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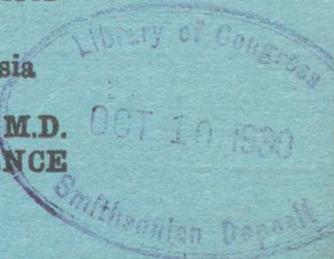
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VOL. LII

NOVEMBER, 1930

No. 5

EDITORIAL

MORE and more the name of Nicholas Roerich is to be heard on the lips of the man in the street. Who is Roerich? Popularly, he is known as the artist for whom a "skyscraper" of some twenty-four storeys has been built in America. In the Roerich Museum on Riverside Drive, New York, is to be found a collection of over a thousand paintings by this indefatigable artist, each in its degree an expression of his unique and self-developed style.

This style, indeed, has since become the symbol of an entire school of art.

From the Master Building, in which the Roerich Museum is housed, emanates a stream of influence not only artistic, but philosophical; for the Society of Friends of the Roerich Museum is an active organisation of international ramifications formed for the purpose of furthering the "ideals of brotherhood and of art as expressed in the paintings and teachings of Nicholas Roerich."

Although famed as an artist, it is evident that Roerich is this and something more. Indeed, he is a man of parts—of many parts. Artist, poet, philosopher, archæologist, Buddhist, author,

are only a few of the many rôles in which this dynamic personality has found expression. This wide versatility is reflected in the contents of the Master Building itself. Not only spacious exhibition halls in which hang the many canvases of the artist, but a publishing house for the Roerich Press, and a reproduction, perfect as to detail, of a Thibetan monastic library, are to be found there, not to mention the numerous suites of private apartments—about twenty storeys—which find their place in the upper portion of the great structure.

Roerich's portraits show a personality distinctly Mongolian in feature, although he is by birth a Russian. In
 A LIVING St. Petersburg, on October 10th, 1874, Nicholas
 DYNAMO Roerich first saw the light. The Roerich family, according to genealogical data, originated from the Nordic vikings, and the name is found in old chronicles dating as far back as the tenth century.

Those who have met Roerich personally speak not only of a dynamic personality, as one would naturally expect in view of the ceaseless creative output of books and paintings such as that for which he is responsible, but of gentleness of manner and softness of speech hiding a grandeur of character, intellectual brilliance, and fieriness of genius rarely to be found in combination in a single personality.

Still in his "fifties," Roerich's long record of travel and exploration in addition to his artistic work is by no means finished. The fascination of archæological research calls this artist-explorer to the Kulu Valley in the Western Himalayas. Of his many books several are records of travel. He has absorbed, and is able to interpret, the spirit of the East to a degree that few Western authors have been able to do. *Shambhala, The Heart of Asia*, and *Altai-Himalaya* are typical collections of vignettes of Oriental life and thought. In *The Heart of Asia* perhaps is to be found the synthesis of Roerich's impressions of the East. The fruits of many years of travel are gathered within the pages of this slender volume of little more than a hundred and seventy pages.

The main route of the expedition of which the book is a record encircled Central Asia. Amongst other difficulties, Himalayan passes of from fourteen to twenty-one thousand feet had to be negotiated. Although none of the Roerich party suffered at all seriously, the climatic conditions were distinctly trying. The great enemy at high altitudes, of course, is bleeding. Some such cases among the men and animals occurred, but fortunately

without disastrous results. The precautionary measures taken each time before crossing a high pass Roerich considers were probably the cause of the comparative immunity of their party. "Inexperienced travellers," he says, "may think that, before climbing difficult heights, it is advisable to fortify the body with meat, brandy and smoke. But these three are the greatest enemies. Our experienced Ladaki guides firmly warned us that, in crossing the passes, hunger was most beneficial to men and animals, and that nothing stimulating should be taken. At each pass we always started out before dawn, drinking but a small cup of hot tea. The horses were also given no food. . . . Of course, every superfluous movement or increased work caused giddiness, weakness and, with some people, even nausea, but a few minutes' rest restored the circulation of the blood."

Remarkable electrical phenomena were encountered. That which is recorded as having occurred at Nimu, a small village eleven thousand feet up, is well worth quoting at this juncture :

"It was after a clear, calm day. We camped in tents. At about ten o'clock I was already asleep, when Mrs. Roerich approached her bed to remove the woollen rug. But hardly had she touched the wool, when a big rose-violet flame of the colour of an intense electric discharge shot up, forming a seemingly whole bonfire, about a foot high. A shout from Mrs. Roerich of 'Fire!' awoke me. Jumping up, I saw the dark silhouette of Mrs. Roerich, and behind her a moving flame, clearly illuminating the tent. Mrs. Roerich tried to extinguish the flame with her hands, but the fire flashed through her fingers, escaping her hands, and burst into several smaller fires. The effect of the touch was of a slightly warming nature, but there was no burning, nor sound, nor odour. Gradually the flames diminished and finally disappeared, leaving no traces whatsoever on the bed-cover. We had occasion to study many electric phenomena, but I must say that we never experienced one of such proportions."

The scientific bent of this many-sided man comes to the fore when he urges the exceptional field for scientific research which is to be found in the region of the high Himalayas. Nowhere else, he contends, may such varied conditions be found concentrated. "If one could compare scientifically the conditions of the Himalayas with the planes of other parts of the world, what remarkable analogies and antitheses would arise. The Himalayas are a veritable Mecca for a sincere scientist."

Some curious legends of the visits of Christ to these uplands are extant. For instance, Roerich tells how, in the city of Leh, the residence of the former Maharajah of Ladak, they heard from several Ladaki Buddhists of a tree near a pond, where Christ preached to the people before his departure to Palestine.

"We also heard another legend of how Christ, when young, arrived in India with a merchant's caravan and how He continued to study the higher wisdom in the Himalayas. We heard several versions of this legend which was spread widely throughout Ladak, Sinkiang and Mongolia; but all versions agree on one point, that during the time of His absence, Christ was in India and Asia. It does not matter how and from where the legend originated. Perhaps it is of Nestorian origin. It is valuable to see that the legend is told in full sincerity."

The itinerary of Roerich, on this occasion, of course included Thibet. This country and its contemporary life he declares offers the most astounding combination of contradictions. Thibet, he points out, "has presumed for itself a spiritual supremacy over its neighbours. The Thibetans look aloofly on Sikkimese, Ladakis, Kalmucks, and call the Mongols their own bondsmen. Yet all these people are growing in consciousness. But Thibet tries forcibly to arrest the steps of evolution."

On the one hand is to be found devotion to religion, and on the other rapacity and misappropriation of religious donations. The killing of animals is prohibited, yet the storerooms of the monasteries are filled with carcasses of mutton and yak. Still, an ingenious method of killing animals "without sin" has been devised. The cattle are driven to the edge of steep cliffs, where they fall down and kill themselves! On the one side may be seen profound knowledge and remarkable psychic development, and on the other complete ignorance and limitless darkness.

The Dalai-Lama is regarded as an incarnation of Avolokiteshvara, but a prophecy is current that the present and thirteenth Dalai-Lama is the last one. This official, apparently, does not inspire reverence.

"An entirely different attitude may be noticed everywhere toward the Tashi-Lama, whose name is always pronounced with deep reverence."

The Thibetans, it is said, await the fulfilment of the prophecy about the return of the Tashi-Lama, "when he will reconstruct Thibet and the precious teaching will again flourish."

A remarkable story was in circulation in connection with the flight of the Tashi-Lama from Thibet in 1923, to the effect that when he was being pursued near the North-Western lakes, an armed detachment from Lhasa almost overtook him. His men became alarmed; but the spiritual leader of Thibet remained undisturbed and ordered his caravan to stop overnight before a lake. "During the night a severe frost set in and the lake was covered by thick ice, over which they crossed, thus shortening their way considerably. In the meantime the sun rose, the ice melted, and when the pursuers reached the lake, it was impossible to cross, and the Lhasa detachment was detained for several days."

Although he has found it necessary to speak hard words about the religious conditions in Thibet, Roerich nevertheless would have it remembered that in the ancient history of Thibet glorious pages may be found. The present temporary paralysis, he believes, will pass. "Let us not forget," he writes, "that a whole succession of Tashi-Lamas left behind them monuments of enlightenment, and that it is the Tashi-Lamas who are united with the conception of Shambhala."

Meanwhile, unfortunately, the Black Faith, or Bon-po is reported to be on the increase. "It is more widely spread than one would imagine. . . . We saw a great many monasteries of the Bon-po in different parts of Thibet. They are all apparently very wealthy."

The sect is inimical to Buddhism, which is regarded as an enemy. The ceremonials are precisely opposite to those of the Buddhists. The sign of the swastika, for example, is represented in an inverted direction. The temple processions walk *away* from the sun. Altogether it seems reminiscent of the Black Mass perversions of Christianity. Necromancy flourishes. Everywhere stories are current of revived corpses, endued with extraordinary strength, which rise up and kill people!

But it is the conception of Shambhala which has produced upon Roerich the deepest and most enduring impression. Shambhala he declares to be the most scared word in Asia. "If you wish to be understood in Asia, and to approach her as a welcome guest, you must meet your host with the most sacred word." In the conception of Shambhala and its associated legends, songs and folk-lore, is contained "perhaps the most important message of the East. But he who as yet knows nothing of Shambhala

cannot state that he has studied the East and knows contemporary Asia."

There is a heavenly and an earthly Shambhala. The great Principle which is Shambhala is embodied in the Coming Age. With it are bound up world-wide Messianic prophecies.

"The yearning of Palestine towards a Messiah is well known. The anticipation of a great Avatar near the Bridge of the Worlds exists throughout broad masses. People know of the White Horse and the Fiery Comet-like Sword and the radiant advent of the Great Rider above the skies. The learned rabbis and Kabalists throughout Palestine, Syria, Persia and the whole of Iran, relate remarkable things on this subject.

"The Moslems of Persia, Arabia, Chinese Turkestan, sacredly preserve the legend of Muntazar, who will soon lay the foundation of the New Era. It is true that when you speak to the Mullahs of Muntazar they will sharply deny it at first, but if you insist sufficiently and show sufficient knowledge, they will gradually cease their denials and often even add many important details. And if you still persist and tell them that they have already saddled the white horse in Ispahan which is to carry the Great Comer, the Mullahs will look at each other and add that in Mecca a Great Tomb is already prepared for the Prophet of Truth.

"The most learned Japanese, the great scholars, speak highly of the awaited Avatar, and the learned Brahmins, taking their information from the Vishnu Puranas and the Devi Puranas, quote beautiful lines about the Kalki Avatar coming on a white horse."

Roerich proceeds to detail the signs which he came across during his travels in connection with this great conception of Shambhala.

"In the Temple of Ghum monastery, not far from the Nepalese frontier, instead of the usual central figure of Buddha, you see a huge image of the Buddha-Maitreya, the coming Saviour and Ruler of humanity. This image is like the great image of Maitreya in Tashi-Lhunpo near Shigatse, seat of the spiritual ruler of Thibet, the Tashi-Lama. The Lord Maitreya is seated on his throne; his legs are no longer crossed as usual, but are already set on the ground. This is a sign that the time of His Coming is near and that the Ruler is already preparing to descend from his throne. This monastery was built about twenty years

ago by a learned Mongolian lama, who came from distant Mongolia to Thibet. Crossing the Himalayas and Sikkim, where the red sect of Padma Sambhava is the official religion, he came to erect this new monastery and to proclaim the approaching advent of the Lord Maitreya.

“ In 1924, a learned lama, the faithful disciple of the founder of the monastery, who had shared with him the profound Teaching and many prophecies for the future, told us before the impressive image : ‘ Verily, the time of the great advent is nearing. According to our prophecies, the epoch of Shambhala has already begun. Rigden Jyepo, Ruler of Shambhala, is already preparing his unconquerable army for the last fight. All his assistants and officers are already incarnating.’

“ ‘ Have you seen the *tanka*-banner of the Ruler of Shambhala and his fight against all evil forces? When our Tashi-Lama fled from Thibet recently, he took with him only a few banners, but among them were several banners about Shambhala. Many learned lamas fled from Tashi-Lhunpo and recently there arrived from Thibet a *geshe* (learned) painter, a *gelong* of Tashi-Lhunpo. He knows how to paint the *tanka* of Shambhala. There are several variations of this subject, but you should have the one with the battle in the foreground.’

“ Shortly after, the lama-artist, Lariva, was seated on a rug in the white gallery of our home, outlining the complicated composition on the white surface of the specially prepared canvas. In the middle was the Mighty Ruler of Shambhala in the glory of His majestic abode. Below wages a terrific battle, in which the enemies of the righteous Ruler are unmercifully destroyed. In dedication, the banner is adorned by the following inscription : ‘ To the Illustrious Rigden, King of Northern Shambhala.’

“ It was touching to observe with what respect and veneration the lama-artist worked. When he pronounced the name of the Ruler of Shambhala, he clasped his hands as if in prayer.”

At the time of the arrival of the Roerich party in Sikkim, the Tashi-Lama had fled from Tashi-Lhunpo to China. Everybody was astonished at such an unprecedented move on the part of the spiritual head of Thibet. The government at Lhasa searched everywhere, and even at that time rumours were current that the Tashi-Lama had passed through Calcutta in disguise. In reference to this occurrence a lama made the following observations :

“ ‘ Verily, the old prophecies are fulfilled. The time of Sham-

bhala has come. For centuries and centuries it has been predicted that before the time of Shambhala, many wonderful events would occur, many terrible wars would take place and Panchen Rinpoche would leave his abode in Tashi-Lhunpo in Thibet. Verily, the time of Shambhala has come. The great war has devastated countries, many thrones have perished, earthquakes have destroyed the old temples of Japan, and now our revered Ruler has left his country.'

"Following their spiritual ruler, one of the most esteemed high priests, Geshe Rinpoche from Chumbi, whom the Thibetans regard as an incarnation of Tsong-Ka-Pa, arrived from Thibet. With several faithful lamas and lama-artists, the high priest travelled through Sikkim, India, Nepal, Ladak, everywhere erecting images of the Blessed Maitreya and teaching about Shambhala.

"When the high priest with his numerous attendants visited Talai-Pho-Brang, our home in Darjeeling, he first of all paid attention to the image of Rigden Jyepo, the Ruler of Shambhala, and said :

" ' I see you know that the time of Shambhala has approached. The nearest path for attainment now is only through Rigden Jyepo. If you know the Teaching of Shambhala—you know the future.' "

It is only natural that in records of travel in the Himalayas some reference, either of support or denial, should be expected to the Mahatmas of Theosophy. In this connection Roerich goes so far as to say that "the majestic images of the Mahatmas no longer pass before our eyes as phantoms ; they become great physical beings, true Masters of the Higher Knowledge and Power. There is, in fact, no dearth of evidence concerning the actuality of their existence. They are referred to as the men of the snows, the faithful guardians of the hidden ashrams.

"One can mention," he says, "many people still living who have personally met Mahatmas. Truly this has happened as often in India as in England, France, America and other countries."

Instances of such occurrences within quite recent times may easily be recalled. That these, of course, were visitations of "the Masters," cannot be said with positiveness, although they bear that characteristic. Not long ago, Sirdar Ikbal Ali Shah gave an account in THE OCCULT REVIEW of an interview with a mysterious stranger in Constantinople—a stranger who seemed

to be aware of his secret intentions—and who, after warning him, vanished into space. There is also to be found in a little book entitled *The Wayfarer*, the American edition of which, incidentally, is noticed in the review columns of this issue, an almost incredible story of the appearance of one whose identity as the Master Jesus is but thinly veiled. A final instance in which the appearance of the apparently solid form of a physically distant spiritual adept is recorded is in connection with Shri Meher Baba. According to a recent issue of the *Meher Message*, while the Teacher was away in Persia, he suddenly appeared in the sick-room of a child who lay dangerously ill in Calcutta. He was observed to make healing passes over the patient, after which he vanished into thin air. The sickness immediately took a turn for the better, and the little one made a rapid recovery.

Readers of *The Mahatma Letters*¹ will be interested in the fact that Roerich records how a lama “mentioned a story, which he had already heard, of how one of the Mahatmas, for some urgent reason, undertook a hasty journey to Mongolia, remaining in the saddle about sixty hours.”

The same story turned up again later on, told this time by “a member of the Mongolian Scientific Committee.”

“‘As you know,’ he told us, ‘we have several lamas with great spiritual powers. Naturally, they do not live in cities or big monasteries, but usually in remote *khutons* in mountain retreats. About fifty or sixty years ago, one of these lamas was entrusted with a mission. He was to carry it out alone, but before his death he was to entrust it to one person of his own choice. You know that the greatest missions are assigned from Shambhala, but on the earth they must be carried out by human hands under earthly conditions. You must also know that these missions are often executed against the greatest difficulties, which must be conquered by spiritual power and devotion. It happened that this lama had partly fulfilled his mission when he became ill and lost consciousness; in this state he was unable to convey the entrusted mission to a fitting successor. The Great Mahatmas of the Himalayas knew of his difficulty. In order that the mission should under no circumstances be given up, one of the Mahatmas undertook at great speed the long journey from the Thibetan uplands to the Mongolian plains. So great was the haste that the Mahatma remained in the saddle for sixty hours and thus arrived on time.’”

¹ *The Mahatma Letters*. London: Rider and Co. 215.

The Heart of Asia,¹ from which have been taken the passages quoted above, is a witness both to the indefatigable energy and lofty idealism of Roerich. It is a record of notable achievement. In *Shambhala the Resplendent*,² the spirit of Asia finds expression in a series of essays of which the keynote is radiant beauty. For Roerich proves himself to be as much a master in the use of words as in the use of the artist's brush. An apostle of Beauty, he apostrophises Her as the living raiment of the World-Mother:

“As a garment of purification must the sign of Beauty glorify
 AN APOSTLE each hearth. Simplicity—Beauty—Fearlessness:
 OF BEAUTY so it is ordained! Fearlessness is our guide.
 Beauty is the ray of comprehension and
 upliftment. Simplicity is the sesame to the gates of the coming
 mystery; and not the menial simplicity of hypocrisy, but the
 great simplicity of attainment encircled in the folds of love.
 Simplicity which unlocks the most sacred and mysterious gates
 to him who brings his torch of sincerity and incessant labour.
 Not the Beauty of conventionality and deceit, which harbours
 the worm of decadence, but that Beauty of the spirit of truth
 which annihilates all prejudices. Beauty alight with the true
 freedom and attainment and glorious miracle of flowers and of
 sounds. . . .

“The understanding of these three covenants creates faith and support of the spirit. For within the last decade everything has been endowed with motion. The most massed clods have become mobile and the greatest dullards have comprehended that without simplicity, beauty and fearlessness, no construction of the new life is conceivable. Nor is the regeneration of religion, politics, science or the revaluation of labour possible. Without Beauty the closely inscribed pages, like withered and fallen leaves, will be whirled away by the winds of life and the wail of spiritual famine shall shake the foundations of the cities, deserted in their populousness.”

On this note of high inspiration and hope it becomes necessary to bring to a close this brief and inadequate appreciation of a remarkable character, and speed him on his quest for that “true unifying basis to connect the highest spiritual factor with the lowest state of matter,” to which his entire energies are devoted.

THE EDITOR.

¹ *The Heart of Asia*, by Nicholas Roerich. New York: Roerich Museum Press. \$1.50.

² *Shambhala*, by Nicholas Roerich. New York: F. A. Stokes Co. \$2.50.

ESCAPE OR MASTERY ?

By CHARLES WHITBY

IT is commonly assumed, and one frequently sees or hears it stated, that between East and West there is this fundamental difference : that to the former, life is an evil to be endured ; to the latter, a good to be enjoyed. The Oriental pessimism finds, we are told, its typical and inevitable culmination in the religious ideal of *Moksha*, final escape and complete liberation from the painful servitude of earthly existence. Renunciation is the key that unlocks life's dungeon ; consequently, to the Eastern mind, he alone is the sage who manifests a complete contempt for the lures of sense and passion. Western religion, on the other hand, being regarded as fundamentally optimistic, is supposed to aim rather at consecrating, and thereby ameliorating, than at depreciating this life in any way, although no doubt it could be claimed for it that it also prepares its votaries for a higher grade of being.

Like most generalisations of a sweeping kind, this one of Western optimism and Eastern pessimism is more convenient than accurate. It is only in quite modern times that Christianity has been at all widely claimed to be a world-approving doctrine. We have the Master's own word for it that His Kingdom is *not* of this world, and that self-denial and the acceptance of a burdensome cross are obligatory upon all His followers. Very early in the history of the Church withdrawal to an anchoritic life of extreme asceticism became the recognised ideal of the devotee ; and right through the centuries of her greatness only those of her subjects who were irrevocably vowed to an other-worldly monastic discipline were officially recognised as "religious." It is true that marriage was consecrated by inclusion among the sacraments, but this was probably rather as a concession to human weakness than an encouragement to something good in itself. It was better to marry than to burn with lust, but better still to become one flame of holy zeal for perfection. Whenever I meet a nun robed in funereal black, gliding like a ghost, with down-cast eyes, through the busy street, I recognise in her the symbol of a Church whose true ideal is a similar aloofness.

"But Protestantism has changed all that," you object. In so far as, among other things, it was an instinctive revolt of the laity against the priestly identification of secular affairs with

"The World," in its derogatory scriptural sense as a thing irremediably bad, and therefore to be shunned by the righteous, there is a measure of truth in the contention. Still, in its early efforts to amend, or even redeem secular life by direct religious action, Protestantism, so long as it was in dead earnest, showed a strong puritanic (*i.e.*, ascetic) bias. Its authority was the Bible, not the Church, with a curious partiality for the Old Testament, and a haunting terror of the wrathfulness of Jehovah. Not that it ignored the Gospels, but its attention was in them largely monopolised by what theologians call the eschatological aspect, topics of death, and judgment of hell and heaven. Naturally, too, for there is much that is alarming to a superstitious mood to be found in both Testaments. It was only as men gradually emancipated themselves from the bondage of the letter that they began to appreciate those points in Christ's teaching and example which implied a more hopeful and affirmative attitude towards earthly existence. So far, then, as Christendom and Western civilisation are, or have been, synonyms, it is by no means clear that the latter's claim to a fundamentally life-approving attitude of mind is axiomatic, to say the least.

Is the pessimism of the Oriental mind more or less incontrovertible?

Most people would say at once that the main trend, so far as the central and typical doctrines of Brahmanism are concerned, was decidedly to exalt the noumenal at the expense of the phenomenal, to insist upon the illusory and transient nature of earthly jobs at their best, and to inculcate a determined effort to renounce all desire for them, with a view to final escape from the bondage of earthly existence. But a book by a Hindu philosopher, Brahmachari Gitanand, recently published under the title of *The Gita Idea of God*,* propounds an interpretation of that summary of Vedantism at its highest, the *Bhagavad-Gita*, or Song Celestial, which, without perhaps expressly repudiating the accepted views of its meaning, quietly sets most of them aside in favour of one in which, so far as they survive at all, it is only as transmuted phases of what purports to be a higher, deeper and more comprehensive interpretation. The point of view from which the *Gita* is handled is in a high degree *integral*, and is maintained throughout with admirable, if slightly inhuman, consistency. What I mean is that the author, finding that the teaching of the

[8] * *The Gita Idea of God*, or the Religion of Life, Beauty, Love, Truth and Righteousness, Expounded by Brahmachari Gitanand. Madras: B. G. Paul & Co. 432 pp. Rs. 5. Foreign 10s.

divine Charioteer is *not* based on a spirituality which excludes due recognition of the sensuous factor, nor, of course, on the converse of that, has undertaken here the arduous task of synthesising the mystical, philosophic, scientific and common-sense views of reality, correlating the resultant description of the creative process with the *Gita* doctrine by explaining in terms of our modern consciousness the meaning of such terms as *Karma*, *buddhi*, *yoga*, etc.

This creative process admits not, he says, of any partial description, and in the attempt to formulate a comprehensively definitive account of it, in all its height, depth, breadth, and moment-by-moment culminating and self-augmenting duration, the author has evolved a verbal technique whose extra carrying-power facilitates the communication of his unfolding thought in all its fullness and complexity, yet without losing grasp of its unity. This amounts to no less than a new method of philosophising ; and if, as the author affirms, it has evolved through the need of explaining the true implication of the *Gita* doctrine, it may surprise many readers, both Western and Oriental, to find how adequate that ancient doctrine is to the highest spiritual and intellectual needs of to-day, and, moreover, how superficially, not to say superstitiously, it has hitherto been interpreted.

The static schematism of separately posited principles, planes, entities, faculties, forces and cycles, such as figure so prominently in popular expositions of Vedantism, is here, in accordance with the author's reading of the true inwardness of Krishna's own mental attitude, treated as a merely provisional diagrammatic adumbration of certain salient features which can be truly apprehended only as they emerge through consideration of the living Whole in which they inhere. He finds in that Whole no rigid and independently separate reality, no real and separately independent rigidity, no separate and rigidly real independence : from the Eternal to the transient, from beginning to end, from the Highest to the lowest, from the innermost to the outermost, all is reciprocity and mutuality of exchange and interaction. " Mere Pantheism ! " I seem to hear the reader exclaim. But wait a bit. I do not think the author's interpretation can properly be so described. Monism, if you like ; but a definitively spiritual and religious monism. Listen to this :

" The realisation that God is everywhere in mere extension and substance is not so difficult of attainment as the realisation that God is instantaneously present in and does instantaneously

preside over every event in Time, including the events and experiences of our own individual selves and organic histories."

And to this also :

" God-knowledge is more than any functioning of the Knowing-function, more than its highest consummation and full-flowering. . . . To know God is to love Him with whole heart and consciousness, whatever might be our degree of acquaintance with the distinctions between the Noumenal and the Phenomenal."

Finally, here is a knock-out blow for the charge of pantheism :

" The whole empire of infinitely extended Space does not in itself amount to anything more than *A Sprouting Leaf*, or *A Shooting Grass*, in and within the infinitely infinite Garden of God-beauty."

The transcendence of God is not for a moment denied ; is, on the contrary, emphasised ; but it is conceived as a transcendence, not of aloofness, but of infinite condescension, which, in the author's vivid phrase, " transcends the limitations of its own ideally conceived character " by an eternally instantaneous all-pervasive life-enlivening creativity, without prejudice to its own self-established and self-fulfilled Supremacy. The universal rôle of sacrifice is rooted in that Divine magnanimity which places at the disposal of all beings the wherewithal of self-creation ; and Faith, properly so-called, is the moment-by-moment renewed deed of self-affirmation whereby each being appropriates and embodies its own life-essence. The eternally instantaneous miracle of creation is just this rhythmic outpouring from the Divine Heart of an inexhaustible stream of life-giving and liberty-bestowing Love ; the wholesale energisation and sustenance of Being-Becoming ; the functioning freedom, whereof and wherein are fashioned all bodies, minds, universes, and the Beauty-Pageants of Nature and History. The creative-formative principle of evolution, which organises all worlds and entities into one Totality, is Time (*Kala*), which gives birth to the Fixity of form we call space.

This vision of Evolution as a species of creative ex-temporisation, through the instrumentality of Time, is reminiscent of Bergson and his *élan vital*, but differs from that philosophy in the important respect that the visible cosmic activities are but the lower manifestation of a process whose higher extreme is the definitively Divine and Integral Individuality-Personality. Still, I believe that Mr. Gitanand *has* studied modern Western philo-

sophy, as well as that of the East : hence the catholicity and significance of his outlook.

In reply to the question, Escape or Mastery? his choice would, I presume, be decidedly for the latter alternative. He regards the ascetic ideal and its pretexts of acosmism, pessimism, other-worldliness, with barely concealed suspicion, as born of indolence and cowardice more often than of heroism, and as fatally liable to perversion for the glorification of parasites and shirkers.

This, no doubt, often happens, especially in the East ; but that a thing is liable to abuse is in itself no condemnation. In rejecting the irrational extreme of asceticism the author does not, however, fall into the opposite error of advocating complete absorption in outer activities. The ideal *Yogi*, as he finds him, he says, defined in the *Gîta*, suppresses his individual instincts and desires only in so far as they hinder the upbuilding and maintaining of the ever-creative Heart's supreme sovereignty. He loyally fulfils legitimate claims of domestic and social duty, if only as a step towards the higher realisation. The path of supreme union is not, however, through perpetual social intercourse any more than mere self-isolation. It is through depth as well as fullness of life that real spiritual progress is made. To admit this much is, it seems to me, to admit that, for at least some exceptional individuals, renunciation of ordinary desires and activities may be or become the necessary condition of response and access to a higher grade of being. It is largely a question of motive ; but whether a given case of apparent asceticism is more properly termed a flight *from* or a quest *of* Reality, the wise will not lightly adjudicate. Renunciation *may* be heroic, and is *not* necessarily futile.

"God as the ideal King and Governor," says the author, "is a far higher ideal than God as a mere ascetic and wandering beggar." Which of these obtains currency depends, as he points out, on the formative trend of circumstances and the opinions of dominating groups in a community ; and it may be agreed that where righteousness is the accepted qualification for sovereignty things are more likely to go well than where it receives only a show of homage. On the other hand, it must be recognised that, after all, we are not (to put it mildly) living at present in the Golden Age, and that the distinction between the spiritual and temporal orders is not, and for ages has not been, one of mere degree, but in great measure of *antithesis*. That being so, it

inevitably follows that appearances are no safe criterion of an individual's value : a cross may be—nay, *has been*—a throne of Glory ; what looks, to men's purblind eyes, like shameful defeat may, to celestial vision, be known as victory of cosmic scope and significance. In the sphere of the arts an analogous paradox often confronts us : John Clare, two years after he has been immured in a madhouse, produces lyrics of lovely perfection ; Francis Thompson's best work is done when he is a homeless vagrant, sleeping on the Embankment ; Verlaine's ecstatic songs, and Van Gogh's magical art, contrasted with the ignominy of their daily lives, glow like jewels on a dunghill. So long as things like these can happen, it is premature to complain that men inspired by a passion for perfection of any kind turn their backs on the World and its values.

Renunciation and self-fulfilment, Escape and Mastery—these antithetical ideals or “ pairs of opposites ” have always existed side by side in Life and Religion in East and West ; and both, certainly, are countenanced by the *Bhagavad Gita*. In practice, except when carried to fanatical extremes, they are not so incompatible as at first sight they appear, since, as Mr. Gitanand points out, whereas the World is to be mastered and made our personal possession, the truly masterful personality is that which voluntarily and whole-heartedly surrenders itself to the Supreme. With admirable impartiality, the *Gita* commends *all* Paths which have been, or may be, trodden successfully by sincere Aspirants ; but its central lesson is, I agree, the injunction to Arjuna, freed by illumination from his painful perplexity, scruples and vacillation, to carry through manfully the special task allotted to him by his own unique faculties and opportunities, concentrating all his liberated powers on the perfect fulfilment of his duty. This, then, is a virile doctrine, drawn from a scripture characteristically Oriental, yet by no means pessimistic.

THE FLUX OF EXISTENCE

By W. LOFTUS HARE

FORMERLY writers were apt to employ the words "sphere" and "plane," which are geometric and less suitable than "realm," which is, I suppose, a symbol used to express a division of the cosmos in which one of its elements exercises a kind of rule and maintains itself—thus essence has a realm to itself, and likewise matter; in time we shall doubtless be introduced to other realms of being until we have boxed the compass of reality.*

A reader who has not perused Mr. Santayana's earlier works is placed at a disadvantage; and a critic has to walk warily. I confess, indeed, that it is not easy to place Mr. Santayana or to discern at what moment and among what company he first became articulate in the long debate which is philosophy. By whose side did he sit, and with whom did he most agree when he listened to the *Dialogues in Limbo* which he has reported to us? Whose ideas did he digest, and whose style was it pleasant to imitate? I ask without being able to supply answers to my questions, for there are surely, as yet, no American Realists in Limbo!

Mr. Santayana is a poet, a soliloquist and "a master of an extraordinarily flexible and mellow prose"—on the authority of his latest dust-cover. I would gladly exchange these qualities for the gift of common lucidity as I sit at his feet to learn about the realm of matter. Never did I find a lesson so hard when, as it turns out, it might have been made quite easy. I seem to pick out a clear indication of the author's purpose in the following passage:

"My problem is precisely to distinguish in this vast flood of existence the planes and qualities which it contains and presupposes. I wish to note the differences and relations between the animate and the inanimate, the physical and the moral, the psychological and the logical, the temporal and the eternal."

Matter then, I thought, will be distinguished and marked off from all that is not matter; it will be defined for my benefit. But on page 8 the author seems to have another new aim.

"Within what limits does any description of nature retain its relevance as knowledge of fact, and at what point does it become pure speculation and metaphor? That is the only question which I shall endeavour to answer."

* *The Realm of Matter*. By George Santayana. Constable & Co., Ltd., 12s. nett.

Now, since I cannot grasp the meaning of this question, how can I hope to understand its answer? Yet needs must when Mr. Santayana drives; and on page 9 my persistence is rewarded with a point of view. The author puts himself in the place of a hunted animal "who must have the assurance of existence and of substance"—which is a philosophical way of saying that the animal must know he is being chased. I agree. And these substances must have properties which, when the hunt is up, will be called by their proper philosophical names. Safe in his spinney, the hunted hare will perceive the indispensable qualities of substance—that it is external to his thought; that it has parts and constitutes a physical space; that all parts of substance are in flux and constitute a physical time; that it is unequally distributed and composes a relative cosmos.

The animal will analyse his memory and find it to be a relation between separate natural facts. Existence is eventually unstable, muses the hunted hare, and the substance which determines events is itself in motion. True, the hunters were running as fast as they could!

Action presupposes a diversified field, and the substance of things is physical. No self-respecting hare would run away from metaphysical dogs. The chapter ends with the aphorism that animal faith and material destiny move in a relative cosmos, which I suppose to mean that what the hare thinks and what happens to him belong to one scheme of things—a useful thought.

Next we pass to the presumable properties of substance which the hare will deduce from the indispensable qualities aforesaid. And, skipping rapidly to the end, we learn that *the field of action* (in which the hare was hunted) *is the realm of matter*, which we may now call by that name (page 43).

Broadly, then, this field of action, otherwise "the realm of matter," must now be explored. It has physical space and sentimental time. Mathematical space and time are scientific figments—an awkward decision at the moment when Einstein has just demonstrated that "space is the only reality." Pictorial space has a centre in some animal spirit—a hunted hare for example—and this centre travels with the sensitive organism as it bounds over the field of action. The flux of existence requires and flows through no prior medium—no ether to which Sir Oliver Lodge clings. The flux may take any course and contain any events whatever, a kill or an escape. For matter is ever changing its form.

In Chapter VI we meet with "tropes," which are essences of any events as distinguished from the events themselves.

"Thus in order to describe an event we need to look forward and back along the path of change, and to note what each included moment which we are able to distinguish had for its origin and for its results. Observation then discovers a trope——"

". . . the mind must follow the chase, carried away by its own galloping substance to see what aspect the way wear next."

Surely this is beyond the powers of a hunted hare? It is, at least, beyond me.

As the book runs on to its end I realise that the realm of matter to which Mr. Santayana would introduce me is no more than the world as known to my five senses. It is the world of history, geography, travel, sport, politics, business, sleeping, waking, eating and drinking. It is the world made familiar to us by Messrs. Thomas Cook & Son, the world of the Hendon Air Pageant, the Derby Stakes, the Test Match—the world of empirical reality. Yet Mr. Santayana has dragged me through two hundred pages and hidden it from me by the obscure neologisms of his "flexible and mellow prose." I regret I cannot find it in my heart to thank him for his trouble.

LOVE'S CHALICE

By FRANK LIND

The Soul is a Chalice lifted up,
Quenching the thirst of those who need ;
Or just a common Cup,
Pleasing one's own lips, with a draught of greed:
Though Goblet of Gold, filled like its class ;
Bubbling with song, fool's play and jest,—
'Twere better of mere glass,
Holding pure water, when Love gives its best.

PSYCHIC ATTACK AND DEFENCE

By DION FORTUNE

(PART II)

VI

NEEDLESS to say, the possibility of some natural, material explanation must never be ignored, even in some cases where the supernatural element appears most obvious. It should always be diligently sought in every possible direction before any supernatural hypothesis is considered worthy of attention. But, on the other hand, we should not be so wedded to materialistic theories that we refuse to take a psychic theory as a working hypothesis if it shows any possibility of being fruitful. After all, the proof of the pudding is in the eating, and if, working on an occult hypothesis, we are able to clear up a case which has resisted all other methods of handling, we have pretty good evidence in support of our contention.

We must also bear in mind that the element of deliberate fraud may enter into the most unexpected places. I have seen a drug addict successfully pass himself off for a considerable length of time as the victim of an occult attack. A recent writer in the *British Medical Journal* declared that whenever he came across a case of bell-ringing, knocks, the dripping of water and oil from ceilings, and other untoward happenings, he always looked for the hysterical maidservant. Occultists would be very well advised to do likewise before they begin to worry about the Devil. But, on the other hand, the wise man, whether occultist or scientist, will do well not to insist upon the hysterical maidservant unless he can catch her red-handed, as he surely will be able to do sooner or later if she is the guilty party.

Forged banknotes would never gain currency unless there were such a thing as genuine banknotes. It would never occur to anyone to produce fraudulent psychic phenomena unless there had been some genuine psychic phenomena to act as a pattern for the forgery.

The acceptance of an explanation should rest upon the weight of evidence in its favour, not upon one's dislike of its alternatives. I plead that the possibility of a non-material explanation should be investigated in cases where the materialistic hypothesis does not yield results. Not in diseases of the brain and nervous

system, nor of the ductless glands, nor in repression of the natural instincts, shall we find the explanation in all cases wherein the mind is afflicted. There is more to man than mind and body. We shall never find the clue to the riddle of life until we realise that man is a spiritual being and that mind and body are the garments of his manifestation.

VII

There are three factors in a psychic attack, any or all of which may be employed in a given instance. The first of these is Telepathic Hypnotic Suggestion. The second is the reinforcement of the suggestion by the invocation of certain invisible agencies. The third is the employment of some physical substance as a *point d'appui*, point of contact, or magnetic link. The force employed may be either a direct current, transmitted by the mental concentration of the operator, or it may be reserved in a kind of psychic storage battery, which may be either an artificial elemental or a talisman.

Let us now consider exactly how a psychic attack operates. In the realms of mind there is neither time nor space as we understand them. I do not propose to argue this statement philosophically, but state it as a fact of experience which anyone who is accustomed to operating on the Inner Planes will have shared. If we think of a person, we are in touch with that person. If we picture them clearly, it is as if we were face to face with them. If we picture them vaguely, it is as if we saw them in the distance. Being in the mental vicinity of a person, we can create a thought-atmosphere by dwelling upon certain ideas in connection with them. The primary aim of this telepathic suggestion is to create a mental atmosphere about the soul of the person, whether that person is to be attacked or healed, until a sympathetic response or reaction is elicited within the soul itself. (I use the term soul to include both the mental and emotional processes, but to exclude the spiritual ones.) Once this reaction is achieved, the battle is half over, for the gate of the city has been opened from within, and there is now free ingress. The telepathetic suggestion of definite ideas can now proceed rapidly.

Having invoked and concentrated his force, our sorcerer has next to consider his target and to get into astral contact with his victim. In order to do this he has to establish a rapport—not quite as easy as might be imagined. First he has to find his

victim, then he has to establish a point of contact in his sphere, and finally he has to pierce the edge of his aura. An unfocussed force is not very much use. A focus must be achieved. The usual method is to obtain some object which is impregnated with the intended victim's magnetism, a lock of hair, nail-parings, or some object habitually worn or handled. Such an object is magnetically connected with its owner, and the sorcerer can work up the trail and thus enter the sphere of his victim and establish a rapport. He then proceeds as does any other practitioner of suggestion who has succeeded in getting his victim into the first stages of hypnosis. By means of the magnetic link he has gained the psychic ear of his victim, who will hear his suggestions subconsciously. It now remains to be seen whether the thought-seeds thus planted will strike root or be cast out from the mind. In any case the victim is rendered disturbed and uneasy.

If a magnetic link cannot be obtained, the practitioner of black magic has to fall back upon other devices. One of the most common is that of Substitution. Something is chosen and by means of ceremonial is identified with the intended victim. For instance, a small animal may be baptised with the victim's name, and then immolated, usually with torture; the operator meanwhile concentrating upon the personality of the original. The old device of making a wax image and melting it before a fire, or driving nails into a wooden statue, baptised with the name of the victim, are frequently met with in the records of witch-trials. The actual driving of the nails has no conceivable effect upon the victim, but it helps the concentration of the operator.

The talismanic method, in various forms, is also employed. A talisman is a symbol representing a certain force, or combination of forces, depicted upon a suitable substance and magnetised by ritual. These magnetised objects are placed in the rooms habitually occupied by the victim, or buried in his path so that he must pass over them frequently. These talismans of evil not only work by their own power, but also serve the sorcerer as a point of concentration for his meditations.

It is a great advantage to the sorcerer if he knows to what point of the compass to direct his thought current, and the victim can often baffle him by changing his location. It is always a good plan to move away and conceal one's whereabouts if an occult attack is suspected.

The artificial elemental is really the basis of the efficacy of

curses. In this case no physical substance is employed, but a portion of the Akasha is moulded into a definite form and held thus by the concentrated will of the operator until, as it were, it "sets." Into this mould is poured the concentrated energy of the operator; something of his own self goes into it. This is its soul, and it is like a self-steering torpedo which is set to move in a curve towards a chosen mark. Or the operator, if an expert magician, may deliberately ensoul this thought-form with elemental essence, which is the raw undifferentiated substance of life drawn from one or another of the elemental kingdoms. It is in order to do this that the curse is invoked in the name of some being. The curser declares "I curse you by so and so." This is the form of evocation which calls the ensouling essence into the thought-form, thus making an artificial elemental which is endowed with an independent life of its own.

If we want to know something of the efficacy of curses, we have only to consider the record of the men who were connected with the opening of the famous Tut-ank-Ahmen tomb, and there are many other cases equally well authenticated.

VIII

There are two types of defensive psychic work, which may be used separately or in combination, the latter method, in my opinion, giving by far the best results, though the exponents of each are apt to decry the other.

The method which we will distinguish as the meditative method consists of meditation upon abstract qualities, such as peace, harmony, protection, and the love of God. It is the method of the New Thought school, and its value lies in the harmonising effect it has upon the emotional state and its counteracting of harmful auto-suggestions. The other method, which we will call the invocative, consists in the invocation of external potencies and the employment of formal methods for the focussing of their force. This method has many gradations of complexity and an infinite variety of technique. It ranges from the simplest prayer which calls upon Christ with the Sign of the Cross, to the most elaborate rituals of exorcism performed with bell, book, and candle. The essence of the system lies in the attempt to dissect out a particular aspect of energy from the general force of good, and the use of some symbol to act as the magical vehicle of that force upon the plane of form. This symbol may be a mental picture of the blue robe of Our Lady; it may be the action of

making the Sign of the Cross ; it may be the consecrated water sprinkled for token of cleansing ; or it may be some object specially magnetised to act as a talisman. In the invocative method the aim is to concentrate the force, and therefore some symbol or form has to be employed. In the meditative method the aim is to escape beyond the bounds of form into the atmosphere of pure spirit, too exalted for evil to enter, and therefore the use of any form or formula is eschewed as calculated to prevent the soul from rising into spiritual consciousness.

In my opinion, and with all due respect to the practitioners of this latter method, much better results would be obtained if the invocative method, with its utilisation of the efficacy of formulæ, were used to enable the mind to climb into the pure air of spiritual consciousness, where no evil is. It is only those who are highly trained in meditation who can rise on the planes unaided. It is exceedingly difficult to "take off" from sense-consciousness without the use of some kind of psychological device to act as a spring-board. There seems to be little object in refusing for purely academic reasons to avail ourselves of a method of proven efficiency. If we realise that the use of forms and symbols is merely a psychological device to enable the mind to get a grip on the intangible, we shall not fall into the error of superstitious observances. A superstition has well been described as the blind use of a form whose significance has been forgotten.

On the other hand, we shall be unwise to rely exclusively upon formal or ceremonial methods unless at the same time we use meditative methods in order to purify and harmonise our consciousness. If we neglect this aspect of our work, we shall re-infect by our own vibrations the magic circle as fast as we have cleared it. It is not much use sealing a circle with the protective Names if we allow a panic-stricken imagination to run riot, picturing every conceivable kind of evil and leaving blank spaces for the possibility of inconceivable kinds. Equally, however, we shall find it very much easier to perform the harmonising meditation if we are working within the protection of a magic circle. To attempt to perform the work of exorcism solely by means of meditation is like raising a weight by the unaided effort of our two hands. The employment of the magical methods resembles the use of a lever, or a pulley and block. Our muscles are still the sole source of energy, but by the utilisation of mechanical principles we have redoubled their power. Let us in meditation use symbols to concentrate our attention ; we shall

find this much easier than meditation in terms of abstract thought. Indeed, in times of stress and crisis, abstract thought may be impossible for us unless we are very experienced in its use, but we shall seldom reach a state when we cannot picture the Cross and call upon the Name of Christ.

The labyrinthine windings of the Left-hand Path are as extensive as they are devious ; but while exposing them in something, at any rate, of their horror, I still maintain that the Right-hand Path of initiation and occult knowledge is a way to the loftiest mystical experiences and a means of lifting the burden of human suffering. Not every student of this knowledge necessarily abuses it ; there are many, nay, the great majority, who hold it selflessly in trust for mankind, using it to heal and bless and redeem that which is lost. It may well be asked, If this knowledge can be so disastrously abused, why should its veil be lifted ? What answer is made to that question is a matter of temperament. Some will maintain that knowledge, of whatever kind, cannot be without its value. Others may say we had better let sleeping dogs lie. The trouble is, however, that sleeping dogs have an unfortunate knack of waking up spontaneously. So much occult knowledge is abroad in the world, so much of the kind of thing described in this article is going on unknown and unsuspected in our midst, that it is very desirable that men of goodwill should investigate the forces which men of evil will have perverted to their own ends. These things are the pathologies of the mystic life, and, if they were better understood, many tragedies might be averted.

(Conclusion)

INDIA—WHITHER ?

BEING EXCERPTS FROM LETTERS

By T. L. VASWANI

I see the dark forces of hate and violence rising. May God have mercy upon this Ancient Land! Never was the need more urgent than to-day, of the great message of love for God and Man.

Let us purge our "nationalism" of pride.

"For all have sinned and come short of the glory of God."

Other nations, too, like India, have their virtues and their rich, noble traditions.

Like other nations India, too, has defects and drawbacks.

Each nation has its mission. But the mission of no one is all-comprehensive.

The nations need one another. And history will not fulfil its hidden purpose until the nations form one family in God.

Freedom, as I understand it, is fellowship, and a new era will not open until the nations renounce repression and war and all counsels of hate and strife.

India's hope is not in chaos but in a new creative *shakti*, working for fellowship with humanity. For Freedom is, essentially, fellowship born in reverence for man as man. No war ever paid any party. And I know of nothing more vital for an individual or a nation than love of God and Man.

I confess I do not feel non-violence in the new atmosphere. What the sad world needs most urgently is regeneration from within.

My soul is in agony, and seeks to be somewhere alone, with the Alone, to get from Him—the All-Giver—light, more light—strength, more strength for the service of a broken, bleeding world.

I know of the efforts of a number of my esteemed countrymen to eliminate religion from national life. What would you think of a man taking a pocket-knife to cut down a forest on a

mountainside? Professor Tiele speaks of religion as "One of the mightiest motors in the history of mankind." You cannot eliminate it. You must come to terms with it.

A League of Religion must be organised to meet the challenge of the new forces of atheism.

India will wander still from unrest to unrest, until she recovers the Wisdom of her Rishis, and re-discovers the God who hath embraced and reconciled in Himself all races and all religions—
The God of Love !

India is passing through difficult days. I dream of a time when nations will meet and greet in love at the lotus feet of the Lord of Love ! It is the day Jesus prayed for : " Thy Kingdom come ! "

THE BUTTERFLIES

By WILFRED CHILDE

The painted darlings on the thistle-heads
Rest daintily ; they are all full of eyes
Like wings of Seraphim in Paradise,
Adorned with tender golds and blues and reds,
Fretted, caparisoned, bloomed with fair tints,
Silken inventions glowing mysterious,
All clad in Sheba gowns and glamorous
With burning sigils, purple finger-prints.
I wonder what great Angel pondering long
Evolved these rich-hued Psyches in the tide
Of his magnificent creative song,
And took his shining thought to where Love's King
Sat smiling. Did the All-Holy praise the thing,
And was it with His smile thus glorified ?

BEHAVIOURISM

By C. G. SANDER, F.R.P.S., D.Sc.

THE problem of Behaviourism is the study of the relationship between impulses and responses or reflexes as manifested in human conduct, which relationship can be expressed in written formulas.

Behaviourists claim that man's behaviour is a psychological problem in which stimuli and responses follow definite neuro-physical and physico-chemical laws actuated by the process of thinking. In short, the Behaviourists say that thinking is behaviour, and that, as a matter of fact, the whole of the physical motor organism is implicitly involved in mentation

It may seem strange at first, but Behaviourists in their observations ignore consciousness, sensation, perception, imagination or will, which terms can be omitted from the description of human action. In their researches they take into consideration only two factors ; namely, Stimulus (or Impetus) and Response (Reflex or Reaction). If the nature and extent of these two factors is known the result can be predicted. Both Stimuli and Responses are either embryological (natural), or conditioned (modified through training or environmental influence).

At birth there are a great many embryological or unconditioned responses in the human infant, such as blinking, sucking, movement of limbs, physiological processes and so forth, but hardly any automatic purposive actions such as we witness in animals which can "shift for themselves" soon after birth. The human infant is helpless, and has to rely upon its mother for a long time or it will perish. We are, therefore, justified in saying that the infant is almost entirely devoid of instinct, and that we can ignore the latter in our observations. While the animal acts from instinct all its life, and its way of living is modified comparatively little between its infancy and later life, the mentation of the human infant undergoes a very great change. All its natural impulse and responses are influenced and modified almost from birth by its environment ; they are what the Behaviourist terms "conditioned."

Man starts life with an incubus of parental inhibitions, race-beliefs, national customs, social conventions, circumstances of the family and many other conditions, which the infant accepts sometimes in a fighting spirit, but mostly in a submissive way.

Thus, as the child grows up, there is but little if anything left of unconditioned or natural responses ; life becomes very complex, and most of the responses or conduct of man through irrational training and bad influences become inharmonious and destructive.

The initial difficulty the Behaviourist has to meet is the educational modification or conditioning of responses. In his observations, therefore, he adopts what is called the genetic method ; that is, he starts with observing the infant and watches its development, the conditioning, both of stimuli and responses. If the Behaviourist knows the stimuli (or circumstances) he can then predict (if the environment can be controlled) the response or behaviour. The study of man's conduct from infancy to death is a subject matter of practical psychology. The Behaviourist claims that by training or rational psychological education it is possible to educate an infant so as to become a capable business man or a loafer ; an honourable man or a criminal ; and so forth. Strictly speaking, it is a new method of habit formation, on scientific lines, which should be based on psychological, ethical and idealistic ideas. Man's responses must be so conditioned that they are not influenced by inharmonious emotional states such as fear, aversion, despair and so on, called forth by adverse outside stimuli, but that he should preserve equipoise, serenity and constructive volition in response—call it a natural faith in God if you like.

Every impetus or stimulus rouses emotions and volition, and mostly is an incentive to action. All stimuli act by way of suggestion, which is either accepted or rejected. This acceptance or rejection is of great importance in man's conduct, for on it depends the response or reaction. The Eastern teaching of discrimination, of detachment and of self-abnegation has in view this idea of choice.

We may divide stimuli into two categories ; namely, outer and inner stimuli. All stimuli act by way of impression on the mind.

It is impossible to enter into the multiplicity of details of impressions and the influences, good, bad, and indifferent which people around us exercise on us and by which in turn, according to the quality and power of our character, we react on them. From time immemorial rules and precepts as to man's intercourse with his fellow-men have been given, and, apart from religious teaching, are in modern times the subject matter of ethics and practical psychology. The Golden Rule is and ever will be man's standard of behaviour in dealing with his fellow-men.

Here we must pass on to the multifarious things and circumstances in life which affect us pleasantly or painfully, according to our social position, education, temperament and development. A tight shoe pinching the toes, or a spell of rain on a walking tour, might even have some effect on a Stoic, although he might not manifest it in his behaviour. An escaped lion will quickly arouse even a sleepy hollow; the air-raids in the Great War caused uneasiness and distress even to those who escaped injury. A good stroke of business, a marriage proposal, the unexpected inheritance of a fortune or other happy contingencies, will act as strong emotional and probably volitional stimuli.

Poverty and disease are great drags on life-expression, although there is truth in the old saying that necessity is the mother of invention. Necessity and difficulties are strong stimuli to man's initiative, yet those who lack it, and are also deficient in will-power, will go under instead of overcoming. Here at all events is the chance of the Behaviourist to train the coming generations so that they should not be affected by or react inharmoniously or destructively to unhappy or disturbing stimuli, but under all circumstances preserve the serenity of the spiritual aristocrat.

There are two main stimuli, or, as we prefer to call them, impulses, which rouses man to action: Imagination and Intuition.

Imagination is the accumulation or store of experiences and impressions which some people can use with great facility and re-arrange in such a way as to create new ideas, new inventions, new melodies, stories and so forth. They are the same old bricks in the toybox, capable of infinite re-arrangement to form new structures conceived in the imagination. It is obvious that the imagination is the creative and constructive faculty of man, although it is also able to act destructively.

Man has yet another creative faculty, which likewise acts as an inner impetus to volition and action. Intuition. There are many innate talents and natural gifts which cannot be accounted for by inheritance and for which only those who believe in reincarnation have a satisfactory explanation. That we have some wonderful powers deep down in the depth of our innermost being cannot be disputed. These spiritual powers, moreover, can act not only as an inner urge to a certain plan of action, but they can also act as inhibitive power to prevent us from acting foolishly or destructively.. This is the Censor or Inhibitor of the Freudian school, a power which is pure and holy and will always act for the good if we learn to listen and obey.

Another human faculty acting as an inner stimulus is Inspiration. In many respects it appears to be akin to Intuition, yet the source of these stimuli is different and will only be appreciated by the Metaphysician. Inspiration is transmission of ideas and concepts, teaching, literature, art and so forth by invisible powers, to such people who are gifted to receive them. To mention only one example: it is probable that Shakespeare was one of these extraordinarily gifted inspirational channels or, otherwise, it is difficult to explain the wonderful Philosophy, Wisdom and Knowledge combined with exquisite poetry which he displayed in his immortal plays. There are many writers, artists and musicians who are fully aware of the fact that what is attributed to their own creative faculty has been transmitted to them by higher powers.

The Responses (Reactions or Reflexion) may be variously classified. A simple division is that of spontaneous, emotional and volitional responses.

Habits may be regarded as chains of simple conditioned responses. Habits are formed by repetition of a conscious act which after a time the subconscious will perform without the aid of the conscious mind. This habit-formation or conditioned response starts in early infancy and on it the future character of the individual depends. Great is the responsibility of parents and guardians on that account.

Emotional responses depend very much on temperament. They are courage and fear, attraction and aversion or dislike, affection and hatred, pleasure and disappointment, hope and despondency, and so forth. The swing between these pairs of opposites is responsible for all human suffering. Here again Behaviourist training can minimise inane response to outer stimuli, which is responsible for so much waste of mental and vital energy in most people's lives. The aim of the Stoic Philosophy was to stop destructive response to environment and outside stimuli, and in all actions to be prompted only from within.

Lastly, there is volitional or purposive response or reaction—the habitual rising to the occasion as we might term it—which should also be conditioned, so that it should always be constructive. Here the Behaviourist comes in touch with pragmatic idealism. All responses to stimuli should invariably be expressions only of the highest and best that is within the human mind: to do the ideal thing in the best way at the right time.

The innermost Self of every human being is pure, holy and perfect, and an integral part of the cosmic Spirit of Love, Intelligence

and Life. The ultimate object of human life is to reach perfection of self-expression. All ideals of freedom, power, harmony, joy, beauty, utility (or service), which are the same for all mankind, are but mental images or reflections of that inner perfection to which all normal human beings consciously or unconsciously aspire. Ideals should be the foundation on which all action, all intercourse with our fellowmen, should be based. And here the Behaviourist has his supreme opportunity of conditioning stimuli and responses from earliest childhood, so that through training of thought, emotion, imagination and volition perfect spontaneous and natural self-expression should be reached, not only in the individual but through the latter among all the people of the earth. It would appear that a combination of Idealism and Behaviourism bids fair to become the only possible universal rational and natural religion to supersede the many antiquated cults which now pass for religion. The times for it are ripe, especially if anybody could invent an attractive title for such a combination of Behaviourism and Idealism. The term "Behaviourism" was coined by J. B. Watson, Professor at the John Hopkins University at Baltimore, Maryland, and used in two papers he published in 1913. The title is not as attractive as the subject for which it stands. As an educational factor Behaviourism unquestionably has a great future before it. As a religion, the combination of Behaviourism and Idealism would restore the sublime teachings of Jesus to their pristine purity.

THE MYSTERY OF RUDI SCHNEIDER

By EDITH K. HARPER

EVERYONE who has followed the course of events in the field of psychic science has heard of the young Bavarian brothers, Willi and Rudi Schneider. These products of a home circle in Munich were studied by that great investigator, the late Baron A. von Schrenck-Nötzing, to whom science is indebted for the perfecting of what is known as "the electrical system of controlling the medium." This system is regarded as affording the most complete and conclusive proofs of the genuineness of the medium, and it is difficult to imagine a truly impartial mind arriving at any other conclusion. The whole subject has been elaborately described by Mr. Harry Price in his recent work¹ which is a detailed and illustrated account of twenty-six experimental sésances with Rudi Schneider held in London during 1929 and 1930 under the most stringent conditions yet imposed upon any medium. Surely also the medium's good-nature must be reckoned in inverse proportion to the *duress* of his ordeal. In parenthesis I recall an Oxford don once saying to me *à propos* a séance with a celebrated medium: "Don't laugh, but the only conclusive test to my mind and that of Professor——— (here he named a famous brain specialist who was also present) would be that not only the medium but every sitter should be *clad in skin-tights!*" Surely, however, even he and his sceptical psychologist friend would have been overwhelmed by Mr. Harry Price's modern method. His book is a wealth of documentary evidence. He gives us his reasons for examining the mediumship of Rudi Schneider, whom he considers the foremost physical medium known to psychists, one being that official science should have an opportunity of witnessing for itself unimpeachably genuine phenomena under control conditions never previously imposed on any medium in this country. Rudi, who is now twenty-one, received his initiation in the following curious way: One evening Herr Schneider's friends were holding a séance with Willi when "Olga," the trance personality who then spoke through Rudi's brother said that the power was not good and that she wanted Rudi to assist. But the boy's parents objected on the ground

¹ The book is called *Rudi Schneider: A Scientific Examination of His Mediumship*. By Harry Price, Honorary Director, National Laboratory of Psychical Research. Methuen & Co., Ltd., London. With 12 illustrations. 12/6 net.

that Rudi was only eleven years of age, and was then asleep in bed. Nothing more was said by "Olga," but very soon afterwards the door of the room was opened and Rudi, in a state of deep trance, walked into the room and joined the circle.

Mr. Price tells this story as only one illustration of the curious telepathic *rapport* which existed between the two boys. From that night onward "Olga" never again spoke through Willi, but continued to attach herself through Rudi; and it is "Olga" who at these recent sittings at the National Laboratory of Psychical Research has acted throughout as the dominant feature. Mr. Price, as did the late Archdeacon Wilberforce and the late Sir William Barrett in regard to another medium, greatly regrets that Rudi developed in the dark, as that seems to create a precedent from which it is almost impossible later to break away. But I believe we have not yet been able to break away from the necessity of excluding the light from a camera. Briefly, Mr. Harry Price, in the interests of science, having sat with Rudi in the latter's home in Bavaria, and been thrilled with what he saw and heard, sufficiently won the confidence of Herr Schneider, Rudi's father, and of Rudi himself, to be able to arrange for the boy to come to London for a series of test sittings. After much quite natural preliminary arranging, Rudi arrived in London on April 10th, 1929, accompanied by Herr Amereller, a friend of the family. It is interesting to note what Mr. Price emphasises, that neither of them received one penny piece in cash, or a present in any shape or form. "Their tickets were procured for them, their hotel bill was paid for them, and we did our best to entertain them in a modest way. But apart from that they received neither cash nor kind, thus upholding the best traditions of scientific research."

Thus began the remarkable series of sittings so elaborately analysed by Mr. Price and confirmed by separate reports from different sitters who made up the circles. I say "remarkable" not because of the results in themselves, but because of the conditions under which these results were obtained. Let me therefore quote Mr. Price's own description of the electrical apparatus:

"I want the reader thoroughly to grasp the idea of this electrical control, as only by doing so can he appreciate what follows. I will try and put it as simply as possible.

"If an electric bulb is at one side of a room and a battery at the other, and two wires are connected between them the lamp will light. If one of these wires is cut into say, ten pieces, the

lamp will *not* light unless the twenty ends of these pieces are connected. If instead of the pieces of wire you substitute ten pairs of metallic gloves for the hands and ten pairs of metallic socks for the feet, you will get the identical effect. When all the gloves (or all the socks) are in firm contact the lamp will glow, the slightest break putting the lamp out. That is the simple description of the device." An amusing description follows of the gloves and socks provided to be worn by the sitters for the experiments, and the metal plates on which their feet rested, and Mr. Price states that every criticism regarding these arrangements has been met. I have, however, in the course of reading Mr. Price's book, heard a friend with whom I was discussing it suggest that it is difficult to understand how it was the current failed to go to earth through the metal footplates on which the sitters' feet rested unless these were insulated. Not being an electrician I could not answer the question. Mr. Price discusses the point of short-circuiting the current in his report of the first series of experiments, and the matter is also referred to in a letter by Capt. McDermott, I.A. (retd.) one of the sitters.

And what happened at the sittings? Again I quote the author: "Under the above severe conditions of control of both medium and sitters we experienced the following phenomena again and again: Cold breezes felt by every one; an occasional fall in the temperature of the cabinet (though we have decided not to regard this as abnormal until we can repeat the experiment under more exact thermal conditions); violent movements of the pair of curtains (hung separately, weight ninety-one pounds fourteen ounces), which billowed and waved over the sitters' heads from time to time; movements and levitations of the luminous waste-paper basket (weight seven and half ounces), and the coffee table (fifteen inches square, sixteen inches high, and weighing seven pounds ten ounces); the ringing of the bells and a twanging of a toy zither, even in mid-air; the emergence from and withdrawal into the cabinet of a handkerchief, afterwards found in a far corner, tied into a *tight* knot; the 'touchings' and 'brushings' of the sitters at the wonderful thirteenth, fifteenth, twenty-first, and other séances; the intelligent knocking of the table (several feet away from the medium) when it was resting against a sitter's leg near the end of circle farthest from the medium; the tugs of war with Olga; and, finally, the emergence from, and withdrawal into, the cabinet of 'hands', 'arms', and 'tubes', some perfectly formed. (These phenomena were frequent at the April experiments). . . ."

The sitters who witnessed these manifestations were persons of standing and repute in their various walks of life. Lord Charles Hope, Dr. William Brown, Professor Pollard, Lord Rayleigh, Mr. Hannan Swaffer, Dr. Eugene Osty, Mr. Shaw Desmond, Mr. C. E. M. Joad, Mr. Frank Lawton, Capt. H. W. Seton-Kerr and Dr. F. C. S. Schiller are only some of representative names. A host in himself was Mr. Will Goldstein who, says Mr. Price, attended solely in his capacity of professional magician, determined to put his finger on the "trick" if it existed, but who declares that "not even a body of magicians could have produced what he saw under *test conditions*."

Of course no one will say that these results are new in themselves. Most spiritualists have seen something of them at one time or another; but as the test conditions then, if they existed at all, were not fraud-proof, the world was left cold, and those who in the old days sat with Husk, Williams and others have only their own memory of wonderful things not to be explained away. Then comes the old objection that these physical phenomena do not *prove* survival. That may be so, but they do prove the existence of a power or force working outside and independently of the material body. And this leads to the fascinating mystery of the "ghost that dwells in each of us," Maeterlinck's "Unknown Guest," defined as "the etheric body" by Sir Oliver Lodge, and the "Spiritual Body" by Saint Paul.

If Olga, in Rudi's case, is really Rudi's detachable etheric prototype why not frankly own the fact, be "Rudi," and have done with it? That would be no less marvellous with the outer-shell of the material Rudi lying helplessly inert in the deepest state of trance—that outer-shell which ultimately goes as "earth to earth and dust to dust," leaving the real self free to pursue its radiant course.

THE PASSING OF SUMMER

By BRENDA MURRAY DRAPER

THERE is the ache of parting in this flame-footed month, that with burning tread follows the fleeting fire of summer. The importunities of life, sharp and ecstatic, are slowly drifting into the pulsing past. First leaves, first violets, and the early matin song of birds slip through thought with a shadow of pain in these molten hours, when the earth mellows to fruitage and harvest; "So sad, so fresh, the days that are no more." What pricks the memory, and moves the heart? The tender fugitive notes of our warbling migrants as they flit amongst the ripening orchard fruit, or lose themselves in the pink provision of the rambler rose. On the topmost branches of the plum tree, young Willow Warblers, in their delicate apple-green plumage, move with an exquisite lyrical motion, indescribably fascinating. Young White-throats arch their necks with a proud little gesture as if conscious of the snowy feathers, their insignia, pure and gleaming. By the river the Reed Warblers still haunt the willows; and Fly-catchers, young and old, pursue their skilful art where the flies swarm, a boon to birds if a pestilence to man. Everywhere threading the heavy summer foliage with bright celerity, whole families quicken Nature in the sultry heat with their mercurial activities. But the eve of their going is upon us. One by one, as the summer wanes, they will move onwards in preparation for the migrant-flight to warmer climes. Parting is imminent; and the day when their aerial graces are an added charm to life, are running briefly and swiftly to an end. As with friends we love, we watch them now through a tender mist of pain.

Yet summer speaks to our hearts with a vibrational intensity that demands festival and rejoicing and exuberance of thanksgiving. Apples, fair from their chrismal hour, swell amber and glowing in her orchard closes; pears grow tempting and mellow, nutty-flavoured little hazels, the golden Louis Bon, great luscious Williams; plums are soft and velvety to the touch, ripe for the plucking. The yellowing grain billows on upland and lowland, loading her fields with a full measure of increase. In her gardens giant sunflowers raise their heads in an ecstasy of triumphant life; tall hollyhocks, haunts of the hiving-bee, open flower

by flower to pinnacles of spiring crimson, lemon, pink, cerise; asters arrayed in pomp and dignity; fiery nasturtiums, trailing their ardent blossoms through the crowded borders; phlox, and the pensive pansies, absorb and reflect the glorious multi-coloured rays of the sun. These are the flowers that give of their perfection to the hands that tend them, flowers that have every care, from royal roses to moon daisies and sweet lavender. Still more manifold are the wildling blooms that cover the wayside and the waste, shine in the woodlands and gem the fields. They have no gardener but Providence; no quickening powers save the sun and rain and the natural elements of their native soil; no propagating influences save all insects, lordly and humble, and the wind; beautiful if unpretentious little anchorites of God. There are few, indeed, who do not love flowers—flowers and little children; and where the love of these still lives in the heart, God must be very near. I think there is no moment in time when flowers do not bring some boon of comfort, joy or exaltation. There is no gift from friend to friend that can convey more delicately the love that binds them; no offering to the absent more precious and complete.

There is an old saying of Mahomet's: "If a man may find himself with bread in both hands, he should exchange one loaf for some flowers of the narcissus, since the loaf feeds the body indeed, but the flowers feed the soul." Moving through the seasons, month by month, and loving the flowers, how can the soul starve in its way-faring? There are days of dearth and days of plenty, but even in the slow hours of the closing year, when the wind moans in the leafless trees, and the world lies desolate, the spirit, hungering for beauty in the sombre gloom, stoops to the dark earth and is fed by the pure and exquisite blossoms of the Christmas rose.

A CHILD OF APOLLO : URSULA SHIPTON

By M. OLDFIELD HOWEY

BRITAIN'S celebrated propheticess, Ursula Shipton, is said to have been born in July 1418, during the reign of King Henry VII, and to have entered this world at Knaresborough in Yorkshire, not far from the famous Dripping Well.

We have no contemporary record of her career ; the earliest known document describing her prophetic gifts is a pamphlet dated 1641, which was presented to the British Museum by King George III. The miraculous incidents of her life have been handed down to us in a book written by Richard Head, the earliest extant edition of which is dated 1684. But this writer claims to have obtained his information from " Ancient Writings," though it is only fair to say that his veracity has been much questioned, and it has even been suggested that he evolved the contents of every page of his book from his imagination. A better accredited witness to the actuality of Ursula's existence is to be found in William Lilly, the astrologer, who in 1645 published a most interesting pamphlet which showed that nearly all the alleged prophecies of " Mother " Shipton cited in the records of 1641 had been fulfilled when he wrote. He speaks of various earlier records being then in existence, and of the facts being in his time undisputed, and Mother Shipton's prophecy " never yet questioned either for the verity or antiquity."

According to the more prosaic accounts that have been handed down to our day, Ursula inherited her uncanny gifts from her father, who was a necromancer well skilled in the Black Arts ; but the story generally credited by the contemporaries of Lilly seems to have been that she had no sire of human race, but was the child of the " Phantom of Apollo." Her mother, Agatha Southiel, had been left an almost destitute orphan when about sixteen years of age, and lived idly on the charity of her neighbours, instead of endeavouring to support herself. As she sat on the shady bank of a river one summer day, bemoaning the hardness of her lot, a young and handsome man approached her, and expressed his sympathy with her troubles. He told her he was a powerful spirit, who could pierce through the solid earth, ransack its treasures, and bestow what wealth he pleased on those who served him. He asked Agatha to bestow on him her love,

and promised he would give her in return the power to heal or slay whom she pleased ; the winds should be her vassals and bear her wherever she desired to go, and she should have rule over hail, tempests, lightning and thunder. She should know all that was past, and be able to foretell all events that were to come, and nothing should be wanting to complete her happiness.

In this description of the Phantom Apollo we do not at first recognise that Christian doctrine had at that time confused the ancient god with the devil of its own creed ; but the next sentence makes it clear, for it relates how, allured by these dazzling promises, Agatha " condescended to all the Devil would have her do." Her consent thus given, her lover carried her off on a demon steed to a phantom, though seemingly real, mansion, in which they were formally married.

After a diabolical ceremony " it thundered so horribly that every clap seemed as if the vaulted roof of Heaven had crackt and was tumbling down on her head ; and withal, that stately Palace which she thought she had been in, vanisht in a trice ; so did her sumptuous apparel ; and now her eyes being opened, she found herself in a dark dolesome wood ; a place which from the Creation, had scarce ever enjoyed the benefit of one single Sun-Beam. (Oh, Phantom of Apollo !) Whilst she was thinking what course to steer in order to her return, two flaming fiery Dragons appear'd before her tyed to a Chariot, and as she was consulting with herself what was best to be done, she insensibly was hoisted into it, and with speed unimaginable conveyed through the Air to her own poor Cottage."

Signs and wonders now followed Agatha wherever she went. She never wanted money, for, as she swept the house she would find coins lying around, and on one occasion a winged dragon carried her away from what threatened to be an embarrassing interview with the local magistrate. Her baby, Ursula, was born in the midst of a terrific storm, and at the time of her arrival was " of an indifferent height, but very morose and big bon'd, her head very long, with very great goggling, but sharp and fiery Eyes, her Nose of an incredible and unproportionable length, having in it many crooks and turnings, adorned with many strange Pimples of divers colours, as Red, Blew, and Mixt, which like Vapours of Brimstone gave such a lustre to her affrighted spectators in the dead time of the Night, that one of them confessed several times in my hearing, that her nurse needed no other light to assist her in the performance of her Duty. Her cheeks

were of a black swarthy Complexion, much like a mixture of black and yellow jaundies; wrinkled, shrivelled and very hollow; insomuch, that as the Ribs of her Body, so the impression of her Teeth were easily to be discerned through both sides of her Face, answering one side to the other like the notches in a Valley, excepting only two of them which stood quite out of her Mouth, in imitation of the Tushes of a wild Bore, or the Tooth of an Elephant.

"The Neck so strangely distorted that her right shoulder was forced to be a supporter to her Head, it being propt up by the help of her chin. . . . Her Leggs very crooked and mishapen: The Toes of her feet looking towards her left side; so that it was very hard for any person (could she have stood up) to guess which road she intended to steer her course; because she never could look that way she resolved to go."

This charming child was christened by the Abbot of Beverley, who determined to save it, if possible, from eternal punishment. His charity brought forth an unexpected fruit, for it touched the heart of Agatha, so that she became truly penitent, broke off her connection with her demon spouse, and finally was admitted into the convent of St. Bridget, near Nottingham. Meanwhile her bairn, Ursula, was put out to nurse at the parish expense. One day baby, cradle and all disappeared. Sweet harmony from an invisible source invaded the ears of those who sought her, and finally babe and cradle were discovered three feet up the chimney. As she grew older her father paid her daily visits disguised as a cat, dog, bat, or hog. She was sent to school, and there, to the amazement of her Mistress, "she exactly pronounced every Letter in the Alphabet without teaching, and read her 'Primmer' awel at first sight, . . . and so proceeded in any book was shown her." Soon after she reached the age of 24 Ursula married Toby Shipton, a carpenter, and they lived happily together. It was soon after this event that she became known as Mother Shipton, and famous far and wide because of her extraordinary predictions. According to Head, she foretold the visit of Henry VIII to France, the fall and death of Cardinal Wolsey, the termination of the Catholic power in England, the death of the Duke of Somerset, and also that of Lady Jane Grey, besides events in the reigns of Elizabeth, Charles I, Oliver Cromwell, and Charles II.

When Cardinal Wolsey decided to remove his residence to York, Mother Shipton foretold that he would never enter that city. Her prediction reached the Cardinal's ears, and he des-

patched three lords of his retinue in disguise to find out if he had been rightly informed, and to threaten her if she confessed and persisted. She was then living in Dring Houses, a village about a mile from the city. Led by a guide named Beasley, the retainers arrived at her door.

"Come in, Mr. Beasley, and three noble lords with you," said Mother Shipton. And on their entry she set cakes and ale before them. "You have said that the Cardinal shall never see York," cried the spokesman, coming straight to his point. "No," she answered, "I said he might see it, but not enter it."

"When he comes," they replied, "he'll surely burn thee."

"If this burn," retorted the prophetess, "so shall I." As she spoke she threw her linen handkerchief into the fire, allowed it to remain a quarter of an hour in the flames, then took it out unscathed. "What do you think of me?" asked one of her now awestricken visitors. "The time will come my lord," she answered, "when you shall be as low as I am, and that is low indeed." This prophecy was held to be fulfilled when Thomas, Lord Cromwell, was beheaded.

Cardinal Wolsey set out on his projected journey to York, and whilst viewing the city from Cawood Castle, eight miles off, vowed he would burn the witch when he arrived there. But ere he descended from his vantage point on the castle tower an officer from the King arrested him on a charge of high treason, and whilst he was being conducted to London to be tried he died.

Ursula's prophetic gift enabled her to return the kindness the Abbot of Beverley had shown her mother. She forewarned him that the King would suppress his monastery, and so enabled him to remove all valuables to safe keeping before the event, which took place as she said.

Baker, writing in 1797, alleges that she gave the Abbot a scroll containing her predictions, which was "privately preserved in a noble family for many years, and lately discovered among other curious and valuable manuscripts." He says that she foretold the time of her death, and that after solemnly bidding her friends farewell, she departed, with much serenity, A.D. 1651, when nearly seventy years of age. A stone monument was erected to her memory on the North Road between the villages of Clifton and Skipton, about a mile from York. It represented a kneeling woman with hands clasped as if in prayer, and Baker says "stands to be seen there to this day." The verse below is said to have been her epitaph:

" Here lye's she who never ly'd,
Whose skill often has been try'd,
Her Prophecies shall still survive,
And ever keep her name alive."

Below are some of Mother Shipton's fulfilled predictions :

" Carriages without horses shall go.
And accidents fill the world with woe.
Primrose Hill in London shall be
And in its centre a Bishop's see.
Around the world thoughts shall fly
In the twinkling of an eye.
Water shall yet more wonders do,
How strange, yet shall be true.

Through hills men shall ride,
And no horse or ass be by their side.
Under water men shall walk,
Shall ride, shall sleep, shall talk.
In the air men shall be seen,
In white, in black, and in green.

• • •
Iron in the water shall float
As easy as a wooden boat.
Gold shall be found and found
In a land that's not now known.
Fire and water shall more wonders do.

England shall at last admit a Jew.
A house of glass shall come to pass
In England—but alas !
War will follow with the work
In the land of the Pagan and Turk.

• • •
All England's sons that plough the land
Shall be seen book in hand."

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.]

PSYCHIC ROMANCERS

To the Editor of THE OCCULT REVIEW

SIR,—I have just been reading *Some Psychic Reminiscences*, by R. M. Sidgwick, in the August number of your REVIEW, and am tempted to relate an experience which came to a friend of mine during the earlier months of the Great War. The originator of the experience was "one of those communicators who delight in retailing romantic fiction to the sitters," and for calculated, categorical deception, it would take some beating.

In my book, *Spiritual Adventures of a Business Man*, my intimate friend, P. A. Ogilvie, plays rather a prominent part as a helper in some of my investigations. He was the subject chosen for deception, and his son, John Forbes Ogilvie, was chosen by the deceiver for his circumstantial practical joke.

"Jack" Ogilvie was a young artilleryman in a battery of the Transvaal Horse Artillery, which was engaged in one of the earliest battles in (German) South-West Africa, at Zanolfontein. All serving that battery were either killed or wounded in the engagement, the wounded falling into the hands of the Germans as prisoners. Young Ogilvie was among these. Until General Botha's forces, many months later, defeated the Germans and secured the release of all the prisoners of war still living, it was not possible for Ogilvie to obtain any reliable news of the welfare of his son—luckily he was among the prisoners released, and subsequently did good service with the Field Artillery on the Western front.

During the periods of Jack Ogilvie's incarceration as a prisoner in the hands of the Germans, and while his father and family were feeling great anxiety on his account, Ogilvie and his daughter Jeane were in the habit of sitting with a planchette. One evening an unidentified communicator told them four prisoners had escaped from custody, Jack being one of them. The names of all were given, and the manner of their escape was related with a wealth of detail. Thereafter, at sitting after sitting, the story went on: how they were endeavouring to cross the desert in a particular direction, in order to fall in with General Botha's forces which were (actually) taking a route that would be crossed by the line of direction stated to be taken by the escaped prisoners; how they were almost dying of thirst and hunger at various times, and how, by different fortuitous happenings

they were "saved," and enabled to continue their journey. Just when everything—in the narrative that was being spun night after night—seemed to point to a joyful ending by the wanderers intercepting the invading forces, the communicator failed to materialise, and the wonderful story, admirably fitted for a book of adventures, ended abruptly.

Needless to say, there wasn't a single word of truth in this circumstantial tale, from first to last. The names given of the three prisoners who escaped with Jack Ogilvie were pure inventions, like everything else.

Incidentally, it may be mentioned that two brothers of Lester Coltman (killed on the Western front, whose names will be familiar to all readers of psychic literature) Valentine and Oakley, were artillerymen in the same battery as Jack Ogilvie, both being wounded fellow-prisoners with him.

Yours obediently,

T. A. R. PURCHAS.

"NOBODADDY"

To the Editor of THE OCCULT REVIEW

SIR,—I am afraid that my caligraphy and your compositor between them succeeded in making nonsense of the couplet I quoted from Blake's *The Gates of Paradise*. The only reparation possible seems to me to quote, entire, the short Prologue and Epilogue of the poem itself. This will give the clearest insight possible into Blake's mind—or "heaven." Here is the Prologue :

Mutual Forgiveness of each Vice
Such are the Gates of Paradise
Against the Accuser's chief desire
Who walk'd among the Stones of Fire
Jehovah's Finger Wrote the Law
Then Wept ! then rose in Zeal and Awe,
And in the midst of Sinai's heat
Hid it beneath his Mercy-Seat.
O Christians ! Christians ! tell me Why
You rear it on your Altars high.

Now for the Epilogue, which is addressed "To the Accuser who is the God of This World" :

Truly My Satan thou art but a Dunce
And dost not know the Garment from the Man
Every Harlot was a Virgin once
Nor canst thou ever change Kate into Nan

Tho' thou art Worship'd by the Names Divine
 Of Jesus and Jehovah: thou art still
 The Son of Morn in weary Night's decline
 The lost Traveller's Dream under the Hill.

Blake's vision always leads to actuality when we are able to follow its flight, and he generally explains his own meanings. For example, his version of the Lord's Prayer opens *The Gates of Paradise* somewhat wider. It beings thus:

Jesus, our Father, who art in Thy heaven called by
 Thy Name the Holy Ghost. Thy Kindom on Earth is
 Not, Nor Thy Will done, but Satan's who is God of this
 World, the Accuser. Let his judgment be Forgiveness,
 that he may be consumed on his own Throne.

Taking the last clause first, we must remember that all deities reside in the human breast, and that therefore we have not far to seek either for the Throne of God or the throne of Satan—they are in our own breasts, and are one and the same, according to our personal action. When we resent an injury and entertain thoughts of vengeance, we give the throne to Satan. When Satan in us enters judgment of Forgiveness—that is to say, when we forgive the injury—Satan is “consumed on his own throne,” and the throne is taken by the Forgiver of Sins.

Now, who *is* Jesus? Blake says, “After the Resurrection Jesus became Jehovah.”

It is well to remember that “Jesus,” “Christ,” “Buddha,” etc., are not personal names, but names of universal principles. If we regard the personality of the Man of Galilee as being the Second Person of the Trinity, we are not likely to understand either Him or ourselves.

The Planets of our system, and of all the systems, are just as much living persons as we are, and they all represent one or other of the universal principles which have received different names from different peoples as the inspiration of the latter has moved them. The Spirit or God of our own Planet has received from the Greeks the name of Dio-nysos. This name has been identified with “Jehovah Nissi,” and Blake identifies “Jesus” with this also.

Now it is perfectly clear that we are all children of our Planet—of its body, soul and Spirit, that we are one with it and it is one with us—and more, for its consciousness is the sum of all consciousnesses. This I take to be Blake's vision when he says in the Prayer, “Jesus *our Father*.”

In the Planetary order our planet represents the fourth of the

Universal Septenary into which Trinity descends in the process of manifestation. In the spectrum the ray which represents our planet is the green ray, and Blake may have visualised this when he wrote of:

“England’s green and pleasant land.”

From all this it becomes perfectly evident that in Blake’s Cosmogony, there is no place found for the “Watery Image,” the “Shadowy Idol,” “Nobodaddy.”

Yours, etc.,
JOHN HENRY CLARKE.

ASTRAL OR THOUGHT FORM?

To the Editor of THE OCCULT REVIEW.

SIR,—I am greatly interested in reading accounts of people who have consciously or unconsciously projected their Astral body. I have projected mine (or is it a thought form?) several times, but have not been able to bring back the memory to my waking consciousness.

I have a friend who has sometimes seen a part only of my face.

One night my wife looked at me and told me she saw my friend as clearly as if she had appeared in the flesh (I saw nothing). Some weeks afterwards I met my friend, who told me that during the night in question she believed she was dying, and thought of me at the time. Was it a Thought-form my wife saw, or an Astral body? And why did I not see her? Was it a Thought-form my friend saw of me, or an Astral?

If Mr. Muldoon would some day publish a collection of experiences of readers of his book on *Astral Projection* it would be not only of interest but of great service.

Yours sincerely,
GERALD BRADBURY.

“VEILED MYSTERIES”

To the Editor of THE OCCULT REVIEW

SIR,—In glancing through the very appreciative editorial in your last issue, on the romantic volume of Mrs. Walter Tibbets, entitled, *Veiled Mysteries of India*, I caught sight of the name of my late wife (p. 80). Permit me to say that the statement placed by the authoress in Mrs. Mead’s mouth is, to be as polite as may be, *de la fantaisie pure*.

Yours faithfully,
G. R. S. MEAD.

A KEY TO PARACELSUS

To the Editor of THE OCCULT REVIEW

SIR,—The reviewer of E. Wolfram's interesting book on Paracelsus, *The Occult Causes of Disease*, is evidently not acquainted with Dr. Franz Hartmann's writings and his well-known *Paracelsus*, or she would not have made the rather astonishing statement on p. 178 in your last issue that "a Key to Paracelsus was not to be found in the *Eastern* lore which was the special form adopted by H. P. B. and her school. It was not till 1911 that the first serious attempt to *explain* Paracelsus and interpret the *occult-technical* terms of his teachings was undertaken by Herr Wolfram, and published in Leipsig."

Dr. Hartmann's work was first published in London in the 'eighties of the last century, and is prefaced by an account of Paracelsus' life, a list of all his writings, and an extensive Glossary—"Explanations of Terms used by Paracelsus, including some other Terms frequently used by Writers on Occultism."

Writing of Paracelsus' travels and his captivity in Tartary, Hartmann concludes that Paracelsus must have been instructed in the secret doctrine of the East during that time, for "The information given by Paracelsus in regard to the sevenfold principles of man—the qualities of the astral body, the earth-bound elementaries, etc., was then entirely unknown in the West; but this information is almost the same as the one given in *Isis Unveiled*, *Esoteric Buddhism*, and other books recently published." (p. 4).

As Hartmann was a physician he devoted one section, about one quarter, of his *Paracelsus* to Medicine.

Lessing's book on Paracelsus is also notable, and, of course, Waite's valuable work, now out of print.

Blavatsky refers to Paracelsus and quotes from his writings both in *Isis Unveiled* and *The Secret Doctrine*.

Yours truly,

W. W. L.

THE SEPHIROTH

To the Editor of THE OCCULT REVIEW

SIR,—Mr. Lind raises an interesting point in his recent letter when he says that the Sephiroth are but arbitrary distinctions, and quotes Occam's words, "Entities ought not to be gratuitously multiplied." To many people, of course, all such systems as those of the Qabalists or the Gnostics are classed as Schematology, and unnecessary at that; but I feel that the word arbitrary implies an assertion requiring such considerable qualification that the alleged gratuitous multiplication hardly arises.

I am heartily with Mr. Lind when he wishes to "get back to the Eternal Unity, wherein all variations merge and disappear," but the

Qabalah, too, deals with Mathesis as well as Ontology. At the same time, the whole creation is an example of the latter, the apparent, real or material, being, as Lorenz Oken phrases it in his *Physio-Philosophy*, the Ideal, non-apparent or spiritual in a state of definition and limitation of form, dissevered and become finite. While, therefore, the Ideal, which is the object of our quest, exists under an indefinite, eternal, single form, the Real exists, *ipso facto*, under the form of multiplicity.

This seems to be a fact that I cannot ignore, and quite apart from any intellectual assistance I may derive from them, I feel justified, in consequence, in taking the system of the Sephiroth with their connecting Paths as having some real existence in the sense outlined above, and existence that becomes more real as a result of study and experience.

Yours truly,

E. J. LANGFORD GARSTIN.

NOBODADDY

To the Editor of THE OCCULT REVIEW

SIR,—I should like to thank "Z.A.S." for his most interesting and helpful letter under the above heading and to ask him to tell us more.

It is difficult to reconcile all the threatenings of Judgment in the last days with the nature of the Father of our Lord Jesus Christ, as portrayed by Him; yet Jesus himself speaks of outer darkness, where there shall be weeping and wailing, etc., and Revelations speaks of everlasting damnation.

It would be enlightening to have "Z.A.S.'s" opinion on this matter.

Since all have sinned, and the wages of sin is death, what is going to be the lot of those who will not accept the gift of eternal life through the Lord Jesus Christ, but who try to enter in the sheepfold through some other door?

Many of us would like to believe that, since God is Love, we will be all right in any case, but doesn't this theory make Jesus' sacrifice in vain?

Yours faithfully,

MURIEL MASON.

ANTI-CHRIST AND WORLD CHAOS

To the Editor of THE OCCULT REVIEW

SIR,—Four numbers of THE OCCULT REVIEW I regret to say have gone astray, so I have missed not only your editorials (which always interest me greatly), but the article by El Eros on *Anti-Christ and World Chaos*, the last referred to by Mrs. or Miss Mary Lamb in her letter.

Like that writer, I should like to ask some questions.

How does anyone account for the words "Greater things shall ye do than I have done" if Jesus was really God?

Can it be possible for the Absolute to be expressed fully in any one human being, though perfect, and also limited by time and place? Is not the idea a less narrow one which suggests that certain advanced people have been (and are) self-conscious—conscious of their spiritual identity—and, in acting in accordance with this inner knowledge, become at one with the Source of their Being?

Often it seems to me that we nominal Christians are rather egotistical. We are a very small group indeed in the galaxy of world religions, and yet some of us assert that we have the only authentic teacher. Then, too, we have only ethics to guide us, and no splendid system of Philosophy such as the Vedanta, for instance.

Theosophists and advanced Spiritualists I think should be given their due in that they do believe that every people has had its Witness, and that no one has ever been left in darkness, as some more orthodox thinkers conclude.

Surely a God of Love could not so conduct his affairs. We have a right to believe this, for we ordinary people would never desert our children. At every point of the world's history about which we know anything there has always been a Son of God to point the way to a nobler way of living. That we are all Sons of God is my firm belief, although we may not be conscious of it except at great moments or by what might be called soul-whispers; for what are we if we are not first, last and always spiritual beings with bodies, and certainly not just bodies with a vague sort of spirit attached?

I feel sure I should agree with El Eros, judging from the quotation given, and regret very much to have missed his articles.

Yours faithfully,

HARRIETTE MAURAN

PERIODICAL LITERATURE

ANTHROPOSOPHY in its latest issue seems to us of more than usual interest, within and without the particular group of subjects embraced by its official position as the organ of the Anthroposophical Society. There is a study of Goethe's *Wilhelm Meister* which has points of penetrating insight, whether we welcome or pass over certain recurring allusions to this and that opinion of Dr. Rudolf Steiner. There is food for thought also in reflections on "our growing consciousness of time," which appear in another study, though some of us may feel that the essence of this problematic question slips through in the consideration. Some leaves of the Book of Nature are turned over by one who regards the lore of Gnomes, Undines, Sylphs and Salamanders as records of an older wisdom than "the fairy tales of science" and preferable apparently to these. It will be seen that we are moving in "worlds not realised," and when yet another writer, in the course of discussing Physics and the Light of the World, affirms that the "Laws of Nature" are "empty forms of thought," the worlds concerned begin to look for a moment like those of dream. But Mr. G. A. Kaufmann, who writes hereupon, is offering to those who can receive a contemplation on Synthetic or Projective Geometry, explored with the aid of Dr. Steiner's "Spiritual Science." It leads him to conclude that if "the advance of science has deprived us of the dead reality of matter," it has brought us to recognise that "the real essence of the outer universe" is "one and the same in substance with the Divine Spark of being which we perceive within us when with true consciousness we say: I am." Dr. Steiner himself is represented by two articles. That upon Spiritual Wisdom in the early Christian centuries describes the alleged knowledge of supersensible worlds as "profound" at the epoch in question. We are advised, however, that it was "imparted only to those who were immediate pupils of the older Initiates"—otherwise "to those whose faculties had reached the stage when they were able to understand the essence and being of the different Gods." There is also a strenuous *apologia* for Julian, "the so-called Apostate," who is represented as one "who would fain have spoken of Christianity in the light of the teachings of Iamblichus," for whom Christ was the highest of the racial gods. "The Apostate was indeed the Apostle in respect of spiritual realisation of the mystery of Golgotha." The evidence does not emerge, and one turns to the other lecture, which is on Richard Wagner and Mysticism. The thesis is that behind the physical world of sense there is an invisible world into which man can penetrate; that the great German tone-poet was convinced hereon; and that he expressed it from the musician's point of view, regarding "Symphonic Music as a veritable revelation from another world"—the revelation, namely, of "an inner music, of spiritual sounds and

and spiritual philosophy" in Melbourne for sixty unbroken years. It is as good as ever, and it may be said indeed to improve continually under the care of Mr. W. Britton Harvey, who has occupied the editorial chair for a long and fruitful period. His "Wayside Notes" in one of the recent issues glance at "the changing attitude of the Churches towards the greatest of all problems," viz., "the nature of death and the character of the world to come." It is noted that "one theological doctrine after another is being quietly shelved," above all the conception of a material hell, of eternal punishment and the resurrection of the physical body at "the last day." We are disposed to question, however, whether they are shelved by Rome, which of all Churches is least able to qualify or palter with its supposed faith "once delivered to the saints." . . . In *THE DIRECT VOICE* of New York, Mr. Florizel von Reuter gives graphic account of his experiments with mediums in the course of his travels as a violinist; while Cheiro contributes some notes on voices heard at séances and identified by himself; but some are on record already in his *True Ghost Stories*. The editor on his own part provides a record of what he "saw and experienced" at a recent Margery sitting. We have been interested also in some reflections on "the uses of spirit communications" by Mr. Owen Washburn. . . . *THE GREATER WORLD*, which is now in its third volume, is another London weekly journal devoted to Spiritism and most creditably produced. It gives evidence also of competent editing, and appears to be in charge of Miss Winifred Moyes, a trance medium, whose "control" is described as a teacher in the Temple of Jerusalem at the time of Christ. His different communications fill many columns. . . . *BEYOND* is a new monthly magazine concerned with the same subject, and its third issue is opened with a brief reference to "the passing of a pioneer," that is, the late Conan Doyle. Sir Frank Benson presents some notable examples of his own psychic experiences, and Major Wellesley Tudor Pole discusses pitfalls of psychical research. A study on the Psychology of Prayer by Dr. Charles Sampson is continued from month to month and well repays reading. . . . *APPRECIATION* is a quarterly journal, now in its second volume and published at Mount Marris, Illinois, with an executive office at Chicago and a London address which is operative only during the summer months. It is the organ of a "three-fold movement," itself having fifteen centres and comprising a Fellowship of Faith, a League of Neighbours and a (? proposed) Union of East and West. The aim of the journal is to focus "the world's best spiritual resources upon Humanity's present problems," the movement as a whole being for the realisation of peace and brotherhood between people of all nationalities, races and religions. We note that Sir Francis Younghusband is Chairman of a London Committee and Dr. Joseph Fort Newton of another in Philadelphia.

TOPICAL BREVITIES

THE SEARCH SOCIETY, founded by former members of *The Quest*, commences its activities this month. The Society's aims will be similar to those of its predecessor, and we understand that the programme includes the publication of a Quarterly Review, to be called *The Search*, the first number of which will shortly make its appearance. Among those who have already promised to contribute articles are Dr. Robert Eisler, Dr. Moses Gaster, Prof. Reynold A. Nicholson and Mr. A. E. Waite. Such a Society should serve a very useful purpose, and it is gratifying to learn that it is already receiving considerable support.

SCHOPENHAUER, the famous German philosopher, was more deeply interested in occultism than is generally realised. In 1836 he wrote a work on animal magnetism, as well as an essay on apparitions. He declared his firm conviction that thought could act at a distance, and admitted his belief in telepathy and divination. A translation of his *Memoirs of Occult Science* has recently been published by Ed. Laymarie, of Paris.

THE PASSING OF MISS CLARISSA MILES has taken from our midst a naturally gifted psychic of a high order. Psychometry, clairvoyance, and, by no means least, the power to send and receive message by means of thought transference may be mentioned as amongst the most outstanding. The record of her experiments with Miss Hermione Ramsden, undertaken in 1905, may be found in the proceedings of the Society for Psychical Research, as well as in the American Proceedings (vol. 5). Premonitory dreams, divination, water and mineral finding were also amongst her accomplishments.

DR. R. J. TILLYARD, F.R.S., the great entomologist and authority on pestology, is one of the people to whom Sir Arthur Conan Doyle promised to communicate after his death. Commenting on the Memorial Service at the Albert Hall, he said that there seemed to be insufficient ground for believing that a genuine message has been received from Sir Arthur.

THE ABBÉ MOREUX, famed far and wide as an astronomer and mathematician, claims to have established a fact of vital significance to Egyptologists. The ancient Egyptian priesthood chose as the unit for their measurements the exact ten-millionth part of the polar radius of the earth. It was apparently known even in those far-off days that the polar radius of the earth is about the only dimension to remain invariable over vast periods of time. Couple this with the fact of the orientation of the Great Pyramid, upon which the British Israelites lay so much stress, and it will be seen how advanced was astronomical knowledge at the time.

THE RIDDLE OF THE MAYAS, which has for so long baffled explorers and archæologists, still awaits the key to unlock its mysteries. Col. Lindbergh, flying through Yucatan, reported the existence of monuments greater and more elaborate even than those of Egypt. To-day the Mayan hieroglyphics available defy research, and an effort is being made to find a clue in the library of the Vatican, whither Prof. Chas. Upson Clark, of Yale, has gone to seek the elusive key. It is hoped that some document may be brought to light in which both Spanish and Mayan may appear, thus giving some reliable ground upon which to base further investigations.

In the *Evening Standard*, "Londoner" narrates an interesting story of an occasion when he attended a séance with Valiantine. Among other things, Signor Marconi then conversed with his father who had been dead many years. The conversation was in Italian, of which the medium disclaimed any knowledge.

A CONAN DOYLE RECORD of special interest to students of psychical research and more especially spiritualists has recently been issued from the H.M.V. studios. In this record, besides telling in remarkably clear and distinct tones the story of the invention of the famous "Sherlock Holmes," Sir Arthur relates how he came to be interested in spiritualism. Propagandists should find it a valuable accessory, for the wonderful naturalness of the reproduction brings back to memory the living voice of the great champion of the spiritualistic cause. The size of the record is twelve inches, and the catalogue number C. 1983.

"CRISTO D'ANGELO," the spirit-guide so intimately connected with the Millesimo, New York, Gemmola and other recent psychic manifestations, is the subject of an attempt on the part of Professor Bozzano, Mrs. G. Kelley Hack, and others, to establish his personal identity. Guided by casual remarks dropped by the "spirit" inquiries were made in Sicily, and the correctness of the references to his little chapel was proved. No reliable details, so far, appear to have been forthcoming in regard to his personality, although research continues.

MR. WILLIAM KINGSLAND, the well-known Theosophical writer, is circulating privately a pamphlet entitled, "The Essentials and Non-essentials of a Theosophical Organisation," which should prove of help and interest to all who have at heart the welfare of the Theosophical movement. Those interested should write to the author at 47, the Strand, Ryde, I.O.Wight.

"DAWN" is the title of an Indian fortnightly periodical which it is proposed to publish from Hyderabad (Sind), with the main object of spreading the spiritual message of Sir T. L. Vaswani. Besides articles from his pen it is proposed to include answers by him to questions by correspondents concerning the various problems of life.

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REVIEWS

MYSTICISM. A study in the Nature and Development of Man's Spiritual Consciousness. By Evelyn Underhill. 12th Edition (Revised). London: Methuen and Co., Ltd. pp. 515. 15s. net.

THAT a book of this type should reach its twelfth edition is, in itself, such a tribute to its excellence that it would seem superfluous to devote much space to praise. Originally well written and sympathetic to the point of enthusiasm—as indeed such a book should be; thoughtfully arranged so as to set out conveniently the testimony of the great mystics quoted; the present edition has been carefully revised throughout with a view to bringing it thoroughly up to date. This applies especially to the historical sketch, to the Bibliography and to the footnotes.

Such criticism as one feels bound to make is that in the first place the Eastern Mystics are almost completely ignored, while even in the West those selected are, practically exclusively, representatives of Latin Christianity. This is a pity in a work which, otherwise, shows such unmistakable signs of a wide reading.

Secondly, we find it difficult to understand how the author can be so intolerant of occultism as to speak of it as "perverted spirituality," especially as this follows a comparatively sympathetic section on Alchemy. Our author tells us that "the proper art of the Spiritual Alchemist was the production of the spiritual and only valid tincture or Philosopher's Stone; the mystic seed of transcendental life which should invade, tinge, and wholly transmute the imperfect self into spiritual gold. . . . (Their) quest was a truly spiritual search into the deepest secrets of the soul." After this her remarks about magic and the occult can only be taken as indicating a lack of any well-grounded knowledge of either, which is not surprising, as it is based principally upon the writings of Eliphas Levi. We are, therefore, disposed to emulate her refusal to admit the competence of the inexperienced to pass judgment on the values of the true mystic experience, and would suggest the adoption of an attitude of suspended judgment pending a careful and systematic investigation.

In these days, however, one is so accustomed to such remarks that subsequent allusions to the "spurious mysticism" of Paracelsus, the Rosicrucians and the Christian Kabalists no longer surprise. It is, nevertheless, startling to read of "the arrogant and disorderly transcendentalism of the Gnostics," which is contrasted with the "genuine mysticism descending from the Johannine writings or brought in by the Christian Neoplatonists." We can hardly conceive of a more misleading description of the sublime heights to which the penetration and aspiring genius of the Gnostic doctors rose.

At the same time, we hasten to add that these criticisms do not seriously detract from the general excellence of the book, which, beyond all doubt, is eminently useful, and the issue of this new edition is a matter upon which both the author and the publisher deserve our congratulations.

E. J. L. G.

THE ORDER OF KRISHNA. Instruction papers issued by the Latent Light Culture. Tinnevely, India. (For members only.)

THESE papers constitute a further course of instruction following upon the series I formerly had the pleasure of reviewing for the *Occult Review*. In thus sending their instruction courses for comment and criticism, the Latent Light Culture are setting a most useful precedent. It is all to the good that the cards should be put on the table thus frankly. Genuine movements have nothing to fear and everything to gain by following this policy.

I would never recommend any beginner in occultism to follow the method of an alien tradition, but for the advanced student, with sufficient practical experience behind him to know the pitfalls when he sees them, the Holy Order of Krishna opens an exceedingly valuable gateway to the Tantrik systems of the East.

I can only judge the soundness of the instruction given in these papers by ranging it alongside the Western systems with which I am familiar. Those who understand the deeper issues of the subject know that there are certain vital points, which in spurious systems are either missed altogether or shirked in a manner that is unfair to the student and prevents any practical application of the teaching. The best way to judge a system of esoteric training is to observe the way in which these key-points are handled. The Holy Order of Krishna passes this test with honours, and I have therefore no hesitation in saying that whoever compiled these papers has passed within the Veil. The fundamental principles of occultism are the same in all races and ages; it is only the technique of its practical application that varies.

But while it is exceedingly interesting to learn what is, so far as I can judge, the genuine Yoga technique of the East, I am of the opinion that a good many modifications will have to be introduced to render the system available for Westerners.

There are three things which have to be allowed for: the high powers of resistance of the European physique; the relatively rudimentary psychic faculties of the European; and, in northern Europe at any rate, the extremely limited amount of sunlight we receive, which perforce alters all pranic calculations. It is impossible for us to take over any Eastern system *in toto*, however much it may appeal to us.

Subject to these provisos, however, I am of the opinion that the Holy Order of Krishna is doing an exceedingly valuable work and doing it upon sound lines.

DION FORTUNE.

AN OPEN DOOR. By a Member of a Small Circle. London: Charles Taylor, Brooke House, 22-23, Warwick Lane, E.C.4. Price 1s. 6d. net.

"The few who comprise our circle were brought up respectively in the Church of England, Congregational, and Roman Catholic doctrines; but now we are neither, and yet we are all." So explains the author of this interesting and heart-whole little book, and it would be good were some of the ignorant carpers at "Spiritualism" to read it from cover to cover before venturing to dispute either the dignity or the sanity of its teaching. Again: "The advanced spiritualist has passed the kindergarten stage,"

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and therefore has a right to put forward his proven beliefs if he desire to do so. Of those who take part in a séance—"Meeting" is the pleasanter word used in this book—refusing in their hearts to believe in it, the result is too often jumbled, or there is no result at all. Of such persons, the writer says: "If you do not actually bar the way, you neglect to 'tune in.' The vibrations between you and the spirit world are jangled—beset by cross currents. . . . And, too, the nature of the communication rests with us. The vessel must be clean or the purest water will be defiled. Like attracts like—that is an intensified law in the spirit world." But to the earnest and right-minded inquirer, it is pointed out: "If we cultivate the Christian ideals—Love, Peace, Humility—we shall receive no harm."

EDITH K. HARPER.

THE MYSTERIES OF SOUND AND NUMBER. By Sheik Habeeb Ahmad.
London: W. & G. Foyle, Ltd. Price 10s. 6d.

THE serious student of occultism may be attracted by the title of this work, now reprinted from an edition of 1902, but he will probably not be so favourably impressed by the fact that so much space is allocated to records of the business of horse racing, with its implied accompaniment of gambling, more especially when the author alleges the timekeeper's record to be in error (p. 64).

We are given some empirical valuations of letters and their group sounds as syllables. Working these with "planetary periods," we are told that we can predict the result of a horse race, though we must know what time it actually starts before we can complete the arithmetic. It is said (p. 16) that "the numbers and sounds were first discovered to have a relationship by students who worked with the Arabic language," but this, like other statements, cannot be received on its face value. The learned men in the Arab empire developed from the nomadic tribes, obtained their knowledge of numbers from India. No reasons are given for the evaluations stated: we are not told why vowels, for example, are A=1, E=5 or 10, O=70, or why other letters vary from X=110 to TT=9. If we had a system worked out on the syllabic pronunciations as used, say, in Pitman's shorthand, which includes the normal language sound of English, then we might get a logical system. But even then, merely to strike alleged equivalents of letters for numbers or numbers for letters, does not prove anything unless a third series can be set up, related to both of the others. The fact is that great variations between the many different planes, both of number and of sound, are commonly neglected in numerical divinations. The world-value, for example, might be 1 or Unity for a given time and place in the solar system, but the relation of this to some tiny position in the word might require twenty places of decimals to work out, crossed by other numbers equally extensive, if accuracy be required. No "numbers" in relation to human affairs are absolute: all have to be qualified by others; and each numeral we know possesses many values, as does each sound, in relation to environment.

The chapter on planetary periods is of more interest, but again lacks a logical basis. It is impossible to erect a definite rule upon an empirical basis.

W. G. R.

THEOSOPHY, PAST AND FUTURE. Being the four Convention Lectures delivered in Adyar at the Fifty-Fourth Anniversary of the Theosophical Society, December, 1929. By Annie Besant, D.L.; The Rt. Rev. C. W. Leadbeater; J. I. Wedgwood, M.A., D.Sc.; C. Jinarajadasa, M.A. Theosophical Publishing House, Adyar.

MRS. BESANT discourses—rather diffusely—on the above subject, mentioning “untouchableness” as a bar to universal brotherhood in India. She states she has received orders from The Masters to claim India’s place amongst the nations, but does not define what place that should be. Verbosity and a copious use of capitals complicate the issues.

In *The Two Paths*, Mr. Leadbeater explains lucidly the difference between mysticism and occultism. The mystic tries to fly direct to God. The occultist advances step by step. The consciousness of the mystic is turned mainly inward, that of the occultist chiefly outward. Each path has its own dangers. The occultist may become enamoured of power, the mystic of self.

The three aspects of the Logos are—Power, Wisdom and Love. All three qualities must be developed in turn, and balance maintained amongst them. Love without power may become sentimentality. Yet in one life, Mr. Leadbeater states, a man can only effectively emphasise one of them.

The most helpful of these lectures, in the reviewer’s opinion, is *The Gaining of Spiritual Experience*, by Mr. Wedgwood. He details, practically and constructively, by what different methods it may be achieved. Firstly, by drawing lessons from events; secondly, by anticipation from within of outer experience; thirdly, by the blending of consciousness: (a) with other people, (b) with nature; fourthly, by meditation; and fifthly, by ceremonial.

He points out methods to follow and dangers to avoid.

He ends with the statement that the keynote to the soul’s unfoldment is unselfishness—self-disinterestedness and a growth of interest in the welfare of others.

Mr. C. Jinarajadasa writes on experiences in Latin America.

R. E. BRUCE.

THE WAYFARER. By Seti. New York. The Grafton Press.

AMERICAN readers of THE OCCULT REVIEW will be interested in the fact that an edition of this arresting little book is now available from a firm of publishers in New York.

As stated in these columns about a couple of years ago, when the book was first issued, the claim is made that it is “a plain statement of fact, true in every detail.” What these details are may be briefly indicated by pointing out that the personality of “The Wayfarer” is wrapped round with an atmosphere which cannot but suggest one of the highest of the Masters. The volume constitutes the record of an astounding occurrence, the authenticity of which must be gauged by each reader for himself or herself.

It is good to learn that the work of the recorder in the present instance has met with a reception such as to justify the publication of a special edition for the U.S.A.

LEON ELSON.

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HUTCHINSON

EDUCATION AS SERVICE. By J. Krishnamurti. Adyar, Madras :
Second Edition. Price Rs. 1.4. ; boards As. 12.

IN regard to *Education as Service*, though there is much sense in a good deal Mr. Krishnamurti says, there is also, we think, a great deal of nonsense. The wisest man who ever lived said : " Spare the rod and spoil the child," and it is more than probable that he was in a position to know. Despite facts of everyday occurrence, which speak for themselves, there still persists a foolish coterie which insists on talking about the average child as though he were an incipient angel, whereas every honest person knows he is just as much an incipient devil. Laziness, callousness and selfishness are the *natural* characteristics of the average school child, and if they were not made to fear consequences many would never make the slightest attempt to learn anything, except what they specially liked or found specially easy. Hence the whole reason for schooling, which is surely, *au fond*, discipline, and the training of both mind and body (which spells character), would be entirely discredited. No decent child is any the worse for a few hard knocks at school, whether physical or otherwise ; what matters is the spirit in which he takes them. Through them he will learn endurance and be better fitted to face the hard knocks of the world that he will enter later on. But, if his school-life is to be made a bed of roses, if he is, in short, to be wet-nursed by the masters, even to the extent of seeing that he is never kept at a lesson when showing the least signs of tiredness—if a portion of each day is to set aside for the sympathetic hearing of every boy's complaint, etc., then human nature being what it is, instead of evolving an army of saints and super-men, as the writer fondly hopes, we shall have but a set of poltroons, devoid of stamina and all that makes for true manliness. Such a state of affairs, following doubtless on such an upbringing, is plainly to be discerned in the behaviour of many young children of to-day, who seem quite incapable of putting up with the slightest inconvenience, and who whimper at nothing. For the consolation of the sane ones among us, we think it exceedingly unlikely that such a scheme of education would ever find favour in England.

ETHEL ARCHER.

LUMIFAR : The Spiritual Interpretation of the Rubaiyat of Omar Khayyam. London : The Argo Publishing Company. Price 4s. 6d. net.

THE Rubaiyat has enjoyed tremendous popularity ever since Mr. Edward Fitzgerald did it into English in the middle of last century. It is generally regarded—as indeed it is—as a lavish piece of work, replete with Oriental colouring, yet not a little Pagan in theme. Any work, therefore, which seeks to interpret the obscurantism which has for so long successfully veiled the true meaning of Omar's deeply significant poem, is assured of a welcome, and Janette Cooper Rutledge is to be congratulated on her endeavours to illumine the deep truths which lie behind Omar's words.

Read in the light of the present interpretation, the Rubaiyat becomes invested with a halo of Spiritual brightness, and should make those countless thousands of admirers re-read the poem in order that it should yield up its long-hidden, yet nevertheless fragrant perfume.

JOHN EARLE.

THE INNER GOVERNMENT OF THE WORLD. By Annie Besant. Fourth Edition. Price As. 12; cloth Rs. 1.4.

The Inner Government of the World was first delivered in the form of three lectures at the North Indian Convention, T.S., held at Benares in September, 1920, and deals with the growth of the root races and their spiritual rulers. The general matter will be familiar to most students of occultism.

Mrs. Besant brings the reader up to the Fifth root race and touches slightly upon the Sixth. She considers, along with a good many others, that many of those who gave their lives in the late war were really Sixth Sub-race men—the average highly evolved man of to-day being a Fifth-race being. It is of course the duty of the highly evolved to band together for the helping on of their more backward fellows, and it is especially important for England and India to remain united.

ETHEL ARCHER.

THE HAUNTED HOMES AND FAMILY LEGENDS OF GREAT BRITAIN. By John H. Ingram. Illustrated edition. London: Reeves and Turner, 83, Charing Cross Road, W.C.

As a preliminary note in this well-known collection of eerie records, now making its reappearance, the publishers have added a quotation from a prophetic article by Sir Philip Gibbs, in which he forecasts the possible development of our present normal faculties to an extent that will enable posterity to control the forces of nature.

This hypothesis is at any rate more logical than the piquant remark with which Mr. John Ingram concludes his own Preface to these historic legends and Traditions.

Many familiar stories appear in these pages, including the "hauntings" of Glamis Castle in Forfarshire, and the Castles of Lambton and Hilton, on the banks of the Wear, the two last ones being very familiar to me in my north country childhood. Another touching episode concerns the appearance of a dying mother to her three children, who had no knowledge of her illness.

Mr. Ingram's book makes good reading for winter evenings by the fireside, and will always find a place in the library of those who love psychic "classics."

EDITH K. HARPER.

THE SECRETS OF HANDWRITING. The "Right Way" Series, No. I. By G. H. J. Dutton. London: L. N. Fowler & Co., and Dutton Printing Co., 45, Lumley Road, Skegness. Pp. 55 (illustrated). Price 6d.

THE SECRETS OF HANDWRITING cannot, it is quite obvious, be fully disclosed in a booklet of fifty-five pages; the most one may in fairness expect from a primer of this length is that it should promote an interest in Graphology, prompting the uninitiated to consult more comprehensive works upon a diverting subject. Suggestive, but of necessity slightly scrappy, this key to the delineation of character by handwriting will admirably achieve such a purpose.

FRANK LIND.

GOD AND EVERYMAN

by Rev. Desmond Morse-Boycott

Author of "Ten Years in a London Slum"

In this book, addressed as much to the general as to the religious public, the author sets out to make the adventure of Christian living as attractive to others as to himself. The theme is God's friendship for each created being. The author writes first of "Myself"—whence, whither, why? Then of Christ and His terrific challenge. The reader is thus led to consider the great truths of historic Christianity, and the way in which he may get into "touch" with God if he desires to. The writer strikes a strongly practical note, and really makes his religion intelligible to the reader. He has something to say and he says it brightly and clearly.

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RIDER & CO.

MEMORIES AND ADVENTURES. By Arthur Conan Doyle. London : John Murray, Albemarle Street, W.

NEARLY all Conan Doyle's "memories" are "adventures." The present work is a second edition. In it the author tells how he became doctor's assistant—when he was allowed twopence for lunch, and often spent it on a second-hand book instead—ship's surgeon on a whaler, ship's doctor, and partner with a man who tried to ruin him. Then he set up in practice alone in Southsea, where he did all his own housework. Soon he began to sell stories. Then came his first Sherlock Holmes book, *A Study in Scarlet*, of which he sold the copyright for twenty-five pounds.

In between the demands of a strenuous life he inquired into Theosophy, losing confidence after Hodgson's report of Madame Balavatsky's proceedings at Adyar. His subsequent wanderings in the mazes of Spiritism are narrated. Unfortunately he makes use of the word "psychic" for both "psychic" and "spiritual." The two bear the same relationship to each other as "passion" or "lust" to "love." Psychism is a subnormal attribute which man shares with savages and brutes. It can be induced by drink or drugs.

Spirituality is supernormal and can only be achieved by a quickening and heightening of man's nature.

Sir Arthur Conan Doyle relates how, as he wrote the last words of *The White Company*, he shouted exultantly: "That's done it!" and hurled his "inky pen across the room, where it left a black smudge upon the duck's-egg wallpaper." Delightfully human, this.

From this captivating book emerges most clearly the author's love of adventure, his large-minded tolerance, and entire absence of bitterness under injustice, and his determined, self-sacrificing championship of the under dog.

R. E. BRUCE.

THE POINT THEORY OF CREATION. By Mary Salter. Rider & Co., London. Price 3s.

IN some ninety pages, the author of this remarkable little work contrives to pack an unusually lucid statement of the vital geometry of creation. It is not all there; nor is it all stated or suggested, or even unmistakable; yet there is enough, and more than enough, to give a careful student plenty to consider. Her aim is to "show the importance of geometry as the fundamental science of theodicy, physics, and chemistry," and she certainly succeeds in making a good case. She states on page 37 that the "general division of an angle into any proposed number of equal parts is a problem which geometers have not been able to solve." If she means by this to elucidate step by step in Euclidean fashion (which is thus not solely geometry by drawing, but is space-making by reason), it may be so. In fact, however, an angle can be divided in two by geometrical drawing, or in three; or in any further combined number, as four, six, eight, nine, twelve. This work is so interesting that one would like to see published her work on *Primordial Scriptures*, or a larger edition of the present book. Her further explanation of her tetragrammaton, would doubtless be of considerable value. This little book is one of the most notable occult works published for some time.

W. G. R.

SOME MODERN MEDIUMS. By Theodore Bestermann. London: Methuen & Co., Ltd. Price 7s. 6d.

IN this book the author discusses "five of the most important and interesting living mediums. Some of them are accepted as producing genuinely supernormal phenomena, others are not; and in one case there is a partial suspension of judgment." A chapter has not been included on Mrs. Leonard as "we may expect much valuable information from her in the future; moreover, a considerable proportion of the material already obtained is not yet available for publication." So we are informed in the preface to this volume, in which the contents of the book are aptly summed up. According to Mr. Bestermann, these is not a single medium (if we exclude Mrs. Leonard and Mrs. Piper) who, consciously or unconsciously, has not at some time practised fraud, and whose phenomena have not been, to say the least of it, questionable.

The mediums discussed are Mrs. Piper, Frau Maria Silbert, Eva C, Mme. Kahl-Toukholka, and Margery; concerning which last, by the way, the writer suspends his judgment.

One after another the "fraudulent" ones are unmasked, and Mr. Bestermann thoroughly warms to his job; but the reader cannot help feeling at times that there is more seeking for proof to justify already formulated suspicions than, perhaps, a genuine searching for the truth. That, at all events, is how the matter strikes us after a very careful reading of the book. To say that under certain circumstances it was quite possible for fraud to have been practised is surely not sufficient grounds for assuming that it has been. In ordinary legal affairs such an attitude would not be allowable—yet if Mr. Bestermann does not state this in so many words he somehow manages to leave this impression with the reader. Much of the matter dealt with will be already familiar to readers of the OCCULT REVIEW, but some of it will be new. Moreover, there are four photographic plates and twenty diagrams, which add to the interest of the book.

Persons who have placed no great faith in mediumistic phenomena will find it much to their liking.

ETHEL ARCHER.

TRUE BIBLE CHRONOLOGY. By Basil Stewart. London: George Routledge & Sons, Ltd. pp. 86. 3s. 6d. net.

THE author of this book makes it quite clear in his introduction that his object is to prove a chronology—said to be scientifically expressed in the Great Pyramid—of 4,000 years exactly from Adam to 1 A.D. After carefully studying his data and deductions, we are unable to escape the conclusion that the writer is not entirely free from that bias which he attributes to other compilers, who have arrived at different results. For our own part we are disposed to doubt the value of a chronology based on the lives of Biblical characters, of many of whom the historical existence is more than doubtful, and we have yet to be convinced that "the true purpose (of the Pyramid) is to enshrine in stone . . . a chronologic chart of the 6,000 years of Adamic civilisation."

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