

July 1938

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OCCULT REVIEW

AN AFRICAN BLACK SABBATH

by P. G. Bowen (*Author of "The Occult Way"*)

An eye-witness's account of black magic in the primitive African jungle

PRIMEVAL & POPULAR OCCULTISM

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DEVAS

by H. K. Challoner (*Author of "The Path of Healing"*)

The relationship between the Deva kingdom and the world, and invocation

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by the Rev. Edward Langton, B.D., F.R.Hist.S.

An amazing story in which hundreds of children were found to be in league with the devil

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Communicated through Geraldine Cummins

A record of the secret mystery rights and practices at Eleusis

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An account of the Eastern teaching in relation to Prana

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AND OTHER ARTICLES

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Quarterly 1/6

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by J. R. Sturge-Whiting

WITH A FOREWORD BY

HARRY PRICE

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Demy 8vo. 159 pp. Illustrated. 10/6

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THE OCCULT REVIEW

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OCCULT REVIEW

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

Nullius in verba magistri. "To all."

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Editorial

SOCIETY everywhere is in conspiracy against the manhood of every one of its members. Society is a joint-stock company, in which the members agree, for the better securing of his bread to that shareholder, to surrender the liberty and culture of the center. The virtue in most request is conformity. Self-reliance is its aversion. It loves not realities and creators, but names and customs.

So wrote Emerson in his essay on Self-reliance. Perhaps he did not mean Society as an institution so much as the basis upon which it is run.

And although the majority of people would be inclined to that soul incarnates for the purpose of gaining experience, for the purpose of finally overcoming all the tests and limitations that earth can provide, before it is able to proceed satisfactorily with evolutionary life on other planes of consciousness. Man has only

himself to rely upon, no other person is able to help him except possibly by pointing out a way of progress which has been tried and proved satisfactory by a long line of aspirants before him. Beyond that, the effort and perseverance required is up to him. Within him alone is the power to achieve.

To all thinking and observing people the self-reliance of humanity is a stage that can only be approached gradually, and in this age when, or so one is informed in occult circles, mankind has to learn how to function more perfectly in the Mental body, one is able to perceive a restless stirring in the mind of the world. Younger generations do not react so readily to the influence of their elders; sons and daughters no longer have the same tastes, ambitions or ideals, as their parents, much to the "hurt pride" and chagrin of the latter who have come to the almost traditionally illogical conclusion that their offspring should be exact miniature copies of themselves; the employee frets under the employer because of his inability to obtain a hearing for his ideas and suggestions—for has it not been the custom for employees to work and not to think? Trade Unions, Social Improvement Schemes, the breaking away from religious orthodoxy, and many more indications too numerous to include in a small space show that the urge to break away from the group and become more individualized, more self-reliant, has indeed begun to operate. Only in dictator-ruled countries does this "urge" seem to be in abeyance. How long this condition will last is not easy to predict. No nation will bow its head for long beneath the will of one man, especially at this stage of world evolution. Italy is already said to have heard low murmurings.

It is only by self-reliance, by the breaking away from conventions and the up-rooting of old, outworn traditions, however much they might appeal to the sentimentalist, that new ideas, originality and fresh forms of self-expression are able to be attained, for unless the mind is cleared of its dusty lumber little room is left for new. The bringing of the new into manifestation through hitherto choked sources of inspiration is a task that many are attempting today. Especially can it be seen in the world of Art, and although the majority of people would not be inclined to call the interpretation beautiful, it must be remembered that it is as yet in the process of birth, and that when this new conception eventually grows into manhood it may prove to be of a superior order to its parent.

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Emerson again says . . . "that imitation is suicide". To follow his advice, to progress intellectually and spiritually *on our own efforts* is the only true gateway leading to that realm of individualization and self-expression, which, as consciousness is raised plane by plane, we hope will ultimately resolve itself into complete soul-expression and union with the Soul of the Universe.

FIRE-WALKING

The University of London Council for Psychical Investigation have just issued their fourth bulletin, "A report on three experimental fire-walks by Ahmed Hussain and others", by G. Burniston Brown, M.Sc., Ph.D. The first two "walks" took place at Carshalton, and the third was televised from the grounds of Alexandra Palace. Everything was very scientifically conducted and recorded, such as the weights of the walkers, distance walked, interior and surface temperature of fire, number of steps taken, time taken to walk across the pit, minimum mean time of contact per step, the skin temperature of the soles of the feet before and after the "walk", etc., etc. Two things of peculiar interest mentioned are firstly: the fact that the amateur walkers had just about as much success in being burned as the "professional", and secondly: as the result of crossing the fire wearing a pair of rope-soled shoes, "the soles were not burned at all and the frayed portions of the rope were slightly scorched at the edges only". Apparently the conclusions reached are not at all conclusive.

One cannot help admiring the efforts of the London Council for trying to place fire-walking on a scientific basis, but one hopes that they will not resolve their experiments in this direction into tedious repetition with what seem to be rather unsatisfactory "experts", who apparently do not succeed so well at the game of England as they are said to do in Eastern countries. Perhaps the time will come when Mr. Harry Price may have the opportunity of investigating this phenomenon in the lands where it is traditionally practised in natural surroundings and not in the artificiality in which all scientific research must always be conducted. Under those circumstances, Mr. Price might have more success than he has had up to then, after more visits to the houses and poltergeists.

The person we admire most of all

who risked a surface temperature of 800 degrees Centigrade in the cause of science, walking across barefoot. He deserves to be presented with the M.C. for this feat.

The Editor would be interested to have any particulars of fire-walking demonstrations which readers may have witnessed.

NEWS!

We learn from Boris de Zirkoff, writing in the current issue of *Fraternization News*, that "A Theosophist is a man or woman who, having learned and assimilated the basic principles of the Ancient Wisdom, has made and is continuously making a definite and sustained effort to change his or her life according to the higher code of Theosophical Ethics, and is forging ahead each day towards an ever deeper inner transmutation of thought, feeling, desire and conduct." How we wish that the numerous Theosophical organizations who, for many years now have appeared to those outside their fold to be lost in a labyrinth of petty arguments, dissensions and hypocrisy, would live up to this definition, drop the holier-than-thou attitude and begin to grow up. Maybe they have learned the basic principles of the Ancient Wisdom but have not assimilated them. It will be a great day when all who are seeking to lead the inner life, no matter to what society or lodge they adhere, forget themselves and their disagreements and begin to work for the upliftment of humanity. Perhaps in that day the Masters who were once so closely connected with them would again make their presence felt.

One cannot help admiring the efforts of the London Council for trying to place fire-walking on a scientific basis, but one cannot help regretting that they will not resolve their experiments in this direction into a crime and many an excuse have been laid at the door of Karma, whether rightly or wrongly we are not in a position to judge. There is one excuse, however, which has been frequently advanced as they are said to be in Eastern countries, and which is undoubtedly the result of a mixture of laziness and fear. How often have people fought shy through laziness and fear. How often have people who are attempting to do good, suffering from hardship or loss, saying that they would not risk the possibility of Karma. What with all our high-and-mighty talk, we are so selfish, so lacking in compassion it is as yet in the process of growth. We refuse to give what assistance we can, and we are so superior to its parent, human being. It is an extraordinary

considering that Compassion is one of

the attributes that we are urged to manifest before we are able to attain to God-consciousness.

More staggering still is the assumption that small, microcosmic man can possibly interfere with, at least to any appreciable degree, the work of those mighty Beings who wield the forces of Divine Justice. The more one thinks about it, the more does one realize the enormous sense of self-importance under which some people must labour. We can try to be self-reliant and mind our own business by all means, but to ignore completely a request for help is scarcely the act of an aspirant. Perhaps when Mastership is reached, and a wider comprehension and vision attained, it will be possible to know who to help, who not to help, and how much help to give.

MRS. CLEATHER AND BUDDHISM
We regret to have to announce the sudden death of Alice Leighton Cleather, on May 24th at Darjeeling, India, aged 84. She was the widow of Colonel Gordon Cleather, Cameron Highlanders, a Crimean and Indian veteran, who died in 1919.

Mrs. Cleather had never really recovered from a severe fall at Peking in October 1936, when she broke her left arm. Recovering partially from this, she, her son, Miss Dorey, and Mr. Basil Crump left China, reaching Calcutta on March 1st, 1937. Later, they went to Darjeeling and returned to Calcutta in November, when the news of the Tashi Lama's death reached them. Returning to Darjeeling in April 1938, Mrs. Cleather rapidly grew weaker, and finally passed away, as she always wished, as near Tibet as possible, and only four days before the anniversary of the death of her beloved teacher H. P. Blavatsky, whose pupil she was from 1887 until her death in 1891.

Mrs. Cleather was the only surviving active member of H. P. B.'s original Inner Group, formed in 1889, and the first chosen for the Esoteric School formed in 1888.

Dr. Yen Singh, head of the Victoria Hospital, never before was not an ordinary human being, and I am sure that his death something good will follow. In 1892 Mr. Crump became her son-in-law, and both left the Point Loma Theosophical Society. A series of lectures on the Orientalism account. I endured,

dramas, illustrated with music and coloured slides. These were later embodied in four books which have run into several editions and are still regarded as standard authorities. It was in these lectures and on the world tour while working for the Point Loma Society that her unusual powers as a speaker were brought out, for she possessed a clear delivery easily heard in the largest halls, and her logical and trained mind carried great weight.

Later, Mrs. Cleather, her son, and Mr. Crump spent many years on the Continent, mostly in Italy, and in 1918 they left for India. Here her three books were published—*The Great Betrayal*, which resulted in the formation of the Blavatsky Association, *H. P. Blavatsky, Her Life and Work for Humanity*, and *H. P. Blavatsky, As I Knew Her*.

In 1920 Mrs. Cleather, her son, and Mr. Crump "took Pansil" at Buddha Gaya, but they found out subsequently, when they came to know the Tibetan entourage of the Tashi Lama in China, that whereas "taking Pansil" is merely the recitation of the Five Precepts at any Buddhist gathering, the ceremony at Buddha Gaya was the ritual of initiation into the Gelugpa Order of which the Tashi Lama is the head.

In November 1925 the party, with the addition of Miss Christobel Davey, younger daughter of the Hon. Mrs. Davey, Hon. Sec. of the Blavatsky Association, left India for Peking, where they remained until 1937. Here (to use Mr. Crump's own words) "Mrs. Cleather wrote two pamphlets on Buddhism which were widely circulated in Chinese and were included in *Buddhism, the Science of Life*, in which we collaborated. We also brought out a centenary edition of *The Voice of the Silence* with notes for which the Tashi Lama wrote a sutra. I also wrote a condensation of the *Secret Doctrine* entitled *Evolution as Outlined in the Archaic Eastern Records*."

Mr. Cleather had the true devotion inherited from the Mind-born, and he was the Third Race (See *Secret Doctrine*, vol. I, p. 211) through his life. It was a privilege to know her and to work with her.

are attempting to write a manuscript

Art, and although the Tibetan-Lung of China (1736-1795) was very to call the interpretation of ancient manuscripts. Being of the it is as yet in the process of being interpreted. Being of the ception eventually grows to be items of importance hidden away in superior order to its parent, the Grand Lama of Tibet, he chose a turning named Cao-tsou, who had made

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a deep study of the Tibetan language and characters, to go to Lhasa and make researches in this direction. While Cao-tsou was there he unearthed a number of valuable fragments. The most ancient of the fragments was one written in characters which, apparently, for many ages the Lamas themselves had been unable to interpret, and which was written in the language of the ancient gymnosophists. This he succeeded in translating. Many attributed the script to Confucius, others to Lao-Kiun, who was a contemporary of Confucius, but Cao-tsou is inclined to agree with a third section who consider that it was written by the hand of Dandamis. The thing which everyone commented upon was the fact that the style in which it was written was so unlike anything that they had ever seen that, were it not for some terms of expression peculiar to the East, one might think it to be the work of a European.

An English translation (author unknown) appeared in 1751, but now has almost fallen into oblivion. We hope that the inclusion of the "Introduction" to the teachings contained in this curious manuscript, and which appears on page 170 of this issue, will prove of sufficient interest to warrant publishing further extracts, thus possibly helping to keep alive something which has been of value to many students. We should be very pleased to receive readers' comments on this proposal.

PERSONALIA

We feel sure that readers will be sorry to hear that Mr. Paul Brunton has had to seek the more equitable climate of California for the sake of his health. We wish him a speedy recovery and hope that we will see him back again in this country very shortly. It had been hoped to include an article by him in this issue, but owing to his departure it has had to be held over. He is very busy at the moment on his new book which he hopes to publish with Rider & Co. in the late autumn. It is said to deal with the philosophy of Yoga and its relation with Western science and metaphysics. We are looking forward to seeing it.

OCTOBER NUMBER

In the October issue of the OCCULT articles by Paul Brunton, P. G. Bowen, Kozminsky, Geraldine Cummins and others are published. I endured,

Tibetan Fragment

Introduction

Wheresoever the sun doth shine, wheresoever the wind doth blow,
wheresoever there is an ear to hear, and a mind to conceive, there
let the precepts of life be made known, let the maxims of truth be
honoured and obeyed.

ALL things proceed from God: His power is unbanded, his
wisdom is from eternity, and his goodness endureth for ever.

He sitteth on his throne in the centre, and the breath of his mouth
giveth life to the world.

He toucheth the stars with his finger, and they run their course
rejoicing.

On the wings of the wind he walketh abroad, and performeth his
will through all the regions of unlimited space.

Order and grace and beauty, spring from his hand.

The voice of wisdom speaketh in all his works; but the human
understanding comprehendeth it not.

The shadow of knowledge passeth over the mind of man as a
dream; He seeth as in the dark; He reasoneth, and is deceived.

But the wisdom of God is as the light of Heaven; He reasoneth
not; his mind is the fountain of truth.

Justice and mercy wait before his throne; benevolence and love
enlighten his countenance for ever.

Who is like unto the Lord in glory? Who in power shall com-
bore with the Almighty? With humanity equal in wisdom?

Who shall be compared unto Him? Who shall be equal to Him?

Art, and altho' thou art a creature of His hand, thy station on earth is
to call the interpreters of the frame are the work of His hand.

it is as yet in the pro, for it is gracious; and he that obeyeth shall
ception eventually grace.

superior order to its pa

An African Black Sabbath

By P. G. Bowen

(Author of *The Sayings of the Ancient One*, *The Occult Way*)

The following is an eye-witness's account of black magic in the depths of the primeval African jungle, in which is described the materialization of an evil elemental. Such an experience should be almost unique; the part of one versed in the theories of magic, and it gives one some idea of the ghastly orgies in which followers of primitive black magic are wont to indulge.

THE country wherein the adventure I am about to describe took place was the Negro Republic of Liberia, the locality, black Equatorial forest, four and a half days' journey inland from the port of Monrovia; the time, somewhere about midnight, the witnesses to what I relate were: Dr. Gardener, high caste Zulu, and self-declared Black Adept, (our guide), Reginald Manning, celebrated lion hunter, and myself.

We stood in the impenetrable shadow of a huge tree on the edge of an open space of five or six acres in extent, a space hemmed in on all sides by a wall of vegetation, the fringe of the vast and apparently lifeless forest. Who can describe the African forest so as to convey anything of its reality to those who know only the woods of temperate climes? Let the reader think of the darkest and densest pine forest he has known. Let him give the trees huge, luscious leaves, festoon them with creepers, and perch flaming orchids on rotting boughs. Let the ground under his feet be damp and steamy. Let the air about him be hot, thick and heavy, and full of the smell of decaying vegetation. Let him feel evil lurking all around him, and some dim realization of the atmosphere in which we stood may become his. Many years' experience of Africa's wildest spots was mine, but never before I feel so oppressed by ancient and abysmal evil.

There was absolute silence while we waited, at least I knew not. Then, it might have been after more or less of a minute's watch, for I seemed, from the force that up my position to have lost all sense of time account. I endured,

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depths of the forest reached my ears. It was a low, monotonous drumming, resembling in a measure the familiar "tom-tomming" that accompanies gatherings of the tribesmen, yet differing from it subtly in a way that to my strained ears seemed indescribably sinister. For a time the drumming continued, then to it was added another sound—a rumbling chant, which, beginning at a pitch so low as to be scarcely audible, rose in a slow crescendo until it terminated in a note as high as a bat's squeak, but of a volume that seemed to set the whole forest vibrating. There followed a period of dead silence more nerve-trying than the sound, then the drumming and the chant began all over again, but this time much nearer and louder than before. Again silence followed, only to be broken a third time by the drumming and the weird chorus, and from out of the black shadows of the forest wall into the centre of the clearing four human figures slid.

The darkness which had hitherto enshrouded the whole scene was now replaced by a faint misty light, that, I perceived, of the moon in its last quarter, which had just appeared above the rim of the forest opposite to where we stood. Though dim, the light enabled us to see without difficulty what the newcomers were about. Quickly, but silently, they erected two tall posts about six feet apart, and between them stretched a large white, or whitish sheet, securing its edges to the posts in some way which the light did not enable me to make out. This done, they ranged themselves two on each side of the spread sheet, and stood motionless as statues.

There was a short interval, and from the shadows a fifth man, followed by a sixth, appeared. Both, like the first four, seemed to be quite nude. The leading figure bore a short sword, or long knife with a broad crescent-shaped blade in his right hand, and a barbed trident in his left. The other carried in his arms something which, by its struggles, appeared to be alive, but whether an animal or a human child I could not tell. Advancing to within a few paces of the spread sheet, the two stood side by side facing each other, then with a quick movement the second flung his burden to the first, while the other pinned it down with a thrust of his sword, and a faint cry came to my ears, which was instantly cut off by a word flashed down in a lightning sweep. Dropping the sheet, it is as yet in the layer knelt and seemed to place both his palms upon the sheet, then erect again he advanced to the sheet and in a superior order to its first use, leaving upon it two dark handprints.

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He was marking the sheet with the blood of the sacrifice ! Eight imprints he made in all : two in line, horizontally above the height of his own head ; three parallel to the first two, two feet or so below them ; two more an equal distance still lower ; and finally a single mark close to the ground.

The first four then came forward, and all six facing the sheet began a weird chant on three notes. Chanting and moving their arms in complicated but rhythmic gestures, the six figures backed slowly away until swallowed up from sight in the deep shadows of the forest wall.

Again, closer, louder, and with an energy more intense than before, the drumming and chanting broke out in the forest. The light of torches began to show through the trees, and from a point opposite to us a long procession filed into the clearing. Those who composed it were human beings, for they had human voices, but to the eye they were, with the exception of the torch-bearers and drummers, animals, reptiles or monstrous insects. Masked in the skins and heads of animals and reptiles, they progressed on all fours, hopped or crawled along the ground. Round and round the clearing, passing close to our hiding place, they went, timing their movements to the weird chant and the deafening rhythm of the drums. At each complete circuit the living circle drew in closer to the centre, where stood the stretched sheet marked with the sacrificial victim's blood. Eight times was the circuit made, then all stopped and faced inward. With a thundering crash and a piercing falsetto wail the drumming and the chant ceased, and all the actors, excepting only the torch-bearers, flung themselves forward upon their faces, and lay still as death.

Silence ensued, but it was, if I may so express it, a *live*, not a dead silence. Not the shadow of a sigh was audible, yet the whole air of the place seemed to heave and quiver with a horrible life. Minutes passed, how many I know not, then, whence it came I could not tell, a tall figure appeared, standing before and facing the sheet. It was that of a man, the drums feet in black, or at least in what, in that a signal, the drums black. Motionless he stood for a time, then a long-drawn yell the his forehead in a peculiar gesture, he remained no more to the sheet. Extending his arms he began to describe the long that the air in slow, rhythmic movement tint the account. I endured, a low chant in a language quite unlike

ever heard. His voice was clear and delightfully musical, and at its first notes all sense of tension left me, and was replaced by a delightful sense of ease and freedom.

Continuing his chant, but ceasing to gesture with his arms, the man turned to his right and began a slow circuit around the stretched sheet. The action startled me, for I was not unfamiliar with the ways of magic: the circuit was being made *widdershins*—against the course of the sun. With a powerful effort of will I regained possession of my faculties which I recognized I had been on the brink of losing, and thereafter held myself firmly in the attitude of a detached observer. I saw the man make eight circuits round the posts and sheet, and stop once more at the point from which he had started.

Instantly the torch-bearers faced about, and disappeared with their lights into the forest. And yet, though the moon was no longer visible above the rim of the forest, that sinister sheet, and the dark figure before it, remained as visible, or more visible than before, lit by a strange greenish glow that seemed to emanate partly from the air, and partly from the sheet itself.

The robed figure stooped and placed his palms upon the ground exactly as he who had made the marks had done. Then, stepping forward to the sheet, he swept his hands over it rapidly. He stepped back again and I saw that he had linked up the hand-prints with broad lines, forming an inverted pentagram surmounted by a downward triangle.

Standing with arms outstretched, the black-robed form turned slowly to face directly away from the sheet, and bowed several times. Turning back again he resumed his former chanting and gesturing, but more loudly and rapidly than before. Stooping quickly, he touched the ground with his fingers, and with them made quick passes over his own body, timing the motions with the which grew louder and quicker as he worked. Half involuntarily my eyes strayed from him and fixed themselves on the sheet, which a strange, faintly luminous mist seemed to surround, while the other parts of the scene faded into the background. The outlines, all but the parts marked with the mist, grew clearer, dully red and semi-transparent. The mist, and broader and more which now seemed to expand and reminded me, quaintly, of the body of the sheet vanished altogether and

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its place was filled by a dense, pulsating cloud which glowed a deep, dull red. In an interval of seconds, or at least so it seemed, the cloud thickened into solidity, and there, between the two posts, from which all sign of the sheet had vanished, was a *living form*, glowing phosphorescently in its outlines as though touched with luminous paint, but beyond question definitely substantial.

Can I describe the figure? Not very well, I think. It was not, to my seeing, a man, nor an animal, nor a reptile, nor yet an insect, yet in some horrible but indescribable way it carried about it a suggestion of all of these. It stood, or perhaps sat, would be a more accurate word, erect and absolutely motionless in an attitude exactly like that of a gigantic Praying Mantis. Its body was long and reptilian, resembling that of an erect monitor lizard. Shoulders were apelike, high and narrow, and arms long and also apelike. Its head tiny and sunk between the high shoulders, so as to be but partly visible, and which alone of its features suggested humanity. Its face I did not see, nor, had I had the opportunity of doing so, would I have looked upon it. As already said, I was not wholly ignorant of the ways of dark magic, and knew what it meant to meet the eyes of a Being such as this.

Before the Appearance the black-robed magician prostrated himself, then rose and stood with bowed head. From the prostrate throng behind him two figures crawled forward on all fours, one dragging with him a white goat, and the other a black. Rapidly driving two stakes into the ground before their master, they tethered the animals they held thereto, and at once scuttled back into the shadows. The magician drew a sword from beneath his robes, and with two swift cuts swept the heads from the animals before him. Then he too retired rapidly, and was lost to my sight in the darkness.

The Apparition inclined its hideous body slowly in the direction of the slain animals, then moved forward in quick, jerky hops, and for a few moments crouched low over the bodies. Then it erected itself and resumed its Mantis-like attitude.

Instantly, as though in response to a signal, the drums crashed into deafening uproar, and with a long-drawn yell the horde of prostrate devotees leapt to their feet.

Here I pause, not because there remains no more to tell, but because, even could I bring myself to describe the orgy that followed, no one could be found to print the account. I endured,

perhaps, half an hour of it, then I grasped my companion, Manning, by the arm. "Come," I whispered, "I can stand no more."

We turned to retrace our steps along the path by which we had come. Then I looked for our guide, but he was gone, nor did I that night, or ever afterwards, set eyes upon him again.

* * * * *

Was the experience I have described a dream, a psychic hallucination, an illusion injected into our consciousness by the power of conditions, aided, perhaps, by mesmeric influence exerted by our guide, or do I claim it to have been an actual objective happening?

To these questions space does not permit me to give answer, nor do I think my knowledge to be such as would enable me to give any answer that would fully satisfy the serious inquirer. I will say this, however, that our guide, whom I have called "Dr. Gardener", is a living man, a character very well known to many Europeans, Government officials, traders, prospectors. The scene of our adventure was real, for we re-visited it in daylight, and found ample evidence, including bloodstained ground and remains of slaughtered animals, to prove that much of what I have described was solidly real. As for the *Appearance*, whether it was an actual materialization of a Being whose habitat is some etheric sphere or other dimension of space, or whether it was what some would call an hallucination, and others a psychic vision perceived by means of senses other than the physical, I am not prepared to say. It is possible, as no doubt some of my readers may know through experience, to evoke by means of specially contrived conditions (that is, *magically*), and by other means, visions which to the observer are perfectly "solid" and objective; but whether such visions mean that the Beings of other spheres are brought into ours, or whether it is that human consciousness is translated into another realm, only an adept magician, and perhaps not even he, may say with any definiteness.

BOOK REVIEW

SANE OCCULTISM. By Dion Fortune. Inner Light Publishing Society. 2s. 6d.

FIRST cheap edition of a work covering a very wide field of Occultism which should be welcomed by many.

I. M.

Primeval and Popular Occultism

By Col. A. Braghine

Col. A. Braghine has for many years made a deep study of Atlantis and its myths and legends. He has personal experience of the ruined cities which lie hidden in the dense forests of South America and has brought many interesting facts to light. However, in this article he deals with the occult knowledge known to certain tribes in Guiana and the uncultured peasantry of Russia, considering it to be the survival of the "forbidden Sciences" which are said to have been practised in Atlantis.

ANIMISM and primeval occultism are older than science, religion and philosophy : these latter evolved gradually during numberless millenniums out of the chaotic agglomeration of information, occasional observations and conjectures of primeval mankind. One cannot forget that many present-day sciences were born out of popular traditions, creeds and so-called "superstitions". History, meteorology, astronomy, medicine and pharmaceuticals have borrowed to a great extent from the folklore of various nations. Many of the vegetal drugs, for instance, are based upon the discoveries and experiments made long ago by village sorcerers and witch-doctors who existed, and still exist, amongst ninety per cent of the earth's population. Such medical methods as massage and poultices have been practised since the times immemorial.

Every illiterate Russian village midwife can, by mysterious signs, determine whether a new-born baby is likely to live or not. In the same way with thousands popular knowledge foresees without an error, from the face and the attitude of a patient, his approaching end : the famous Hippocrates laying down the rules of diagnosis in his *Facies Hippocratica*, only borrowed them from popular sources. The predictions of weather made for centuries by peasants were brilliantly justified by the meteorology which supplied them with a scientific explanation. And so on.

When a cultured man cuts his finger and it bleeds, he appeals to exact science in the person of a doctor who applies a bandage or some medicine and thus stops the bleeding. But a Russian peasant-sorcerer, or a wizard of some African tribe, does not require the assistance of medical paraphernalia, but limits himself to staring at the cut and pronouncing several meaningless (or so it seems) words which stop the bleeding and cicatrize the wound within a quarter of an hour. Our logic and everyday experience tell us that there is no connection between a group of sounds and bleeding, yet the fact of this connection remains.

The same logic and experience insist that no man can, with impunity, stay in the middle of blazing fire, be it even only for a minute, and yet we possess not only numerous testimonies but also photographs proving the contrary. The sorcerers of various African and Polynesian tribes now and then conduct experiments during which they stand, or walk, in the fire. All scientific investigations and attempts to explain these feats by trickery with special liquids, oils, or chemical preparations failed. The scientist R. Forbes describes the bonfires of the South American tribe of Saramakkas and tells that sometimes the flames of these bonfires were two metres high. Nevertheless, the sorcerers of Saramakkas walk quietly through them. Another tribe, the Djockas, living in Guiana, can, according to R. Forbes, apply flaming firebrands to their naked chests without getting burns.

Once, in my presence, a Russian sorcerer stopped a violent toothache which had beset one of our friends. Incidentally, it is important to note that the relief was not temporary, but that the toothache disappeared for ever. The sorcerer's technique was very simple and consisted of a few minutes' "meaningless" whispering in the presence of the patient. Later we discovered that the secret of curing toothache was transmitted in this sorcerer's family from generation to generation, but always to the youngest child. Such healers of toothache are not uncommon in Russia: their methods cure toothache practically instantly and often permanently. The Russian wizards, like their colleagues of other countries, cast spells over their enemies by a few conjurations over their footprints, damage the crops of a neighbour by twisting an ear of corn in a peculiar way, prepare love—or hate philtres, etc. Every Russian peasant (like the natives of Africa or Polynesia) is familiar with the magic properties of a few drops of a maiden's blood collected under special circumstances.

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The drinking of this blood, usually disguised by the sorcerer in a glass of beer or tea, is said promptly and indissolubly to attach the affections of a young man to the girl whose blood he has thus absorbed. This unpleasant operation reminds us of the words of Moses who, 4,000 years ago, said in his Pentateuch that blood was the dwelling-place of the soul. . . .

A Russian writer and ethnographer, Mr. Tan (Bogoraz), relates an interesting case of a true miracle performed by a shaman (native sorcerer of Siberian tribes) in the Yakoutsk region. One winter Mr. Tan happened to visit a native camp standing in the middle of the North Siberian tundra which stretched like a smooth white blanket in every direction for hundreds of miles: not a hillock or a rock were in sight. Everywhere as far as the eye could see there was only the unbroken layer of snow covering the clay soil frozen to the depth of several feet. It was in such surroundings that the local shaman offered to form a mound of black stones within half an hour, using only his magic powers. Mr. Tan became exceedingly interested and watched carefully the actions of the savage magician. The latter, clothed in his ritual vestments, began to spin, beating his tambourine rhythmically and howling a wild song in which Tan could occasionally recognize appeals to the protecting spirits of the shaman. The rhythm of the dance and of the tambourine beat gradually accelerated until suddenly Tan saw a black stone sailing through the air from nowhere, then a second one, a third and so on. The stones came whistling with great velocity from every direction and gradually covered several square feet of ground near the tent of the writer. Not one of the stones touched the surrounding tents or harmed anybody. Within half an hour a stone mound several feet high had been formed on the promised spot, and it was only when the exhausted shaman fell on to the snow that the stones ceased to arrive and Tan could examine them.

He discovered that they were of a variety that could be found amongst the rocks situated along the river Lena, a distance from the camp of at least three days' journey by sledge. We have reason to believe that the shamans and sorcerers themselves are general^{und-}unable to explain the technique of their miracles, performing the birth-magic operations according to very ancient rituals and traditions of their remote ancestors.

serves close

Amongst the many facts of value gathered] JOHN EARLE.

peoples during millenniums, and which are outside the sphere of influence of the intellectual classes, the most interesting are not subject to any rational explanation. The phenomena of sorcery, for instance, and so-called "black magic" in general should be assigned to this category. Reading the history of the Inquisition, one is amazed by the enormous percentage of people endowed with mediumistic faculties existing among us and by the abundance of "supernatural" phenomena appearing in our everyday life. All such persons were condemned by the medieval tribunals to be burned alive. . . . In our times it is impossible to disregard the wealth of occult knowledge of the popular masses of almost every country. Moreover, the methods of this occultism often coincide with the methods of learned occultists, and many beliefs of the illiterate people and of savage tribes became sources of information not only for investigators of the occult but also for official university science.

Many types of negroes possess a very developed system of occult practice and method. For example, the negro tribe of Saramakkas, who inhabit Guiana, possess an extensive occult knowledge which can be considered a survival of a very ancient culture. Saramakkas avoid quarrels because they realize perfectly the power of a wicked world. If a Saramakka is driven to an extremity he says simply to his offender: "May a snake bite you." A missionary, Father Gros, who lived in Guiana for more than thirty years, tells us that during all this time not a single case of such an augury remained without tragic consequence. Not longer than two or three days after a quarrel the offender of a Saramakka will be bitten by a snake and die. If two negroes were *simultaneously* to express to each other the same wish, both would be bitten and die. How to explain such "miracles"? The snake which fulfills the malediction cannot know that its future victim will pass such or such a place and therefore be ready in ambush for him! Such cases cannot be ascribed to the clairvoyance of the offended, because clairvoyance would enable the latter to foresee the quarrel and so avoid it. Only the following supposition can explain these curious phenomena: that the Saramakkas possess the ability of creating around their enemies an by twible sort of "aura" which irritates snakes and attracts their hate pious instincts.

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drops of a my firm opinion that once upon a time there existed a
which left a systematic edifice of occult knowledge.

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The ancient authors relate that the Atlanteans dedicated themselves to the study of the "forbidden" sciences, i.e. of occultism. Perhaps the existence everywhere on our planet amongst the savages and uncultured peasantry alike of fragments and dim remembrances of occult knowledge represent all that is left of that universal Atlantean civilization.

BOOK REVIEWS

THE OCCULT WAY. By P. G. Bowen. Rider. Price 10s. 6d.

To the *Hidden Ways* and *Secret Paths* there is no lack of guides, though still the world is seeking that true *ars vivendi* which alone can solve the riddle of existence.

Written from the Hermetic point of view, P. G. Bowen's book essays the practical application of the laws of *Occultism* to man's eternal quest. To some temperaments one Way especially appeals as the line of least resistance; but in truth, if there is any secret, it lies in the one word "balance", balance of head and heart. So that our author's note of warning as to the Mystic Path being a dead end applies equally to the Occult Way, considered in itself alone. Both heart and head are necessary.

This is no disparagement of the wise counsel and sane philosophy which characterizes the author's work throughout. Its very keynote is thoroughness. Mr. Bowen even goes so far as to sacrifice aesthetic considerations in favour of precision; and a glossary of terms, practical rather than technical, differentiates carefully between words used in their ordinary acceptation and in their special occult significance. This means clear thinking and absence of ambiguity. To round off his logically expounded theory, Mr. Bowen concludes with practical answers to questions raised by students in the course of lectures and classes on the subject. Altogether, *The Occult Way* is an entirely reliable guide for those who intend to walk that path. Yet, however clearly marked the route, alas, there will always be those who never get any further than looking at the map!

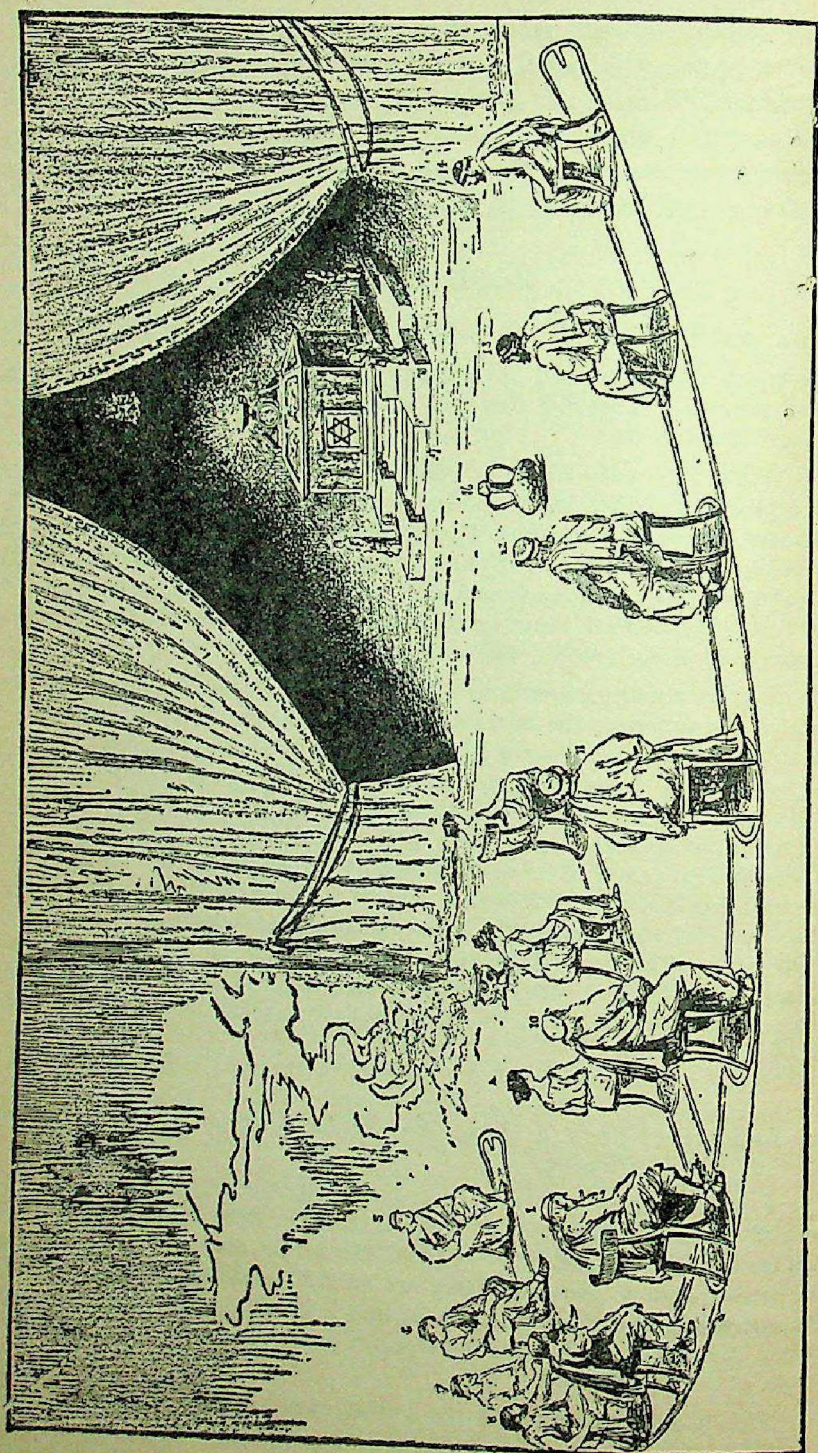
LEON ELSON.

A LIGHT SET UPON A HILL. By Walter Clemow Lanyon. L. N. Fowler. Price 6s.

Few writers today are able to suggest fourth-dimensional thought so effectively as Mr. Lanyon. The central theme of this book, as indeed with all his books, is the realization of the Christ within, and each of his chapters is *written from this angle*. There are no "ifs" and "ands" and, "buts": the Bible affirmations are accepted as true, and, working upon such a foundation, Mr. Lanyon opens up wide vistas of possibilities which are the birth-right of every individual.

This is a stimulating and thoughtful work which well deserves close study.

JOHN EARLE.



THE ORACLE OF DELPHI. (See opposite page.)

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Deva—evolution representing, as they do, super- and sub-human states can have little in common with our point of view, much less our modes of expression.

There are, then, two distinct methods of research open to us : on the one hand the study of the evidence presented to us by the "experts" ; on the other the development *in ourselves* of powers which will enable us to contact this fourth-dimensional world and discover who or what inhabits it.

But if we are prepared to accept the word of those who have studied the Deva Kingdom at first hand, we must not look for them among scientists, however advanced, whose line of research is carried on in the realms of matter, even in its finer forms. We must seek, rather, the evidence of seers and mystics, of yogis and founders of religions ; to say nothing of that multitude of simpler folk by whom fairies and all the lesser tribes of the nature spirits appear to have been, at one time, so commonly contacted that their existence was taken for granted, as it still is among more primitive people. Such men and women, endowed with natural or acquired psychic gifts have, down the ages, been in touch with the devas and the realms they inhabit, and have revealed their discoveries in folklore, in legend, allegory, poetry and in all types of inspirational and religious art.

We have here, then, a mass of testimony from the earliest times to the more recent writings of such widely respected men as "A.E.". In fact there is no cult or system of religious thought which does not, in some form or another, accept without question the existence of these non-physical entities. Such a cumulative weight of authority should surely in itself be evidence enough for the average man. But no doubt the sceptic and the materialist will still object that the gods, angels, or devas were never, in fact, more than symbolical representations and names for natural forces. Up to a point this is true enough, but such an argument must then be equally applicable to man himself. Do not men themselves also symbolize certain combinations of energy, certain more or less definite trends in the evolutionary process ? Yet they appear also in the form of separate self-conscious individuals.

A deeper investigation into the deva evolution will reveal that these beings can be perceived in certain conditions as quite definite entities in very distinctive and individualized forms ;

whilst, like man, according to their grade in the evolutionary scale, so they are more or less individualized and more or less intelligent.

The deva evolution comprises, it seems, as many classes of non-corporeal beings as there are grades and types of men and women ; and just as we are divided into classes, nationalities and races, so we may divide them into types and Kingdoms, corresponding to the Elements ; ether, air, fire, water and earth ; or see them as Children of the Hierarchies of Form, Colour, Number and Sound ; or again relate them to different Planes of Manifestation—the etheric, astral, mental and so forth. One thing seems certain, from the mighty Planetary Lords down to the smallest salamander or elf, every grade and kind of worker is represented in this unseen hierarchy.

Of the very highest, obviously little if anything can be known ; but a study of the Sacred Writings gives us some idea of the magnitude of such Beings, who also are our brethren, since all things in creation are interrelated. But while They are so remote from our nature and our stage of evolution that only the greatest and most spiritual among men may hope to attain to that state of consciousness wherein They could even be faintly apprehended, the lower grades can be contacted both deliberately and unwittingly by any human beings who may be especially sensitive or who possess a certain type of psychic gift.

But even so, it is almost impossible for the human consciousness as such to make contact with their conditions of consciousness, so different are their characteristics and so opposed, in one sense, are all their methods of expression to those of man. For man is essentially dual, infinitely complex, full of conflict and discord ; in him negative and positive, action and inertia, light and darkness have their supreme battleground. In his violent efforts to transcend by the use of mind the purely instinctual state and reach out to ever-increasing self-consciousness, he has set aside or ignored Natural Law, and having lost touch with his mother—Nature—is tossed backwards and forwards in hopeless confusion between the "pairs of the opposites", in consequence bringing upon himself all his frustrations, pains and woes. All beings must pass through this phase of evolution on their way to that higher state where, self-consciously and with deliberate intent, they at last identify themselves with the Law and attain

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to peace, to "simplicity". It is, perhaps, this state of "simplicity" which, from our viewpoint, constitutes the profound difference between the Deva Kingdoms and our own. But whereas the "simplicity" of the elementals, fairies and so forth, is due to the fact that they are not yet conscious of differentiation, the greater Beings appear rather to us as if they were embodiments of particularized lines of Energy, or trends in the evolutionary process. One might imagine that direct and immediate impulsions could well be the keynote of existence for them, rather than our complicated and considered methods.

This may be in part the reason why primitive men, and those with psychic senses which approximate to the primitive stage of evolution, can more easily contact the Deva Kingdom than more complex and civilized individuals; for such people live by feeling, and use senses that the civilized man has consequently lost, and are therefore closer to the devas, whose form is of finer matter than science has yet discovered and whose method of expression may be said to be through the manifestation of *correspondences*.

They must, indeed, dwell in a sphere the language of which is primarily vibration. They and the physicists would have this in common at least, that the world would present itself to them rather as a concourse of whirling atoms than as solid forms, its language would be that of radiation, its expression, waves and vibrations. Probably the more advanced have subtler modes of perception than ourselves. Sound may, for example, manifest as colour or as pattern to them, colour as sound, and so on. One may infer that they are incapable of perceiving any of the forms that exist so solidly for us; we, apparently concrete human beings, may only be visible as whirling centres of light accompanied by waves of corresponding sound, or merely as bursts and spatters of different grades and types of energy. The majority of such nuclei must, alas, be distinctly muddy as to colour, and give out a strange cacophony of discord!

If this is so it would, then, be chiefly the thought-waves, the strong desires and emotions of mankind which act as a bridge between the two Kingdoms. Any attempts at communication would flow out to them as waves of force, bursts of colour, patterns and sounds having magnetic properties which, if they were highly enough charged, would attract towards them beings attuned to corresponding rates of vibration.

Upon this postulate is based, indeed, not only the efficacy of "prayer" as experienced by the average man, but the whole *rationale* of magic. The man who knows the NAMES (that is to say can sound forth the "note" of certain Energies in the deva world) can, by using traditional invocations, making appropriate movements and gestures, stir up a vortex of the specific energy to which those entities whose nature corresponds to it will inevitably be drawn.

It can be seen at once that such response would not, in any way, be dependent upon human ethical standards. It is a Law that if the devas are invoked in the proper manner they will come. Similar devas, up to certain grades, can be summoned, therefore, by both black and white magicians. But it is the *reason* for the Evocation, the integrity or otherwise of the motive behind it, the manner in which the devic gifts are to be used, which constitutes the fundamental difference between the two practitioners and differentiates him of the Right Hand Path from him of the Left.

The actual forms in which the Entities will appear to a clairvoyant in such circumstances will depend likewise upon the all-important factor of whether they are invoked in their destructive aspect or for purposes of service to mankind. This may appear to contradict the previous assertion as to the non-duality of their nature, but if it be remembered that they are primarily centres of Force which, under the direction of Will, carry out the function of those particular offices which they represent, it will be seen that the duality exists not in them but in the man who, through his own knowledge, directs their aim. To give one example: the spirits of Fire can be used to destroy an enemy's possessions, but also to pour healing rays into his body, or, in their higher aspect, can be drawn to aid him in developing his mind.

With the untrained man who is unaware of what we must, for lack of a better word, call the technique of invocation, contact is made through prayer or through a strong urge to undertake some creative act and is purely instinctive, arising from that part of his nature by which he lived before he had begun at all to develop what we now know as "mind" and which has been instrumental in separating him from Nature and his primitive unquestioning acceptance of and obedience to her Laws. There can, therefore, be little or no danger attached to this method of contacting the

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Deva Kingdom so long as the motive is pure. But even prayer can be selfish ; and although, if it be powerful enough, it may indeed invoke sufficient force for its accomplishment, the devic energy used thus for selfish ends is bound to bring some form of retribution also. For hate and selfishness give forth the Note of Disintegration, and Beings summoned to do such destructive work inevitably end by destroying him who has called them persistently into activity, even if he has done so without being aware of the inner significance of his action. Thus evil and jealous thoughts are quite enough, given certain conditions, to stimulate the little nature spirits to act, if opportunity arises, as poltergeists about a house !

It follows, therefore, that the deliberate invocation of these Beings by a man working with knowledge and Will is a very serious matter and can have far-reaching consequences ; for if he attempts to summon them to his aid before he has gained spiritual understanding combined with great control over his own emotional and mental bodies it is probable that the influx of energy which his Invocation will call down upon him may be too powerful, and may upset the equilibrium of his body and of his mind.

That is why, hitherto, the use of magic has been forbidden to all who have not previously undergone a certain specific training. This prohibition was, and still is, a wise one. He who would contact the Deva Kingdom with safety, and thus prove for himself its existence, needs for his protection a wider knowledge than can be obtained from books ; he must have had a personal training from some teacher who has himself attained to contact with the devas and can reveal to his pupil the dangers attendant upon such work.

Until the man is prepared to undergo such training with all that it implies, the language of love, of worship and of faith should be used by him if he wishes to communicate with his unseen Brethren, who are, in truth, but wider aspects of his own self. Undoubtedly he who seeks to develop and to manifest the divine Creative Power for good in his own life does immediately attract towards him corresponding Energies and Intelligences whose particular work it is to aid humanity in its efforts at self-development. The dictionary definition of "angel" is : *A messenger, a spirit employed by God to communicate His will to man.* This, angels

are indeed, and it follows that when man seeks to unite himself in love and service with that greater Being of which he is a part he sounds a Note of harmony and co-operation throughout all spheres to which these, God's Messengers, instantly respond.

But as he evolves, man gradually develops those attributes necessary to a greater understanding of the nature of what is called the Deva Kingdom, that is—self-consciousness, self-knowledge, self-control, for his whole nature is being gradually modified by the spiritual forces working from within; his psychic senses are also unfolding, and in a large number of cases this psychic awakening is taking place more in the mental than the emotional body—a step which is absolutely essential if he is ever to gain real understanding of the nature of the invisible world and the laws which govern it.

For man's true goal is self-conscious unity with LIFE itself, and the nearer he comes to this goal by expanding his consciousness to embrace ever-widening spheres of being the more surely will the barriers which now appear to divide him from his invisible Brethren dissolve, until he realizes at last that his "gods" are, and always have been, within his own heart, aspects with him of one supernal and all-embracing SELF.

BOOK REVIEWS

MAN AND THE ZODIAC. By David Anrias. George Routledge & Sons, Ltd. Price 7s. 6d.

HERE is a text-book on Astrology that even a beginner would not find tedious. Covering the old ground of the fundamental rules and the essentials that must be mastered at the outset by all students, the author includes many of his own deductions and observations, which are of great interest. The volume is enhanced by his original, though somewhat exaggerated, drawings of the thirty-six zodiacal types.

Those students interested in the esoteric side should not fail to read the second part of the book, which deals exclusively with the subject from that angle.

I. M.

MAUT: A STORY OF ANCIENT EGYPT. By Sheila Leonis. Rider. Price 3s. 6d.

THE author, whilst in an old building in Memphis, suddenly finds herself in consciousness back in the ancient days of Egyptian civilization, and her story is the result of her experiences. Those who have a taste for this type of excursion should read *Maut*.

JOHN EARLE.

The Child Witches

By the Rev. Edward Langton, B.D., F.R.Hist.S., M.R.A.S.

Perhaps the most amazing case in the annals of witchcraft occurred when several hundreds of the children belonging to one village in Sweden were discovered to be in league with the Devil, who had subjected them to his power. An official inquiry into the state of affairs was made which disclosed some remarkable facts relating to their practices, and which resulted in nearly a hundred of them being put to death.

WHATEVER view may be held today as to the nature of witchcraft, its prevalence throughout Europe for many centuries until the beginning of the eighteenth century will ever remain one of the major and most interesting facts relating to the history of the period. The reality of witchcraft was believed in by all classes of the community, and the beliefs associated with it cast a baleful influence upon the whole life of the people. The peculiar conceptions of witchcraft are best understood through the study of particular instances. They are well illustrated in the following account, which is taken from contemporary documents.

In the latter half of the seventeenth century witchcraft was rampant throughout Sweden. During the years 1669 and 1670 the King of Sweden, having heard of the commotion and injury caused by witchcraft in the village of Mohra, appointed a Commission, consisting of clergy and laity, who were to go and make full investigation upon the spot. On their arrival the Minister of the village, and several other people prominent in the district, complained with tears in their eyes of their miserable condition, and begged the Commissioners that they might be delivered from their calamity. They cited numerous instances of the Devil's tyranny among them. By the help of witches, they said, he had drawn several hundreds of their children to him, and had subjected them to his power. He had been seen to go in a visible shape through the country, and appeared to the people daily. He had wrought upon the poorer sort by presenting them with meat and drink, thus alluring them to himself.

The inhabitants of the village declared that though their children had made full confession of what had happened to them, and they themselves had sought God very earnestly in prayer, they could not resist these activities of the Devil. They therefore begged the Commissioners to "root out this hellish crew", in order that they might regain their former rest and quietness. A day of humiliation for the removal of this judgment having been appointed, the Commissioners went to church, where a great crowd of people, young and old, was assembled. Two sermons, setting forth the miserable case of the people, were preached, and these were followed by fervent prayer. When the public worship was concluded, all the people gathered together at the parson's house, to the number of about three thousand. The King's Commission was read in the hearing of all the people. They were charged, under very great penalties, to conceal nothing of what they knew, and to say nothing but the truth.

On the following day the Commissioners met again, and consulted how they might best proceed to root out the evil. After long deliberation, and in accordance with a message from the King, it was decided to execute such as were proved to be guilty. Seventy were convicted, of whom twenty-three confessed their crimes and were condemned to die. Sentence upon the remainder was postponed, but most of them were afterwards executed. Fifteen children, who also confessed that they had been guilty of witchcraft, were likewise put to death. Thirty-six children, between nine and sixteen years of age, who were declared to be less guilty, were forced to run the gauntlet. Twenty others, who were very young, were condemned to be lashed with rods upon their hands for three Sundays together at the door of the Church. The thirty-six who had been compelled to run the gauntlet were also sentenced to be lashed in the same way once a week for a whole year together. The number of the children who had been seduced into witchcraft was about three hundred. The execution of the notoriously guilty was carried out eleven days later, some thousands of people being present.

In this investigation, and in a similar one which took place at another place called Elfdale about the same time, the confessions made by the witches chiefly related to three of the most notorious facts associated with witchcraft, namely: (1) The haunts of the witches: (2) The nature of the place called *Blockula*,

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where the witches and the Devil used to meet together : (3) The nature of the evil that they did there.

(1) On the first point, the witches confessed that they used to go to a gravel-pit which lay near a crossway. There they put a vest over their heads, danced round, ran to the crossway, and called the Devil thrice, the first time with a still voice, the second time with a somewhat louder voice, and the third time with a very loud voice. The words uttered were, "Antecessour, come and carry us to *Blockula*." Thereupon the Devil used immediately to appear dressed in a variety of clothes. For the most part, however, he was dressed in a grey coat and red-and-blue stockings. He had a red beard, a high-crowned hat, with linen of various colours wrapped about it, and long garters upon his stockings. The Devil asked the assembled witches whether they would serve him with soul and body. If they declared their willingness to do so, he set them upon a beast which he had in readiness, and carried them over churches and high walls. Eventually they came to a green meadow where *Blockula* lay.

After the witches had procured some scrapings of altars and filings of church clocks, the Devil gave them a horn with a salve in it with which they had to anoint themselves. He also presented each with a hammer and a wooden nail wherewith to fix the saddle. They then called upon the Devil and away they went whither they wished to go. When the witches were asked whether they were sure that a real transportation took place, and if they were awake when it was done, they all answered in the affirmative, and said that the Devil sometimes laid something down in their places that was very like them in order to deceive their friends during their absence. In answer to the question how they could pass with their bodies through chimneys and broken panes of glass, they said that the Devil first removed all that might hinder them in their flight.

Another question put to the witches was how they could carry so many children with them in their flight. They replied that when the children were asleep they entered their bedchambers, laid hold of the children, and asked them whether they would go to a feast with them. But whether they expressed their willingness or not they were compelled to go. Having clothed them in a shirt, coat and doublet, which was either red or blue, they sat them upon the beast which the Devil had provided and rode away.

They declared, however, that the journey was accomplished not only upon beasts, but also upon men, spits and posts, according to opportunity. If they rode upon goats, and had many children with them, room was made for the children by sticking a spit into the goat. The children were anointed with ointment to aid them in their flight. If the children ever repeated the names of those who carried them away, they were again carried away either to *Blockula* or to the crossway, and there beaten so severely that some of them died of their ill-treatment. Certain of the children examined, it is said, actually still bore traces of the whippings they had received. Many of them were very pale and suffered from fainting-fits which lasted half an hour to two hours as the case might be.

(2) As to the place called *Blockula*, where the witches assembled, the witches unanimously affirmed that this was situated in a large meadow. Before the house in which they met stood a gate painted with divers colours, through which they passed into a little meadow distinct from the larger one. Here the beasts were kept, whilst the men whom they made use of in their journey stood by the gate of the house in a slumbering position, sleeping against the wall. The witches sat round a very long table in a large room in the house.

The first thing the witches did after their arrival at *Blockula* was to devote themselves to the Devil body and soul. They must promise to serve him faithfully, and confirm their promise upon oath, at the same time cutting their fingers and writing their names in the Devil's book. The Devil then caused them to be baptized by his priests, and made them confirm their baptism with dreadful oaths and imprecations. The Devil also gave them a purse which contained filings of clocks with a stone tied to it. This they threw into the water whilst they uttered the words: "As these filings of the clock do never return to the clock from which they are taken, so may my soul never return to heaven." After these proceedings they sat down to the table, the witches whom the Devil esteemed most being placed nearest to him. The children were compelled to stand at the door, where they received meat and drink. The usual diet was broth with colworts and bacon in it, oatmeal, bread spread with butter, milk and cheese. When the meal was over the witches began to dance, during which time they swore and cursed dreadfully. Afterwards they commenced to fight each other. It was also stated that the Devil used to play

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upon a harp before the witches. All the witches examined confessed that gross immoralities were practised during their assemblies. If the Devil had a mind to be merry with them he allowed them to ride upon spits before him. But afterwards he took the spits and beat them black and blue and then laughed at them.

The witches also declared that they had sometimes seen a very great Devil, like a Dragon, with fire round about him, and bound with an iron chain. The (subordinate) Devil who conversed with them told them that if they confessed anything of what happened he would let that great Devil loose upon them, and all Sweden would come into danger. The Devil, it was stated, had a Church in *Blockula*, like the Church in Mohra. When the Commissioners were coming he bade the witches not to fear them, for he would certainly kill them all. The witches also confessed that some of them had attempted to murder the Commissioners but had not been able to accomplish their purpose.

(3) On the third point, namely, the mischief or evil which the witches bound themselves to do to men and things, they confessed that they promised the Devil to do all manner of ill. The Devil taught them to milk in the following manner: They used to stick a knife in the wall, and hang a kind of label on it, which they drew and stroked. As long as they continued this operation the persons over whom they had power were miserably plagued, and the beasts were milked until they sometimes died of the treatment. Few of the witches, however, would admit that they hurt any man or woman, but one woman confessed that the Devil gave her a wooden knife by means of which, when she went into houses, she had the power to kill anything she touched with it. Being asked whether they had murdered any children, they confessed that they had indeed tormented many but they did not know whether any of them died of those plagues.

The witches also affirmed that the Devil gave them a beast, about the size and shape of a young cat, which they called a *carrier*, and also a bird about as big as a raven, but white in colour. These two creatures they could send anywhere, and wherever they came they had the power to take away all sorts of victuals such as butter, cheese, milk, bacon and all sorts of seeds, and to carry them to the witch. Whatever the bird brought they kept for themselves, but what the *carrier* brought they reserved for the Devil. This was taken to *Blockula*, where he ate part of it and

gave them as much as he thought fit. They also added that these *carriers* sometimes filled themselves so full that they were forced to spew by the way, which spewing was found in several gardens where colworts grew, not far from the houses of the witches. It was of yellow colour, like gold, and was called "Butter of witches".

The Commissioners were very earnest in carrying out their duties. They used their utmost endeavours to persuade the witches to show some of their tricks: but to no purpose. The witches declared that since they had confessed all their doings they had completely lost their power of witchcraft, and that the Devil now appeared to them very terrible, with claws on his hands and feet, and with horns on his head, and a long tail behind. He showed them a burning pit and a hand thrust out of it. The Devil thrust the person to whom it belonged down again with an iron fork. He told the witches that if they continued in their confession he would deal with them in the same manner.

It was ordered that an account of these proceedings of the Commissioners to root out witchcraft should be entered in the Public Register. It is a witness to one of the strangest phases of human belief that has ever tormented and blighted the lives of many generations of men and women.

BOOK REVIEW

I WAS IN THE SPIRIT. By Sigrid Kaeyer. Rider. Price 3s. 6d.

In this account of her Astral journeyings the Swedish-American Sigrid Kaeyer touches various aspects of Spiritualism. There is prophecy, but, as always, the truth, or otherwise, of this must lie on the knees of the gods. There is an explanation of the miracles of Jesus, as no doubt there will be many more explanations before man reaches the ultimate truth. The author sees visions as many have done before her, and as many still will do; who shall say how much of these are mental forms built up by intense meditation, or are in truth Illumination?

Sigrid Kaeyer lays no claim to literary skill, and while one feels that a greater ability in this direction might help her to express herself more clearly, yet one cannot but be impressed by her great sincerity.

This book, *I Was in the Spirit*, will have more appeal for the Mystic than for the Occultist, but perhaps the most interesting point about it is that these definitely Spiritualistic experiences take place in an Established Church, and are introduced and blessed by the priest in charge of that church.

N. W.

The Versailles Mystery

The End of a Classic Illusion

By J. R. Sturge-Whiting

Our readers will recollect "An Adventure", the book by two distinguished ladies who, in 1904, had a remarkable experience at Versailles in which they found themselves back in the eighteenth century, and actually saw the ill-fated Queen Marie-Antoinette. In this article the author tells how he investigated the claim and discovered some interesting facts which refute the theory of supernormality. This is especially provoking since psychic researchers have always regarded this as one of the watertight cases.

THIRTY-EIGHT years ago, on a warm summer afternoon, two English ladies decided to visit the Petit Trianon at Versailles. They were actually in the grounds for not more than half an hour. The greatest and best-substantiated ghost story of all time resulted from this very ordinary outing. The story they subsequently related was the most remarkable allegation of a major psychic phenomenon ever offered since the Resurrection, and it was published for the first time in book form in 1911, over the signatures of its originators, whose integrity at least from the first was quite self-evident. For thirty years no serious attempt was made to get to the bottom of these amazing allegations, though the usual casual ridicule was duly levelled at the story from the first in sceptical quarters. The authors of the mystery, Miss Moberly and Miss Jourdain, companions alike in scholastic undertakings in this country and in the memorable Versailles visit, spent half a lifetime in substantiating their original story, and did it so well and so thoroughly that only by adopting their own patient methods, and working along their identical tracks, has it at last been possible to prove them victims of a gigantic illusion.

In brief, we were asked to believe that in August 1901 the two ladies somehow stepped backwards in time, and encountered the Trianon and its grounds exactly as they had been in 1789, meeting and conversing with people who were living at that time,

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and traversing the gardens as they were in the eighteenth century, though long since altered. They even claimed to have seen Queen Marie-Antoinette herself, seated on the terrace front sketching, and to have been directed by four of her personal retainers in various parts of the grounds. And thus the authors of the story build their case around about six principal incidents, though, before offering it to the world, they had so thoroughly examined every detail that no less than seventy "points" were eventually remembered and proved, at least to the complete satisfaction of the host of readers which avidly devoured the first edition of *An Adventure* in the year 1911.

The ladies, in trying to find their way to the Petit Trianon, somehow missed the front drive, and found themselves more or less lost in a wooded area behind the gardens. They overtook, and were directed, apparently in the *wrong* direction, by two gardeners, whom they afterwards identified as "ancient guards". Farther on, at the intersection of two paths, a man suddenly appeared, as if from nowhere—who urgently instructed them to *turn right and look for the house*. This man was later identified as the courier who in 1789 had rushed to the Queen in this exact spot to warn her of the outbreak of the Revolution. They continued on, crossing a tiny foot-bridge through a little ravine which on subsequent visits to the place they could *never find again*, and which they frequently found, fully identified, in the National Archives as having been the main motif of an ancient artificial grotto, *long since destroyed*.

They approached the house and noticed a lady in eighteenth-century dress sitting near the terrace, a place which the Queen was known to have frequented. Approaching the terrace, they were accosted by a young man who rushed out from a door, banging it behind him, and told them how to reach the entrance to the house without going near its front, where the "Queen" was sitting. The door in question *had been firmly sealed since about 1850*, and since about 1870 *there had been no access to it at all* from the inside, yet inquiries confirmed that in 1789 it would have been the very door through which the Queen's concierge would have run to detain anyone using the private terrace without permission.

Further, both ladies noticed that the terrace was flat, and continued to the door in question *on one level*. They found later that for over a hundred years it had been broken by two sets of steps, *but was as described in 1789*.

Greek Oracle

It is hoped that the illustration on the opposite page and the following short article will be of interest to our readers. The Delphic Oracle is considered by many to have been the most important of all the oracles, and the suggestion that the Priests and Priestesses took up an E position (termed the "Insignia Delphic" in the text) for the purpose of gaining their inspiration, may have been due possibly to their knowledge of certain laws in the flow of magnetism. Even if not absolutely correct it is at least thought-provoking.

"THE history of the ancient Greek tells to this generation, and to all men, that their glorious nation reached its height of magnificent sublimity through advice and knowledge attained either through the VOICE OF THE UNSEEN ORACLE or by Light and Truth of Understanding received from the HIGH PRIESTS within some of their Sacred Temples.

"Greek Art, Classical Culture, Elegance of Grace, Sublimity of Truth, the grandeur of their Temples, their achievement of ennobling and perfecting the physical forms of their race, have left a delicacy and refinement in every land, and to every nation that followed after.

"The study of these ancient systems and people, whose chaste conception of nature produced the most refined minds, who raised and advanced a nation from out a long barbaric past ; the most glorious that ever adorned this fair earth, must cause every true man of today to admit and maintain the most reverential respect for those grand and noble men and women whose aspirations, hopes, and desires were to uplift and perfect the human race. The sequent results and product of following higher truths than that of man, under the direction and *Guidance of an Unseen Hand*.

"According to the tradition of the ancient Greeks, the Oracle of Wisdom, or the Unseen God, first spake to man in a natural grotto. . . . Through advice of the Oracle, in after years, temples were built and the famous Delphic Voice came and dwelt there,

which became the Light of Prophecy to the civilized world for ages.

"The sacred formation of a Delphic circle known so long to Greece, from which that nation was more or less influenced and ruled for more than thousand years, was under the voice and direction of the Oracle at Delphi.

"The outline of this cut is the sacred insignia over the temple bearing that name, and was tessellated in the floors of her sacred halls and corridors. This form of crescent must face the East, having the two points of the crescent exactly North and South. The location of the Hierophant or High Priest was at No. 1. The female medium or Priestess of Delphi was located at No. 2. Maidens or children were placed at Nos. 3 and 4. In the North arch, position No. 5, was placed the negative male medium, usually one of fair complexion. Nos. 6, 7, 8, 9 were filled by males, Magnetic graded down as to temperament from the extreme negative at No. 5 to the passive combination of magnetic and electric vibration of the High Priest or Hierophant at No. 1.

"The graduation of male electric persons of positive mentalities are positions 10, 11, 12, 13, 14, the latter being a very important position of the strongest positive silent electric mentality that could be obtained. No. 15 is a brazier of fire and incense. No. 16 a large vase of pure water. No. 17 the Sacred Shrine, which contains the Ark of the covenant, or holy chest of the Oracles, made of a peculiar kind of hard cedar, in dimensions of construction as follows :

"About 4 feet 4 inches long, 2 feet 8 inches wide, and 2 feet 8 inches high ; plated with gold inside and out. The lid of the Jewish Ark was of solid gold, upon which, facing each other at the ends, were figures of two cherubim. This beautiful top was called the mercy seat. There can be no question in a thoughtful mind that the Jewish Ark of the covenant was of the model of the Egyptian sacred boat and its holy chest of Oracles. That this chest was held so sacred none can doubt. It held the collection of Spiritual forces from the Absolute Father, which at times and seasons would form a union with the Akasa or Star-mango of the High Priests and give them communications and advice for the government of the people."

By J. G. STREET in *The Hidden Way Across the Threshold*.

Devas

By H. K. Challoner

(Author of *The Wheel of Rebirth*, *Watchers of the Seven Spheres—A study of the Deva Kingdom*, *The Path of Healing*.)

A great deal of information regarding the Deva kingdom has been handed down from the earliest times, while modern research in this direction has added considerably to our understanding of this parallel line of evolution. H. K. Challoner shows the psychological relationship which exists between their world and ours, and how it is possible to come more definitely into contact with them by a process of magical invocation.

FROM the beginnings of time man, urged by a deep psychological necessity, has ever turned to his "gods" when in need or in distress.

To primitive man these gods were the actual elements which appeared to menace his small, helpless body and the forces of the earth which nourished it. Later, as he grew more self-conscious, it was to increasingly enhanced projections of qualities and powers which he felt also to be within himself, and which he personified by super-men and women and by the spirits of his ancestors, that he made his appeals. Such worship continues into our own day, as does, indeed, every kind of anthropomorphic cult from the most debased to the most spiritual. It is only comparatively recently that worship of One God has become more universally accepted, although of course the truly great minds of all ages have always recognized that essential Unity, embracing all forms and aspects of being, which cannot be expressed in human language.

So deeply ingrained, however, in the human instinctual mind is this belief in Beings or Forces beneficent and malevolent, that even the early Christian Fathers had perforce to bow before something stronger than themselves, and with great wisdom incorporated into their teachings the old gods and nature spirits under the guise of "angels" and "saints" acting as intermediaries between man and the Deity: thus making their creed acceptable

to the masses : so this ancient worship went on under yet another form.

Is this belief in the "gods" a mere remnant from man's primitive, fear-ridden past, or is it, in actual fact, founded upon the existence of some invisible hierarchy of beings of which the majority of men are unconscious? In other words, does man possess a host of unseen brethren co-operating with him in all his activities and whose evolution, unknown to himself, he is instrumental in stimulating and developing?

If so, what are these Beings? What do they represent in the scheme of things, and in what way can we hope to establish a clearer understanding of, and contact with, their consciousness and method of living?

The first thing the modern man will demand, of course, is *proof*. But the main difficulty which inevitably arises in connection with this question of proof is one that is habitually overlooked, namely that comparatively few people are capable of proving anything! Most of the things we believe in, we are forced, in consequence of our own limitations, to take on trust from someone, and the majority of our so-called "convictions" are actually based upon the fact that certain theories or cults "appeal" to us: either emotionally or because they appear to be "proved" by some book or pamphlet, some pronouncement of a so-called "expert", alleged to be the latest authoritative statement on the subject. Unfortunately, as any psychologist will tell us, there is nothing quite so misleading as our rather overrated senses, hence our personal predilections can never be truly considered "evidence": as for the experts, it is seldom that any one theory is established but another—and usually contrary—theory is published to contradict it.

Quite obviously, then, it is hopeless at present to insist on tangible physical-plane proof for the existence of Beings who, if they exist at all, obviously do so in a dimension outside physical matter—as we know it—altogether. Nor can we even hope to establish intelligent communication with them through similar methods to those employed for contacting the so-called "dead". If such communication be possible, the spirits of these "dead" would be, presumably, spirits of the human evolution, with thoughts, language, modes of envisaging life analogous to ours: but the Beings of the angel—or, to use a more general term, the

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Whilst in the gardens, they remembered seeing a kiosk, which they could never again identify until they detected its inclusion in an ancient map which no one had seen for over a hundred years. And so on, throughout the long subsequent investigation, until the case they built would seem to be capable of withstanding anything. To the contention that they had in fact visited the Trianon exactly as it was in 1789, not one item of refuting evidence showed itself during the researches of eleven long years, at the end of which it was quite naturally presented to a credulous world at last as *fact*. For thirty years the story held its ground, and I am going to suggest that had not I, a mere layman in such matters, made it my business to get to the bottom of it, it might have continued to deceive successive generations of readers indefinitely, since time must inevitably operate progressively in favour of a story of this nature, with the natural changes to be expected in the topography of gardens under public control, and the increasing difficulty of identifying relevant features.

That I was not too late is obvious from what I have been able to deduce and the final conclusion is one which all reasonable readers must come to after a study of the facts. The first point I tackled was the locality of the little rustic bridge, which from the first I had suspected as being identified with the present Rocher Bridge in the Northern part of the grounds. The authors always firmly denied any identity, and from their remembered description they seemed able to hold the point. For one thing, they could never again find a tiny trickling cascade which had issued over an artificial rock on their right hand as they crossed the bridge itself. On subsequent visits to the place they were convinced that water could never have descended from the top of a dry artificial rock, standing some forty feet above the bridge as it does today, and at first I was compelled to agree with them.

In a last effort, however, to clear up the point, I decided at some risk to climb to the top of the rock, in case there might, by some stretch of the imagination, be something there which could have accounted for the water in question. There was.

Unknown both to the authors and to the present officials of the gardens, who would naturally not be likely to spend their time on such uncomfortable and fruitless mountaineering feats, I found a cunningly concealed lead tank, quite invisible from below, and with nothing to indicate its presence in any way from ground

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level. The rock had been designed to issue with small waterfalls, and actually did so last year, when, by stirring the stagnant pool with my hand, I was able for a few moments to send a little of it over into the original channels. But that was enough. In 1901 the system would have been in better repair than it is today and, according to Miss Moberly, when she was there, "there had been some rain". So the most important feature of the topographical evidence concerned had yielded to rationalization. They were at least in this instance wholly deceived. After this, enlightenment came more quickly. One point after another fell into my hands with increasing facility, progress becoming more and more rapid as I grasped the full significance of the initial hidden flaw upon which the story had inadvertently been reected.

After this discovery, as though now armed with new tools, I commenced a systematic reconstruction of the whole experience, carefully traversing the original routes, scrutinizing and checking details of locality and scenery, in conjunction with the text of the 1901 statements of the authors. It became increasingly easy to see the effects of the psychological landslide which had precipitated the writers into the morass of error from which they were never able to emerge. Obvious discrepancies loomed up at almost every point, which could now be easily detected and pinned down. For instance, in the light of this new angle, a close study of the description of Miss Moberly's *memory* of the "little ravine" gradually revealed an obvious identity with the present Rocher Bridge, where before, allowing her own negative assurances, none seemed admissible.

A later discovery, made at the Bodleian Library, where the authors' original signed statements are deposited, went far to confirm this new view. For certain relevant passages bearing on the description of the disputed sight, and favourable to its identification with the existing bridge, had been *left out of the published version*. Not, I am sure, from any conscious intent to introduce deception, though probably as an afterthought, when the authors considered themselves in error on the point—a dangerous concession in matters of this kind.

It is manifestly impossible in the space of a short article to do more than indicate the angle at which this apparently impregnable story has had to be attacked.

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That it has yielded to rationalization from end to end must, I think, be conceded by any reasonable reader of the book in which I have undertaken its destruction (*The Mystery of Versailles*, published by Rider & Co.).

Although my object in tackling the problem was primarily aimed exclusively at the incident itself, there are many far-reaching implications of a wider nature not too difficult to visualize. I have only touched on this aspect of the matter.

Thus, many readers of my solution to the Mystery may deduce from it something apart from and beyond the mere solving of a specific riddle which has hitherto baffled experts. Some will see only the remains of a shattered edifice, where others, I hope, may stop to examine my discarded tools.

BOOK REVIEW

COMPLETE PRACTICAL ASTROLOGY. By Edward Lyndoe. Putnam. Price 10s. 6d.

THE title of this book should have been *An Encyclopaedia of Practical Astrology*, for one is, at least, lost in admiration at the enormous mass of information, tables and charts of famous people that have been crammed into its 439 pages.

Perhaps it is as well to point out clearly that Mr. Lyndoe, who is well known for his articles in the Press, deals purely with the materialistic side—the spiritual and esoteric aspect does not interest him, for, as he says: "I have never had the slightest use for it in my work." Nevertheless, by covering almost all the ground that one can think of in connection with Mundane and Natal Astrology, from the most elementary directions in the casting of horoscopes to such specialized subjects as Astro-Meteorology, Medical Astrology, Horary Astrology, effects of Planets on Stock Markets, etc., he has certainly completed the task he set himself to do, namely: "... to bring within two covers sufficient to give my reader as much as he needs for the start of his travels in Astrology and to show him the main road forward".

Mr. Lyndoe even includes Retrogradation Tables, Tables of Houses and Tables of Planetary Positions from 1870–1920 (no doubt with the intention of saving one the expense of buying Ephemerides, although his are naturally not so informative or complete as a separate one for each year).

Although there must have been thousands of books published on Astrology, this could hardly be termed "just another of them", but ought to prove as indispensable to the practitioner as a ready-reckoner does to the business-man.

O. VON G.

The Eleusinia

Communicated through Geraldine Cummins

Miss E. B. Gibbes writes :

Miss Geraldine Cummins is well known as having received, through automatic writing, "The Scripts of Cleophas", "Paul in Athens", "The Great Days of Ephesus", and "The Childhood of Jesus"—four books revealing many details of early Christian history, hitherto unknown, which have been examined and verified in many obscure points by scholars.

In March and April 1937, Miss Cummins obtained, in my presence, a record of the secret rites and practices of the Elect among the Mystery Worshipers at Eleusis. The psychic and esoteric character of these rites as revealed in these scripts seem of great interest to historians and also to all those who would like to know more about the ancient Greek view of the future life and methods of initiation. Miss Cummins is no scholar, and is entirely ignorant in regard to the Ancient Mysteries.

The Rev. A. H. E. Lee, M.A., put the question, and the script follows his prefatory note.

PREFATORY NOTE

OF all the Ancient Mysteries by far the most famous and most revered were the Eleusinia, celebrated in a little country town, about fifteen miles from Athens. Except for the well-known myth of Demeter, Persephone and Pluto, and for the fact that the Rites included "Things Said" and certain "Objects Displayed", and for a few quotations, references in classic authors, the Church Fathers and pottery pictures—we know hardly anything of how the Rites were worked.

Vows of secrecy were carefully observed in those days! The penalty for a non-initiate to enter the Precincts or for an initiate to reveal the secrets—was death. Probably no ritual was committed to writing. The two chief officers were Hierophant (Shower of Sacred Objects) and Dadouchos (torch-bearer), the former office belonging to the old royal house of the Eumolpidae. The Telesterion or Hall of Initiation seated 4000 and the footings of the pillars are still visible.

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There seem to have been three main grades of initiation : most candidates probably went no further than learning what they could from the Persephone-myth in a kind of Retreat combined with a passion-play. Of the highest grade (Eopt—beholding the gods) we know almost nothing except that some kind of mystical marriage took place.

A vast amount of speculation has been indulged in by E. Schuré and others : but the script which follows probably reveals for the *first time* some of the true practices and methods, and incidentally confirms the theories of Mrs. Atwood's *Suggestive Inquiry into the Hermetic Mystery* (Pt. II, ch. ii). Other authorities are L. R. Farnell, *Cults of the Greek States* (III, 120), Dudley Wright, *Eleusinian Mysteries* 1919, and G. Meautis, *Mysteries of Eleusis* 1932.

A. H. E. LEE.

“Can you give some information as to how the Mysteries of Eleusis were celebrated ?”

“The Hierophant spoke with each candidate alone. He first demanded that he should lay bare the secrets of his soul, faults, fears, weaknesses, doubts : for helpful and pertinent moral instruction could only be given when the candidate had revealed his own nature. A Hierophant who had truly the secret knowledge could read many of the candidate's secrets and realize his nature by gazing into his mind through the use of the third eye, known as “the jewel”, set in the centre of the forehead. But it was necessary for the candidate's change of heart that he should, by confession, release himself from the burden of memory and the self. For three days and nights the candidate would abide with either a lesser priest or the Hierophant in a certain cave and there experience the cleansing of the soul, the effect of which was to make a man self-reliant and strengthen him so that he was prepared to face all things—chaos, night terror, infinity, without flinching. After confession was made, the Hierophant explained to the candidate his weaknesses and spoke certain solemn words to him—some I may not repeat. Others are, “Thy soul, fearless of life, time, chaos and night, remains indestructible. Thy integral self is shattered on this journey if fear enters and possesses the self. Wherefore cast off fear, darkness, death. Put on the armour of light and know thyself as immortal.” This was

uttered before the Hierophant led the candidate back to the Hall of Initiation when he was bidden to meditate on these sayings and knead them into the very texture of his mind. When he had done so, the Hierophant displayed certain symbols relevant to the individual character, its faults and weaknesses, its fears as they had been confessed. Then came the purificatory rites, after which the candidate bathed in the sea and, returning to the Hierophant, dropped into a basket certain objects representing his fears, errors and weaknesses. He now declared himself free of these and prepared for the great journey when the soul, in the Hall of Eleusis, is sent forth on its journey into the underworld, middleworld, and perhaps the overworld, according as it has power.

"The candidate took part in the drama, which was, in effect, the theft of Persephone from her mother Demeter. All this, the first part in the ancient story of the seasons and of life, was enacted in and about country that was solitary, in darkness or moonlight. The candidate, usually a man, was seized and dragged into a dark Grotto and left without light and with water only for three days and nights. He might drink, but not eat : thus symbolically representing the descent of the sun into the darkness of the winter—the apparent death of all growthful things, or rather their winter sleep. While in the Grotto he was visited at intervals by the Hierophant or his representative. This man symbolized Aidoneus and brought with him a peculiar instrument on which he played ; its music had a sleep-making, trance-inducing power. The fasting and the music caused the candidate to pass into a state of light or deep trance according to his nature. When in this condition his etheric double was loosened, and as time went on he gradually became conscious in it this consciousness was partly induced by other servers in the Mysteries approaching suddenly in the night, each carrying a little light : so that the candidate would seem to be surrounded by stars. Suddenly they chanted the magic word, the old chant of the Mysteries. They declared the road and way down to Hades. The black river* and boat, all were then shown to the candidate, who, still in light trance, was led forth to perceive them, seeing also the landing of the pilgrim on the farther shore. There came a strange and awful blare of music and he, stricken or smitten by these peculiar sounds, almost always fell as if lifeless upon the earth. Then his body was borne back into the darkness of the

* Styx.

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Grotto and left there under the guardianship of a Watcher. Now, the effect of this ritual, completed by the blare of strange, violent, but well-selected sounds of music, was to drive out and away from the candidate's physical body the etheric double and full consciousness of the man. He was sent thereby into the lower reaches of the Kingdom of the Dead, called "Sheol" by the Jews, though this was a very different conception from that of the Greeks. Escaping from the small chamber of his material body he wandered among dark, groping and half-seen forms. . . . Here in the Betweenworld he was alone in an aloneness unparalleled by any earthly solitude. . . . For those groping forms were not, to his consciousness, as human beings : and he was, in many cases, seized by an unearthly terror lest they should touch him, knowing instinctively that the touch of the dead, or of those other elemental beings that hung about, would mean death for him—if they touched the cord that bound him to his living earthly body. Actually the companion of that deserted physical shape of his watched and guided him, drawing the protective circle, murmuring the incantations at intervals over it. Yet there was danger : for if terror overcame the pilgrim thus wandering in Hades and he, pain-stricken, sought in haste to fly back into his material body, then indeed it was likely the cord might be snapped and he would experience natural death. But he was prepared for all this beforehand. So only in rare cases did the pilgrim die. When this happened his body was hastily and secretly thrown into the sea, for it was not fitting that Mother Earth, Demeter, should harbour the remains of such a failure in her bosom. The candidate who could endure the place of shadows and strange shapes and sights and horrid monsters for two days and nights was then slowly and with great skill drawn back into the seemingly lifeless body through the playing of that peculiar instrument known as "Demeter's harp". It was unlike any instrument of your day. The sounds were extended beyond your octaves. There were subtle, graded tones, not in your scale, which were sounded as the pilgrim came slowly back out of that underworld vibration. And the music changed, softened and was silenced by the chant of the approaching mystery-worshippers very low and deep in tone at first, then growing loud and triumphant—the symbolic song of resurrection and the returning life of early spring.

("Sound and its vibratory power destroys and maintains in the etheric world. Through sound the earth is maintained.

Music, which is the symbolical earth representation of sound, is represented here (in the Mysteries?) by the drum and cymbal. The Master Musicians maintain life and your earth.

"Know that the life-units are directed by sound into material objects—men, women, animals, plants, all that lives, moves and has its being. The units are caught in the nets of the etheric doubles* and the doubles recharge all living creatures and things with life-units. Sound or music control certain etheric processes. Music to us is not now an art, but a life-bearer. Its waves, like the winds, convey the essential energy necessary to existence, unceasingly supplying the earth's needs. Sound must be made in a pattern that it may regularly convey the life-units which are turned into neuric energy in material objects. . . . You may pick up voices that spoke up to perhaps fifty years ago : but no material machine could catch the vibration earlier than that : the "ripple" will have escaped from earth's circumference and be out of reach.)

"For a brief while the soul of the pilgrim still in full consciousness in his etheric double was cast thus into the higher vibration in space. It was like throwing a man who cannot swim into the sea. Either he was only sensible of darkness and suffocation during this brief period before his entry once more into his material body, or he perceived the world of the Ever-living. He saw, briefly but surely, a many-coloured land—the people walking among groves and hills in brightly coloured robes and all swimming in a wondrous translucent ether. Thus did he go through, while still a man, the experience of the resurrection of the soul, the new life of spring after the death of winter. As a bird is poised only for an instant at a great height and then drops down suddenly hundreds of feet to cliff or sea, so did that poised soul drop from the higher vibration of that many-coloured world, and, pausing, for an instant beside the physical body of which he was owner, lying as if lifeless in the Grotto, he perceived it as it really is, a shell, a garment that will be worn out and discarded, of little account compared with the thing that is to come. Then, like a tired bird folding its wings for sleep, the pilgrim's etheric double slips back into the material body and, opening his eyes, perceives

* The term etheric double used in this sense would seem to mean the Astral body, a body invisible to human beings and used by the communicator here to indicate the former shape of discarnate beings. It is also used in this communication to define the envelope of man when, during deep sleep, he is alleged to leave his physical body.

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a red lamp and one companion, the Hierophant. The chanters have retired. The Hierophant speaks an exhortation to his son in the spirit and learns what he has seen. After such an experience many candidates are weak and giddy, but by certain ritual preparations the Hierophant induces strength and control in him. It was held that only certain souls were strong enough to face the tremendous rigours, tests, the incredible patience and purity required so that the soul might, in a far time, experience immortality. The large majority remained for awhile as shades in the Kingdom of the Dead. Then they either decided to be re-born on earth or—and these were few—penetrated further, rose higher, entering the many-coloured world, living in the Gardens of Zeus or the realm of the ether. But it was necessary to be both strong and wise to walk in those gardens and dwell in that paradise. Those who did enjoy that bliss might live thus for aeons of time—playing their part in conserving and maintaining the life of the earth—the life of every small creature and of the tiniest plant in the fields. Such spirits came at last to the end of the adventure of earth-life, and then they sought the adventure that leads to the throne of the gods. They were held to have passed out into space and they roamed the universe, visiting those stars that were of their lineage. And after incredible tests of their strength, skill and power of cosmic integration, they were permitted to become stars, that is to say, the presiding gem or spirit behind the star—one responsible for its blazing illumination, “Keepers of the Lamps of Zeus”. Such was the title given to these advanced souls. If you become a keeper of the Lamp of Zeus, you are assured of immortality, you are one degree higher than the lesser gods.

— But some who lived for a time in the many-coloured land had not yet the courage to go further. Then there was no other choice. Such beings returned to earth—became great powers for good or evil—mighty warriors, poets, immortals, sculptors, priests, sibyls and thereby displayed the peculiar knowledge they had obtained while walking in the gardens of Zeus. And when these died, they frequently, through such second death, acquired the wings of immortality. But know that, while on earth, or rather before being born, such souls held the poppy symbol of fertility to come, in their earth-life, and the symbol also that, temporarily, they would forget their experiences in the Gardens of Zeus.

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The Mysteries and their initiatory rites alone could make possible for the candidate the adventure of immortality. Some might fail to qualify, might remain ever at the gate and not succeed in a rebirth of mind and soul through these practices. Such people were not as a rule turned away, but remained as servers—performing humble tasks and attending the worship of the Mysteries. Thus they would learn and, following a more gradual and longer road in their next life, be qualified to endure and pass the tests set them by the Hierophant, thereby obtaining that resurrection that was so desired.

BOOK REVIEWS

LE TAROT, L'ALPHABET HÉBRAÏQUE ET LES NOMBRES. By Dr. Marc Haven. Editions Lucien Raclet. Price 30frs.

As an addition to the existent literature on the Tarot, the present work of Dr. Marc Haven is invaluable. The amount of work and research expended on its compilation must have been tremendous. Dealing with it from the kabbalistic point of view, the author, taking each card of the Tarot in turn, gives its symbolism, correspondences and interpretation in regard to the Heaven worlds, the world of Nature, the Human kingdom, the Mental world, black magic, etc. He also deals most fully with the numerical symbolism of each card, and a method of laying them out and reading them according to M. d'Odouet (a student of the famous Etteilla), as given in his book *Science des signes ou Médecine de l'esprit*. Thirty-seven plates, and numerous symbolical glyphs in the text, add a lot to its interest.

I. M.

THE OTHER LIFE. By Rev. D. H. D. Wilkinson, M.A. Rider. Price 3s. 6d.

THE Rev. D. H. D. Wilkinson states in his introduction that he was urged to write this book by his father "and some of his fellow workers on the other side of death", telling of his psychic experiences.

He writes convincingly that Spiritualism makes one aware of a far larger environment to life than that of which one is normally conscious. His little book, which he modestly claims is for beginners, is simply told and rings true without overstatement concerning the knowledge which he has acquired through spirit communications.

Personal experiences, dating from the happenings in a haunted house to Direct Voice communications, including materializations, automatic writing and spirit guidance, gave him an added substantive faith in God's Love. It is not surprising that he claims that his sphere of usefulness was extended by his investigations into a subject which at first he avoided as dangerous and after thirty years' experience found to be a valuable contribution to his spiritual and religious life.

The clergy and all orthodox minds should find use and profit from this book, and the ranks of Spiritualism should welcome it "as an occasion of importance", as Sir Oliver Lodge mentions in his preface. Sir Oliver Lodge also highly recommends it to the bereaved.

G. W. E.

Prana

By Felix Guyot

(Author of *Yoga : The Science of Health* and *Yoga for the West*.)

In this article M. Felix Guyot, who has become well known as an exponent of Yoga, deals with what he considers to be some erroneous conclusions which are taught regarding the nature of Prana in some Western schools of thought, and gives an enlightening account of the Oriental conception of this force.

THE word "Prana" is not a new one to the majority of my readers. You know that this Oriental term corresponds to what might be designated "Universal Life Force", considered, generally, as synonymous with the "Astral Light" of the Hermetists just as the "Pranic Body" is the "Astral Body" of Western occultists, and the "Perispit" of the Allan Kardec Spiritualistic doctrine. These assimilations are exact enough if taken on a very general plan, but become less so when looked at from a closer range. Moreover, the meaning of the terms "Astral Light" and "Astral Body" has remained vague and obscure in European traditions. A clear, comprehensible definition is difficult to find, and an explicit one still more so. Such, however, is not the case in the Orient, where "Prana" has constituted for many long centuries the subject of profound and intensive study, the outcome of which has been the development of a Pranic Science in every way as complete as our chemistry and physics are capable of being today.

However, before launching into an explicit recital of the Oriental conception of "Prana", and culling from among its dicta those likely to aid us to a better understanding of metapsychical phenomena, I should like to draw attention to certain points at the outset in order to avoid otherwise inevitable misunderstanding and confusion.

I believe I am not wrong in thinking that the general idea formed of this "Prana" is that of a sort of fluidic substance, distinct from Matter, and yet not quite Spirit; in short a kind of intermediary element, neither wholly Spirit nor wholly Matter, but partaking of both. This problem of Spirit and Matter, which has ever been uppermost in all philosophical and religious questions, finds no equivalent in the Orient, however, for the simple

reason that in Oriental philosophy there is neither Spirit nor Matter. If these terms are at times employed it is with a very different conception of their meaning to that of our Western countries.

What do we mean, exactly, when we speak of "Matter?" In olden times "Matter" meant everything heavy and resistant. Since air seemed not to have any weight (it offered no resistance to our movements, though the proof of its existence was to be found in the phenomena of wind and breathing), "Air" was opposed to "Matter", in the beginning, and considered the prototype of what we still call "Spirit", since "Spirit", after all, means "Breath". But in the great strides made by Science across the ages, even Air itself (together with all gaseous elements) has been relegated to the ranks of things material. We have gone still farther than that even, and have incorporated all the forces of nature, and energy, with the material world, so much so that it is scientifically inexact to define Matter today as "ponderable, weighty, and impenetrable". In fact, what we consider as "Matter" today is all that affects the senses, all that causes, or can cause, sensation. The material world is but the common cause of our sensorial representation.

Then again we are led to admit, no longer from the fact of direct sensation, but from a series of reasonings, that certain material phenomena may only be explained if their cause be attributed to elements incapable of provoking any direct sensations in us; if, in short, their origin be attributed to elements which escape our senses entirely. These elements we consider as spiritual, of a nature and substance totally different to those of Matter. By analogy we identify this substance with something which we know, or think we know, very well, although we have no direct sensation thereof, and that "something" is ourselves, our Mind, our Thinking Ego. Not only does our individual thought become, therefore, the prototype of Spirit as opposed to Matter, but is the one and only immaterial element known to us, the existence of analogous elements outside of ourselves being but a supposition.

The opposition of Spirit and Matter therefore amounts, purely and simply to our own personality, our own Thinking Ego versus the external world—two things entirely different in the nature of their functioning, different in their substance, which

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only act and react on each other by a plane of contact without ever penetrating the one the other. This plane of contact is sensation, the reaction of our Ego to all action brought to bear upon it from the external world, from the world outside of, and foreign to, our innermost "I". The modern idea formed of "Matter" corresponds to this conception of an external world foreign to our thought; is, in fact, inseparable from it. In other words the duality of Spirit and Matter is but the counterpart of the duality of the Ego and the external world, of the "I am" and the "I am not", to use metaphysical terminology.

Now in the Oriental metaphysics of Yoga the dualism between the "I am" and the "I am not" signifies nothing in reality; it is but an illusion, a mirage, with the result that the dualism of Spirit and Matter automatically ceases to exist, and becomes, in turn, an illusion, a mirage.

According to Yoga our sensations are not caused by an external world, distinct and apart from ourselves. Here the tables are turned, for Yoga teaches that, on the contrary, it is our mind itself which creates this so-called external world. This "creating" is a constant process, and, in the normal order of things, absolutely unconscious. It is precisely because it is unconscious that we mistake the real cause of our sensations and attribute them to things apparently exterior to ourselves. It is this illusion of a world outside and apart from ourselves that the Hindus call "Maya". The word is probably not a new one to my readers, though the interpretation of its meaning is more often a wrong one. In effect, the external world is generally qualified as "illusory", but the external world of the Yoga doctrine is not imaginary, is not considered as an illusion, and is just as real as ours. The illusion is in the conception which we form of its nature and origin, in not recognizing that it is *one* with ourselves, with its source entirely within ourselves, created continually and unconsciously by our thinking Ego. The illusion lies in the seeming duality of our thinking Ego and the things thought, or, from another point of view, in the seeming duality of Spirit and Matter. To assist my explanation, we might compare the thinking Ego to a point without dimensions in its origin. This is the mind in its very essence, the mind that can think, but has not yet begun to think, although in its essence it contains all that may be thought, or, in other words, all possible external worlds.

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AN IMPORTANT NEW BOOK BY

Israel Regardie

(Author of "THE TREE OF LIFE", etc.)

THE PHILOSOPHER'S STONE

In this stimulating and suggestive book Israel Regardie approaches Alchemy and "The Philosopher's Stone" from a new angle. It is no matter for surprise that one so well versed in Analytical Psychology should inquire if there is any clue to the interpretation of Alchemical symbolism in the sight of the advanced schools of psycho-analysis. As a profound student of the Qabalah, Mr. Regardie makes a further attempt to discover the "True Thing", the "One Thing", or, according to the definition of his choice, the "Egyptian Matter", by investigating the possibilities of the magnetic theory put forward by Dr. South and recorded by his daughter Mrs. Atwood, in conjunction with ceremonial magic, a theory by which the initiated candidate is raised to a higher level of consciousness where magical operations can be entered upon. In the course of his inquiry, Mr. Regardie touches upon Yoga and the methods of self-hypnotism practised by the Yogis, on the Universal pervasive principle of life called Prana, and on Jiva, as applied to the vitalizing principle of the soul. He draws parallels of interest with reference to the Kundalini in its correspondence to certain qualities identified with the secret Hermetic Fire, and to the collective consciousness as indicating the "First Matter". He arrives at the conclusion that on theoretical grounds there is no valid reason why the interior psychical or magical power should not be able to effect a physical transmutation. This is a work that must inevitably attract those who seriously concern themselves with the Hermetic Philosophy.

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The passing from the power to think, to the act of thinking, is effected by successive expansions, as though this point, without dimensions gave birth to concentric spheres in which it, itself, becomes enclosed. These concentric spheres, created by the mind in its expansion, correspond to what Western occultists call "Planes"—the Psychic Plane, the Mental Plane, the Pranic or Astral Plane, and the Physical or Material Plane. At each stage of its expansion; that is, at each concentric sphere, Thought, coming from its central point, from the point without dimensions, is apt to pause and reflect upon itself as light is reflected in a mirror or as the waves of the radio are reflected upon the Heavyside Layer. It is this reflecting of the creative mind upon itself that constitutes *Sensation*, and creates the realm of the *Senses*. There are, therefore, as many realms of the senses as there are concentric spheres, or planes, in Western terminology. The outermost sphere corresponds to what we call the "Material Plane" or, to avoid confusion, the "Physical World".

During the span of our earthly existence, of our physical life, our Mind, or Thought, runs to the very limits of this outermost sphere at the same time as it creates it, which fact must not be lost sight of. Our psychological consciousness only enlightens the reflection of our thought on this sphere, revealing nothing on the others, and the physical world thus springs into being for us, and all our false ideas of exteriority and materiality.

When we die, our Mind, or Thought, recedes and flows back, so to speak, from this outermost sphere, the physical sphere, to the next sphere, the Pranic sphere. This receding or flowing back can take place, moreover, without death, in a person physically living, whether by some natural anomaly or an anomaly artificially provoked. Thought is then reflected on this new plane, with the result that with the new sensations a new external world is born for us, an external world which seems in every way as independent of us and just as material as the first. We are, therefore, not yet free of "Maya", of "Illusion", we only find it on a less eccentric sphere.

And so, exactly as with the Physical World, the Pranic World is an unconscious creation of our own minds; exactly as in the Physical World, we continue to attribute the cause of our sensations to things outside of ourselves, which we, ourselves, materialize. This new world therefore appears to us as "material".

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also, just as material as the other, since materiality is not an inherent quality in the causes of our sensations but a quality which our thought, and our thought alone, confers upon them.

These sensations, moreover, may be of exactly the same order as those we receive on the Physical Plane, that is to say, visual, auditory, tactile, etc. They may also affect senses which we do not have, or rather which we do not use, on the Physical Plane. That, though, is of no importance. What we must remember is that the Pranic Plane furnishes us with elements of "knowing" which in every respect appear to us as material elements, and just as Science systematizes the sensible elements which we receive by means of sensations from the Physical World, so these sensible elements on the Pranic Plane may also be brought under certain laws. That is how, in Asia, a Yogi Science of Prana came to be developed, the counterpart of the Science of the Physical World, only on a more elevated plane, in a sphere nearer to the Ego—our central point.

I am afraid I have put a strain on the reader's patience with this somewhat laborious exposé, but it seemed to me indispensable if we would avoid serious misunderstandings. I mean the erroneous confusion of the electro-magnetic forces with the pranic forces, and, in psycho-physiology, the erroneous assimilation of the chakras with the plexus, the Nadis with the nerves, and so forth. The Oriental and the Westerner think they are referring to the same things, under certain terms, when all the time they are speaking of things quite different, thus rendering mutual understanding impossible. Then again, Western spiritualists are often shocked at the materialistic point of view of the Oriental when he speaks of things pertaining, in our point of view, to the spiritual world. It is necessarily so, though, since the Pranic World, when we find ourselves within its precincts, presents itself to us under an aspect in every way as material as the Physical World, from the fact of "Illusion", from the fact of "Maya", which holds us just as completely within its sway on the Pranic Plane as on the Physical Plane.

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VERA STANLEY ALDER

WITH A FOREWORD BY
ALICE A. BAILEY

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The Pineal Door

By Ralph Shirley

(Author of *The Problem of Rebirth, The Mystery of the Human Double, etc.*)

Supplementing his recent book, the Hon. Ralph Shirley makes further researches into the much-discussed phenomena of astral projection and gives some unusual experiences of people who have practised it.

A CONSIDERABLE amount of interest has been taken in recent years in the subject of what is generally termed "Astral Projection". A novelist, Mr. Gerhardi, has written a romance entitled *Resurrection*, of which it is the central theme, and though the book takes the form of fiction, the author is careful to explain that his account of his excursions on to another plane are in reality a record of sober fact. Mr. Sylvan Muldoon too has written an exhaustive treatise on the projection of the astral body, recounting his personal experiences, and the volume contains also an informing preface by Dr. Hereward Carrington. This Mr. Muldoon has followed by a summary of instances in point entitled *The Case for Astral Projection*, while Messrs Rider & Co. have also brought out a translation of *Le Médecin de l'Âme* by a French authority who writes under the pseudonym of "Yam", giving it the English title of *Practical Astral Projection*.

Long before these contributions to the subject three fugitive articles appeared a number of years ago in the OCCULT REVIEW by Mr. Oliver Fox, recounting his views with regard to this interesting psychic phenomenon, illustrated very graphically by his own personal experiences.

The public attention attracted to the subject suggested the desirability of a short study dealing with the "Human Double" and the conditions under which it was liable to manifest. Hence the publication of a treatise entitled *The Mystery of the Human Double* for which the present writer is responsible.

I am not proposing in this article to recapitulate what has already appeared in book form, but in view of the fact that certain,

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Yet there is much in the following pages that will be new and in its very nature sensational to English readers—such as human sacrifice, which the author himself saw; an unorthodox view of such rites, in which he attacks the British Raj for interfering with Hinduism; and weird experiences of communication with the long-dead in ancient Indian shrines.

Mr. Dare, moreover, makes an important contribution to anthropological, as well as occult knowledge, in his researches on the source and origin of Indian customs, and particularly of the mysterious Race of the Serpent-Kings, holding that India derives her civilization from ancient Egypt.

He has not forgotten the lighter side of oriental studies, discussing with gusto the perennial controversy on the Indian Rope Trick, and exposing the wiles of Indian conjurers, wandering "holy-men", and other scoundrels of jungle and bazaar.

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THE PINEAL DOOR

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additional records have reached me since the book went to press and as I have been fortunate enough to get in touch after a lapse of some seventeen years with the writer of the articles on the subject in the OCCULT REVIEW, to which I have already alluded, the present notes have appeared to me to be not inopportune.

In the treatise to which I have alluded I raised the question as to what sort of non-physical body is employed when making these psychic excursions. Can we assume that they are all made in that etheric envelope in which the consciousness first escapes from the normal physical form? The following is what Mr. Oliver Fox writes to me on this difficult point in regard to his own experiences and impressions.

"In some schemes", he observes, "the three levels of the etheric plane are considered to be merely a subtler extension of the physical. The etheric double is the vehicle of *prana* and, according to the text-books, cannot move more than a few feet from the physical body. Now, as in some of my excursions it seemed to me that I travelled for many miles—even to India on one or two occasions—I thought it better to use the word 'astral'. I think the truth of the matter is that the body used can be etheric, astral, manasic (mental), or even buddhic (spiritual), but the latter only in case of advanced adepts and that the nature of the experience will vary considerably according to the vehicle employed." I think it well to put before readers the views of this practical "astral projector", as I had not the opportunity of consulting him when writing my book. It will, of course, be understood that the opinions he expresses are put forward in no dogmatic manner, but rather voice the tentative conclusions he has arrived at and which are based on the impressions he has received from his personal experiences.

The subject is one which has received until recently so little serious attention that it is at present a very open field for speculation. Distant travelling under these conditions appears to be very much rarer than merely hovering about in the neighbourhood of one's physical form or floating over it, an experience in a semi-dream state which I gather is by no means uncommon. There is a condition which "Yram", the author of *Practical Astral Projection*, describes very vividly in which the "projector" (so called) can go back and forth from his physical form, without any embarrassment or discomfort, as often as he chooses—a sort of

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transition state, in which the return to the physical or the reverse process is accomplished by a mere effort of volition ; and there are also cases of bilocation in which the subject of the experience is aware of himself in two places at once, as in the instance recorded in *Les Phénomènes de Bilocation** (p. 35), of a young man of eighteen who was occupied with an examination in French literature and, being seated at his desk, found that he required to refer to a book in an adjoining room and got up from his desk to do so. He was in a preoccupied state and became suddenly aware of himself standing with the volume in one hand and grasping the handle of the door with the other. Looking up at this moment he was surprised to see his double or second self still writing at the desk. He approached it and the two selves became one.

The astral traveller, again, may wander forth in his dream life and have no remembrance of what he did when he awakes on the following morning. The habit of "projection" deliberately indulged in leads in short to its taking place automatically apart altogether from the will of the "projector". Thus Mr. Oliver Fox tells me how on one occasion he gave a lady friend of his a nasty fright. She awoke one bright summer morning to find Mr. Fox (apparently) standing fully dressed beside her bed. He appeared so solid and real that it never occurred to her to doubt that he was actually there in the flesh, and when she heard her mother coming up the stairs to see if she was getting up for breakfast her alarm may be readily imagined. The window being wide open suggested a means of entrance, and it flashed across her mind that she must warn her visitor in time, but found herself paralysed and unable to move or speak. As the handle of the door turned her unwelcome visitor vanished, her mother entered, and all was well. Dramatic episodes of this kind are clearly among the awkward contretemps involved in the little-explored possibilities of astral experiences. Mr. Fox on learning of the incident checked the fact that he was asleep at the time but had not carried over any recollection of what his dream self had been about.

The lady in question, it may be mentioned, had no sympathy with occult research and viewed Mr. Fox's experiments in this direction with extreme disfavour. He laughed at her fears, and her protests were, in vain. She retorted to him, however, that she could do those sort of things herself if she chose though she con-

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sidered it wrong to do so. His mocking derision had the effect of nettling her, and she hotly exclaimed :

"Very well, then, I'll prove it ! It's wicked, but I don't care. I'll come to your room tonight and you shall see me there." "Come if you can," Mr. Fox retorted laughingly, and gave the matter no further thought. In the middle of the following night he woke up suddenly, or at least thought he did, his brain all alert. Something, he felt, was going to happen. The story of this little episode was communicated by Mr. Fox to the Editor of the *Weekly Tale-Teller* and appears in an editorial discourse at the end of an old number of that magazine. This is how Mr. Fox narrates his experience and his accompanying emotion. It is to be observed that at the moment he had not the lady at all in his mind and had entirely forgotten her threat of the preceding day.

He awoke suddenly in the middle of the night. "Then in a flash," he says, "appeared a large egg-shaped cloud of intensely brilliant bluish-white light. In the centre of the cloud was the lady, hair loose and in her night-dress. She seemed perfectly solid and stood by a chest of drawers near the right side of my bed, regarding me with calm but sorrowful eyes and running her fingers along the top and front side of a desk which stood on the chest of drawers. I was paralysed, not with fear but with admiration and astonishment at her being able to accomplish this feat. At last I broke the spell. Rising on one elbow I called her name and she vanished as suddenly as she had come."

She had in fact not only come in her "astral" or "etheric" body, but recollected the whole occurrence. She had never been in Mr. Fox's room before but described it to him in full detail the next day with particulars that showed an intimate knowledge not only of the room itself but of its contents and told him how she ran her fingers along a projecting ridge on the front of the desk. Mr. Fox disputed the existence of the ridge in question, but on investigation it appeared that it was on the back, not on the front, of the desk. All other details as described by her were absolutely exact.

The narrative suggests that the capacity for astral projection is less rare than most people suppose. Its possessors, wisely probably in many instances, do their best to suppress such out-of-the-body excursions, when they find themselves performing them involuntarily, and prefer not to speak of them in public for fear

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of being laughed at or, perhaps, as in the case of the lady in question, because they consider such practices partake of the character of black magic.

Among a number of other instances of involuntary astral projection which have been brought to my notice since writing my study on this subject I would mention that of an engineer, Joseph Costa, a friend of the well-known psychical investigator Professor Ernest Bozzano. He narrates in a book of his entitled *L'Audela de la Vie* the following experience of a kind similar to others I have cited.

"It was," he says, "one stifling night in a torrid June and I was engaged in preparing to pass an examination for the work which it involved and for which I had allowed myself all too short a period of time."

The strain on the nervous system through overwork proved too great and he was compelled to desist from his uncompleted task and threw himself half fainting upon his bed without extinguishing the lamp which was placed on the table beside him. An accidental movement of his arm upset the lamp, which continued to burn, at the same time emitting volumes of smoke, on the floor by his bedside.

Joseph Costa came to, if the expression may be used, in the middle of the room, at a distance from his physical form, which remained stretched on the bed. "I saw," he says, "the furniture around me as if a radiation of light penetrated the molecules of the objects to which my attention was directed, as if matter in short dissolved itself at the contact of thought. I saw, moreover," he observes, "in gazing at my body, not only the physical form itself, but also the network of nerves and veins in a state of luminous vibration. The room itself was plunged into the most complete darkness as the overturned lamp failed to throw a light outside the blackened chimney. In spite of this I noted the objects around me, or rather their contours, glowing in a phosphorescent luminosity. These gradually melted away as I watched them, and even the walls of the room themselves, so that I found myself able to perceive in the same manner, the objects in the adjoining apartments."

He felt his body light and free but quite unable to act on physical objects, and he was seized with fear and an anxiety to rescue his physical form from the situation in which it was placed.

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His mind then turned to the thought of his mother, who occupied a room next door. "I saw her," he says, "through the wall, sleeping tranquilly in her bed. But her body, unlike mine, appeared to emit a phosphorescent radiance." His wish to rouse her to come to his help had the desired effect. "I saw her," he tells us, "hurriedly get out of bed, run to the window, throw it open, then go out of the door into the passage, grope her way to my room and stand over my body with open eyes of horror. Her contact seemed to have the effect of making my psychic self re-enter its physical form. I awoke, my mouth parched, my temples thumping violently, my breath coming in gasps."

"At this time," says the recorder of this dramatic episode, "I had never given a thought to such things as spiritualism, nor heard such matters discussed. There was nothing in the nature of a dream in my experience. I have never had the sensation of being so much alive as at the moment when I was conscious of being separated from my physical body."

Curiously enough this is not the only instance in which such an experience resulted from the disturbance of a lamp by a bedside. The other record is given in my book *The Mystery of the Human Double*, and the parallelism between the two is not a little remarkable.

The methods of escape from the physical differ in various ways evidently conditioned by the differences of the psychic constitution of the individual concerned. Mr. Fox explains to me, in relation to an observation in the book in question, that he could not get through what he terms the "pineal door" without undergoing the very disagreeable trance state attended with its peculiar fears and phantom horrors. This was necessary if he were to make any protracted excursion in the etheric plane. But the experiences of Mr. Sylvan Muldoon do not seem on all fours in this respect with Mr. Fox's, and the means of exit from the physical into the etheric we must therefore conclude to be personal to the projector.

I mention this, as an observation I made in my book might perhaps mislead the reader. Once through the "pineal door" Mr. Fox's body ceased to possess any attraction to his freed consciousness in his etheric body. Always before this stage the body exercised a pull on the etheric which it was impossible long

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to resist. Emotion of any kind, too, was invariably fatal to a continued sojourn on the other plane.

The above notes I would describe as in the nature of an addendum to the all-too-brief treatise I have written. It is a treatise that I should be very glad to amplify considerably on another occasion. It was written to serve as an introduction to a subject of present-day interest which has hitherto lacked a critical exponent who regards the subject from the point of view not of a practitioner but of a student of the Occult.

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Except in the field of letters, Arthur Waite cannot be regarded as a public figure. He is seldom seen on the platform, and has never courted or coveted notoriety. His latest contribution to literature reveals him as one who has been well content to pursue his researches with steadfast purpose to attain an end in view without regard to any extraneous reward in the way of public recognition; but time often reserves its fullest awards for those to whom it gives but scant acknowledgement in passing.

* *Shadows of Light and Thought*. A Retrospective Review in the form of Memoirs. By Arthur Edward Waite. Royal 8vo. Illustrated. 15s. net. London; Selwyn & Blount.

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"Who keeps one end in view makes all things serve," wrote Browning, and Arthur Waite in his comings and goings in the world made all kinds of opportunities the means to serve his end. In an excursion into commerce as manager of the London house of supply for Horlicks Malted Milk he promptly devised a literary scheme of advertisement which resulted in the publication of *Horlicks Magazine*, and under his editorship there appeared some of the earliest writings of Arthur Machen, Evelyn Underhill and Robert Lynd.

Reading these memoirs, it appears as if some guiding genius gathered up the dreams that were dreamt by Waite and incorporated them into the life of the common world, raising up those who could fulfil the need of the moment. It may be that the Magia of the spirit worked in him to evoke response in others.

However things came about it would seem that to an adept philosopher all things are possible. Thus it was that the books that Arthur Waite wrote, because for him they had to be written, found their way into print through various channels, some here, some there, as is told in these pages; to the wonder of those who know little of the ways of publishers, or of the winds that blow through the windows of their secluded chambers.

The wild flame of poesy which was kindled early in Waite's youth lightened the obscurity which veiled many sanctuaries to which he sought admission. After his own entry he left a light burning for those who should come after him, though not all may hope to behold with him the Great Light which shines for ever at

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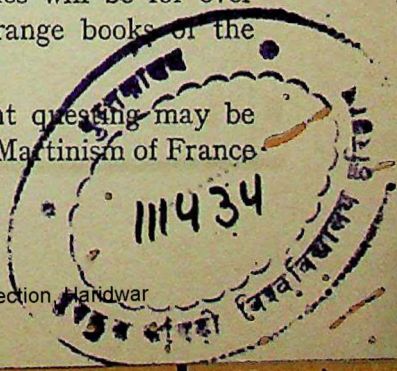
the heart of Creation, and be numbered with the blessed company that have reached the place of its shining.

There is much that is admirable in the precise information given in this record in regard to matters on which the sources of instruction are not easily available. As an instance of this kind, the narrative of Waite's connection with the Hermetic Order of the G.D. cuts out all possibility of misunderstanding or empty surmise.

"Mine it should be to follow the Quest of Truth, wheresoever it lead," he resolved while still in his 'teens, and by a discipline which he imposed upon himself he refused to be enticed into any way of living which would have handicapped him in the pursuit of his quest. That early resolution governed the mode of life he adopted and maintained.

The seeker who sets himself with impassioned zeal to explore the things of the Arcane world perceives after the measure of his own capacity; some may be drawn in one direction, some in another. Arthur Waite's explorations led him to range through every region of rite, symbolism and mystery. The list of his works is a witness to an untiring, insatiable urge to penetrate to the core of each and every quest that attracted and held him. It is indeed a noble legacy that he has left to the student of today and tomorrow. The sands of the desert of speculation, and the accumulation of rubbish encumbering the approaches to shrines of truth and beauty have been cleared away, at least for a time. With reference to the *Secret Tradition in Freemasonry* he writes: "My exploration of texts and archives was also from year to year an unrelaxed search." With a like sustained energy he prepared and edited the alchemical texts issued with the imprint of James Elliott and Co. from 1893 onwards. Referring to these he writes: "My work on the texts was done with a certain loving care, a biographical or critical memoir introducing each." This collection of texts, including *The Hermetic Museum* and *The Hermetic and Alchemical Writings of Paracelsus*, involved an amount of labour which would equal the output of a lifetime for one of lesser ability. There can be no question that these volumes will be for ever prized by "those who love like me the strange books of the Adepts".

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To the Editor of THE OCCULT REVIEW

SIR,—As a long-interested reader of THE OCCULT REVIEW I beg that I may be allowed to claim a little of your space. Miss Beatrice Hastings, through the medium of a group called "The Friends of Madame Blavatsky", has for some time now sought to repudiate the charges of fraud which have been levelled against that famous occultist. I hold the teachings of H. P. B. in high esteem and heartily endorse the efforts that Miss Hastings is making. To come to the point, yet another rumour (?) which might have some bearing on the subject has come to my ears and which might warrant investigation. It has been said that the present owner of the house in Avenue Road where Madame Blavatsky used to live had certain interior alterations made before taking up residence. In the course of the operations the workmen are reported to have discovered secret panels and recesses hidden in the wainscot, and these are being linked up with the accusations against her honesty! Now, since it is just as well that such rumours should be scotched at the outset, and since I hardly consider myself qualified to undertake such an investigation, I think that this is really a matter to which "The Friends of Madame Blavatsky" might direct their immediate attention. After all, this is no canard that is dead and forgotten, but is live poison which is circulating at the present moment.

I send you the information direct as I feel sure you are in a better position than I am in presenting it to the right authorities.

Yours faithfully,

ARTHUR S. BRAMWELL.

(We certainly think that the information contained in the above should be carefully checked, and we are consequently sending a copy of this letter to "The Friends of Madame Blavatsky".—ED.)

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