Penn and his views on the Kingdom of Heaven; but we are more intrigued by his message to Neophytes concerning an Order of Melchisedek—a book with a “beautiful cover” and “printed on good paper.” It appears that the “Grand Old Order” has watched through the ages over the affairs of man; that “the greatest of all masters” stands at the door of its Temple and has welcomed in “myriads of men and women”; that it has four degrees or stages by which to reach “the highest rung on the ladder of human attainment”; and that the book in question presents a key by which one may “unlock the door”

—presumably in the absence of the alleged Master. It would be interesting to know whether the Order has kept Minutes through the ages; perhaps they are in akasic records.

By its uniform practice as well as its hypothesis, true Freemasonry stands and has stood always for peace on earth and goodwill towards man—initiated or not initiated. Abroad and far off there are some places where the high intent looks clouded on the practical side, but the hypothesis at least remains. France is cut off from communion with the Order in England and the Colonies on the doctrine of the Great Architect, but there is no evidence to indicate that it is not on the side of peace. In this connection we have read with satisfaction certain observations of Oswald Wirth in *LE SYMBOLISME*, arising out of a public meeting at the French Grand Orient, when Prof. Fœrster lectured on the psychology of his German countrymen. M. Wirth gives expression to his aspirations on the will towards peace in France, desiring a pacifism in action and not only in sentiment, the inflexible fulfilment of a definite international programme. Would that a peace-Bismarck might arise in France, he adds, believing that Germany itself would join hands with such a political and social saviour. We learn otherwise from the same source that the historic Grand Lodge of the Three Globes at Berlin has formulated a declaration of principles, in which the teaching and life of Christ are recognised as “the Supreme Divine Revelation,” while the love of the German Fatherland, its body politic and religious, is imposed as a Masonic duty. These are clear issues at their value, and no one can deny to the Three Globes the right of defining its faith; but the formulation adds that “our Freemasonry can be German only,” and M. Wirth points out rightly that in so affirming it is *ipso facto* cut off from an Order which is universal by its own claim. The writer takes exception also to the dogmatic side, but is out of court thereon, for the Jew in Freemasonry is pledged on the Old Testament, the Mohammedan on the Quran, the Hindu on Indian Scriptures, while it is only through the imbecility of certain Grand Lodges that the Christian is not obligated on that which to him is of all things sacred, namely, the Christian Gospel.

The contributions-in-chief to the *BRITISH JOURNAL OF PSYCHICAL RESEARCH* are the work of its editor, Mr. Harry Price. There is a full report of his lecture, delivered at the National Laboratory, on recent psychic experiments in the Roman Catacombs, when it may be noted as a sign of the times that the Jesuit Father Thurston presided. Nothing evidential is cited, but a clairvoyant life of St. Agnes seems interesting at least, perhaps not less because it differs from “the traditional story.” Mr. Price also writes forcibly in his plea for a better understanding between groups which are occupied in psychical research.

TOPICAL BREVITIES

FROM Geneva, the home of so many international movements, we have received, over the signature of Professor Santoliquido, an appeal for the support, moral and material, of the organisation of which he is President, the International Psychical Research Centre, which aims at ensuring that the study of psychical phenomena shall be carried out with the same scientific method, accuracy, and energy as characterise other branches of research.

Among the names on the Board of Governors appear those of such prominent personalities in the world of psychical research as Dr. Charles Baudouin, Dr. Claparede, Dr. Hans Driesch, Monsieur F. Grandjean, Dr. Jung, Sir Oliver Lodge, Dr. Osty, Professor Richet, and Professor Santoliquido. The international character of this provisional Board should go far towards giving permanence and prestige to the project.

Although its final constitution was not then effected, the International Centre arranged for four noteworthy lectures to be given during 1928 by Professor Grandjean, Dr. Jung, Dr. Osty, and Professor Santoliquido.

Further information with regard to the *Centre Permanent International de Conférences et de Congrès de Recherches Psychiques* may be obtained from the General Secretary, Monsieur R. Montandon, at 11, Rue de Beaumont, Geneva; while contributions towards the initial expenses indispensable for the successful realisation of the project should be addressed to the Treasurer, Monsieur Albert Pauchard, 12, Rue A. Carteret, Geneva, by whom the smallest donations will be gratefully acknowledged.

The Official report of the Proceedings of the First Congress of the *Associazione Spiritualista Italiana*, which took place at Genoa on October 20-21-22 last, under the presidency of Professor Ernesto Bozzano, has just come to hand. Many names, with which students of psychical research will already have become familiar, in connection with the mysterious happenings at Millesimo Castle, figure in the list of officials, such as those of Professor and Signora Castellani; the Marquis Centurione-Scotto; and Signora Rossi. The date of the Congress for this year has been fixed for the period of the first three days in November next.

With the passing of Baron A. Schrenck-Nötzing, of Munich, on the 12th February last, the world has been deprived of the services of one of the most valued of scientific researchers in the obscure and difficult field which he made so successfully his own—that of spiritualistic materialisation. Baron Schrenck-Nötzing's monograph on the subject, familiar to every English-reading student through the able translation of Dr. Fournier d'Albe, has become practically a classic in the literature of psychic science.

A Christian Spiritualists' rest-home, named after Florence Nightingale, is to be dedicated and opened at Brighton on the 27th April. This will constitute the third link in the chain of spiritualist Temples of Light with which the name of Mr. W. Harold Speer is so intimately associated. Further particulars may be obtained from Mr. Speer at the head office of the Temples in London, 58, Southwark Bridge Road, S.E.1.

According to the *Indian Daily Mail* of Jan. 5, many of Sri Narayan's devotees during a recent religious festival were relieved of their valuables by thieves and pickpockets. On the last day of the celebrations, Shri Narayan detained by his side a goldsmith who approached him in his turn to pay the customary respects of leave-taking. "Merely by looking at the face of the goldsmith he seemed to have at once suspected him as a person responsible for some of the alleged offences. He sent for the police immediately, and when the bag, baggage and person of the suspect were searched, much of the lost property was found. . . ." Was this intuition or merely shrewd judgment?

The Order of Krishna is the title of a new fraternity inaugurated by Mr. T. R. Sanjivi, whose magazine, *The Kalpaka* is by no means unknown to readers of the OCCULT REVIEW. Anyone interested is invited to write to the Latent Light Culture, Tinnevely, India.

Over the initials, D. G., our esteemed contemporary, *Light*, publishes in the issue dated February 16th an interesting sketch of the career of a deaf and dumb psychic of the early eighteenth century, by name Duncan Campbell, whose *Secret Memoirs*, published after his death, and edited by Daniel Defoe, are freely quoted, throwing a vivid sidelight on the manners of the aristocratic circles of those days.

The efforts of Frau and General Ludendorff to depose Christianity do not appear to have met with an encouraging reception, if the British newspaper reports are to be relied upon. It is stated that out of an audience of two thousand people invited to acknowledge their sympathy with the anti-Christian campaign, only twenty responded.

Still another name, unfortunately, has to be added to the list of deaths in the ranks of psychical researchers. Professor Charles Richet passed away at Nice on the 7th March last. Although an active worker for international arbitration, and a prominent medical scientist, he is better known to students of occultism and psychical research for his *Thirty Years of Psychical Research ; Traité de Psychologie Générale*, and his work on the *Sixth Sense*, an English translation of which the publishers of this magazine have in preparation.

If Mr. Cyril Wigley, who has omitted the address from his letter, will communicate with the Editor, a reply will be sent without delay.

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REVIEWS

THE MAGIC ISLAND. By W. W. Seabrook. Illustrated with drawings by Alexander King and photographs by the author. Pp. 320, 46 illustrations. London: George G. Harrap & Co., Ltd. Price 12s. 6d. net.

MR. SEABROOK had the exceptional opportunity of witnessing some, perhaps all, the Voodoo and other ceremonies practised by the descendants, in Haiti, of the West African natives brought there generations ago as slaves. The author did not spare himself in his efforts to get these opportunities, and he deserves our gratitude. Some will think that he went too far when he allowed himself to be initiated and partook of a loving-cup of steaming blood. But it does not behove the investigator to be delicate in his tastes: Mr. Seabrook undoubtedly took the right course in becoming part of that which he desired to study. He gives a somewhat romanticised account of what he saw; but though he aims at picturesque effect, he never does so at the cost of truth.

Among the most interesting and important facts which he was able to establish positively, though it had been suggested before, is that in the Voodoo ritual the West African idols are worshipped side by side with the recently acquired crucifix and holy images—a curious dilemma for those missionaries who, seeking to destroy the idols, find that they are also burning crucifixes! Is it not time that we learned to leave, within certain limits, each man to his own worship?

Mr. King's drawings are very striking and admirably suit the spirit of the book. The text and the illustrations make up one of the most interesting volumes that has passed through my hands for many months.

THEODORE BESTERMAN.

THE VISION OF LIFE. By A. H. Jaisingani.
MAHATMA GANDHI. By Mlle. Juliette Veillier. Both published by Messrs. Ganesh & Co., Madras, India.

IN *The Vision of Life*, a youthful Indian writer attempts imaginative fantasy but is, alas! hampered by his unfamiliarity with the English language. It is a great pity the little book was not edited, as its contrast to the clear phrasing of the preface by the Sadhu T. L. Vaswani is almost startling. Mr. Jaisingani has poetic imagination and should do well when he has mastered the intricacies of the English tongue.

Mahatma Gandhi, by Mademoiselle Juliette Veillier, is a slender addition to the growing literature concerning this remarkable personality. We all admit that he is a mystic and a seer, but politically his influence is not a good one. The revelation which rouses the sleeping menace of revolution is ever to be lamented and, unfortunately, Gandhi belongs to this category. It is a clever outline of his life, however, and can be enjoyed by all reasoning and reasonable readers.

REGINA MIRIAM BLOCH.

THE ZODIAC : A Life Epitome. By Walter H. Sampson. London. The Blackfriars Press, Ltd. 12s 6d.

THE author of this remarkable book tells us that its inception arose from a series of talks on the symbolism of the Zodiac given in 1919-20. He was then quite unaware of the immense scope of the subject. "In the preparation of notes for this occasion, the Zodiac gradually coalesced from a series of unrelated symbols to a complete picture of life." And this the writer places before us, with acumen and a strong conviction of its inherent verity. He links his observations to some notable authorities, viz. : (i) Professor Lowell ; (ii) Edward Carpenter, and (iii) Albert Parsons, and D. Davidson.

The twelve signs of the Zodiac work progressively in a wonderful cosmic chain—yet at the same time their action is simultaneous and interdependent one on the other. The first four *primitive*, or *elemental* signs, Aries, Taurus, Gemini and Cancer unfold the birth of worlds.

The next four signs, Leo, Virgo, Libra and Scorpio deal with the *individualising* process. Leo representing the heart of the Universe—Sagittarius, Capricornus, Aquarius and Pisces symbolise the Universal—*i.e.*, the Perfect Principle of Life, which shall carry the Universe forward to its final destiny.

The Anthropological aspect of this system of division deals with the evolution of Man—from the primitive Child-Savage, onward to that vital point when, under Leo, the Individual begins to emerge. With Virgo the "Two Paths" open out when Man begins to exercise his free choice towards the Universal, either for Re-generation—or De-generation. Here lies the *crux* of his whole destiny ; for the formation of character is the true work of man on this planet, in preparation for his entrance into the Universal.

Psychologically the first quaternary represents the Creative God, Primal Life-Force ; the second, God the Saviour—the divine Incarnation. Finally, in the last, we have the last great revelation of the Universal Father in Heaven—God as revealer and consoler—the ascended Christ.

That which remains on the mind after perusal as its deepest impression is the grave warning given in the concluding chapters on the dangers that face us in the present day from the tendencies of civilisation.

The writer has bold and revolutionary ideas on Love and Marriage, and on the various systems of government. Theocratic, autocratic, and democratic—all well worthy of attention. Happily, through the staggering mass of exact information and intense practicality there runs a golden vein of deep poetic and devotional feeling which lifts the book clean out of mere scholasticism.

A. C.

THE SEEKERS. Talks by Dr. Lascelles, edited by Rosa M. Barrett. With photographs. London : The C. W. Daniel Co. 6s. net.

THIS book is put forth by "The Guild of Spiritual Healing," working under the direction of "Dr. Lascelles," a physician on the "Other Side," by means of a sensitive, Mrs. C. A. Simpson. Since the book went to press, a house at 29, Queen's Gate, Kensington, has been acquired for the work. The series of Sunday Addresses which comprise Part I of the volume are sound in doctrine, simple and fearless in diction, and calculated

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A great deal of helpful information and counsel is given on the vexed question of mediums, psychic development, and various occult facts which may form obstacles in the path of the seeker if not understood, or misunderstood. It is in all respects a *safe* book. The three words which form the burden of Dr. Lascelles' addresses, "Love, Service, Prayer," are keynotes to success in the spiritual life. Individual responsibility in the present serious world crisis is repeatedly dwelt upon. "Do not talk about War, get your Church to pray that it may never happen; get every individual to pray every night that it will not happen, and thank God that it is not going to. Thus an immense amount of thought against war, and for peace, will be sent into the spheres to be used when the right influence is needed to stop war." How simple, but how potent!

A. C.

MEDITATIONS ON THE BELOVED. By Sarōjini (Evelyn Vernon Walker). London: Kealey's Ltd. 2s. 6d. net.

DEDICATED "to all souls, who are seekers after God, that He may reveal Himself to them." A series of illumined thoughts gathered together and sent out last Eastertide. Very mystical, and of exquisite poetic quality, they will find an echo in souls of kindred nature who have not brought feeling to the point of such expression. Amid a galaxy of thought germs it is difficult to make selection, but the closing words of the last poem, *The Worker*, breathe a fervent aspiration which will inevitably evoke response.

"Manifest in me Thy love;
Illuminate my soul with light;
Perfect in me Thy life, my Beloved,
Then send me into the night."

A. C.

THE SPIRIT OF HINDU CULTURE: and VOICES. By T. L. Vaswani. Madras: Ganeshi and Co.

Two rather insignificant-looking booklets brimful of the true wine of life!

Professor Vaswani visited London some fifteen or more years ago—leaving to take a position in Karachi College. It is noteworthy that we meet him again delivering the Convocation Address at the Gurukul University in April of last year—which is the content of the first-named booklet, an eloquent appeal to the youths of India to "dedicate their lives in loving service and sacrifice to India and the Eternal Vision of Her life through the ages." The Gurukul University stands to create a Renaissance of Sanscrit-Buddhist-Arabian cultures, blended with the

new scientific consciousness of the age, and should be of incalculable value in once more inspiring the ideals "which made India great and vital in the long ago."

"Voices" dedicated to "Pilgrims on the Path," is a collection of beautiful thoughts taken from the note-books and correspondence of Professor Vaswani who is looked upon in his own country as "a messenger of the New Spirit, and is named as one of the leaders of to-day together with Mahatma Gandhi and Rabindranath Tagore.

A. C.

CHEIRO'S YEAR BOOK FOR 1929. By "Cheiro." London: London Publishing Co. Price 5s. net.

ASTROLOGY, says "Cheiro," is the mathematical application of proved laws. By the aid of this science he has formulated the predictive matter in his book. The astrologer's forecasts, he affirms, are no more "occult" than a chemist's predictions as to what will happen when experiments are made with certain chemicals. Even the sceptical will find in "Cheiro's" Year Book much food for thought. Turning at random, for instance, to the general prophecies for the year, one reads of a promised revival in the coal-mining industry, of immense progress in electrical enterprises, of a probable railway strike, of personal danger for the Prince of Wales, plots to overthrow the monarchy in Spain, events in the Far East, etc., etc.

All the prophecies, however, are not merely general. Basing future events on planetary influences in people's lives, the compiler gives brief statements regarding the probabilities indicated according to birthdays. Another interesting table shows the suitability of each day for business, pleasure, sport, travel, health, study, occultism, or inspiration, the contention being that the right or "lucky" day for things to be done depends on the day when the planet having a special sway over a particular matter is at a propitious angle to the moon. One chapter is devoted to the characteristics of people born in whatever month of the year, showing their disposition, health and general tendencies.

It was to meet the need for an astrological almanac in a concise and scientific form that "Cheiro" issued this new year book, which will doubtless be received as cordially as his many other interesting works.

GEORGE MORRIS.

KARMA YOGA. By Yogi Bhikshu. Chicago: The Yogi Publication Society. Price \$2.

THIS book contains a great deal more thought than can possibly be suggested in a short review.

The main idea of the author would seem to be the necessity for action and the one-pointedness of the will. The will to power, in fact, is the predominant note of the book. Hesitation about anything is fatal, he tells us, so also is fear, which is so often the cause of hesitation. Man is made up of myriads of streams of consciousness: the Unity, therefore, must realise itself in diversity: "This more or less developed power of gathering one's activities together and unifying them in a conscious self that can look at itself in a mirror, and see itself objectively, is given to everyone." . . . "Man is continually peopling space, the thought

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world, with emanated thoughts consciously and unconsciously. . . . the real man is a Being endowed with stupendous memory and activity, and an almost unlimited command over vital processes, a man such as only rare illumined geniuses are ever aware of being, but which we all are, though we know it not."

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SONGS OF THE SOUTH AND THE HIDDEN LAND. By M. Michael.
London: Talbot & Co. Price 2s. 6d.

THESE verses are, as regards merit, strangely uneven. Of the twenty-three shorter ones many are so trivial that they can only be described as trashy: but in fairness to the writer we hasten to add that the poems which are good more than compensate for those that are bad. By far the strongest poem in the book is, in our opinion, "The Holy Souls," though "Castle in the Air," a little poem entitled "Sheep," and "Peter the Pedlar" are also worth noting.

The following is from "The Holy Souls":—

"To one black sorrow-laden soul I met,
The one most loved, but who too had forgot
Me in reproach I said, 'I know thee not.'
But I had uttered my eternal doom,
For legions of the Unremembered Ones who fell
That I might live, looked at me from their tomb
Called Purgatory—and I am now in Hell."

The Hidden Land is a play that somehow calls to remembrance *The Immortal Hour*. It has the same fugitive and intangible beauty, and is suggestive of strange truths. It is the story of two men, Rory and Conal, each of whom is really the other. Conal goes to sea with a mysterious old woman and is drowned. Yet Rory (as Conal) experiences marvellous things in the Land of Tir na n'Oge, till, eating of the forbidden fruit of the Tree of Life, he comes back to the land of mortals as Rory, only to hear the death lament for Conal. As the old woman, quoting from the *Book of White Magic*, says: "When you have a memory out of darkness, tell it to a seer, or tell it to a poet or friend, and if the seer say to you, 'I see it,' and the poet say, 'I hear it,' and the friend near you, 'I believe it'—you may know that your remembrance is true."

Mr. Michael is obviously one of those who has remembered with a true remembrance.

ETHEL ARCHER.

MYSTIC LYRICS FROM THE INDIAN MIDDLE AGES. A free transcription
by Paul Althaus, rendered into English by R. T. Gribble. London:
George Allen and Unwin, Ltd. Price 5s.

BECAUSE it deals with the one essential reality, that of the Soul's Union with God, there is bound to be a great similarity between all poetry that is mystical, whether that poetry be of the Occident or the Orient. In the volume under review we are struck with the great resemblance that many of the poems bear to those of well-known saints and seers of Europe in the Middle Ages, as well as to the Hebrew seers and singers. One

poem in particular bears a strong resemblance to the Gnostic Hymn of Jesus (the hymn He is said to have sung with His disciples on the Mount of Olives the night of the Last Supper), another might easily have been written by Francis of Assisi, whilst yet another breathes the spirit of William Blake and all that his philosophy stands for.

These Indian lyrics have been re-translated from the German, and each set of lyrics has been prefaced by a short life of the poet. We do not, of course, pretend to a knowledge of the original language in which they were written, but we cannot help thinking that, beautiful as the translations are, they would have been far finer could the translator have managed to arrange them in a definite rhythmical form. A literal transcription is seldom satisfactory. In the following poem, where Mr. Gribble has given us both rhyme and rhythm, the effect is extremely fine :

O that I Thy couch might be
With mine eyelids I would cover Thee.

Bestow but one bright glance on me
I would forever blessèd be.

O that I might be the throne
For my heart's King to reign upon.

My heart changed to a blessèd flower
Would then His resting foot embower

(Poem by Arjan, Fifth Guru of the Sikhs.)

The book should make a strong appeal to all poetry lovers ; moreover, it is excellently produced, and the type is especially clear.

ETHEL ARCHER.

THE IMMORTAL NINE : An Introduction to the Poetry of the Last Century. By J. M. Stuart-Young. London : Fowler, Wright, Ltd., 240, High Holborn, W.C.1. Price 5s. net.

THIS slim volume contains a series of essays dealing with the works of those British poets of the nineteenth century whom Mr. Stuart-Young deems to be worthy of the title of "the immortal Nine." His choice is Shelley, Wordsworth, Coleridge, Scott, Byron, Keats, Swinburne, Tennyson and Browning. In his Preface, he says that the number might advantageously been enlarged to twelve by the inclusion of Arnold, Fitzgerald and Kingsley ; alternatively, had the number chosen been fewer, Byron would have been omitted. In making a selection of this character, personal taste, of course, enters as an important factor. The present reviewer, for example, would certainly have omitted Scott and probably have included Morris.

Whilst Mr. Stuart-Young's essays add nothing fresh to our knowledge of the poets in question and put forward no new canons of criticism, they are agreeably written and may serve a useful introduction to the further study and enjoyment of the works of the great men with which they are concerned, especially, let me say, the latter, for poetry is essentially matter for enjoyment rather than for study. Moreover, the author has an ear for the lyrical, and has shown wisdom in selecting for quotation, passages, so far as possible, of a lyrical quality. As he says, "it is only

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In the early stages of consumption Dr. Sharma says that it may be wholly arrested by the use of blue glass over the head, dark blue on the lungs and red on the thighs. Dark blue water—that is, water in a blue bottle exposed to sunlight—is also to be taken internally. The chromo-disc is another instrument for local treatment, and again he gives various cures effected by its means. The whole subject is very curious, and seems to have been more studied abroad than in England. It seems probable that almost anything will cure almost any disease, given the necessary strong faith on the part of the patient. The thermolume, or solar sweatbath, is said to be another powerful remedy for consumption.

ROSA M. BARRETT.

LA MAIN ET SON MYSTÈRE. By Jacques Marion. Paris : Librairie Générale des Sciences Occultes (Chacornac Frères). Price 9 francs net.

EVEN those who look with suspicion and uneasiness on other methods of divination and "fortune-telling," seem inclined to exempt Chiromancy from the general ban. There is, apparently, to the popular eye, something merely playful in the attempt to read the future from the lines of the hand! This superficial view, we need hardly say, is not held by the writer of this book, and it receives, to say the least, no encouragement from his serious treatise and methodical array of facts. The subject, as he himself expressly tells us, is not the fantastic science of *Chiromancy* (divination by the hand), but the more practical and sober *Chirolgy* (the study of the hand). It is not, according to him, a revelation of *destiny*,

but a revelation of character which we ought to seek in those strange, varying lines that traverse the palm and fingers and, in all ages, have excited the curiosity and the mystical imagination of man. He has chosen for his book that vivid phrase of Balzac, in which the human hand is called the betrayer, alike, of the bodily and mental secrets of its owner; and it is evident that, in spite of his expressed repudiation of mediæval traditions and superstitions, he assigns as important a part to Palmistry and takes as serious a view of its functions as any mediæval scholar.

The two major sections of the book deal with Psychological and Physiological Chirolgy respectively. A shorter third section furnishes us with practical definitions and explanations ("*Petit Dictionnaire d'Applications Chirolgiques*"); and there are also some interesting introductory chapters in which the author's theories and methods of deduction are set forth at some length.

Destiny and Character are so closely related that the ambitious palmist should have no cause to complain that M. Marion's interpretation of the mysteries of his art is in any sense a limitation of his powers or a narrowing of his field of interest. Chirolgy, even more than Chiro-mancy, would seem assured of its hold on popular favour in the days to come.

We may add that the book is exceptionally well printed, and that a very great number of explanatory drawings add to its value.

G. M. H.

THE SCIENCE OF LIFE. Los Angeles: Yogoda Sat-Sanga Society of America. \$1.60.

THAT this book has already entered its sixth edition is ample proof that it fills a definite want amongst those who are interested in this type of literature. It is with sympathy and unusual understanding that the author deals with his subject, and outlines a method whereby the soul may attain Divine Union. Swami Yogananda endeavours to break down the dividing walls of caste and creed by demonstrating that even as "God is one, necessary for all of us, so Religion is one, necessary and universal," and, according to the author, the supreme method of approach towards the Soul's goal is by what he terms the "organic, scientific method" through the constant practice of which the Blissful state of our spiritual self becomes *real*.

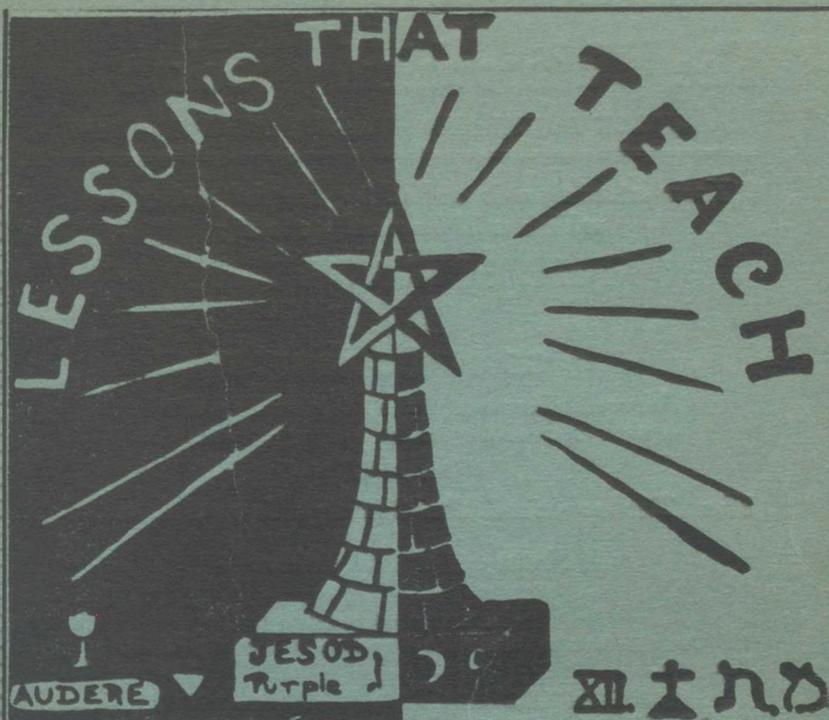
Says the author:

"Underlying the teachings of all Religions—Christianity, Mahomedanism, Hinduism—there is one truth remaining, viz., that unless you know yourself as spirit, as the fountain-head of Bliss, separate from body and mind, your existence is devoid of meaning and your life is akin to that of the brute."

Swami Yogananda claims that the "organic, scientific method" is superior to other recognised ways of approach (intellectual, devotional, meditational); but the present reviewer feels that a fuller and more complete explanation would have been an asset.

However, the book is worth studying for its introduction alone—which is a sane, comprehensive and erudite piece of writing that should prove of tremendous help to all who read it.

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