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THE

OCCULT REVIEW

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

"Nullius addictus jurare in verba magistri."

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EDITORIAL

"CURIOSITY killed the cat", as the old phrase has it ; yet without curiosity the advance of Science would not be so rapid as it is today, if, indeed, there could be any Science to advance. Time was when "prying into the secrets of nature" was considered as a form of blasphemy, and when the scientist lost his life through "meddling" it was regarded by the pious as a retribution of God. Something of the same spirit still lingers even today, and all sorts of dire consequences were predicted, for instance, from attempts to "split the atom". Yet such is the unconquerable spirit of the true scientist that he is prepared to accept any risks and to pay the price of his life to further the cause of Knowledge. Bacteriologists have been known to inoculate themselves with deadly germs in order to test the antidotal properties of some new serum. The pioneers of aviation were content to risk broken necks in their attempts to master flying. Radiologists risked loss of limb, and even life, by exposure to rays destructive of human tissues ; and so might instances be multiplied indefinitely.

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Like other branches of Science, psychical research has its dangers both for the medium and the investigator. The vitality of many a medium, especially of the "physical" or "materializing" type, has been sapped beyond recovery by the rigours of demonstrating their phenomena, often before investigators who, however well qualified in other directions, were crude and clumsy in their efforts to guard against the possibility of fraud. Nor is the investigator himself immune, if we are to judge by such cases as that of the late Dr. Crawford, of the Golligher Circle, to say nothing of the drain upon the vitality of many a casual sitter at physical or materializing séances. From certain temperaments such phenomena exact a heavy toll of strength. Investigators of this temperament are left after a genuine sitting in a state of exhaustion often bordering on collapse. Their condition, in fact, is at times almost as bad as that of the medium.

The Strain of Psychical Research

Such people have either to "pay the price" for their curiosity or are obliged to adopt protective measures within themselves which may well militate against the production of the desired phenomena, even if they do not entirely prevent them. The present writer has consistently adopted the former course, although this has made it necessary to reduce attendance at séances to the minimum. At times, of course, no "ill" effects would be noticeable; but suspicion then would automatically arise as to the *bona-fides* of the medium. In fact, on one occasion, after a remarkable exhibition of "materialization phenomena", a friend who invited me as a companion to the séance, asked me what were the impressions I received in regard to the manifestations. I explained that after an hour or so I should be better able to answer his question. Later on I had to confess that I was puzzled by the absence of any of the symptoms which in my case invariably accompanied genuine physical mediumship. My friend decided that it might by merely a coincidence, or that I was growing seasoned or hardened, and charitably gave the medium the benefit of the doubt. Yet a week afterwards that medium was caught in the very act of producing fraudulent phenomena.

Despite the handicap of a physical constitution so peculiarly susceptible to psychic strain, physical phenomena have always held for me a special attraction. It was not a question of the

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utility of the phenomena, or even of obtaining evidence of human survival. It was sheer scientific curiosity. Here were phenomena which pointed to the existence of powers which would admit of no explanation in terms of orthodox science; and it was easy to succumb to the lure. When, therefore, I was invited to attend a sitting with a physical medium with regard to whom startling claims had been made, I was eager to make one more of my infrequent attendances at a séance. The medium in question was the late Frau Silbert; the time, a few years before her death, and the sitting was held at the London College of Psychic Science. My friend and I were introduced to a stout, elderly, and motherly woman who normally spoke no English, though she had been known to do so while in trance. Her rather heavy, honest features invited confidence beforehand. Nevertheless, it was arranged that I should sit at the medium's left and my friend at her right. The circle sat round a large dining-table lit by a single lamp hung from the ceiling, yet which shed sufficient light to enable the features of every sitter to be distinguished, and even for notes to be written and read. The hands of all the sitters, the medium included, were kept in view all the time on the table; while my friend's left foot controlled the medium's right, and my right foot her left. Apart from the fact that the outlines of the feet of the sitters were easily discernible, it is difficult to see what scope for fraud was left, even were it intended. In obedience to an invitation, several of the sitters had placed small personal articles, such as a watch, a pen, a spectacle-case, a ring, and so on, upon a cloth beneath the table. The purpose of this was shortly to be made clear.

Why Sing Hymns to Spooks?

The proceedings were opened by the playing of a few bars of melody on a zither. Although Frau Silbert is spoken of as a deeply religious woman, I am glad to say that no recourse was had to the usual sentimental spiritualistic hymn-singing. It has always been a puzzle to me why the cult should regard the commonplace spooks of the séance room as holy. No spirit communication or medium, it must be confessed, has ever inspired me with a sense of holiness. In fact, to tell the whole truth, no human being, with one exception—not even the "Perfect Master, Meher Baba", the charm of whose personality cannot

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be denied—has been able to arouse in my heart the feeling of being in the presence of something holy.

After a few moments, light raps announced the presence of "Dr. Nell", the "guide", reputed to have been once "a professor at Nuremberg", who was welcomed with a word of greeting. My attention was next arrested by the sensation as of a puppy nosing round my ankles. I glanced down, but although the outline of my feet and those of the medium were distinctly visible, nothing could be seen. Apparently the ectoplasm had begun to flow. Frau Silbert, meanwhile, was carrying on a light conversation in German with a compatriot. She broke off and turned her head, watching something in the air above the table, something invisible to the normal eye. Suddenly, with a quick motion, as if catching a ball, she raised her left hand and clutched a watch which had been retrieved in some mysterious way from the floor beneath the table. It was distinctly warm, as though it had only just left the pocket of the owner. It had *not* been long enough in the hand of the medium herself to account for the warmth. All this while the feet of the medium had been strictly controlled, and her hands had never been out of sight of the sitters round her.

Fireworks !

Up to this time the medium had not been in trance. Shortly after this incident, however, her eyes took on a glassy stare, the lids drooped, her breathing became heavy and inclined to be stertorous. In this condition she slowly rose to her feet and left the table, for the time being out of strict control. However, no place for trickery could be found in the phenomenon which followed. Vivid flashes, accompanied by the characteristically loud snap of an electrical discharge, as from a high-tension condenser or a Leyden jar, manifested in the immediate vicinity of the medium, not confined to any one spot, but all around her. Indeed, at one time a light brilliant as that from an electric arc shone for a few seconds above her head. Still in trance, she then resumed her seat at the table, her steps apparently guided by some somnambulistic instinct.

With a mild start of surprise, the medium came to normal consciousness, and while she listened to an account by her friend of what had been happening, the sitters fell to discussing the firework display. Meanwhile I lost no time in resuming my

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personal attempt at physical control, and put my foot once more on that of the medium. She did not seem to resent this at all, and in reality, despite the language barrier, we got on cordially together. It was the turn of the medium this time to be startled. She uttered in German an exclamation of surprise, and looked down at her bodice. My glance followed hers, and beneath the dress I perceived a movement for all the world like a mouse running there. The thing, whatever it was, ran up from her waist, and on reaching the edge of the bodice lodged there. I at once removed the mysterious object, which, on examination, proved to be a piece of tailor's chalk. The Rev. Drayton Thomas (who has probably written elsewhere his own account of the incident), testified to having himself placed the chalk beneath the table. Having had previous experience of these apports, he was endeavouring to discover the *rationale* of the phenomenon. We were not much wiser. A slight smear was noticeable where the chalk had left the floor ; a round white daub on the outside the bodice, as if it had been struck by the piece of chalk ; and a smear inside the dress which was revealed later on when some of the ladies present examined the medium—that is all that was visible.

The Sitters' Contribution

Such are the salient features of one of the most remarkable of the admittedly few sittings of my experience. It proved also to be the most exhausting ; for within a couple of hours I was in a state of collapse. It was impossible even to read a novel—the letters of the text ran into one another. Next day everyone I met enquired about my health. My paleness gave rise to a wrong impression. Except for a feeling of lassitude which passed away as the day wore on, I was quite my normal self again. The interest of the phenomena, however, was well worth the temporary discomfort that followed.

My personal knowledge of the medium made me all the more eager to read the book by Adalbert Evian on *The Mediumship of Maria Silbert* (London : Rider & Co. Price 10*s.* 6*d.*), which was recently sent to me for notice. If the phenomena witnessed by myself were remarkable, those of the medium in the heyday of her power were nothing short of amazing. In fact, had I not seen a duplication of some of them on a smaller scale, I should have found the account of them hardly credible. To obtain possession of a watch or fountain-pen after the style of a stage magician

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snatching coins from the air is one thing. To see a glass of wine slowly materialize before one's eyes is something else. Yet such an incident is recorded on p. 112 of the book above mentioned.

"Four goblets", the author says, "were filled with wine and one was placed under the table. We clinked goblets and drank to Nell's health. Simultaneously the goblet beneath the table clinked and fell over. When we picked it up it was empty, but not a drop of wine was spilt. Once more we filled the goblets and placed them under the table, asking Nell to bring them through the table on to its surface. He promised to do so. We looked at the table-top and very soon saw four circles upon it, which became plastic and slowly rose from the surface. The inner part of these circles began to shine and shimmer. Already the four goblets were half-way through the table. They looked as if they had grown into the wood. They grew slowly taller, till only the rims of the stems were lacking. These, too, came out afterwards, first in the form of circles, from the centre of which rose the stems of the goblets. The rims, too, became plastic, and the goblets stood, full of wine, on the table-top. They had come through in six minutes. We noted the typical warmth, both of the goblets and of the wine."

On another occasion, in Vienna, for the sake of experiment, a sitting was held in a study into the wall of which was built a heavy steel safe. In brilliant light six articles were taken from the sitters and locked in the safe. Before the lights were lowered, and even before the sitters had disposed themselves comfortably around the séance table, a rap was heard, and from the ceiling floated down the articles which had been locked in the safe. When the safe was opened, of course, the shelf upon which the articles had stood was empty.

The Trend of Science

There is something about this passage of matter through matter which Science one day may discover on its own account. It is ridiculous to cry "Impossible!", for such phenomena indubitably occur. The difference between the experiment with the steel safe and the retrieving of objects placed out of reach beneath a table is one merely of degree and not of principle. There is nothing supernatural about it, still less anything spiritual or holy. If a disembodied German professor can do it, the betting

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is that the time will come when a living scientist will discover how to do the same thing. Since this physical plane is our normal habitat, it seems only logical to suppose that ultimately a physically embodied entity should have better control of physical forces then any disembodied one.

It is sometimes argued that such phenomena can only be produced by the intervention of extra-human intelligences, existing in some hypothetical fourth dimension. An experience recorded by Paul Brunton, when on a visit to an Eastern fakir, seems to bear this out. It will be remembered that the fakir bade him write a question on a scrap of paper, and without allowing it to be seen, to crumple it up and hold it tightly in his hand. He did so, after which the magician almost immediately asked him to open his fist and look once more at the scrap of paper. Paul Brunton did so, and found that the answer to his unseen question had been written on the paper held in his clenched fist. The fakir said he had a pet elemental to help him. It may be that the disembodied "Nell" enlists such aid, and, though he does not admit it, has himself no power to produce such results. If he *does* do it himself, then science in due course will find the way to do it also.

Who was "Nell"?

Meanwhile, we have been rather taking for granted that "Dr. Nell" is to be accepted at his face value. It is true that an alleged portrait of the "Doctor" was moulded psychically in relief, and that it has been reproduced in the volume under consideration; but in the absence of further details it is of little value as evidence. Did such a Nuremberg professor really exist? And has his identity been established beyond dispute? Not in the present volume, at any rate. There is no gainsaying the phenomena; they are real enough; but who or what is the "Doctor"? Is he a secondary personality of the medium herself? The following incident lends colour to this hypothesis.

As a lad, the author went to pay a visit to Frau Silbert, but got no reply to his knocks. So he sat just beneath her bedroom window and waited. "I thought", he says, "of all kinds of things, and finally it occurred to me how delightful it would be if some Croesus would give me plenty of money to supplement my pocket-money." Thereupon a copper farthing fell from the sky. It was warm and shone like gold. The recipient of this gift from heaven looked up at all the windows but saw no one, although

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he caught a glimpse of the curtain of Frau Silbert's window being blown about as by the wind. As he put the coin in his pocket another one fell at his feet. He left it there, intending, if yet another fell, to run out and catch the thrower. Just as the third farthing fell he turned and leapt, when he distinctly saw the form of Frau Silbert outlined behind the curtain. He called out to her to come and let him in. Then the curtain was drawn aside, and a woman, Maria Silbert and yet not she, looked at him. The features were stiff and stark as though made of leather. This woman put her finger to her lips, enjoining silence, and pointed in the direction of the bed. Young Evian, feeling that something uncanny was happening, sat down again beneath the window. Immediately more farthings were showered down, until he had seven. All were new and warm. After waiting still longer, he stood up and called again. This time Frau Silbert's daughter opened the door. She had been asleep, as was her mother still. All but the mother and daughter were out. Shortly afterwards Frau Silbert's bedroom door opened, and the medium, still sleepy, joined them. "Do you know," she said to the author, "I was dreaming of you. You were in a valley and I was standing high above you and threw seven golden coins down to you."

It was Frau Silbert's turn to be astonished when he produced the seven new farthings. She could make nothing of it, she said.

Although the evidence for the actuality of super-physical phenomena such as those mentioned, and of fire-walking, the control of the heart and blood flow, levitation, etc., is accumulating rapidly, it is safe to say that it may be a long time yet before the mystery of the finer forces of nature becomes the general property of Science. At present the majority of people are content with the alternatives of "trickery" or "spirits". At one extreme we find such phenomena swallowed in a spirit of credulous wonder, so that any trickster can impose upon the "faithful"; and at the other end we have the cynic who refuses to be convinced no matter what the weight of the evidence brought to bear upon the case. Only in the cool light of science will the truth be found—never in the emotional fervour either of violent "pro" or "contra". A spirit of religious adoration, however, seems to be the worst with which to approach psychical investigation, whether physical or mental—not spiritual; for, "spiritualism" notwithstanding, no psychical phenomena is spiritual.

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Frau Silbert's Prophecies

By no means all the phenomena of Frau Silbert's mediumship were physical. On one occasion the manner of death of a friend of the author was predicted in pantomime.

"Still in trance . . . Frau Silbert took me by the hand, pressed close to me, stroked my arm and moved slowly forwards. In the middle of the room she stood still, behind me, and suddenly hit me in the back, so that I staggered. Simultaneously she searched my breast-pocket with her other hand, and pulled something out of it. Then she pushed me aside."

These movements she repeated with each of the sitters.

Soon afterwards, M. W., the author's friend, mysteriously disappeared. Three months later his body, much decomposed, was given up by the icy waters of the Danube. In due course the murderer was traced, arrested, and induced to make a confession. One pay-day, it then transpired, he had enticed M. W. for a walk, and suddenly stabbed the unsuspecting victim in the back and robbed him, afterwards throwing the body into the water. The actions of the murderer as told in his confession duplicated exactly these mimicked by the medium three months previously.

The author himself puts it on record that everything predicted by Frau Silbert concerning his life has been fulfilled "up to this very date". During the war a captain, home from the front for three months, was told that in three days he would die. Surely enough he was killed by the accidental discharge of a rifle in the hands of a clumsy orderly who was cleaning it. Quite early in their acquaintance, the author himself received a message from the "Doctor". "You will stand today at the door of eternity, but my hand will hold the door closed and prevent you from entering." The true significance of the message soon became apparent when the roof of a building in process of demolition crashed unexpectedly, but was held up for the fraction of a second necessary to enable the lad to jump clear.

Undoubtedly Frau Silbert was a medium of outstanding psychical power. "Only after centuries", the author declares in his exuberant Foreword, "will the world be amazed again by a medium so powerful." The story of the extraordinary phenomena which took place in the presence of Frau Silbert taxes credulity to the limit; yet similar things to those recorded, and differing only in degree, have been witnessed here in London. This simple,

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genial woman, widow of a Civil Servant, living on a small pension, never, it is asserted, made money by her powers, and, as far as can be gathered, was never detected in anything resembling fraud.

The New Technique of Psychic Research

Slowly but surely scientific investigators are modifying the technique of psychical research, and subjecting the medium to test conditions which, while less harsh, are none the less effective. The latest discoveries of Science are skilfully adapted to this purpose, so that no honest physical or materializing medium need any longer fear the ignorant and clumsy methods of the earlier investigators, who succeeded only in inhibiting the medium's powers, and, to their own satisfaction at any rate, concluding that the phenomena were produced by fraud. On the other hand, the tendency to make of psychical research something holy, a pseudo-religious cult, is equally undesirable. Even the otherwise level-headed author of the present biography breaks into extravagant encomiums, and talks about the séances of Dr. Nell as being characterized by "the reign of holy calm". Nothing holy is to be traced in the records given, and as to the calm, what about the following as an example? On one occasion, at a sitting of men returned from the front during the war, the course of a whole battle was lived through in the séance room, from the rattle of machine-guns to the thunder of heavy artillery and the crash of falling bombs; from the clamour of hand-to-hand bayonet fighting, to the shouts and groans of the wounded or dying. On the author's own confession, "our nerves were so strained that we had enough of it. Maria Silbert herself asked for the light to be switched on. When there was light in the room one saw everywhere pale faces with sweat upon them."

Scientifically accurate recording of psychical investigation may make dry reading; but if precision and stark truth are aimed at rather than the presentation of an arresting story, it is the only method of reporting such phenomena. This is not meant as casting any reflection upon a work characterized for the most part by moderation and clearness of thought: it is an outstanding contribution to psychical literature, from whatever point of view it is appraised. It is intended as a plea for more and still more scientific accuracy and precision in psychical investigation.

THE EDITOR.

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POLYNESIAN MAGIC AND WESTERN PSYCHOLOGY

By MAX FREEDOM LONG
(Author of *Recovering the Ancient Magic*)

This is the first of a series of articles by the Author of the important and increasingly popular work on the occultism of the "kahunas", or magicians of Polynesia, "Recovering the Ancient Magic". Introductory in character, it is in the nature of a general outline paving the way of a more detailed consideration of special aspects of Kahunaism which will be dealt with in subsequent contributions by this interesting author.

PART I

FOR years we have been examining and digesting the occult systems of India. By now we have learned much of theory and little of practice. Who among us performs fire-walking or heals because of a study of yoga or other Indian philosophies ?

The truth of the matter seems to be that we have not touched the heart of the secret of ancient yoga psychology ; also, that the Indian systems have been very largely contaminated in the past two thousand years so that there is now little of practical value to touch.

In Polynesia, however, I discovered, after a long search, what may be the original of the most practical of those systems. It is said to have come from India at about the time of Christ, and it has been kept intact and complete because of the isolation of the islands.

About a year ago I made a full report of my findings in my book *Recovering the Ancient Magic.* But as my discovery was a one-man affair, and as there are so many new books on occult topics, the dissemination of information concerning the enlightening and very practical psychology of the *kahunas* has been slow. (Note : A *kahuna* is a native worker of genuine magic. The word translates : "Keeper of the Secret".)

In this short article I propose to outline this system briefly for the readers of the "OCCULT REVIEW", and to show what a brilliant

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light it throws on those small beginnings of psychology which we have discovered in the West.

In the past century we have been feeling our way blindly towards a mastery of psychology. We have discovered approximately a third of that knowledge long held by the *kahunas*, and we have a very incomplete and distorted knowledge of this third because we have never even guessed at the existence of the remaining two-thirds.

We know hypnotic force, but the *kahunas* know and use three forces, of which hypnosis is but one.

We know the conscious and subconscious phases of mind, but we do not know them nearly so well as the *kahuna* does. Of the third unit of consciousness, the superconscious, and its relation to the conscious and subconscious, we know nothing. Neither do we know as yet that what we consider parts of one mind are really three individual intelligent entities.

We have learned something of the "complex" which is at times found lodged in the subconscious, but we are far behind the *kahunas* in understanding its full significance and its important uses. To us it has been only a drawback and a hindrance to the conscious mind. We have yet to learn that it must be used if men and women are to be enabled to perform such "miracles" of magic as fire-walking and instantaneous healing.

In the realm of psychic research we have discovered many things—perhaps have covered a little more than a third of the ground. We know the poltergeist, one class of spirit entities, and no more. We know the familiar séance activities of the three classes of human spirits with which the *kahunas* are familiar. We know the externals of almost all such things as levitation, materialization, trance mediumship, etc. What we can learn from the brown magicians is the secret of the mechanics of spirit manifestations.

The basic things of the *kahuna* system of psychology are so simple that one can grasp the fundamentals almost at a glance. The complications and difficulties come later when one attempts to learn just how the *kahunas* use their knowledge. However, all the way through, in both theory and practice, there is always a splendidly logical reason for everything which is believed or for anything which is done. This is refreshing to those who have had their logical minds affronted in recent years by the demand

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that certain impossibilities be accepted as a premise upon which to build.

Let me first outline the *kahuna* system—the ancient psychology they have inherited. Later we will check it against our Western psychology for partial verification.

FIRST : The *kahunas* hold that connected with man are three separate and independent entities or conscious units. The subconscious is not a part of the conscious in any way, nor is the superconscious a part of the other two units. Each unit has an independent life of its own, and can exist in life or after physical death as a self-sustaining "spirit".

Each entity has a tenuous body or vehicle in which it lives, or can live, in sleep or trance conditions. In death it is the tenuous body which replaces the physcial body. Here we have the *kahuna* counterpart of the Indian "seven bodies"; they are the three entities, the three vehicles, and the physical body.

Each of the three entities has its own particular way of thinking—its own degree or plane of intelligence. The "seven planes" are, in Polynesia, the three planes of consciousness of the three human entities, the three planes of consciousness of the animal, vegetable, and mineral kingdom, and the one plane above that of the superconscious entity—seven again.

SECOND : There are three forces known to the *kahunas* and used in their magic. These are the forces generated and manipulated by the three entities. Hypnosis is the Western name for the force peculiar to the conscious entity. The *kahunas* call these forces *mana*, and they know them as the low, middle, and high *manas*.

The low *mana* is the force of the subconscious. Our nearest name for it would be "physical vitality" or "animal magnetism". The middle *mana* is the force of the conscious. It is our hypnotic power. The high *mana* is the force of the superconscious. We have no name for it unless it might be "spiritual power".

Each entity is able to use its particular force to control—partially or completely—the entities on the next lower plane of intelligence, considering the superconscious the highest and the subconscious the lowest. Conversely, the forces can be used by the lower entities to control, partly, the entity next above.

All *mana* is generated in the physical body as low *mana*.

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It is taken and stepped up (as in voltage) to be made into the force of the next plane above. Thus, the conscious draws from the subconscious, and the superconscious from the conscious.

There, in briefest form, is an outline of the *kahuna* psychology. Now let me elaborate some points :

In the matter of the three conscious entities having three ways of thinking or three degrees of intelligence. This is something we can readily grasp. In the West we know that all memories are stored in the subconscious. That is correct. The subconscious entity is the only one which can remember. However, it has only the most elementary power to reason.

Knowing this, the *kahunas* understand why the "complex" is so difficult to handle. The subconscious entity has a distinct will of its own. It has a most stubborn way of refusing to give up any belief which it has accepted. As it *cannot reason* it often accepts memory impressions given it by the conscious entity and refuses to let go of them even after the conscious entity has begun to send down contrary impressions to be held as memories.

On the other hand, the conscious entity would be helpless without the host of complexed beliefs of the subconscious. The conscious can remember nothing unless it continues to hold it steadily in thought. Once dropped for a moment, the idea has to be returned as a memory by the subconscious. Only because we have built up complexed memories of belief in the subconscious entity's store-house can we, as conscious entities in the body, be *certain* of anything—unless we take the full time needed to go through all the reasoning processes which originally made us certain of some fact. Such a simple fact as the one that two and two make four would give us endless trouble to believe, were it not for the complexed belief of the subconscious which assures us as the memory comes up on call when a problem is to be solved.

In the magic of Christianity we are told that faith will move mountains. If it were not for the subconscious entity we could have no vestige of faith. We could have no beliefs or disbeliefs ready at our finger-tips. It is significant that in the *kahuna's* practice he never loses sight of this fact. He knows that we can have no faith which will make fire-walking or other high magic possible unless that faith is a complexed belief in the subconscious entity. He builds the complex of faith with greater care than

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anything else. Kuda Bux, the Mohammedan Hindu who demonstrated fire-walking near London last year, was one who knew and used faith. He may not have known it as the *kahunas* do, but he had learned to use it and depend on it. When asked to repeat his performance that historical afternoon, he excused himself, stating that "the faith has gone out of me". If faith was a thing controlled by the conscious entity it could have been replaced at once. As it was, being a property of the subconscious, it could not be so easily handled. Something had happened to shake the belief of his subconscious slightly. The *mana* flow from low to high was thus broken.

This brings us to the part the *mana* flow plays in magic. We know that the subconscious has the power to control the conscious and make it conform in its belief to that of a complex. The *kahunas* know that the conscious and subconscious entities, when working in accord and together, can send their two *manas* to the superconscious and force it to believe what they believe. This "belief" on the part of the superconscious entity amounts instantly to materialization of conforming facts on the physical plane. This is because the superconscious has the almost divine power to change the physical with its *mana*. It reacts in this amazing way to change the physical substance of the fire or the feet to make fire-walking possible. It also is the sole builder of the future—of events yet to come. In this building it is partly controlled by the complexed beliefs, hopes, and fears of the subconscious—which has those hopes, fears, and beliefs as a gift handed down to it by the daily mentation of the conscious. The subconscious gets almost no impressions at all except through the conscious and vaguely through physical senses.

We have seen that the superconscious is an important element in the spirit trinity of man. Let us consider the *kahuna's* information concerning it. First, we are told that it neither remembers nor reasons. Its form of mentation is one almost beyond our conception. It learns what it wishes to know by identifying itself momentarily with the thing which interests it. It, in this way, identifies itself with things that to us are abstractions of thought. We might say that it knows intuitively. It "becomes" a thing, whether it be that part of the future which is already formed or the whole of a man's past. In this momentary "becoming" it learns all that is to be learned of either. It is the lofty and all-wise guide of life. Were we able to conform to its dictates we should

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go through life smoothly indeed. But we conscious and subconscious lower bits of consciousness are wilful and stubborn. We think we know best what to desire or what to fear. We are continually, according to the Polynesian system, doing ourselves out of health, wealth, and happiness.

So it may be seen that, from the *kahuna* angle, the mental and spiritual healing of the West is based on half-truths. The physical and mental are as real as the superphysical or spiritual part of the world. It is not a case of conscious Mind over matter so much as of Superconscious *mana* over matter. And the real part played by the subconscious and conscious is far from being shadowy. Our systems are filled with illogical premises which are barriers to most of us. The *kahuna* system emerges bell-clear and logical from first to last. It will stand checking and rechecking against all the unanswered problems in Western psychology and psychic research.

Let us check against some of these major problems.

Take the problem of psychologists : What part of the brain stores memories ? The fact that in a séance we have "spirits" who demonstrate perfect memories of their lives in the physical, makes this also a problem of psychic research. The answer to the question has yet to be found in the West.

The *kahunas*, however, have the answer, and it will hold water. The repository of memory is not the physical brain. The brain is only an instrument through which the subconscious and conscious entities contact the physical. The real storage place of memory is the tenuous vehicle of the subconscious. It could not be the subconscious entity itself because it can handle but one memory at a time. It must have a storage place for memories not being used.

Consciousness is not a by-product of chemical activity in the body, as some schools of psychology teach. It is the very being of the entity who is conscious.

Take next the problem : What are the various "personalities" which change in cases of multiple personality ?

Dr. Prince holds that all are split-off parts of the primary personality. But this answer is full of holes. Men like Dr. McDougal feel that there may be entities which come and go. There is much uncertainty.

To make the problem more complex, the memory of the patient

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may change and leave the reasoning personality as it was—as shown by natural likes and dislikes. In a classical case the memory of the patient faded and that of a Spanish girl of the past replaced it. It is significant to note that the change brought a distinct change in physical health, a new language, and a dancing ability. The conscious mind of the patient was greatly upset by the change, very naturally.

In another case the memories remained and the health did not change, but the conscious personality was replaced by one very unlike the original. It was more aggressive and its likes and dislikes were not the same at all.

In still another case a personality called "Sally" took charge of the patient's body at night. "Sally" could not use the perfectly good eyes of the body. She seemed to have come from a body which in another life had been blind. It took her a long time to get rid of her blindness complex and use the good eyes which were in the body which she borrowed. In a similar case an invading personality could not use a good leg—had been lame in its other body.

Now see how the *kahuna* psychology clears up these problems : As the conscious and subconscious are NOT split-off parts of anything, and as they are independent entities which can come and go regardless of the physical body, they are what changes in cases of multiple personality. Either one can change. If it is a new subconscious, the memories and the vital functions change in the patient. If only a conscious entity changes, the memories remain the same, there is no health change, but there is a complete change in the reasoning personality or conscious.

The blind eyes and lame leg trouble come because of a complex of blindness or lameness carried by the subconscious entity.

The reason hypnosis has failed to force the supposedly split-off parts of personality to reunite and blend, is because the "personalities" reached by the use of hypnosis are ALL subconscious ones. With the patient hypnotized the doctors talk long with all the invading "personalities". They suggest that they blend to restore the primary personality which is lost. The doctors sometimes think they have had partial success with this method. But what has happened ? The subconscious entities which alone are affected by hypnotic suggestion, cannot, when released by the *mana* of the doctor, do more than force the

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conscious entities in question to be a little less positive in their likes and dislikes. The post-hypnotic suggestion may seem to make the invader of the moment a little more like the original owner of the body, but the change is never genuine or lasting.

The question is asked: What becomes of the secondary or other personalities when the patient is not under the influence of hypnosis? In such times of hypnotic sleep all the various personalities can be called on to answer questions. All of them know what the body has been doing while they were dormant. Some say they know because other personalities tell them. Some claim to hear all that is said and to read all the thoughts which are going through the mind of the dominant personality.

The *kahuna* answer covers this. The tenuous or "spirit" bodies of the invading entities are attached to the physical body of the patient. In them may live the conscious or subconscious entities, watching, listening, remembering, and reasoning, but using no *mana* to assert themselves until their turn arrives to be dominant. Those who detach themselves for a time and go away in their tenuous bodies have to be told upon their return what has happened in their absence.

Turning to psychic research and adding one of its problems to that of psychology, we come to telepathy—which has been at last well proven at Duke University.

Normal people when awake can send and receive telepathic messages. That is, some pairs of them can. They cannot always do this at will. Mediums can sometimes get telepathic messages or read the thoughts of another or delve into their past memories. Hypnotized subjects get telepathic messages in the form of silent mental commands given by the operator—in this they seldom fail.

We of the West have guessed that this ability to receive telepathic messages and do mind-reading is that of the subconscious. In this the *kahunas* agree.

But, there comes the additional fact that these same people, under hypnotic influence, in trance and in full consciousness (but momentarily relaxed) *sometimes get a picture of a thing happening at a distance* or *sometimes they see something happening which will not actually happen for hours, days, or months.*

Now, our psychologists and men of research are lost. Some make blanket denials of the distant or future seeing, or both.

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Some say a "spirit tells them", some simply waste words. Not one has given the exact mechanism of this matter.

Turn again to the *kahunas*. They tell us that *only* the superconscious entity can see into the future, and then only as far as the future has crystallized into unchanging form. They tell us, in addition, that seeing at a distance is no difficult task for the subconscious. It remains in the physical body and sends its vehicle abroad to form a link with the subconscious of another who is seeing this event. Through this invisible link the report of the picture is had.

The manner in which the vision of the future is to be had is this: The superconscious does the seeing. It contacts the subconscious entity in hypnotic sleep or in trance—of its own accord and not by *mana* coercion—and passes on the picture. In normal sleep such pictures are far more often given than we realize. And, as we dream, night and day alike, whenever we relax a second, the superconscious can give the subconscious a flash of the future—and this flash may or may not be transmitted to the conscious as an intuitional flash.

Again, in a séance there may be a superconscious entity present which takes a hand in the activities. This brings us to materialization and dematerialization of objects.

Here the low *mana* is taken from the body of the medium and stepped up as in voltage to the *mana* of the superconscious entity. That entity then can help the medium to handle fire as D. D. Home handled it. Materialization and dematerialization of objects can be done. In fact, we have a demonstration on a small scale of *kahuna* high magic. Instant healing is sometimes accomplished. True predictions as to the future are given through the medium, then and then only. (The conscious entity "guides" only guess, and the subconscious mouth their usual prattle.)

Ectoplasm is nothing more nor less than the tenuous vehicle of the medium's subconscious vehicle.

Levitation is usually performed by taking low *mana* from the body of the medium and using it to charge—positively or negatively—the objects that then are made to fly about the room.

In following articles I hope to discuss in more detail some of the phases of *kahuna* psychology and practice, especially their healing.

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WAS PYTHAGORAS RIGHT?

By R. F. PICKARD

In this profoundly thoughtful article, our Contributor maintains that the place of Number in the explanation of the Universe is far too frequently neglected. The trend of modern Science, in his view, is distinctly in the direction of "back to Pythagoras"; and his contention is that "the nature of phenomena is based ultimately on the relations between numbers".

"Heaven knows what seeming nonsense may not tomorrow be demonstrated truth."—A. N. WHITEHEAD, in *Science and the Modern World.*

WE have evidence, in the statements of physicists such as Einstein and Jeans, that we can best explain phenomena by analysing them until they dissolve into abstractions. Sir James Jeans says, for instance: "If we give up trying to attach any sort of reality to finite space except that of a purely mental concept, our way immediately becomes clear." And elsewhere he observes: "Space means nothing apart from our perception of objects, and time means nothing apart from our perception of events"; "we can discover no reality different in kind from that we associate with a mere mental concept. These mental concepts are not of the kind that we associate with the work of the engineer . . . but with the thinker who works with pure thought alone as his material, the mathematician at work in his study"; "[the mathematician] is almost compelled to . . . treat energy itself as a mathematical abstraction".

These facts should prepare one to realize in what direction the philosophical explanation of the universe is likely to lie. The scientists have had most success in explaining phenomena in terms of abstractions; their pictures of the cosmos have become more and more mathematical in form, until in fact they have ceased to be pictures at all. When, therefore, I suggest that the conclusions of logic are in favour of our interpreting phenomena ultimately in terms of pure Number, this need not occasion surprise. For what is more abstract than Number itself? If ours is a mathematical universe (as science suggests), then surely we must expect to find the ultimate explanation of phenomena in the relations of numbers themselves. At any

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rate, it is on these lines that I hope to give an indication of how the gap between Metaphysics and Science may be bridged.

First, let it be clearly understood that, in trying to show why phenomena can best be explained in terms of the relations between numbers, I am at the same time taking the view that everything in the universe is of a mental nature. Many reasons could be given for adopting some form of Idealism, but, as space forbids in an essay of this kind, I must content myself with enlisting the support of the following statement by Sir James Jeans, in which he summarizes the present-day scientific position: "As we gradually discard our [human] spectacles we see mechanical concepts continually giving place to mental. If from the nature of things we can never discard them entirely, we may yet conjecture that the effect of doing so would be the total disappearance of matter and mechanism, mind reigning supreme and alone. . . . So far the pendulum shows no signs of swinging back, and the law and order which we find in the universe are most easily explained in the language of idealism. Thus, subject to the reservations already mentioned, we may say that present-day science is favourable to idealism . . . at the farthest point she [science] has so far reached, much, and possibly all, that was not mental has disappeared, and nothing new has come in that is not mental."

Now, it is clear that if, as Idealism asserts, we live in a world composed of perceptions, and, furthermore, if they gradually came to be grouped together in various association-complexes, the originals from which our present-day perceptions have evolved were extremely simple ideas without any of the ulterior suggestions and specialized meanings with which Time has caused them to become encrusted. Thus, our perceptions of Space, Time, Heat, Motion, Distance, and Direction, to name but a few common phenomena, are derived from perceptions so simple and so remote from what they are at present as hardly to be recognized as their original antecedents. Yet, just as, although we find it hard to recognize potential man in the amoeba, the best scientific evidence goes to prove we have risen from such a lowly origin, similarly Science, despite the contrary views held by the public, has shown how our familiar concepts are based on mere abstractions, and has carried out the analysis as far as she can within the prescribed limits of her rightful province, leaving Metaphysics to complete it and at

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the same time provide an explanation. Let us see what metaphysical explanation can be given of a universe consisting "of empty space welded on to empty time", or, to take another aspect, of waves of varying frequency.

To begin with, the Space-Time continuum is (on the admission of many scientists) a creation of pure thought—the conception of a substantial ether has gone by the board long ago.* This being the case, we must not picture events as taking place in any substantial Space or Time, but simply as occupying positions relatively to one another in a purely *mental* framework. We can imagine this framework as consisting of a network of intercrossing lines, if we like ; but we do so at our own risk. There are actually no lines at all, but simply positions in a list of events ; for it is the events that constitute Space and Time (length of Time and magnitude of Space are determined by the *number* of events).

It may perhaps be objected that if our consciousness consists of one long series of mental forms we cannot make Space (with its three dimensions) out of this, but only Time ; there is only *one* list of events—no criss-crossing, as there would apparently need to be in order to have a three-dimensional Space. This point I shall try to clear up with the aid of my theory of Number.

The importance of numbers lies, as I think, in their factors, and it is precisely here that the question of dimensions enters. For, how are dimensions increased ? By multiplying one number by another, each number of course standing for a definite length, as when areas are increased to volumes, and so on. Now, the theory of Relativity has shown us that there is no such thing as absolute length : all lengths are relative ; and, furthermore, it has shown us that a line is merely a mental concept, due to a string of events. This being the case, it is clearly the *number* of events that determines the length of the line ; and so, when we take an area of Space, we are measuring a definite number of events in *one* way, and then multiplying that number by a measurement taken *another* way, thus obtaining a two-dimensional figure. When, therefore, the ultimate analysis of numbers is

*The theory of Relativity is responsible for this, *cf.* Sir James Jeans' statements : "All experimental efforts to detect an ether have failed, and in doing so have added confirmation to the hypothesis of relativity" ; "We can now see how the ether . . . could reduce to a mathematical abstraction." (*The Mysterious Universe.*)

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made, there is no essential difference between an area of Space and a number having two factors* ; both represent the multiplication of two lengths, since a length is determined by the *number* of events. Thus we see that a number with two factors represents, on analysis, a two-dimensional entity, a clearly defined measurement in two ways, a number with three factors represents a three-dimensional entity, and so on ; and this shows how, though our consciousness consists of one long series of events, yet Time itself can be split up in different ways, thereby forming a multi-dimensional world of perception.

According to my theory, each of the various phenomena in the universe represents a different *quantity* (they all represent, as it were, different bundles of numbers). The difference between one phenomenon and another is, on the last analysis, based on this fact which, surely, is no less credible than the conception of a universe consisting of mere undulations (of nothing) in an empty Space-Time framework. Indeed, a list of numbers in ascending order can be shown to bear a close analogy to a system of waves ; for, numbers with common factors recur at regular intervals in the list, the interval representing a definite length (measured by the number of intervening numbers). We have seen that length is purely a mental concept, due to the number of events in a particular sequence ; and so there is no essential difference between length regarded as an interval in an empty Space-Time framework, and length regarded as an interval in a list of numbers. Both are, from the mathematical standpoint, barren of any qualities save the merely abstract one of Number. For, we must remember that, according to one modern scientific view, there is no substantial ether (it is merely a convenient figment of the imagination), but simply undulation ; not undulation *of* anything *in* anything or *through* anything, but simply undulation at different velocities. The universe is supposed to consist of waves of different velocities, each wave being associated with a definite length and velocity. I hope to show that, in a universe consiting of perceptions, Motion and other qualities are ultimately due to the relations between numbers—to the ratios and intervals between them, and to the relative changes of position that different types of numbers (representing different phenomena) undergo, if we take their ascending order to represent the evolution of Mind.

*This, of course, has no reference to the superficial meaning of numbers, assigned to them in daily usage.

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Let us deal first with the concept Size. This has come to be associated with visual perception, but even then it is easy to see that the idea of Quantity, of Number, is lurking in it—that it may have its derivation in the contrast between one number and another. Actually, of course, a small area can have its particles more highly concentrated than a large one, but that does not mean that our perception of bigness and smallness may not *originally* be due to the comparison of a big number with a small one. When we shut our eyes and think of the concepts Unity and Duality, we still cannot dissociate them in our minds from Size or some other spatial attribute, and so cannot perceive them as they really are (i.e. without the associations with which our evolving minds have encrusted them); but it looks from this as if Size is one of the ways of measuring Number. When, conversely, we contrast the size of any two objects, such as a book and a coin (considering merely our perception of their surface-areas), we have an exact impression of their difference in size; and this constitutes a *numerical ratio* (say 125 : 27), as everybody will admit. We may not be aware, at the time, that the ratio is 125 : 27 (i.e. we cannot state it in figures), but this does not alter the fact that, if we measure the two objects afterwards and find their ratio to be 125 : 27, we can truthfully say we have had an exact perception of the ratio 125 : 27. This seems to show that Size is one way of measuring Number; for, the difference between one size and another is, as we have seen, essentially a numerical relation. Similarly, the difference between the perception of one degree of Heat and another, likewise constitutes a numerical relation; and the same applies to other phenomena, such as Sound, Speed, Time, and so on.

It looks, therefore, as if Time is one way of measuring Number, Space is another, and Heat, Sound, and various other phenomena are still further ways of measuring it; and, because we may define a dimension as "any way in which a thing can be measured that is entirely different from all other ways", it follows that, not only Space and Time, but Heat, Sound, and other phenomena correspond to different dimensions. All these different dimensions represent different ways of measuring Number: Space is *visual* perception of Number, Heat is *tactual* perception of Number, Sound is *aural* perception of Number, and so on. We thus get some indication of how a universe of many dimensions

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could be constructed on a scheme that was solely numerical in design, a number with x factors representing an x-dimensional object—a measurement in x different ways.

If, as has been suggested, our conception of long or short Time, of great or small Space, was originally derived from a perception of the difference between one number of events and another, then the question naturally arises: What are the distinguishing features of Time and Space? Why do we perceive a difference between them?

Let us rid ourselves of the notion that the component parts of any particular section of Space exist at the same point in Time; they do not. Each point in Space is a visual perception, existing in succession to other visual perceptions, and it is the combination of these visual perceptions, seen in infinitely rapid succession, that produces the complex idea of Space, the idea of Size being due, as explained above, to the *number* of events. The whole of Space, then, is stretched out on the line of Time,* so that a section of Space is in reality a section of Time.

If there is no Space apart from a series of closely associated events that keep recurring (in different sequential arrangements), what then is Motion?

Suppose that, in one instance, two visual perceptions A and B are separated by 50 intervening visual perceptions, and that, in a second instance, they (or, rather, two replicas of them, A′ and B′) are separated by 100. We get the impression that B has moved from A. If the number in the second instance had been 25, we should have received the impression that B had moved *towards* A. Or, we can suppose that, in one case, the order of our visual perceptions is ABCDEF, and that in another it is A′E′B′C′D′F′, giving the impression that E has moved towards A, while A,B,C,D, and F have remained stationary. In other words, changes in the order of our visual perceptions give us the idea of Motion.

As regards Direction, this involves the perception of Distance between ourselves and two or more phenomena—for, though I have tried to explain the origin of our impression that phenomena move to and from one another, yet I have said nothing to show why they give the impression that they are

*Not clock-time, but the real order in which events unfold in the developing Mind.

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moving nearer to, or further from, *ourselves*; and we must remember that, on the Idealistic theory, the world consists of perceptions: an object is merely a collection of ideas. Distance and Direction, then, are merely Perception of Distance and Direction; and there are two main ways of perceiving them: visually and tactually.

There is no such thing as *direct* perception of the distance between ourselves and an object. If it were not for decrease in the size of objects, faintness of vision, and various other factors, we should have no perception of distance at all. We may therefore conclude that the *visual* perception of Direction, depending as it does on our perception of the distance from us of objects, is determined by our perception of the decrease or increase, in size, of shapes with which we are familiar. And, because the difference between one size and another is simply a numerical ratio, our perception of objects moving through Space represents, on the last analysis, a succession of different numbers bearing some close relationship, their difference corresponding to the decrease or increase in size representing distance from us.

So much for *visual* perception of Distance. We come next to the other chief method of perceiving Distance, namely by *Touch*; and under this heading are included perceptions of Heat and Cold as well as Resistance. Resistance is essentially the same as Mass (which the theory of Relativity identifies with Energy). Newton defined the mass of a body as the quantity of matter in it, but on the idealistic hypothesis there is no such thing as matter; Mass is, therefore—bringing Newton's definition into line with Idealism—not "quantity of matter", but simply "quantity" (perception of abstract quantity). Our perception of events in Time corresponds to the perception of a sequence of quantities—that is, of course, on the last analysis. There are countless different numerical relations forming the basis of an infinite number of different perceptions. Our perception of phenomena is ultimately traceable to the perception of the *intervals* and *ratios* and other relations between numbers and groups of numbers. And this was to be expected, considering that we are living in a universe which, according to one modern scientific view, is the work of a Mathematician. If, in the final analysis, everything is mathematical, then, in the final analysis, everything is numerical—Mathematics being the science of Number.

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The analysis of *tactual* perception of Distance and Direction is rather more difficult than the analysis of *visual* perception, because tactual and visual perceptions are so closely associated that it is hard to know whether certain perceptions are based solely on touch or whether they are the indirect result of visual ideas with which tactual ideas have afterwards become associated. To explain my meaning, let us suppose we shut our eyes and take a step to the left, two steps backward, and one to the right. We have perceptions of motion in different directions. But is not this merely because we have come to associate certain feelings in our legs with movements in certain directions? Do we not, in our mind's eye, have the picture of a geometrical figure of some kind? In other words, is not our perception of direction here purely visual? When our eyes were open, we learnt to associate certain tactual perceptions with certain visual perceptions, and afterwards, on closing our eyes and making various movements, we supplied the deficiency of corresponding visual perceptions with our mind's eye. Our perception of Direction, accordingly, was derived from sight, even though our eyes were shut. Direction, therefore, is a perception not primarily obtained through touch, but only through vision. If we shut our eyes and dissociate our perceptions of touch from their visual associations, we find that no perceptions of Direction remain. And this was to be expected; for Distance and Direction are matters of sight—except Distance and Direction backwards and forwards in Time, and this does not involve Shape or Colour, or any of those perceptions that essentially accompany our perception of Space.

What affinity has Direction in Time with Direction in Space? In order to answer this, we must refer for a moment to the subject of Dimensions.

In Euclid we are taught that a line is one-dimensional, and we have always regarded it as if, by itself, it were a spatial entity. As though anything without breadth and thickness could possibly be a spatial entity! What then is it? If a line, which is one-dimensional, cannot be depicted in Space, what then can it be? It is Time. Time answers to our definition of a line; it has length (for, there is position on it—you can take a point in it, either backwards or forwards), but no breadth or thickness, and our perception of it is not accompanied essentially by those spatial perceptions Shape and Colour. In other words,

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it has one dimension, but cannot be depicted in Space. Because there is *position* on it—as there cannot be in the case of Sound, or Heat, or in fact any phenomena except Space—it is therefore akin to Space in this respect. The difference between it and Space is that, not having breadth or thickness, it is not a *visual* perception; it is the only way in which a 1-dimensional entity could be perceived. Though it is not a tactual perception, we can get an idea of Time from the *number* of tactual perceptions we have, just as we can get an idea of it from the *number* of perceptions of Sound or any other sequence of phenomena. Thus, Time is something which binds other phenomena together. Not only is it the fourth dimension, but also the first: the two invisible dimensions of so-called Space, which is really visual Time (for, as we have seen, it is a number of *successive* visual perceptions that gives us a perception of Space). In fact, it does not much matter whether we regard Space as visible Time, or Time as visible Space. Time is Space at the invisible stage, namely when it is 1-dimensional: visual perception of Space begins with 2 dimensions. And that is why we can have perception of *distance* along Time, but not direction (except backwards and forwards); for, there is distance along a line, but direction necessitates 2 dimensions, and Time has no breadth or thickness. When, however, we add a second dimension, Time becomes visible, because with 2 dimensions, it becomes capable of visual representation, whereas with 1 it was not. Perception of a spatial area, then, is perception of 2-dimensional Time, or perception of Time is perception of 1-dimensional Space: we can look at it either way. A number of *visual* perceptions gives us a perception of Space, a number of *tactual* perceptions gives us a perception of Time.

Now, all that has been said in the foregoing pages is based on the theory that we are living in a universe consisting of one long series of mental events (steps in the development of consciousness), and that our perceptions (each of which represents a different quantity, a different number) are ultimately derived from the relations between numbers, e.g. the ratios and intervals between them. And, if we take numbers in ascending order, and classify them according to the factors they have in common, we see that, as regards their relative positions in the list, the intervals between different types of numbers recur in different cycles (divided into phases) suggestive of waves. The phenomena

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corresponding to these numbers are therefore perceived as moving relatively to one another, the distance traversed being proportional to the amount of increase or decrease in the interval between them.

It may be objected by some that the above attempted explanation of phenomena in terms of Number is too abstract. But then, where would these objectors seek a successful explanation of the facts? It is apparently only by analysing phenomena until we dig down so far as to find nothing left except mathematical abstractions, that we can find anything like an explanation of their workings. In fact, the whole history of the progress of science is one of the analysis not being carried far enough in the first instance, and of our having had to dig still further. The nineteenth-century scientist's mechanical explanation in terms of the atom was not sufficient, and the digging had to be renewed. When the scientists had dug further, they came to a fresh stratum in their analysis: empty space welded on to empty time; and further down they found waves of probability. I suggest that the analysis of the universe in terms of waves is not enough, and that, when we have dug still deeper, we shall find that waves can be analysed in terms of the relations between *numbers*—ratios, intervals, and so on. It is hard to see how the analysis could be carried beyond this, so that we must, I think, take this to be the final stratum. And what could be more natural, from a purely intellectual point of view, than such a result? It is rational that the concrete should be explicable only in terms of the *most* abstract. Anything else would imply that the analysis had not been carried far enough; for, all pictorial conceptions of the universe (such as, that it consists of waves) admit of further simplification: waves cannot, so we reason, be the last step in the analytical journey. On the other hand, when we get down to purely numerical ratios, it seems that our analysis has at last touched rock bottom: beyond numbers we cannot go, for they are the abstractio abstractionum, if we except Hegel's conception of mere being (i.e. being, without any other attributes whatever). As a matter of fact, scientists are unconsciously heading for an explanation of the universe in terms of pure Number; for, what else are their interpretations of phenomena in terms of purely mathematical equations? What is Mathematics but the science of pure Number? What is a mathematical universe (and Sir James Jeans says that "the mathematical

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explanation . . . is the simplest and most complete so far found") but a universe whose skeleton, whose outline, is Number, whose explanation can be given in terms of numbers, whose basis is numerical ratios and intervals ?

The theory that the order and arrangement of events in the universe is ultimately based on purely numerical relations is not new in essence; for, Pythagoras, author of the word "philosophy", propounded it in 500 B.C. He taught (to quote Mr. A. E. Baker) that "each thing is a specific number, a specific amount of the Indeterminate. The Principle of Determination in the universe is Number [in the sense of 'quantity'], and different things are only different numbers". His disciples modified this latter statement to "things are *like* numbers", and probably to them as to a great many others, the statement with which Pythagoras is originally credited sounded fantastic. It is, of course, obvious that in one sense things are *not* numbers, any more than heat is the motion of molecules. But, just as it is true to say that heat *corresponds to* molecular motion, so it is possible to say that all phenomena are *based on* the ratios and intervals between numbers, or that all phenomena are *ultimately derived from* numerical relations; and it may have been in this sense that Pythagoras intended his statement to be taken when he said "things are numbers". As already stated, the waves of which the universe is supposed to consist are not regarded by modern scientists as *material* waves; they cannot be pictured, and therefore it is quite conceivable that they may turn out to be merely numerical ratios and intervals. Instead of phenomena representing various *lengths*, which gives a false and misleading (because pictorial) idea of them, in terms of a visible physical Space, they would each represent a number. To describe phenomena in terms of Length would seem to imply an unjustified partiality towards a *spatial* description, and it is more likely that the final description of them is in terms of the indeterminate, namely Number.

To reduce phenomena to terms of numbers is not to dissolve them into nothing. Numerical ratios must represent something very definite and real in the story of the universe. When we speak of 5 apples or 7 pears, we are simply treating these numbers superficially, for practical purposes, without getting at their real meaning; but it is at any rate easy to see that numbers stand in fixed ratios to one another, and that these ratios may

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have ultimate importance, particularly if modern scientists are right in supposing that the universe is built on mathematical lines. There is no doubt that a universe built on mathematical lines would have a precision, and therefore seemingly a perfection, which a non-mathematical one would not.

It seems to me that, only if the universe were constructed on some such pattern as the numerical one given above, could it be consistent enough for us to unravel the relationship between the various phenomena. All these sounds, colours, smells, tastes, shapes, etc., of which the universe is composed, are only to be explained in terms of one another, if they bear some quantitative relation to one another; in much the same way that pounds, shillings and pence would have little meaning for us if we could not interpret them in terms of one another—that is, if so many pence were not worth a shilling, and so many shillings worth a pound. Phenomena may be associated together in Space-Time, but they are not accurately relatable unless they are quantitatively translatable—in terms of one another.

It is strange that those who believe that God is a mathematician and that the universe is a mathematical universe, leave out of account, in their discussions, the one thing with which mathematics primarily deals, namely Number. To have a Creator Who is a Mathematician, and yet a universe which is not based on Number (on the relations between numbers) is rather like having a pianist without a piano.

In concluding this article, let me say a few words to show how near modern physics is to a belief in mere numbers as the foundation of the phenomenal world. Sir James Jeans says that the wave-system of a group of electrons "exists in a mathematical formula; this, and nothing else, expresses the ultimate reality". And elsewhere he remarks, "the final truth about a phenomenon resides in the mathematical description of it". And Dr. Le Bon of the Belgian Academy says, in *The Evolution of Forces*, that if space, time, and energy "are not known in their essence, they at least produce measurable effects. . . . It is of these measurements alone that science is composed. By means of them are established the *numerical relations** which form the one web of our knowledge, since the realities which uphold them escape us." But so far from these numerical relations requiring to be upheld, they themselves are the frame-

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work on which the multi-coloured world of phenomena is constructed; for, it is the paradox of our universe that the abstract supports the concrete—the abstract being the universal law, and the concrete being the individual phenomena. It is only to be expected that the outline of the universe will turn out to be something as unsubstantial as mere Number; for, that is the most abstract, the most indeterminate, and the most unspecialized thing in existence, and the story of evolution is the story of increasing specialization. Not only this, but the Law of Unity could not hold, unless the various phenomena in the universe were multiples of some unit; the fact that heat, light, sound, etc., all represent different multiples of a common unit, a common quantity (the number 1), is what binds them together into a harmonious whole, and enables us to give them energy-values in terms of one another.

Until we have more information regarding the structure of the atom, we may not be able to know what types of number the various phenomena stand for, but we can at any rate see that numbers with common factors occur at definite intervals (in the list of numbers) and in this respect resemble Quanta, and that their periodic recurrence (in the list) is analogous to a Wave. If phenomena represent different numbers and occur in succession, then they do not exist continuously, but each only in its turn, and this is also conformable to the Quantum theory.

To suggest an analogy in support of my theory: if we were going to build a house, we should begin with an outline, a plan, before deciding on the details of construction. And so it is, I believe, with the universe: we begin with an outline; and, furthermore, it seems logical that the outline of the universe should be something abstract, something general rather than particular, something not connected with one detail of structure more than with another. Number is just such an entity; for, it is connected with all phenomena without belonging to any particular one. Consequently, it may well serve as the outline, the skeleton or framework of the universe. The wider the group of phenomena that we wish to explain, the more universal must be the law that connects them, and the more dissociated from any particular form or any particular attributes; and therefore, the further must we go into the region of the abstract. That, I think, it is safe to say; and the logical conclusion is that the final explanation of the universe must be in terms of

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something of universal application, and the only thing which answers these requirements is Number.

In the equations of the mathematicians we come across imaginary numbers (such as $\sqrt{-1}$) and fractions, but it is at least conceivable that these may be eventually simplified out in terms of *whole* numbers, in terms of a definite unit (the number 1) and multiples of that unit. Only thus, one is inclined to feel, could the universe have those qualities of simplicity and precision which we have come to expect of its Architect. The simplest explanation is probably the best, and a universe based on the relations between simple whole numbers would seem to indicate a greater perfection on the part of its Creator, than a universe based on imaginary numbers or fractions.

The simple is always the basis of the complex, whether we consider the development of civilization from a state of savagery, the evolution of the multicellular animal from the unicellular, or the building up of chemical compounds from their elements: it is never the other way about. Applying this fact to the universe as a whole, we find that there is nothing simpler than Number, than numerical relations. They, therefore, should be, if our reasoning is consistent and logical, the foundation of all phenomena. Scientific research may eventually reveal that Pythagoras was right, and that, if letters constitute the alphabet of language, numbers are the alphabet of the universe.

BOOK REVIEW

THE GOAT-FOOT GOD. By Dion Fortune. London. Williams & Norgate, Ltd., Great Russell Street, W.C. Price 7*s.* 6*d.*

IN this fantastic book, Hugh Paston, a man about town, loses his balance, or, as the author herself would say, "experiences disintegration of personality", after a motor smash. A victim of insomnia, he drifts into the shop of a bookseller who has formerly been a monk. For reasons not very clear, they embark together, with the help of a girl dragged in to form the essential sacrifice—on a career of indulgence in pagan rites, with a view to materializing the god Pan.

The hero becomes gradually convinced that he is a reincarnation of an ancient prior who practised pagan ritual and who was walled up to die in the very building where Hugh is now living.

Though the story is thrilling from first to last, it does not somehow quite carry conviction; but we recommend it heartily to those who like their meat well seasoned.

R. E. BRUCE.

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MAN'S ETERNAL SEARCH: The Development of Prayer Throughout the Ages

By JOHN EARLE

Throughout the ages the soul of Man has sought the eternal Spirit whence it came and whither, like water finding always its level, it is bound to return. All the great Religions have their systems of Prayer; all are founded on the basic fact that man is essentially Divine; all point out the Pathway of Return. The only difference is the angle of approach, which is always suited to the needs of the Age and Race.

IN every age and clime there have been those whose one burning desire in life is to learn what and who they are; to know, indeed, what God is. It is a search, a pressing forward (or, paradoxically, a "travelling back") which is as old as Time itself; a search impelled by an undeniable urge which carries the faithful one through troubled but not uncharted realms of sense to a mid-point of balance (as Julian of Norwich describes it) where the borders of the tent of human consciousness are so enlarged that the seeker arrives at Ultimate Truth.

Consciously or unconsciously all are approaching the Goal, and it is to the former that we owe a debt for a wealth of valuable data regarding the various "systems" which are calculated to guide the feet of those coming after. The written records available are, so to speak, the log-books of those who have undertaken the Journey—and have arrived. Yet however eloquent the road-book, however flaming the descriptions of the various stages and the ecstasy which is the blessed lot of those who arrive, each individual soul must make the Journey himself, and even if the roads be many, the Goal is One and Indivisible.

What, then, is this Pearl of Great Price for which the soul of man yearns so earnestly? When the false barriers of the self are dispelled by the realization of the Indwelling One, what is the marked change in the individual consciousness?

"Everywhere into all places the wide world over, his heart overflowing streams forth ample, expanded, limitless, free from enmity, free from all ill-will",

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declares the Buddhist.

"When anything touches Thee, it touches me. Lo, in every case Thou art I . . . I am He whom I love, and He whom I love is I,"

sings the Perisan mystic.

And both these declarations are in complete harmony with those of other ages and creeds who have pressed forward and have been blessed with Divine Union.

In a thrilling and learned study of the various roads of approach,* Mr. W. Loftus Hare has produced a most valuable work which deserves the widest study, for he shows how from dim, primitive times, man has prayed, has ever sought to bridge the space in consciousness between himself and the Supreme Being. Within the scope of fourteen chapters the author covers the whole field—from prayer as magic, to the complex meditation systems of Hindu and Buddhist, Taoist, Greek, and Persian, and then outlines the many forms of Christian endeavour (early monastic prayer, medieval contemplative prayer, German mysticism and Quietism), finally rounding off his study appropriately with a beautiful study of Nature Worship.

Introducing the historical background and the development of practices which mark Hindu Yoga, the author makes some interesting observations regarding the *positive* aspect of Yoga:

"When, contrary to the natural desires which all experience for life, pleasure, and prosperity, there is exhibited a self-mastery which voluntarily submits to privations, with the sole object of subduing the selfish impulses of nature, it is as though a more than human power has been manifested in man, which, springing from the deepest roots of his being, exalts him far above the world of selfish interests."

A comparison is then made between early contemporary Brahmanism and Buddhism, showing the corresponding and conflicting conceptions between the two. Mr. Hare's chapter on Buddhist Jhâna presents the Buddhist equivalent of Yoga, and he examines the main headings of the system: effort, attentiveness, and concentration—laying emphasis upon the four Jhânas, the fourth of which is "a state of pure self-possession and equanimity without pain and without ease. And he (the Bhikkhu) sits there so suffusing even his body with that ease of purification, of

**Systems of Meditation in Religion*, by W. Loftus Hare. London: Philip Allan. Price 8*s.* 6*d.*

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translucence of heart, that there is no spot in his whole frame not suffused therewith".

Taoism presents a sharp difference from the striving which marks other systems, coming as it does under the heading of the Negative and Quietistic. This attitude is exemplified in the following passage from *Chwang-tze* :

"To exercise no thought and no anxious consideration is the first step towards knowing the Tao ; to dwell nowhere and to do nothing is the first step towards resting in the Tao ; to start from nowhere and pursue no path is the first step towards making the Tao your own."

It is difficult, remarks Mr. Hare in his consideration of Greek contemplation, at first glance to feel justified in speaking of a method of meditation when we call to mind the "precise mental and physical prowesses employed by Yogis and Buddhists". Yet a closer study of the ideas held by Plato, Aristotle, Philo, Plutarch, Numenius, and Plotinus reveal beautiful doctrines which prove

"an inner intellectual and spiritual discipline associated with both the philosophy and religion."

Persian mysticism has been influenced and fashioned through Greek and Arab infusion :

"Persian mysticism belongs entirely to the Mohammadan period, though not exclusively to the personnel of the invaders. . . . The Sufis became the exponents of its beauties, both in prose and verse."

The main sections of this chapter deal with the Sufi saints, philosophers, theologians, and the poets. No form of mysticism, says the author, has been expressed more beautifully by poesy than that of the Persians.

Wide as the knowledge of the author is in this section of his book, he shows, if possible, an even wider grasp and sympathy when he examines the Christian aspect. Indeed, the manner in which Mr. Loftus Hare analyses, collates, and compares the various Christian mystical systems makes his work of very great value to student and layman alike.

In an instructive and constructive summing-up of his subject, Mr. Loftus Hare distinguishes at least four classes of method whereby the fruits of meditation may be experienced. (1) Positive Effort, (2) Negative and Quietistic, (3) Artificial (hypnotism,

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drugs, etc.), and (4) Spontaneous Mystical Experience. And with the necessary historical background, he traces how each system has developed and how great an influence it has exercised upon the individual and national mind of those who practise it.

In retrospect, it is stimulating to observe beneath the surface, behind the word-form, how synthetical are these many approaches —how, indeed, an unbroken golden thread is observable running through each which is common to all. Yet

"if we are looking for the point at which religions meet we must not regard similarity of intellectual concept as a true guide, nor be alarmed at dissimilarity ; but on the contrary, we must try to enter the realm of *experience*."

and

"we must make an initial effort of the imagination ; namely, to forget the distinction between 'race, caste, sex, or colour', to combine the centuries of the past into one common present, to overlook differences in language, literature, locality . . . If this imaginative effort be successful, what is left ? All that is essential, I affirm ; namely, man, a spiritual being rooted in the higher Reality. . . ."

And what are the conditions essential to successful volitional meditation ? Obviously, solitude and silence. Yet even after these have been attained, there are obstacles to concentration caused by the Natural Will which is the

"feeling of personality, attraction, aversion, and the will-to-live ; upon this last-named are based the subconscious bodily processes, and their domain has to be invaded with a view to controlling the physical and perceptive processes and the emotions dependent upon them. Control of the respiration is the first stage of this effort, and has been highly developed in India, as my readers know. Respiration is the handle by which we grasp the Natural Will ; we '*hold* the breath'. Western mystics appear to omit this practice."

Touching upon early Monastic Prayer, it is interesting to observe how sure—in the light of present-day findings—were the psychological methods employed by the old Desert Fathers. For example, to the question of a brother. "With what intent should the mind flee towards God ?"—as if knowing intuitively that God is the only Reality, that all thoughts which war against Him are but perverted Truth ; that, indeed, to allow these false conceptions to rest for but one second within the creativeness inherent in every living soul, is to invest that conception with power—the answer comes back :

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"If the thought of impurity rush upon thee, seize thy mind and carry it to God immediately, and raise it upwards with strenuousness, and delay not, for to delay is to be on the limit of being brought low."

The Christ's injunction to resist not evil was understood with a depth which, it seems, is only faintly comprehended today.

One of the most spiritually erudite chapters in this engrossing volume deals at length with the Christian doctrine of prayer. What Mr. Loftus Hare has to say is not only highly instructive but revealing, and will give the reader much that is suggestive upon which to meditate. Mr. Hare puts forward the intimation that when Jesus was asked "Lord, teach us to pray", the pattern-prayer recorded as the response to the question "cannot be regarded as adequate". Much speculation has, of course, been centred around the Lord's Prayer, and to the thinking seeker it is clear that there is an esoteric interpretation available which is not generally recognized. There is, of course, more—much more—in prayer than mere petitioning for some material benefit. For the beginner this may suffice, but as spiritual perception develops, prayer becomes a continuous and continual turning of the heart to God, without words. Every cell and fibre of the being, cognizing the *Presence*, praises and thanks without ceasing. And in his examination, Mr. Hare has much to say about the clause

"Give us this day our daily bread",

into which the author inserts the interesting word "supersubstantial" : *supersubstantial* bread.

Quoting the original Greek texts which appear in Matthew vi, 11, and Luke xi, 3, Mr. Hare observes :

"We must remember that the discourses of Christ were almost certainly delivered in Aramaic dialect, where a word corresponding to the *epiousios* of the Greek would have been used. What that word was, we do not know ; its Greek equivalent occurs twice in the passages quoted and nowhere else in the Gospels, though the Syriac version of the passages uses a word which is translated by 'constant, continual bread'. Origen (third century) affirms that the term *epiousios* was coined by the Evangelists, and Jerome, who translated the Greek Testament into Latin, rendered Matthew vi, 11, by *supersubstantialis*, and Luke xi 3, by *quotidianus*. He evidently did not notice that the identification of 'the Holy Spirit' with *epiousios* (as I have shown above, Luke xi, 11–13) logically demands the word *supersubstantialis*, and it is unfortunate he used that word only for the passage in Matthew where it is not so logically needed."

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Citing a seventeenth-century Italian Jesuit, Father Paul Segneri, who enlarges upon this controversial clause, we read :

". . . It is called *supersubstantial* because as ordinary bread is the food of the inferior substance, that is the body, so this is the food of the superior substance the soul. . . ."

The prayer, then, has a mystical interpretation which enriches it a thousandfold. Such researches, indeed, are beyond the ordinary conception of value, and gratitude is due to those who seek to get the true spirit which underlies the framework of the written word.

Age by age as well as stage by stage, Mr. Loftus Hare surveys the whole field of man's approach to God and describes clearly and sympathetically the ways and means he has devised to break down the barrier which separates him in consciousness from the Divine. With clear, analytical mind and apt quotation he epitomizes each system and draws parallels between them in a manner which will well repay study by the student of comparative religion. It is true to say that there is very much that is both suggestive and inspiring in his book.

BOOK REVIEW

THE SEVEN SEVENS OF REVELATION (OR THE LITERAL FULFILMENT OF THE PROPHETS). By George Lock. London: Stockwell. Price 4*s.* 6*d.*

I approached the reading of this book with great expectations, seeing that the publisher's note carried a warning that the contents were both thought-provoking and satisfying. There is no doubt about the provocation, even though it be no provocation of thought ; and of satisfaction the less said the better.

The last book of the Bible opens with the words, "The Revelation *of* Jesus Christ which God gave unto him . . ." The author makes this read, "The Revelation *by* Jesus Christ to St. John . . ."

As regards the interpretation of the symbolism, it is impossible to quote from the many far-fetched explanations offered. Before attempting to expound one of the most occult books in the Bible, the author would be well advised to take up the study of occultism in the higher sense ; to gain some knowledge of symbolism ; and to investigate the literature of the mystery cults of Greece and Egupt. Some of the apocalyptic books are exceedingly difficult to understand ; and it is all the more necessary to be firmly grounded in the subjects indicated above before attempting apocalyptic exposition.

L. B.

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AN ECHO OF POETIC GENIUS

Transmitted clairaudiently by PERCY BYSSHE SHELLEY through SHIRLEY CARSON JENNEY

Whence come these echoes of a great poetic genius ? Is the shade of Percy Bysshe Shelley veritably transmitting these communications clairaudiently through the medium of our Contributor, Mrs. Shirley Carson Jenney ; or does the psychological explanation of this and kindred phenomena lie wholly within the subconsciousness of the sensitive ? Whatever may be the ultimate verdict of Science, the psychological interest of the present record amply justifies its inclusion in our pages.

RESURGAM

The hollow of the fire is glowing still,
Where the night winds its way among the hills,
Seeking Alastor and his images
To speak delight upon. All ways of memory give
Fancy some breath of how our nascent hours,
Striving their way on altars of desire,
Might touch Fate's hovering bosom, and bestow
Those benedictions which ask ecstasies
And courage bright ! Thus does no Edom note
Droop before God, where exaltations ring,
Or stoop to utterance in the ways of Man
Like some pulse to be coveted, and drawn
Into those tales of life whose escutcheons ask
For nobler dynasties, and more renown !
Time has its idyll on the weaving heart,
And knows the full flame of magnificat,
Marks to refulgences, as solar light
Streams the great world in salient destiny,
And noble ways ! So shall Man tell his hours
Past long evangels, and that wavering
Which fills the Earth with menacing regrets,
And speculations too devoid of God !
The ages have their scriptures in their eyes,
And always chaliced monuments of thought
Have given lore from Spirit, to those worlds
Which sought thro' Mystery's hours ! Thus Aphrodite knew
And wove such wondrous visions of delight

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As Man might take, or lose, or live upon
Till eternal fusions breathed a fuller life :
Whene'er the vault of human discontent
Sighs to decay, her hooded swans know why
They hear, above all else, her azured breath
Breathing them no pale runner with the fate of Death !

NOTE BY THE CLAIRAUDIENT

Shelley has always been extremely literal to me when in forms of communication. Deep within the poesy of his nature—as when with Earth-life—there seems to be a stronghold of thought concerning humanity and its issues with political platforms of merit. He has mentioned himself as working with Grant Allen, more than once, over war-measures. Of Mr. Gladstone he has constantly spoken as a master of endeavour !

Shelley is very manipulative. He appears in many ways and places to me, and asks time of me "when some thought of the Earth is with him". I have been most happy in trying to make response. My thought has been, all along, after an Agnostic upbringing, "How beautiful to be allowed to do this work for those 'Beyond' who are attuned to the ministrations of Christ, who work for the Higher Forces !" Shelley's form is angelic ; he is of the Third Degree, and "has its benisons for Eternity".

Of course, the particular wish of any who seriously offer forms of spirit-communication is to establish identity. The paradise of feeling in an individual who comes to believe in life-continuity is well known to them. There is a marvellous devotion from this particular platform, as far as I have found.

A RHAPSODY

(Communicated clairaudiently by Percy Bysshe Shelley)

AFTER the warfares of Time have ceased I shall be with the elect of God, I hope, in eternal satisfaction ! Such is the degradation of mankind through war that no human annals can describe it, no spiritual endeavour ever cease to delineate it in terms of horror ! What it is to the Spirit-world none can tell save those who dwell there, and realize its fateful annihilations upon Earth !

In other manuscripts than this I have disclosed something of myself as a worker in certain causes for Christ. His ineffable ways are ours to seek, to know, and to be of ; we salute the majesties He has declared ! O brow of fortune, thou, who hast

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seen Christ ; who hast known Him in magisterial defence, in holy mandates, in clauses of God ! Ah, where the spirit is white, radiant, there is God ; there are the things of the hour, the images of Dream, the sanctities of such perfections as Man does not realize entirely on Earth ! Christ has put forth upon the Earth such power as none dream of there ! He has been the friend of Woman in her adversities, her lowly hours, her misgivings, her sainted chalices of conception—and all is well for her in those comparisons which we can easily attain by thought, and thought again. Ah, Life, thou, with streaming auras of regret, be to Women ; be to all perfections of her loves and hours ! She can perpetrate much upon the Earth which is good. Marvellous things have been done in the past by her for boys—those sons of seas and rivers and regret, those altars of confession, those panaceas, those verifiable areas of misdoing and those proud assets of Good ! Ah, boys, thou, be to her who is Woman ; be to her ever ; seek her with gladness and chastity and love ! She who has the power within her day for you, does greatly ; does to much justice and fortune ; garlands the wist and weal of motherhood. She cannot passion her hours more upon the saints than when the son whom she loves is at her heart. . . . Love, with its totems of regret, say to her who is Woman that motherhood has plenitudes at last which seem as the bright sun !

He who garlands his hours upon Infinity does well ; does well to seek God early, where the pleasaunces are, where the things of the spirit gleam, where the silver banners of the wind tell fate of idyls only ! . . .

. . . . Loves are like the Garden of Time : they come and go, and come and go, and their *rationale* is at last to the effects of God. The savour of God is the majesty of the Heavens ; where He speaks all is well ; He hath a voice to heal the Night and develop the Day, and a breast for all. Ever is God ; His Love realms the universe ; gives to the poor their understanding, and the lowly their fact ; gives to Dream its own.

The lessening of the understanding of God is in the world when Man begins to spell faint fortune upon himself by neglecting the verities. No vision is seen clearly if on a widening way ; thus God goes. Where is God ? Ah, Life, Thou, with auras of regret, steep thyself toward Him who is Heaven ! As the swallow is to the sun, so is life to Man if he sees not God ! Vain are his images of Dream !

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THE WHOLE AND ITS PARTS:
New Tendencies in Modern Psychology

By ALAN W. WATTS (Editor of *Buddhism in England*)

From psycho-analysis to psycho-synthesis is the trend of Psychology today. This is in line with the teaching of the Ancient Wisdom of the East; and it would be difficult to find a more significant example of this tendency than that to be noted in the recent work by Dr. Graham Howe, "I and Me", which inspires the present remarks of our Contributor.

IN the past, there has been much justification for saying that Western psychology is based on materialism, for most of its exponents regarded the mind as a by-product of "epiphenomenon" of the body, and saw in all mental disorders the result of some physical disorder. Indeed, their materialism went farther than this, for they studied both mind and body as dead rather than as living things. That is to say, their technique was to separate things into their component parts and to try to understand them by examination and classification of the pieces; their belief was that the best way of knowing a thing scientifically was to "pull it to bits". The natural result of this technique was that in pulling the mind and body to pieces they failed to discover any organism answering to the name of "soul" or "spirit", for to disintegrate is to kill, and the moment life disappears "soul" and "spirit" go with it. Many of these materialistic scientists admitted that they had never discovered what life is, hoping that one day, as their dissection of the human being progressed, they would at last detect some particle which could be labelled "life" and regarded as the cause of movement and intelligence in the human body. That hope was, and is, absurd, since life consists not in any part of the living organism, but in the correlation of parts which make up the whole. For the same reason these scientists could find no "meaning" or "purpose" in the universe—all was "a fortuitous congress of atoms"—because "meaning", like "life", is in wholeness rather than in disintegration.

If we wish to discover the life and meaning of the human being, we shall not find it in the brain, the heart, the stomach, the entrails, the glands, the lungs, or the nerves. In the same way, the meaning of a word does not consist in any one of the

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letters composing it, and the wheel-ness of a wheel is neither in the hub, the spokes, nor the rim. If we take the wheel to pieces, arrange the spokes in a row with the hub at one end and the rim at the other, its wheel-ness no longer exists ; we shall not understand the nature of the wheel by studying these different parts, for the whole, wherein is life and meaning, is greater than the sum of its parts.

Unfortunately Western Science did not confine its materialism to text-books ; it applied it, and in the field of Medicine the result was the belief that a patient could be cured of a disease by treating some part of his organism. This belief is still prevalent, and its manifestation is the large number of "specialists" who study one particular organ or groups of organs, professing to "cure" diseases whose symptoms result in derangement of these organs. This, however, is Medicine for the corpse—not for the living mind-body, for all diseases arise fundamentally from the wrong living of human beings as such, and not from the wrong functioning of particular parts of their bodies. But a new element has come into Western Science in the form of psychotherapy, which was at first based on materialism, though subsequently many of its practitioners found that certain forms of mental disease or neuroses could not be removed by physical treatment. Whereupon they tried to apply this same technique of "picking to pieces" to the mind ; they attempted to analyse the mind in the hope of discovering some mental content which might be called the *cause* of the neurosis, and thus psycho-analysis was at first a method of disintegrating the mind so that its component parts might be examined as "things-in-themselves". But recently a tendency has arisen to change this technique ; it is being realized that analysis, to be successful, must not be the separation of the mind into its various parts in order to find out which part is diseased, but separation in order that they may be properly related. Neurosis results, not from any "bad" or "unhealthy" mental content, but from a wrong relationship between all the contents which make up the whole mind, for the disease is a disorder of the whole and not of any one part. Therefore analysis must be merely the preliminary to arranging these parts in order instead of disorder, and to know what "order" is it is necessary to study the mind as a living whole as distinct from a dead, disintegrated chaos. It is necessary to understand the entire behaviour of the mind, its attitude to life, its habits, in short—its soul.

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This is one of the many fascinating themes of a remarkable book by a physician at the Institute of Medical Psychology—Dr. E. Graham Howe. Its title is *I and Me—A Study of the Self* (Faber & Faber, 7*s.* 6*d.*) ; it is an examination of the two aspects of Man, the inner "I" and the outer "Me", and of the synthesis between the two which is essential to a balanced spiritual development.

> Whether we are thinking [writes Dr. Howe] of yourself, myself, or himself, there are always *at least* two of them. Since these two selves are related as subject and object, observer and instrument, they may be conveniently referred to as inner "I" and outer "me". . . . We may then ask ourselves the question : Which of these two selves is Reality ? But then let us be warned not to take sides, and join the ranks of those who would exalt one of those aspects of self at the expense of the other.

For,

> in this relationship of the one and the two we can understand the genesis of all creation. Out of one nothing can ever happen ; there is no making or movement until it has been divided into its two-ness. Only out of two can there be born a child.

The people who exalt the outer "Me" are those occupied almost entirely with external form, with "good form" and "bad form" ; they like to have everything labelled and classified ; their ideas and habits are rigid ; they are the materialists who like to have everything dissected, who can never grasp anything whole, preferring instead to divide it up into good and bad so that the former may be kept and the latter thrown away. The "I" people, on the other hand, are occupied exclusively with the subjective world ; they are vague, unconventional, introvert, and undiscriminating. One might say that the difference between the two is that while the former cannot see the wood for the trees, the latter cannot see the trees for the wood ; the balanced and integrated mind, however, is that which sees both the wood and the trees in their true relation to one another. This is the essence of Dr. Howe's approach to psychology and psychotherapy, and the way in which he applies it to everyday life is unusually sound and valuable.

He shows that friction and unhappiness (or what the Buddhist would call *dukkha*) are produced by the alternation of the "Yes" and "No" attitudes of life, by the affirmation of some things and the denial of others, the division of wholes into good parts and evil

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parts. This causes a deep conflict with life because it is a denial of that wholeness without which there is no life, only the death of a carcass whose flesh has been put in the cooking-pot and whose bones and entrails have been consigned to the dust-bin. While this attitude is more noticeably a characteristic of "Me" people, the "I" people suffer from it in a more subtle form. They say "Yes" to the whole and "No" to the parts, which again produces conflict because the one cannot exist without the other. Therefore this conflict is only to be brought to an end by the affirmation and acceptance of life as the synthesis of the whole and all its parts. In this way the individual does not isolate himself from life by retreating into the castle of egotism, for this retreat means, "No, I will not play with you ; I will run away and wage war on you from a safe place because I am afraid." But Dr. Howe shows that happiness can only result from abandoning this serious, strained state of war and joining wholeheartedly in the game of life with the relaxed and friendly attitude of one who plays.

Life [he writes] is far too important to be taken seriously. This is not said cynically or in paradox, but because the play technique does in fact work better for hard-headed practical working people. . . . If we find that things are becoming a bit tight, then we must not trust to our instincts, but learn to be loose and relaxed, for fuss and worry can never help efficiency. If matters are really very difficult, then it is all the more important that we should learn to take things easily ourselves. . . . Look at the fisherman: can we imagine anything more serious? But remember that he always *plays* his fish.

BOOK REVIEW

LOVE CAN OPEN PRISON DOORS. By Starr Daily. Los Angeles: De Vorss & Co., 843 S. Grand Avenue. Price $1.50.

HERE is the life story of a man registered not merely as an habitual criminal, but as criminally insane and incurably anti-social. Due to serve some twenty years' imprisonment, he sided with his fellow convicts in their scorn of the "uplift" workers—or "sobsters", as they are called in American prisons. Moreover, the author of this amazing autobiography declares that until his time has come nothing can avail to change a man and open his eyes to the inner Light. Preaching is a waste of time. So it proved in his case. Yet, unexpectedly and entirely unsought, a supernormal experience changed the whole consciousness of this incorrigible criminal. His book is not of the sentimental religious type. It is forceful, vigorous, and arresting—a book to be enjoyed. Human documents such as this are worth a whole shelf-full of academical treatises on psychology.

H. J. S.

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THE THREE POINTS OF THE TRIANGLE

By R. C.

From the subtle to the gross, the Universe is pervaded by Triplicities. The symbol of the Triangle may carry countless interpretations. Our Contributor connects the Triangle with the concept of a new Triplicity, which he defines as "the triune cycle of evolutionary unfoldment".

IN occultism, the triangle represents the fundamental triplicities of nature. Various schools of occult thought have attempted to attach some particular triplicity to it, but there is no single trio of significances exclusively applicable to its three points. Various triplicities are denoted by the three points of the triangle, differing according to the level of consciousness from which they are considered. As an example, there is the electrical triplicity: heat, light, and power. There is the liquid triplicity of steam, water, and ice. The cycle of life, as cognized on the earth plane, is divided into birth, life, and death. Man is acknowledged to be a triune being, consisting of spirit, mind, and body. From the viewpoint of academic science, nature is classified as energy, space, and time. In its most general occult acceptation, the triangle is the symbol of Light, Life, and Love. In the present article, the purpose is to consider the three points of the triangle as indicative of the ever-recurring triune cycle of evolutionary unfoldment in a very pragmatic sense.

In the light of this viewpoint, the first point of the triangle represents *concept*. A large portion of mankind lives almost instinctively; that is to say, they simply react, for the most part, to the external stimuli of life, with a very inadequate thought process. At the other extreme, we find the man who has taken his evolution definitely in charge and is evolving consciously. In both cases, however, concept marks the first point of change. As the concept, with its resultant mental attitudes, changes, so does the life of the man improve or retrogress. And so long as the mind is clouded by limited, distorted, or erroneous concepts, it acts as an effective barrier to any appreciable influx of Higher Light.

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For this reason, it is quite natural that aspirants feel, as their first urge towards illumined understanding, the impulse to read, to listen, and to study. The enlargement of concept that follows, opens the way to the second stage of development, represented by the second point of the triangle. In itself, concept is purely intellectual. Mental concepts, in and by themselves, are abstractions, whether or not they be related to objective realities. Due to the egocentric tendency of the ratiocinative process, concepts would remain detached, isolated, even useless, were it not for the fact that they too evolve. Were this not so, they would never feel the fecundating influence of the heart centre, nor would they issue from the impregnating womb of the mind. Intellectual conception is a prerequisite in the unfoldment of consciousness, but of itself it is shallow and unsatisfying. There is a deeper, more intimate and satisfying understanding that follows naturally, unless one is abnormally inclined towards dry intellectualism.

This more profound understanding is best described by the term *realization*, which is the second point of the triplicity now under analysis. It comes when concept has been vitalized by observation and matured by experience. In other words, in its inception, concept is merely belief, unsupported by conviction. But after a new concept comes into being in the mind, it must inevitably suffer comparison with the reality that is contacted through actual living. If false, it can only persist by the grace of obstinacy or fanaticism. If supported by truth, it is eventually translated into the powerful, overwhelming conviction that is here termed realization. It becomes positive assurance of reality. Once realization has been achieved regarding any aspect of life, it is unshakable. No voice of authority can move it. No learned demagogy can cause the slightest wavering of doubt, because when one has realized, he *knows*. What was at first knowledge (Light—of the head) has been transmuted into realization (Love—of the heart).

This appears to be a very noble goal. Indeed, it must seem the ultimate to many followers of the occult Path, for here they stop, apparently satisfied. There would be a great contradiction in this, were it not for the fact that if realization rests contented at this point, it is only because it is still incomplete. It remains egocentric. The final, magnificent achievement that is the gaol of the preceding unfoldment, must await the perfecting and

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completion of realization. True, the one who has attained to a broad realization of the fundamentals of life, even though it still falls short of perfection, has great cause to be thankful, for every step in understanding leads one that much closer to the goal. But one should not be satisfied with partial accomplishment.

There is a third step, the final point of this triplicity, and it overshadows in importance both the others. Until it is consummated, attainment cannot rightfully be claimed, viewed from the highest consideration of evolution. What was primarily concept, and later was transformed into dynamic realization, must now be infused into every department of the aspirant's life, as corresponding *activity*.

Until every word and act is characterized by the superlative quality of the highest realization achieved, it must be concluded that realization is still incomplete. When it has developed to its proper and adequate stature, it must, in the very nature of things, show forth in terms of life. A child is conceived and gestates beyond the sight of man ; but when it has developed to the extent decreed by nature, it is born into the world and begins its unfoldment as a human expression of life. So it is with realization. To be specific : Love, as a concept, is sterile. As a realization, Love is pregnant with potentiality. But Love, expressed in action, is perfected. It is fulfilling its purpose. To the casual reader, the structure of the atom is entertaining, perhaps, but almost meaningless. To the professor of physics, it is interesting, because he has realized its importance more deeply. The physicist, the scientist, and the inventor make it practical by applying it to the needs of mankind. The same analogy holds true with mathematics, electricity, music, the arts ; in fact, with every phase of life. It is extremely illogical, therefore, to slight its importance in relation to occult attainment—call it enlightenment, illumination, or initiation, as you will.

The supreme test of the value of realization lies in whether or not it is converted into corresponding action : mental, verbal, or physical. We cannot imagine a person who has realized Love, expressing cruelty in thought, word, or deed. He who has realized the vanity of fear, could never reason, speak, or act in a cowardly manner. His whole life would express his innate courage. The claimant to the greatest realization of all—the essential unity that motivates all manifestations of life—could not be expected to express hatred, selfishness, greed, intolerance,

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nor any of the other products of an egotistic attitude. We would anticipate, rather, in such a person, a broad understanding that would preclude the very possibility of these insufficiencies. We have every right to insist that realization show forth in action.

It is worth while to study how these three natural abilities act and react upon one another. As the capacity for clear concept increases, so does the ability to realize profoundly grow correspondingly. To the extent that one is able to realize higher verities, is he able to demonstrate them in practice. Considering these three points from another angle—as we express what we have realized, our facility of realization is enhanced. And an increased penetration into the deeper meanings of nature and life at large, through realization, enlarges the capacity for clarified concepts. The process goes on unceasingly in the world about us. It is so commonplace that we take it for granted, ignoring its valuable lesson. Least of all have we applied it fully to the occult Path.

These, then, are the three points of the triangle presently discussed: *concept, realization, action.* They are not, or should not be deemed to be, isolated factors. There is too much of a gap conceded between concept and realization. These should not remain separate, detached, and isolated. They should be regarded, rather, as two *aspects* of a constantly evolving expression of life, blending in harmonious, orderly unfoldment. Likewise, too vast a chasm is posited between realization and action, whereas they should merge in an unbroken chain of causation. The great need of the aspirant is to perceive the absolute necessity of *linking* these three stages, so that there are no longer any gaps between them. The three points of the triangle do not stand alone. They are connected by lines. So must the three aspects of this triplicity be conjoined. When each has been perfected, and the three linked together properly, they become one, and Mastership is achieved. Thought, realization, and action become one instantaneous procedure.

Among the Contributors in our next issue will be included: MAX FREEDOM LONG, on *The Kahuna Philosophy of Healing*, and FELIX GUYOT, on *Yoga and Psychology*.

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CORRESPONDENCE

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

WAS THE "MAHATMA K. H." ONCE IN GERMANY?

[Although the following letter has reference mainly to points raised in the Correspondence columns of the *Canadian Theosophist* with regard to Mme Blavatsky, the importance of the facts set forth by Mr. Ryan is such as to entitle them to the widest possible publicity. It has therefore been decided to include the letter in the present issue of THE OCCULT REVIEW.—ED.]

To the Editor of THE OCCULT REVIEW

SIR,—In connexion with the recent attack by Messrs. H. E. and W. L. Hare on the character of Madame H. P. Blavatsky, may I draw your readers' attention to one or two matters in regard to the two articles by Mr. H. R. W. Cox published in the *Canadian Theosophist*, one of which—a long and very excellent criticism in defence of H. P. Blavatsky for the most part—has been printed in pamphlet form by the H. P. B. Library, Victoria, B.C. My first point, however, relates to the short article in the *Canadian Theosophist* for August 1936.

On pages 173–4 Mr. Cox discusses the problem of the Hindu who met a certain scholar named Fechner, and quotes Mr. Basil Crump's *Evolution*. The main points are these: In *The Mahatma Letters*, p. 44, the Master K. H. mentions a conversation he had "one day" with a certain "G. H. Fechner", but does not say when or where it took place. Mr. Crump, in *Evolution*, informs us that C. C. Massey, once a leading Theosophist, received information from Leipzig that a Professor Fechner, living there, remembered having met a Hindu at some unnamed period and having heard him lecture. The Hindu also visited Professor Fechner. The Professor said that the name of the Hindu was Nisi Kanta Chattopadhyaya, and that he was not particularly conspicuous. Mr. Massey seems to have thought that he had, in this way, received independent evidence of the presence of the Master K. H. at Leipzig in the earlier 'seventies, for he explains the reason that Professor Fechner did not know the name Koot Hoomi by a very reasonable supposition, viz:

"In case it may be wondered why he [the Master K. H.] used a different name, it may be mentioned that when members of this Order have to travel in the outer world they always do so incognito."

Mr. Cox appears to agree with Massey, or he would not quote the above remark in his defence of H. P. Blavatsky against the Messrs. Hares' charges.

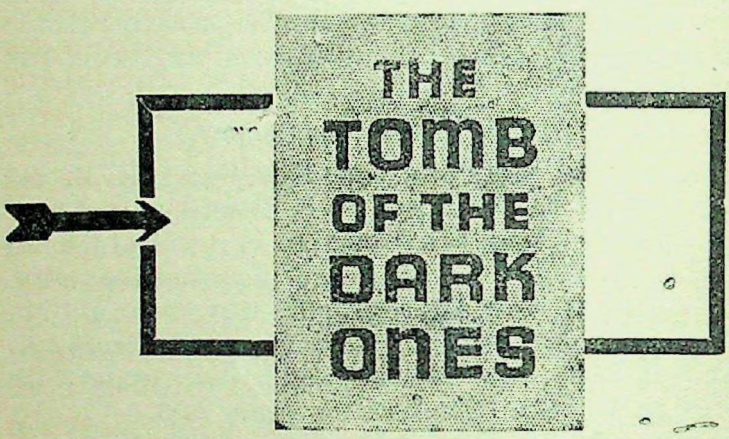
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Unfortunately, Nisi Kanta Chattopadhyaya and the Master K. H. are two different persons, and the argument is therefore not valid, useful as it would be if confirmed. The former was a well-known Hindu gentleman, Principal of the Hyderabad College and author of sundry interesting works on Oriental, philosophical, and other subjects. He was evidently interested in Theosophy, for he presented Katherine Tingley, when she was in Bombay in 1896, with an autograph copy on one of his books, now in the Oriental Department of the Theosophical Library at Point Loma, California.

The first article or chapter in this book is called "The Reminiscences of the German University Life", and it is a report of a lecture by Dr. N. K. Chattopadhyaya on April 30, 1892, at Secunderabad. In this chapter he says: "I once met Prof. Gustav Fechner, the author of a book called *Psycho-Physik*, in which he has enunciated certain laws whose importance . . . is as great as Newton's Law of Gravitation. . . . I had the privilege of escorting the old sage home and on the way he asked quite a number of questions about the Yogis and the *Fakirs* of India. . . . Seeing more of him by and by, I came to discover that he was quite a mystic, and had actually written a book called the *Zend-Avesta*—a masterly exposition of Vedantic pantheism in the light of modern science."

The "Sage" was, of course, the famous Gustav Theodor Fechner.

Turning to *The Mahatma Letters*, we find that the Master's conversation "one day" was held with a certain *G. H.* Fechner, and, as mentioned above, it was not connected with Leipzig. Question: Was the Master K. H. referring to some unknown Fechner whose initials were G. H. and not G. T., and who has not been identified? That seems highly improbable. It is more likely that the H. is a mere slip of the pen or even a typographical error, and that the Master really referred to the eminent philosopher, with whom he had a short conversation, probably so short that it had been quite forgotten by G. T. Fechner, who only recollected N. K. Chattopadhyaya.

However this may be, Professor Gustav T. Fechner's message to C. C. Massey cannot be used as if it related to the Master K. H., because the Professor definitely states that his Hindu was Chattopadhyaya, and the latter positively confirms the fact. We have learned from other sources that the Master spent some time in Germany, but I am not aware that Leipzig is mentioned in Theosophical literature in that connexion. In the Sinnett letters, H. P. Blavatsky says: ". . . . Wurzburg. It is near Heidelberg and Nürenberg, and all the centres one of the Masters lived in, and it is He who advised my Master to send me there . . ." (p. 105).

My second point relates to what the Hare Brothers call the "notable admission" by H. P. Blavatsky in connexion with alleged Mahatma letters sent by her to importunate claimants for advice on their

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personal, worldly affairs—*not connected with Theosophy*. Was she justified in sending them to those persons in the way she did, or not? The "prosecuting attorneys" have decided in the negative, and are trying to persuade the world that her action was not ethical. The falsely entitled "admission" is the strongest argument they have, and it cannot be ignored without leaving them in possession of a position from which they could make further unfounded assaults. Why have some of the defenders of H. P. B. left it untouched when there is a completely satisfactory answer? Mr. Cox, and Dr. Irene B. Hudson, in her excellent pamphlet *"Who Wrote the Mahatma Letters?" Answered*, are to be congratulated on having made a serious reply, even if it may be open to the criticism which follows.

This reply depends for its force upon certain discrepancies between the version of the H. P. B. letter to some Elberfeld Theosophists given in Mr. Judge's *Path*, VII, 381, and that published by Mr. C. Jinarâjadâsa in *The Early Teachings of the Masters* and reprinted in the *Theosophist*, Aug. 1931. The critical sentences occur only in the Adyar version, and if it could be proved that they were cunningly interpolated between H.P.B.'s genuine sentences, *à la Coulomb*, the Messrs. Hares' argument would of course be destroyed because there would be "no case". The Coulomb forgeries were, however, as the acute French observer L. Dramard pointed out in 1885, "sickeningly banal" and platitudinous, resembling the directions given by a cook to a valet in regard to some vulgar rake-off—the obvious work of a rogue. H. P. Blavatsky's style is always lively and impulsive, as Dramard remarks, and in the disputed passages in the Gebhard letter we find every earmark of her quick wit and, perhaps, her ingrained disregard for Mrs. Grundy and her short-sighted criticisms! They are in no way "confessions" of deceitful and misleading acts, as any unprejudiced person can see, and there is no need to dispute their authenticity. Without going into a detailed discussion of one of Mr. H. R. W. Cox's objections (page 32 of his pamphlet *Who Wrote the March-Hare Attack on the Mahatma Letters*?), for which there is no room here, I would suggest that it seems to be sufficiently answered by a careful study of page 231 of *The Mahatma Letters*.

It is not my business to prove the authenticity of the Adyar version, even if the original was available; both versions may be authentic so far as they go. Each contains paragraphs or words missing in the other. But any attempt to dispute the Adyar version must present a satisfactory reason for an outside and fraudulent interpolation of the repudiated sentences. Why should any Theosophist desire to accentuate the possibilities of criticism of H.P.B. by inserting remarks that might be twisted by her enemies into fresh slanders? Why should it have been published at all, when the *Path* version was open to all, and was much more complete as a whole?

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No member of any kind of Theosophical Society has any interest in besmirching the reputation of the great Founder—quite the contrary. This objection seems fatal to the position taken by those who more than suggest that the alleged interpolations are spurious.

In *The Theosophist*, Aug. 1931, Mr. Jinarâjadâsa says on page 616 : "Extracts from a letter dated Würzburg 24.1.86 copied by Mrs. F. Gebhard . . . though not so long, the Adyar manuscript contains certain most important sentences omitted in Mr. Judge's version. . . . The omissions, however, need explaining, since in other respects, even often in punctuation and in italicizing, the two versions are evidently copies from one common source."

Is it possible that the original letter from which Mrs. F. Gebhard copied is still in existence ? Or cannot the Adyar copy be seen and photographed ? Surely no member of the admirable Gebhard family would have faked any part of the letter !

Have our friends who wrote the pamphlets noticed or given attention to the fact that the *Path* copy has had *at least one passage eliminated* ? The hiatus is represented by the three extra periods at the end of the long paragraph on page 382. The Adyar version fills this gap, and the missing lines contain a remark in keeping with the sentiments expressed in the disputed lines, i.e., "answers by chelas and novices —often something out of *my own mind* [italics H.P.B.'s], for the Masters would not stoop for one moment to give a thought to *individual* private matter . . ."

Why may not the other sentences have been omitted as being liable to misinterpretation by critics of the type of the Messrs. Hare, even though no hiatus is indicated ?

If, then, the Adyar copy be authentic, as I am inclined to believe unless convincing reasons are adduced to the contrary, what is the true interpretation of H.P.B.'s impulsive remarks—not "confessions" —which the Hare Brothers have tried so gleefully to turn to their advantage without publishing the long and exhaustive letter that makes the position clear ?

In this letter, H. P. Blavatsky is earnestly—nay, passionately—protesting against the desecration of the ideal of Masters by the self-seeking crowd of supplicants who were worrying them, "haunting" them, as she half-jestingly says, in regard to their debts, the domestic affairs, and the like. In some cases, the Masters would order her or another chela to "satisfy the addressees to the best of his or her ability", as she says. She clearly understood and explained that she had a kind of power of attorney, a *carte blanche*, to "satisfy" the clamorous petitioners by giving the best advice in her power in the Master's name, as she felt sure she knew what he would say if con-

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sulted. Anyone who wishes to do so may believe that she committed a serious error in judgment by not telling the recipients that the letters were not actually precipitated by an Adept or always dictated by him, but, as she says, were "written by His order and in His handwriting".

In several places the Masters explain that they rarely write with their own hands. For instance, the Mahatma K.H., on page 296 of *The Mahatma Letters*, says: "Another of our customs, when corresponding with the outside world, is to entrust a chela with the task of delivering the letter or any other message; and if not absolutely necessary—never to give it a thought. Very often our very letters—unless something very important and secret—are written in our handwritings by our chelas. . . ." On page 232 he says, "In noticing M.'s opinion of yourself expressed in some of his letters (you must not feel altogether so sure that because they are in *his* handwriting, they are written by him) . . ."

When the Gebhard letter is read "without malice aforethought" it becomes clear that nothing was further from H.P.B.'s intention than wilful deception, for, as she says, she always believed she was acting "agreeably to Master's intentions". She straightforwardly says in the important footnote (ignored by the prosecuting attorneys) that she realized that sometimes she had mistaken the Master's intentions, and adds the pathetic protest, "Pick up stones, Theosophists, pick them up, brothers and kind sisters, and stone me *to death* with them for trying to make you happy with one word of the Masters" (*Theosophist*). It is necessary to remember that the answers to the exasperatingly importunate petitioners to which she refers were purely personal, and had nothing to do with Theosophical teachings or with *The Mahatma Letters*.

Much more can be said, but I have already trespassed sufficiently on your space; but I will ask leave to close with an excellent paragraph by a distinguished outsider, Mr. Geoffrey West, published in *The Aryan Path*, May 1934. Writing of H. P. Blavatsky, he says:

"Her character was compounded of contradiction. In some directions profoundly perceptive, in others she seemed almost wilfully blind. . . . She totally lacked ordinary discretion! Faced by either superior scepticism or open-mouthed gullibility, she would 'pull the legs' of her audience mercilessly, quite careless of the charges of fraud she might sometimes thereby invite. She defied convention and laughed at if she did not ignore the gossip she provoked. Thus she laid herself open at times to the gravest suspicions, and yet, with them all, *one turns from a study of her life with the final impression of a fundamentally honest, a deeply serious and sincere personality, possessed of, at once, courage, will, and purpose. . . .*"

CHARLES J. RYAN.

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THE MAHATMAS

To the Editor of THE OCCULT REVIEW

SIR,—Why split hairs with the Hares and continue this controversy? The knowledge that the Mahatmas exist has to come from *within*, and no *outer* proof will convince those who do not understand these matters.

My earnest desire is that the Hare brothers will reach that place of enlightenment. That *place* where the veil is lifted, and one sees Truth face to face. Then, like Saul of Tarsus, they will cease to persecute.

ELLEN NASH.

(*This must close the correspondence on the problem of the Mahatmas.*—ED.)

BOOK REVIEW

SHAKESPEARE, CREATOR OF FREEMASONRY. By Alfred Dodd, P.M. London: Rider & Co. Price 12*s.* 6*d.*

THE author states that he has been a Freemason for the last thirty-five years, a time quite long enough to study the origin and secrets of the craft.

The reviewer has enjoyed a similar privilege for twenty-five years, and can truthfully say that a good deal of his spare time has been devoted to studying the same subject.

The writer of the Foreword, Richard Inge, puts this query: "Was Shakespeare, then, the founder of Freemasonry? It is not for me to say a word about that. Study Mr. Dodd's book and then turn the subject over in your own mind."

The result of Mr. Dodd's study put down in this book is food both for thought and controversy. That the author has laboured with love and as a learned man, are two outstanding characteristics of his work.

To us it proves that Shakespeare was either (*a*) the author or joint author of the ritual as accepted in 1717, or (*b*) Freemasonry was known, but never so covertly disclosed by anyone before Shakespeare's time.

Whatever may be the conclusion of those who may read this book, we advise not only its perusal, but its study. It should be kept at hand for reference, with a deep sense of gratitude to the author for his masterful work.

To quote much from this book, which is a series of quotations united by well-reasoned explanations to prove the author's contention, would hardly be fair.

Each page holds its own truth in the eyes of the author, and it is for the student to accept or reject; but emphatically he should read it, and above all, study it.

No Freemason can afford to be without it.

L. B.

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UNDER THE READING LAMP: A CAUSERIE

TO say that we are all, more or less, unbalanced may be regarded by some persons as a sweeping statement, but it is actually no more than the exact truth; a little reflection must convince one that such is the case, for all points to the conclusion that to obtain as near as possible a perfect balance is the prime object of our existence upon this globe. At the start of life one has to learn to stand up on one's feet, to get physical balance; later one has to fight to keep one's moral balance, a slower process which never becomes so automatic; and finally, the hardest task, there comes the urge to lift ourselves, as it were, above the earthward pull of the material body, to master and maintain a unifying spiritual balance. Few of us succeed to any extent in acquiring a happy balance of our physical, mental, and spiritual impulses; the securing of this perfect triple balance is the right aim of the occultist, the silent pursuit of the sage of all times: the panache that only plumes the prowess of the adept.

"As in God above all things become a perfect unity, that is a perfect balance, so also in man below must a perfect unity be established, for all things are also to be found in man", writes J. F. C. Fuller in *The Secret Wisdom of the Qabalah* (Rider; 7*s.* 6*d.*). Whatever difficulties in detailed interpretation the Qabalah may present, its philosophy, he points out, is not difficult to define; it is just this question of balance, of poise, of equilibrium, the loss of which today is causing chaos to engulf the ranks of mankind. Because the finite can only find succour in the infinite, the potent in the omnipotent, the limited in the unlimited; so a breakdown in the equilibrium between the mysterious and the intelligible causes, he explains, a vacuum into which fear rushes. This is the panic of those who see but the hairy limbs and goat's hoofs of the god, and are blind to the sun that rays from his horns.

"The Wisdom of the Qabalah may be sublime," comments Mr. Fuller, "or it may be diabolical; but whatever its values are, one thing is certain: they are utterly confused. The *Zohar*, our main source of Qabalistic knowledge, is like an untidy pawn-shop—a jumble of trash and articles of value." It is always so; what the sage carves in naked beauty, fools clothe and ornament with the disfigurements of superstition and prejudice. Every spiritual inspiration has its virgin strength weakened by the entanglements and distortions of human minsunderstanding. Man has ever the tendency to multiply, elaborate, and tabulate, till what at first appeared simple is made well-nigh incomprehensible by an accretion of symbols, rules, and ritual.

However, when one has allowed for all the ingenuities of intellect, together with the devices of the unintelligent, one is compelled to admit there is much embedded in the depths of the Qabalah that cannot be the outcome of mere imagination or logical thought, still less of fortuitous agreement. Illumination penetrates, here and there, the mists of Qabalistic learning. And with the Ariadne's thread of Intuition one may,

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SHORTLY

Personal Memoirs of H. P. Blavatsky

COMPILED BY MARY K. NEFF

From hitherto unpublished records has been prepared this autobiography of H. P. Blavatsky. It covers periods of her life of which the details hitherto were only vague and therefore will prove of the utmost value to the student. It is written in H. P. B.'s inimitable style and published with the full approval of the Theosophical Society, from whose archives the material is drawn. *Fully Illustrated.* 18*s.*

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by ARTHUR EDWARD WAITE, Litt.D.

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with patience and a cautious stepping, trace one's way through the labyrinth of diagrams and terminology to the heart of the mystery that beats within.

In its bare outline the Sephirotic Scheme is simple enough. The ten Sepiroth, combined with the twenty-two letters of the Hebrew alphabet, constitute the framework of Adam Quadmon, the Heavenly Adam, anatomically similar to his human counterpart—the earthly Adam—and form the Tree of Life. But "in its extended form it grows complex; for not only is the Tree of Life divided into three planes which become four in Malkuth, but it is projected from the Godhead through four worlds each containing a Tree of ten Sephiroth, and each Sephiroth containing within itself ten of these intelligences, each of which is threefold in nature. . . . In all there are, therefore, 400 Sephiroth in the world scheme, and as 400 is the numerical value of *Tau*, Th, the last letter of the Hebrew alphabet, 400 completes the cycle of the creative Voice of Logos."

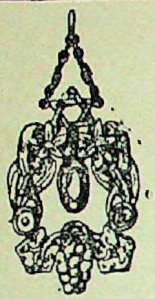
Apart from the four horizontal planes, the Tree of Life is divided vertically by three trunks or pillars: the central being Harmony, or Mildness; the right-hand one Mercy; whilst that to the left is Justice. Mr. Fuller draws attention to the resemblance of these three pillars with the caduceus of Hermes, with its serpent-entwined rod; also their affinity to the Ida, Pingala, and central Shushumna of Hindu Yoga. "The whole scheme is symbolized in the Temple of Solomon; the temple itself being the central pillar, whilst its two pylons, Yakhin and Boaz, the white and the black, the right and the left, represent the Tree of the Knowledge of Good and Evil—the eternal complementary forces in life without which nothing can be." These unbalanced forces can only gain equilibrium in the trunk that lies between them—the central, harmonizing pillar.

What we have remarked as to man's eagerness always to enumerate, to rush from the simple to the complex, is exemplified with regard to his belief in angels. *The Ministries of Angelic Powers*, by Edward Langton (Clarke & Co.; 3*s.* 6*d.*), should convince any but the most credulous reader that in this direction imagination has in the past run riot. From the initial notion that angels served, upon occasion, as "messengers" sent to man to accomplish something for his benefit in accordance with the Divine will, or that God revealed Himself at times in the form of one, have evolved heavenly hosts beyond all computation. "Numberless angels are frequently referred to in 3 *Enoch*", Edward Langton would have us notice. "In *Araboth*, the highest heaven alone, there are said to be 660,000 myriads of angels of glory standing over against the Throne of Glory." As for the angelic realms, though the New Testament usually speaks of but one heaven, according to the later Jewish teaching we are told there exist seven heavens; the number given, as a rule, in the Apocalyptic literature. One may well gasp, however, when one reads in 3 *Enoch* (where the scribe's range of vision is at all events generous) that no less than 955 heavens have been created: these are situated, one is asked to suppose, above the seven heavens.

More astonishing than the range of angelic hosts, if taken literally, are the grotesque descriptions given of certain types of angels. Cherubim, for instance, are depicted by Ezekiel as having four faces and four wings. The soles of their feet he saw resembled the soles of a calf; whereas under

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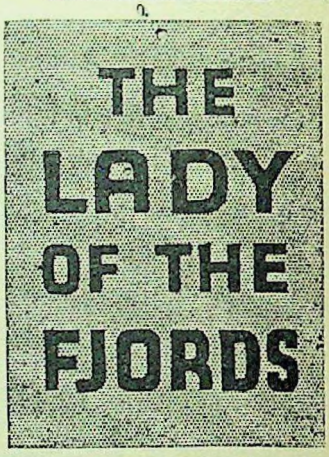
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their wings, on their four sides, were the hands of a man. Also they had the face of a man, another of an eagle ; a third of a lion, on the right side ; and a face of an ox on the left side. In the matter of wings, however, the seraphim excelled them by two ; each one had, in Isaiah's vision, six :' "with twain he covered his face, and with twain he covered his feet, and with twain he did fly". But the Hebrew Enoch speaks of *Ophannim*, or "wheel angels". Their prince is described as possessing "sixteen faces, four on each side, and a hundred wings on each side". He is also stated to have 8,466 eyes. . . . The *Ophannim* also are said to be full of eyes." All of which taken into consideration, the young man who refers to his beloved as an "angel" should specify the species ; otherwise the compliment may appear a doubtful one. Furthermore, to those who fondly assume there is some likeness between the modern chubby and pink-faced infant, sometimes spoken of as a "cherub", and the "cherubim" of old, let us remark that there is none—save that both "continually do cry" ! Before we turn from Mr. Langton's entertaining treatise, we will mention that the first illustration we find of a belief in a guardian angel of individuals is in the *Book of Tobit* ; so a faith in guides, which is one of the outstanding tenets of Spiritualism, is of comparatively late origin.

Speaking of spiritualism reminds us that in our review of Mr. Findlay's recent effort at fiction, we hinted—we trust in no unkindly terms—that he has done better work in other fields of literature. Now we can say of Marjorie Livingston's novel, *The Future of Mr. Purdew* (Wright & Brown ; 7*s.* 6*d.*), precisely the opposite. We have read nothing by this gifted lady that is up to the level of this romantic venture into another world. Her characters live, even though they themselves at first believe they are dead, and she almost persuades us that existence in the beyond may be pleasant ; which is more than can be said of the bulk of communications claiming to foreshadow man's state in the hereafter, received through automatic writing. Mrs. Livingston's plot is an old friend ; one of the first to use it many years ago was Conan Doyle, in a short story ; but she redresses it effectively, and if the intelligent reader becomes alive to the situation long before her characters, it is with no less interest that one watches their slow awakening. Mr. Purdew, with his two daughters, and their friend Keith, pilot of the crashing plane, is hurled into eternity with lightning speed. Perhaps the sudden mental shock accounts for their dullness in arriving at a realization of the truth. They all do so in due course, and every one is converted to a belief in reincarnation ; quite in accordance with the agreeable habit of those who have passed into the beyond, who generally voice the opinions of those who get into contact with them. If Mr. Purdew and his companions are rather long-winded, and apt to display that humility which would conceal a conscious-superiority, that is the worst complaint one can lodge against them or their sponsor.

Barnard Balogh's *The Lady of the Fjords* (Rider & Co. ; 7*s.* 6*d.*) rings the changes upon practically the same theme. This story relates the strange experiences of a young Norwegian Antartic explorer who in a single-handed struggle with a bear on an ice-floe, is badly mauled and rendered unconscious. During an operation on his head, while he remains to all appearances lifeless for an hour, he travels back into a past incarnation in which he meets his affinity, or twin soul, Nise, who is more of a water-

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Shakespeare
Creator of Freemasonry

A STARTLING claim? Perhaps. Yet, when you have read this book you will admit that there is something in it. The author, Alfred Dodd, P.M., brings forward astonishing evidence of the Poet's knowledge of Craft secrets. The rest must be left to your judgment.
The book is NOT FOR MASONS ONLY. Shakespearean scholars should also read it, and for that matter anybody interested in Masonry.

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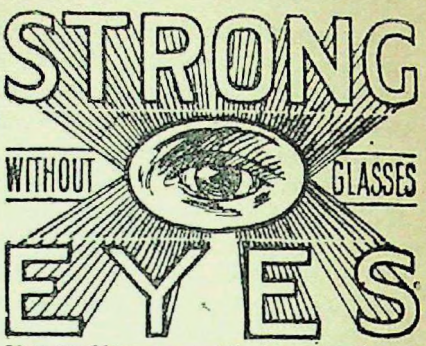
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sprite than a human being : "I have come," she declares, "from Folkvang, the palace of the goddess Freyja in Asgard, where I serve her daughters Honos and Gersemi." After she has been parted in death from Bjarni, Odin allows her to go back to earth ; through in making this sacrifice for love, she loses all the privileges of Alfheim, where she may not return for a thousand years. Björn Björnson, Bjarni in his last life, Nise having died again before him, soon follows his nymph for ever to Asgard, by his monoplane striking against the pinnacle of a glacier. So these two lovers are united happily in the presence of the All-Father, greeted by the twelve gods and twelve goddesses on either side his throne.

It is a curious thing that many persons who quite obviously possess mediumistic gifts, and hold most of the convictions of the spiritualists, seem anxious to disclaim any association with them. Thus Mrs. Rhys Davids in her latest work, *What is your Will ?* (Rider ; 6*s*.), although she first got into touch with her son in the spirit-world through a medium, Mrs. Lennard, was soon advised by Feda "not to speak with him through either planchette or a medium, but 'by your own hand' ". And she goes on to express satisfaction that no reader of her diaries would find in them communications of a fanciful nature ; e.g. about troops of angels, towers of changing colours, garments manufactured solely by thought-form ; and so forth. She has never heard a word, save only from the medium named, of planes and spirits. Still she acknowledges the guarding presence of a "warder", or guardian angel, i.e. messenger. The idea she is ready to accept of one who has left the dying body being met by a person, or persons, bringing him clothes, strikes us as sufficiently fantastic. Of most value is the part of this book that treats exclusively of the will, its working, and relation to man-growth.

Is Revelation Possible ? by Dr. M. Hirschkoff (Rider ; 3*s*. 6*d*.), is a brightly written testimony to a psychic and super-material world and of external Forces which, with God's assistance, may guide a human being's thoughts and acts. Dr. Hirschkoff is also eager to inform us that he has never been influenced by any writing either on spiritualism or on occultism, that he has always deliberately avoided reading such works and still does. Undeniably he has had some remarkable proofs of higher guidance and protection, by means of clairaudient messages and raps. What is to us scarcely less remarkable is the fact that, unless we are much mistaken, the learned Doctor is under the impression that his experiences are, if not isolated, quite exceptionally rare. His testimony bears weight because of the almost fierce sincerity that spurs the fervid affirmations of our author.

The title of the next book should attract everyone, since it indicates the path upward of all human struggles. *Towards Peace of Mind*, by Karl M. Bowman, M.D. (Allen & Unwin ; 6*s*.), is a volume of very sane lectures, the purpose of which is to give some of the essential facts and general principles that will enable the average individual to understand himself and cope in a more healthy and efficient manner with his personal problems. It starts with a discussion of the inherited factors of human behaviour ; leads on to an examination of how physical disease affects our mental life, and of problems in child training ; finally approaches, along the road to mental health, moral and spiritual values. Commenting upon the glands of internal secretion, Dr. Bowman exhibits a wise restraint when

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he says: "Extreme emotion affects both the adrenal and thyroid glands, and disorders of these glands may be the result of extreme emotional states rather than the cause of them. Personality is not simply a question of the glands of internal secretion. They are merely one of a number of factors which determine the personality. . . . With the growth of the individual," he contends, "there should also occur the wider appreciation of his relationship to the universe about him, so that some type of religious feeling is fairly universal."

Madame Elena Garnetti Forbes has packed into her volume *The Amazing Phenomenon of Voice* (another Rider publication; 5*s*.), a wealth of information about our vocal organs, much of which is of a nature that should stir the most sluggish imagination to wonder. Our normal tone of voice indicates how much we have gained of that peace of mind Dr. Bowman advocates; how far we have attained to that perfect physical, mental, and spiritual balance aimed at by the Qabalah.

The various "pneumatic" stages in the entelechy of Man, says Madame Forbes, are reached through the exercise of Respiration and the potential evolution of the acoustic phenomenon of Voice: which phenomenon denotes joint activity of Body and Mind. "Man in the making is actually Voice in the making; the one explains and expresses the other." When the orificial form is not in true accord with the energy seeking utterance, the vocal expression is correspondingly false; wherein lies a feasible concept of the origin of good and evil. The life principle represents energy in relationship to the rhythm of its movement through space; this primal "energy" being the LOGOS—the Word of God—creates Man in His image. Thus Voice becomes the link between the finite and the infinite. Utterance is self-expression, and danger may arise from checking too constantly flow of speech; reflecting all one's thoughts back upon the mirror of the mind. "Ineffective voicing has its repercussions upon physical and mental co-ordination!"

Some there are, though, who think that our problem is not so much to get ourselves in to tune with the Infinite, as to accept patiently the fatalistic ruling of the stars however they may throw our world out of joint. *What the Stars Foretell: for* 1937 (Hutchinson; 3*s*. 6*d*.), R. H. Naylor's prognostications of what lies ahead for the world as a whole in the coming year is a somewhat disquieting pronouncement of what we shortly have to expect. Mr. Naylor is more than a trifle hard on our politicians, though he has a good word for Winston Churchill. This astrologer seems bent upon making our flesh creep: we must be prepared for a serious outbreak of some epidemic, it may be some form of intestinal disease; it is at least comforting to know that those who are not swept away by influenza or "some form of contagious blood and glandular poisoning" will be spared the horrors of another world war. Doubtless, Mr. Naylor would argue that the zodiacal pointers only mark tendencies, and that Man is, in the long run, master of his own fate. Possibly; but the stars, as he reads them, appear to be having it very much their own way. So might an elephant argue, Mr. Naylor, when putting its foot down upon a wasp.

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YOGA: THE SCIENCE OF HEALTH. By Felix Guyot (C. Kerneiz). Translated by J. Carling. London: Rider & Co., Paternoster Row. Price 5s.

WHO would not be attracted to a book which promises in the very first words of its introduction a formula to make you *"keep well, remain young a long time, and live to a good old age"* ?

The author points out that animals live and move harmoniously, which accounts for the aesthetic pleasure we derive from watching a kitten play, a cat stretch itself, the flight of birds, and so on. Man, as he becomes more civilized, tends to depart further and further from this natural harmonious rhythm. Each man must adjust his own personal rhythm to that of the society in which he lives. At school and in life it is not the most intelligent and gifted student who reaches to and keeps at the top of his class, *but he whose own personal rhythm is best attuned naturally to that of the teaching he receives, or the mass thought and opinions of the society in which he mixes.*

The difficult thing in life is to maintain and develop our own personal rhythm without allowing it to run counter to that of the community in which we live. Yet if that rhythm be far removed from our own natural one, inefficiency and breakdown of health occur. The author even asserts that *"in going counter to our personal rhythm, in unduly precipitating it . . . we lose by it. . . . The heavy tribute with which factory accidents burden industrial production, is due in a great measure to the fact that the employees work out of time with their natural rhythm"*.

We would add, however, that by *right* training our own rhythm can be gradually heightened and increased.

Another maxim is that all new enterprises should be started between the new and the full moon, which the author calls *"the luminous fortnight"*, or *"the time of sowing"*. From the full to the new moon, *"the dark fortnight"* or *"the time of reaping"*, is the best period for organization and consolidating the work.

Dancing, the author avers, is, by its perfect rhythm, an actual physical need; though in its modern form, it is becoming further and further removed from the essential, primordial natural rhythm of man. Ancient civilizations, he points out, performed special dances before they undertook any important action. These brought all engaged in them into perfect accord and unity of subsequent action.

This chapter and the following one on *Muscular Relaxation* are the most important in the book, though lack of space forbids more than the mere mention of them.

In sleep, says Monsieur Guyot, the head should be to the north, and feet to the south.

The Yogi always lives in the present, and so never suffers from sleeplessness and its attendant ills. To abolish insomnia do not let your thoughts wander, but concentrate the attention on your eyelids, or, better still, on the upper part of the eyeballs. *"You will slip into a refreshing sleep quite unawares."*

An ingenuous theory for England's desertion of the land is that the countrymen of today feed more on meat and so are no longer strong enough for agricultural labour.

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Proving the numbers of the planets mathematically, through Revelations XIII, v. 18 and their symbols, Pluto is allotted its glyph and its influence very fully dealt with. A planet named *Athene*, likely to be discovered about 1938, is given the overtone number 22.

With 32 diagrams, the main one gives the Seven Worlds (with both Rosicrucian and Theosophical terminology) each correlated to planet, day, number and alphabet. Diagrams of Harmony and the three-fold Soul, are beautiful in their conception, whilst that of Disharmony associates with the Whirling Wheels of Ezekiel and becomes the geometric basis for the zodiacal glyphs.

The Physicist should study the mathematical indications of planetary influence within the seven primary elements, and the reference to the apparent relationship, through the 5 of Mercury, with the five discharges that precede the reversion of radium to lead. This is indicated numerically.

The book concludes with an extended example of delineation upon Spiritual lines, with marginal notes for the guidance of Students. The rules given throughout will prove the solution of one of the astrologer's problems—plural births.

Whilst scientific in its structure and its rules, the higher purpose of this important book is to provide a groundwork for a more profound system of Astrology.

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In a chapter on diet it is stated that in countries where garlic is eaten cancer is almost unknown. The author emphasizes the importance of food's being produced from the actual land on which we live, and condemns tinned food, not for impurity, but *because it is dead food*. (We are in complete agreement here, though English doctors do not recognize this as a disability !)

Cereals in course of germination are highly recommended—a daily cup of wheat that has started to germinate, for instance, adding, if possible, a little leaven, or yeast.

Even colour treatments are included in this miniature pocket encyclopaedia of health and happiness, which readers must not take too seriously as *Yoga* teaching, though it is a practical and useful little handbook.

R. E. BRUCE.

THE MAN WHO KNEW. By Ralph Waldo Trine. viii + 230 pp. London : G. Bell & Sons, Ltd. Price 5*s*.

THIS book, declares Mr. Trine, *had* to be written ; and those who, in their search for Truth, are finding that the teachings of Christ seem to be sadly distorted by the dogmas of organized Christianity will not only agree with the author but will also discover the work of a brave soul who seeks to blaze the trail for those who would follow. . . . For *The Man who Knew* is aflame with spiritual *knowing*, is instinct with the clear-eyed vision of one who can discern the real from counterfeit ; the Teaching from that which is merely teaching. In short, it is a simple interpretation of the Truth as enunciated in the New Testament, shorn of all the brilliant frillings which the material mind has thought fit to insert. It is, too, a clarion-call to those who would play their part in the ushering in of the Kingdom.

That ecclesiasticism and the mind of man have distorted the Truth which Jesus revealed when He expressed the Christ, there is no doubt. There are, for instance, those pitfalls-to-many, the Virgin birth and the Trinity. Mr. Trine clarifies these and many other vexing points with great understanding.

It is our hope that this spiritual little work may have as large a circulation as the author's famous *In Tune with the Infinite*.

JOHN EARLE.

THE HAUNTING OF CASHEN'S GAP. By Harry Price and R. S. Lambert. Methuen & Co., Ltd., 36 Essex Street, W.C.2. Price 6*s*.

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THE MYSTERY TEACHING IN THE WEST. By Jean Delaire. London: Rider & Co. Price 5s.

IN an enlightening Introduction to her thoughtful book, Jean Delaire reviews man's immemorial search for the answer to the question "What is Man ?", and shows that however lofty, however strange the paths that he has trodden towards the irresistible Goal, they have all converged towards one Centre, Jesus Christ.

From this point, the author launches into a mystical examination of the life and teachings of Jesus of Nazareth as given in the Gospels, and then proceeds to reveal their deep significance to the individual soul. For the revelation of the *Christ* to Jesus the carpenter is the eternal pattern for all humanity and is the everlasting promise which must be fulfilled. Step by step—from the birth to the resurrection—the author throws the penetrating light of her intuition upon many questions which have, indeed, remained but mere questions to many who tread the Path.

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JOHN EARLE.

THE RELIGION OF WORDSWORTH. By A. D. Martin. London: Allen & Unwin. Price 3s. 6d.

WORDSWORTH declared that his religion was one of gratitude, founded on nature, humanity, friendship, and the Bible, and in this clearly written and thoughtful little book the author examines the poet's writings (both poetry and prose), proving that his assertion was true.

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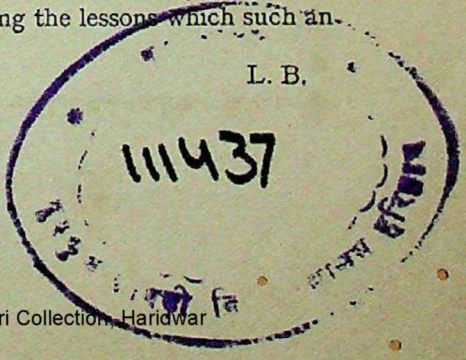
Quite apart from the literary value of *The Religion of Wordsworth*, there is a deeper significance of the book which should make strong appeal.

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THE ANGEL'S MISSION AND OTHER STORIES. By M. E. Sutton. London: Stockwell. Price 1s.

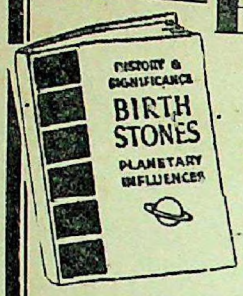
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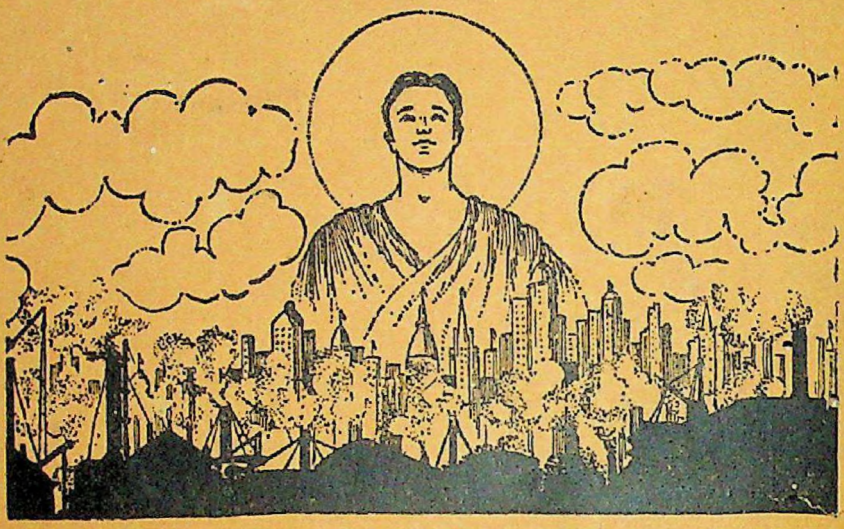
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