

THE OCCULT REVIEW

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PERIODICAL LITERATURE

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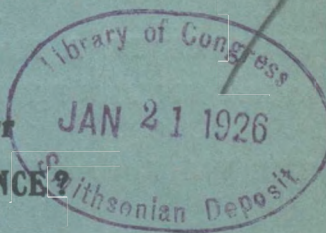
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NOTES OF THE MONTH

"WHAT is this occultism?" Imagine an inquisitive news-agent, as he hands you your monthly copy of the OCCULT REVIEW, suddenly confronting you with this disconcerting question! Disconcerting it is, because reflection will reveal the fact that no straightforward answer can be given. Occultism is regarded variously as the study of such subjects as astrology, alchemy, witchcraft, and so on; or of the phenomena of spiritism, clairvoyance, telepathy, mesmerism, hypnotism, crystal gazing and other forms of divination; or as being synonymous with the practice of ceremonial magic and invocation. Some associate it with the practice of various forms of yoga, and even with Eastern or Western mysticism. As a matter of curiosity Spence's *Dictionary of Occultism* was consulted, when the discovery was made that the term is not included in the text, its definition apparently being regarded as hopeless. Since, by derivation, "occultism" is concerned with the study of hidden things,

there can be no real objection to the employment of the term to cover the whole of the extensive field outlined above. In the course of the last quarter of a century, however, the word has come to be associated with a line of thought that is more or less theosophical in tendency. The Theosophist, for instance, is generally regarded as an occultist, even though the occultist may not always justifiably be classified as a Theosophist.

Now while, on the one hand, we do not consider it as being in the interests of any school of occult thought to foster the use of the term in the all-embracing sense, neither, on the other hand, would it appear wise to attempt to confine it within the limitations which threaten to restrict it to a more or less Theosophical interpretation. In the present state of affairs everyone uses the word "occultism" according to personal fancy. This does not conduce either to clearness of thought or mutual understanding. Surely it should be possible to find a logical basis for the definition and application of this much-abused term! Let us at least attempt to do so. Even although success may not crown our efforts, some semblance of order may come to light within the apparent chaos.

The sum of human knowledge may be divided into three main sections, corresponding roughly to the three great divisions of the human entity into body, soul and spirit.

First of all we have the vast body of knowledge concerning the purely material universe; that is, physical science.

Next we have a mass of information in regard to the more elusive phenomena in connection with the soul of man, and the subtler laws of nature. Under this head we would class not

THREE
GREAT
DEPART-
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LEDGE.

only the recognized and rapidly developing sciences of psychology and psycho-analysis, but the less recognized though equally legitimate fields of inquiry into the laws governing mediumship, clairvoyance, psychometry, and the psychic faculties generally, as well as hypnotism, mesmerism, and the effects of psycho-physiological yoga practices, etc. This is the province of psychic science.

Lastly we have a body of fact—fact, and not mere doctrine, as perhaps the critic will claim—concerning the spiritual side of human nature. Let it be admitted that the spiritual realm has been generally regarded as the domain of religion, and as intimately bound up with dogma and tradition which call for credulity rather than intuition or intelligence to ensure their

acceptance. Nevertheless, we contend that there exists a spiritual science, the laws of which govern the unfoldment of that spark of divinity within us which is the basis of our universal brotherhood. Stripped of their unessentials, all the great religions of the world are at one in their teaching with regard to the divine origin of man, the fundamental laws of the spiritual life, and the steps to be taken before we can come into our divine heritage. Since, however, this lofty realm transcends the limits of the intellect, the truths of the spirit indeed are hidden, and most undeniably justify the connotation "occult." To the study of these spiritual truths more than any other is the phrase "occultism" justly applicable. Even the most fundamental verities of the spirit, such as human immortality (as distinct from mere survival after death), or our kinship with God, are not even perceived until the intuition is awakened. But when at last man's pilgrimage is ended, then indeed comes actual knowledge—knowledge so intense, and vital, and transcendent, that the tongue of the messenger who would gladly spread the good tidings stammers and falters in its attempt to give it utterance.

DIVINE
SCIENCE.

It will thus be seen that in this category we could classify all those more deeply esoteric truths which may be found embodied in the great religions, and in the teachings of the long line of seers, and saints, and poets who have borne witness through the ages to the existence of the Spirit. In this sense I am at one with Mr. Stewart—whose article will be found in another part of this issue—in deprecating the attempt to draw a distinction between occultism and mysticism. I would not, however, have it to be inferred that I find myself in agreement at all points with the conclusions he expresses.

Of the more esoteric treatises addressed to the spiritual aspirant, *Light on the Path*, perhaps more than any other, confirms this identity of occultist and mystic. This little volume of truly occult axioms offers to the intuitive soul an opportunity of acquiring, by diligent study, a really deep insight into what constitutes true occultism. A well-worn copy of the book has been the writer's companion for over two decades, even though his own shortcomings may have stood in the way of his deriving as much profit as he might otherwise have done from meditation on its contents. He is not ashamed to make this confession when men like Algernon Blackwood, "LIGHT ON THE PATH," for instance, have put on record their indebtedness to Mabel Collins, the amanuensis responsible for giving these

precepts to the world. Let it not be thought that this is merely veiled propaganda on behalf of the Theosophical Society. The OCCULT REVIEW is the organ of no party, and its policy is guided as much by its motto—"Nullius addictus jurare in verba magistri"—as it was when it was founded some twenty years ago. That *Light on the Path* happens to be published under Theosophical auspices is of secondary importance in comparison with the fact that its axioms are universally applicable, and rise far above the limitations of any particular religion, let alone the confines of any narrow creed.

Progress in true occultism implies no membership of any society. It means progress in the spiritual life, and the spirit cannot be embraced by any organization on the physical plane. Each soul, in fact, is obliged to "plough a lonely furrow." "Stand alone and isolated, because nothing that is embodied, nothing that is conscious of separation, nothing that is out of the Eternal, can aid you." And yet—such is the paradoxical nature of occultism—while steadily pursuing its solitary way, the soul must "kill out all sense of separateness"! Only by meditation on such paradoxes, however, may the spiritual insight be developed. Meditation is the one great weapon of the occultist for pressing apart the barriers of selfishness and separation. Imperceptibly it merges into prayer, the prayer of worship, and rapt contemplation of the saint, by which time the Dawn is at hand.

Real occultism is a matter of *living* rather than of *reading*, and until the truths of the spiritual world, by meditation and fervent aspiration, are woven into the very fabric of one's being, they remain without meaning. "Of making of many books there is no end," and the eager intellect at last becomes surfeited with erudition. Not that we would be understood as wishing to disparage the achievements of the intellect. Far otherwise. We should, however, like to stress the fact that it is in purity of soul, rather than in wealth of intellect, that the key to the mysteries of occultism is to be discovered. Nor have we anything to say against those who are content to dally on the fringe of the Unseen, fascinated by the myriad wonders of the Borderland, except to remind them that the psychic realm is even more illusory than this dense physical plane.

Not all are called to tread the path of Occultism. The decision to "go in for occultism" is not to be taken as lightly as the decision to take up fretwork, or to learn Mah Jong. The occultist is born to it. It comes to him naturally. He

obeys an inner urge that will not be denied. It is his destiny, as it is the destiny of the born artist to follow art, or the born poet to follow his muse. One might say that he is "gifted" that way, but for the fact that the occultist does not believe in "gifts." Whatever talents we bring with us into this life are the results of *previous efforts* along similar lines. Yet every soul, sooner or later, hears the "cry from afar," and listens with more or less attention. No harm and much good may come from interest in occult subjects, and if in this incarnation our destiny lies elsewhere, we may at any rate be making ready to climb the steep mountain-path that leads more directly to the goal than does the easier spiral course trodden by the feet of the multitude.

Opportunity for a vast amount of preparatory work in this direction is afforded by the exigencies of daily life. The writer would even venture the opinion that it is entirely possible, by intense conviction and unremitting earnest effort, to press forward to the very threshold of Initiation, without any change in the general features of the outer life, and by the intensification of the inner life alone. There is no need to become peculiar. There is no need to shirk one's customary social obligations, still less one's obvious duties, for the sake of finding time to torture one's lungs with "yoga breathing," or for concentration on "psychic centres." No observer, in fact, need be aware of anything out of the usual going on. What change there is takes place in the inner life, in the attitude of the soul towards the various circumstances, whether petty or important, that arise from moment to moment in our common daily round.

Since the goal of the occultist is to reach the deep waters of real living, instead of being tossed about in the troublous foam of the surface life, his preliminary efforts will be directed towards the attainment of detachment from the personal centre, thereby securing an inner freedom and poise which are of no small practical value. Different temperaments will solve the problem differently. One method which has been adopted with some success consists in the cultivation of an inner attitude which accepts without resistance or resentment whatever clashes with the personality, whether coming from others, or from the circumstances of life itself. If we come boldly out of our shell and accept without resistance or resentment that personality which we detest, we shall cease to suffer through it. If we face without resistance

THE
OCCULTIST
"BORN TO
IT."

FIRST STEPS
IN
OCCULTISM.

or resentment the uncongenial task, it will cease to be distasteful.

Apart from any higher considerations, the saving of nervous energy effected by this practice reacts with decided benefit on the physical health. Those of us who, in these days of radio broadcasting, have taken the trouble to become acquainted with the elements of electrical science, will be aware of the great importance attached to the question of resistance, than which nothing is considered to be more generally wasteful in a receiving set. As soon as all possible resistance is eliminated from the path of the subtle radio currents, the set, instead of responding indifferently to a broad band of frequencies both wanted and unwanted, by-passes everything but the particular wave-length required, and accepts nothing but that to which it is sharply tuned. Without labouring the analogy, the same thing applies to occult training. No energy is wasted in superfluous and undesirable reactions. Anger, irritation, resentment, and so on, are not stifled, so much as deprived of anything on which to fasten and grow. The strength of will required to consistently rise superior to the personality in this way is sufficient guarantee against any likelihood of one becoming "mushy" from the adoption of this attitude of interior "non-resistance."

Nor let it be thought that this apparently cold impersonality deprives the character of warmth or forcefulness. To conquer the personality is not to become a colourless nonentity. It means that everything that hinders, everything that trammels the expression of our better nature, everything that in our inmost self we feel to be unworthy, is left aside, while all that is noble and enduring, all that partakes of the essence of the Eternal, is carefully fostered and cherished, for use in the service of the spiritual brotherhood of humanity.

Step by step with the retreat from the old state of affairs, the soul advances towards a new order of things. As the bonds of the personality become loosened, and the inner tranquillity becomes established, so does the soul become gradually aware of a deepening sense of oneness with everything that lives. A profound tenderness wells up from the hidden depths of the heart, and life takes on a different aspect. The neophyte begins to feel the living, throbbing heart of the life around him—on the one side the pity and pathos of a world of dumb suffering, and on the other rapturous glimpses of the divine radiance flashing through the veil of illusion in unexpected quarters.

Deeper sympathy and keener insight into the heart of things should characterize the gradual unfoldment of the inner nature,

and if this be not so, there is something radically wrong. A grave danger of the occult path is spiritual pride and lust for power. Sometimes the personality is brought under the control of the will, while the spiritual nature hardens "by the forcible passion for personal stature," and the further the soul advances, the more terribly difficult is the ultimate task of breaking down the barriers of the isolated self. It cannot be too strongly insisted that the cultivation of an all-embracing sympathy is the one safeguard against spiritual disaster on the part of the aspirant to occult achievement. Provided, however, that the soul unfolds "like a flower" in the warmth of the spiritual sun, while detachment from the personality is sedulously practised, the possibility of attaining Illumination in the life of the workaday world is not so remote as might at first glance appear.

We have been considering, of course, the preliminary stages of the path of pure occultism. Where the temperament lends itself to the practice of devotion, of self-surrender to the Lord, many of the dangers that beset the path of the occultist are avoided. "Blessed" indeed are the "pure in heart," for they are very near to God. Each soul, however, finds its own line of least resistance, according to what may perhaps be termed its "spiritual heredity." But whatever the point of departure, unless the soul frees itself from the fetters of the separative intellect, and bends the knee to That which is felt as loftier than itself, further progress is denied it. The aspirant is counselled to be wary lest too soon he considers himself a thing apart from the mass. He is not within measurable distance of even the beginning of the Path until the Star of the Soul begins to show its light. A very significant passage occurs in one of the Comments on the occult axioms contained in the little treatise above referred to. It is a passage which is well worth taking to heart. "Those that ask shall have. But though the ordinary man asks perpetually, his voice is not heard. For he asks with his mind only; and the voice of the mind is only heard on that plane on which the mind acts." Until the man asks with the whole force of his being, body, soul and spirit, his voice remains unheard on the plane of spiritual brotherhood.

The energies of the aspirant, it will be seen, are directed to something far different from the attainment of occult powers. Where, then, it may be asked, do those mysterious faculties of which we hear so much, come in? When does the pupil learn how to read the Akashic records; to remember his former

incarnations, or those of other people ; to levitate, or render his body invisible or visible at will, without mechanical aid? Magical powers come later, when his feet are firmly established on the Path, and even then are only brought into play as required for service. To quote once more from our little manual: "The knowledge which is now yours is only yours because your soul has become one with all pure souls and with the inmost. It is a trust invested in you by the Most High." To the average person occult powers would prove a positive hindrance. Take, for example, the memory of former incarnations. In this connexion we might with advantage quote the very true remarks of Algernon Blackwood as given in his *Episodes Before Thirty*. "Reincarnation is an interesting theory to many ; yet to recall past lives could have but one effect—to render one ineffective now. To recall the failures of a mere forty years is bad enough ; to look back over a hundred lives would be disastrous ; one could only sit down and cry."

As a matter of fact, to bring home to the student how serious a thing is real occultism, it is pointed out that the ceremonies of the neophyte are all ceremonies of *sacrifice*. The price must be paid for every step, not in gold, but in self-surrender. The one who would enter the great Brotherhood of Love must yield up everything, "even his own soul," at the entrance. He is stripped of everything. "Never again can another man be regarded as a person to be criticized or condemned ; never again can the Neophyte raise his voice in self-defence or excuse. From that ceremony (one of the initiatory ceremonies for aspirants) he returns into the world as helpless, as unprotected, as a new-born child. That, indeed, is what he is." He dies, so far as his personal desires are concerned, and "becomes as nothing in the eyes of the world." As Madame Blavatsky puts it in one of her essays, he becomes simply "a force for good." All sense of separation having been removed, he becomes a channel for spiritual power. The life of the great Brotherhood, of which he becomes an integral part, flows through him. We have no idea, "down here," of the intimacy of the union between the members of that spiritual army. The union of earthly love is but a shadow in comparison, although it stands as a perpetual invitation for us to step out from the multitude and essay the supreme adventure of being born anew to the life of the spirit. Although the Path to that consummation may be a path of

sacrifice, it is sacrifice only in so far as the lower nature is concerned. Those who have passed through the Golden Gates—the seers and saints who have endeavoured at different times to put on record their inner experiences—are unanimous in the message they bring back: that the service of Love is a service of boundless joy.

Students of the alchemical tradition, especially those who favour the hypothesis that one of the objects of alchemical research was the actual physical transmutation of the baser metals into gold, will be interested in the results of the investigations of the

TRANSMUTA-
TION OF
MERCURY
INTO GOLD. Japanese physicist, Nagaoka, an abridged account of which appears in the *Franklin Journal*, an important scientific periodical published in America. It appears that careful observations of the spectroscopic lines of gold and mercury led Nagaoka to

believe that attempts to transmute the base into the noble metal gave promise of success. He, therefore, carefully purified and twice distilled in vacuum a quantity of mercury, in order that the projected experiment should be carried out under exact conditions. This purified quicksilver was covered with oil, and subjected to the electric discharge of an induction coil with a spark some five inches long. Under the action of this discharge the mercury and charred oil formed a sort of amalgam. After two or three hours, chemical tests furnished a reaction for gold. When, after preliminary treatment, the residue was extracted with aqua regia, unmistakable traces were found, and in some cases actual physical particles of gold were obtained. Experiments conducted without the electrical discharge produced no such evidence of gold.

To our mind it would appear that the presence of the oil in the experiment is not without its bearing on the ultimate results. Readers of this magazine will remember the remarkable discoveries of Mrs. Dickinson, in which the investigations into the properties of various oils played a prominent part.

A private communication from a subscriber gives rise to some anxiety in my mind lest I may have conveyed the impression in my Notes of last month as having leanings towards that modern inversion of the ideal of universal brotherhood which goes by the name of Bolshevism. Attentive reading should make my point of view quite clear, but to remove any shadow

of doubt, I should like to emphasize the fact that it was the idealistic—shall we say the Tolstoyan—type of communism only which I had in mind. One of the gentlest and most self-sacrificing souls I knew held the firm conviction that private ownership of property was directly contrary to the spirit of Christ, and my late friend would have been one of the last to countenance resort to violence or subversion. His views apparently coloured my conceptions more than I was aware.

THE EDITOR.

THE SKY-LINE

By PHILIP HARRISON

THE white road stretches outward,
 Outward to the sky-line,
 The tall trees lean across it
 And whisper, one to the other,
 Of the witcheries and the wonders
 That lie beyond the sky-line,
 Beyond the unchanging sky-line
 Where the white road ends.

Looking along that white road,
 Between the trees that whisper,
 I stood in days now done with,
 I stood and caught the whisper
 That set my feet a-hurrying
 Swift and straight to the sky-line,
 The ever-beckoning sky-line
 Where the white road ends.

Still the road stretches outward,
 Outward to the sky-line,
 And still the tall trees whisper
 To those who stand to listen.
 And still I tramp the long road,
 But still recedes the sky-line,
 The unconquerable sky-line,
 Where this world ends.

THE GREAT SYMBOLS OF THE TAROT

BY ARTHUR EDWARD WAITE

ON the hypothesis that there is or may be a deeper meaning in the chief Tarot Symbols than attaches thereto on the surface, it becomes necessary to establish certain preliminary points as an initial clearance of issues, and I will premise in the first place that by chief Symbols I mean those only which I have been in the habit of denominating Trumps Major in other writings on the subject. First among the preliminary points there is the simple fact that we know nothing certainly concerning the origin of Tarot cards. As usual, however, in matters belonging to occult arts and so-called science, the place of knowledge has been occupied by uncritical reveries and invention which is not less fraudulent because the fraud may be frequently unconscious. When the artist Gringonneur, in or about the year 1393, is affirmed to have produced a set of picture-cards for the amusement of King Charles VI of France, it has been affirmed that some of their designs were identical with Tarot Trumps Major. The evidence is the fact of certain beautiful and antique card-specimens—in all about twenty-six—which are scattered through different continental museums and were attributed in the past to Gringonneur. They are now held to be of Italian origin, more or less in the early years of the fifteenth century, and there are no extant examples prior to that period. But to establish this point on expert authority at its value is not to fix the origin of Tarot cards in respect of date or place. It is idle, I mean, to affirm that Venetian, Bolognese and Florentine vestiges of sets allocated to 1400-1418 are the first that were ever designed. In view, however, of the generations of nonsense which we have heard testifying on the subject, it must be said that it is equally idle and more mischievous to affirm that they are not. When, towards the close of the eighteenth century, Court de Gebelin first drew attention, as a man of learning and an antiquary, to the fact of Tarot cards, he produced sketches of the Trumps Major in the eighth volume of *Le Monde Primitif*. In the form that he had met with they were not priceless works of art like those in the Bibliothèque Nationale, but rough, primitive and barbarous, or precisely of that kind which might be

expected to circulate in country places, among lower classes of players and gamblers, or among gipsies for purposes of fortune-telling. Supposing that they had been designed and invented originally about the period mentioned, nearly four centuries had elapsed, which were more than ample time for them to get into general circulation throughout the countries in which they were traced by Court de Gebelin—namely, Southern France, Spain, Italy and Germany. If the Trumps Major were originally distinct from the minor emblems, there was also full opportunity for them to be joined together. But alternatively the designs, perhaps even in several styles, may have been old already in the year 1400—I am speaking of the Trumps Major—in which case they were married much later to the fifteenth century prototypes of our modern playing-cards. It will be seen that the field is open, but that no one is entitled in reason to maintain either view unless evidence should be found to warrant it in the designs themselves, apart from the real or presumptive age of the oldest extant copies.

Having done something in this summary manner to define the historical position, the next point is to estimate the validity of those speculations to which I have referred already. It is not possible on this occasion, nor do I find that it would serve a purpose, to do more than recapitulate my own previous decisions, reached as the result of researches made prior to 1910. The first and most favoured hypothesis concerning Tarot cards is that they are of Egyptian origin, and it was put forward by him who to all intents and purposes may be called their discoverer, namely, Court de Gebelin. It has been set aside long since by authorities apart from predispositions and ulterior purposes in view. De Gebelin was an Egyptologist of his day, when Egyptology was in its cradle, if indeed it can be said to have been born, and that which he did was to excogitate impressions and formulate them in terms of certitude. They have not been borne out, and their doom from the standpoint of sane scholarship may be said to have been sealed when they fell into the hands of French occult dreamers and were espoused zealously by them. The most salient and amazing elaborations were those of Eliphas Lévi in 1856 and onward. The designs were for him not only Egyptian in the sense of the earliest dynasties, but referable to the mythical Hermes and to the prediluvian wisdom of Enoch. They formed otherwise the traditional Book of Adam which was brought to him in Paradise by an angel, was removed from him at the Fall, but was restored subsequently

in response to his earnest supplications. Eliphas Lévi did more, however, than theorize on the subject. He gave pictorial illustrations of the cards restored to their proper primeval forms, in which they appeared as pseudo-Egyptian designs, the work of an amateur hand. The same practice prevailed after Lévi had ceased to publish. It was developed further by Christian, while long after him, under the auspices of Oswald Wirth and others, the Trumps Major appear in all the panoply of imitative Delta art. These things are to all intents and purposes of dishonest device, but very characteristic unfortunately after their own manner, for the marriage of speculative occultism and intellectual sincerity has hardly ever been made in France and seldom enough elsewhere.

These are the preliminary points which are placed here for consideration—as I have said, to clear the issues. In the complete absence of all evidence on the subject, we must be content to carry an open mind as to where the Tarot originated, remembering that the earliest designs with which we are acquainted do not connote antiquity, unless possibly in one case, and unless the early fifteenth century may be regarded as old enough in the absence of a *parti-pris*. The statement obtains also respecting cards of any kind, including the Baldini emblems, which are neither Tarots nor counters for divination, or games of chance.

I satisfied myself some years ago, and do not stand alone, that the Trumps Major existed originally independently of the other arcana and that they were combined for gambling purposes at a date which it is possible to fix roughly. I am concerned only on the present occasion with what may be called the Great Symbols. They are twenty-two in number, and there is no doubt that some of them correspond to estates and types. The Emperor and Empress, the Pope and Juggler belong obviously to this order, but if we put them back speculatively even to mediæval times we cannot account in this manner for the so-called Pope Joan or High Priestess. She must be allocated to another sequence of conditions, another scheme of human community at large. It is to be noted that though Venetian, Florentine and French packs differ somewhat clearly, between narrow limits of course, Pope Joan has never been termed the Abbess in any, nor can I recall that she has been so depicted that such a denomination could apply and thus include the design among ecclesiastical estates in Christendom. She comes, therefore, as I have intimated, from another region and another order of things. This is the one Tarot Trump Major which suggests a

derivation from antiquity, not however in the sense of Court de Gebelin, who referred it to Isis, but to an obscure perpetuation of pagan faith and rite in Italy which the inquiries of Leland seem to have established as a matter of fact. In this case, and at the value of his researches, on which I have commented elsewhere, Pope Joan represents not improbably a vestige of the old Astarte cultus. I do not pretend to be satisfied with the explanation, but it may be accepted tentatively perhaps and does not necessarily carry the question of antiquity behind mediæval times. In the midst of all the obscurity, one only point emerges in all certainty: whatever the card may have stood for originally, it was not the mythical female pope, an ascription which arose as a leap in the dark of ignorance on the part of people—whether in France or Italy—who knew the Pope Joan legend but had never heard of Astarte and much less of Isis. I should regard it as a rather old leap.

I have spoken of classification under types, estates or classes, but it obtains only in respect of a few designs, seeing that the majority of the Trumps Major are occasionally allegorical and in several cases can be understood only as belonging to a world of symbols, while a few are doctrinal in character—in the sense of crude Christian doctrine. The Resurrection card and the Devil belong to this last class. Death, on the other hand, is a very simple allegorical picture-emblem, like the Lovers, Justice and Strength. The symbolical cards, which must be so termed because certainly they do not correspond to the admitted notions of allegory, are the Hanged Man, Chariot, the so-called card of Temperance, the Tower, the Star, the Sun and Moon, and that which passes under several names, one of which is the World. The Wheel of Fortune is seemingly of composite character, partaking of both allegory and symbolism, while the Fool is very difficult to class. On the surface he may be referable to that estate which inhabits the low-life deeps—the mendicant and vagabond type. He suggests the Italian *lazzaroni*, except that he carries a wallet, as if he were on his way through the world. He recalls, therefore, the indescribable rabble which followed the armies in crusading and later times. He is the antithesis of the Juggler, who flourishes at the expense of others by following a knavish trade, or who profits alternatively by the lower kind of skill.

When Court de Gebelin described the Trumps Major in connection with the rest of the Tarot pack, he gave an account of their use in games of hazard, but he had heard also of their

divinatory value and was at some pains to ascertain the process by which they were adapted to this purpose, in which way he is our first authority for the traditional meanings of the cards as counters in the telling of fortune. He represents in this manner another landmark in the obscure history of the subject. It is to be assumed that his knowledge was confined to the practice in France, and there are no means of knowing whether Spain, Italy and Germany followed other methods at that time. I believe that Alliette or Eteilla varied the divinatory meanings on the threshold of the nineteenth century in accordance with his own predilections, as he altered the Trumps Major themselves in respect of their arrangement and changed the original names in certain cases. In the year 1856, as we have seen, Eliphas Lévi began to issue his occult revelations, based largely on the Trumps Major, developing their philosophical meanings in a most elaborate manner. They are at times exceedingly suggestive and always curious, but it must be understood that in occult matters he depended solely on personal intuitions and invention. There was a time, over twenty years since, when I was led to think otherwise, in view of evidence which has proved worthless on further and fuller investigation. Lévi said on his own part that he owed his "initiation" only to God and his personal researches, but some of his French admirers have not hesitated, this notwithstanding, to affirm his direct connection with Masonic Rites and Orders. The question does not signify, for initiations of this kind would not have communicated occult knowledge. It follows that his Tarot system—if such it can be called—is at best a work of ingenuity but often a medley of notions, and it owes, so far as can be ascertained, nothing whatever to the past which extends behind Court de Gebelin. The point is not without importance, because he speaks with an accent of great authority and certitude. When P. Christian went still further in *L'HOMME ROUGE DES TUILERIES* and in his *HISTOIRE DE LA MAGIE*, the same criticism applies, as there is no need to say that it does in the laboured excogitations of Papus, Stanislas de Guaita and others of the French school.

Now, there are twenty-two Trumps Major arranged more or less in a sequence but subject to certain variations as the packs differ respecting time and place of origin. There are also twenty-two letters of the Hebrew alphabet, and it occurred to Eliphas Lévi that it was desirable to effect a marriage between the letters and cards. It seems impossible to make a combination of this kind, however arbitrary, and not find some accidents

in its favour, and there is better authority in Kabalism than Eliphas Lévi ever produced in writing to connect the Hebrew letter *Beth* with the so-called Pope Joan or Sovereign Priestess of the Tarot. But he was concerned very little with any root in analogy, or he might have redistributed the Trumps Major, seeing that their sequence is—as I have said—subject to variation in different sets and that there seems no particular reason to suppose that any arrangement of the past had a conscious purpose in view. In this manner he might have found some curious points by taking the old Yetziratic classification of the Hebrew letters and placing those cards against them which corresponded to their conventional allocations. It was sufficient, however, for his purpose that there are twenty-two letters and twenty-two palmary symbols, and if he remembered, he cared nothing apparently for the fact that the numerical significance of Hebrew letters belies his artificial combination after the letter *Yod*. We can say if we choose that the eleventh Trump is that which is called Strength, though it depends on the arrangement adopted in the particular pack; but the letter *Caph* is not eleven in the alphabet, for it corresponds to the number 20. Death is the thirteenth card and seems placed well in the Tarot sequence because thirteen is the number of mortality; but the letter *Nun* is 40 and has no such fatal connection. The folly of the whole comparison is best illustrated by the card which is called the Fool and is not numbered in the series, the cipher Nought being usually placed against it. In Lévi's arrangement it corresponds to the letter *Shin*, the number of which is 300. But wherever it is placed in the series the correspondence between Trumps Major and the Hebrew alphabet is *ipso facto* destroyed.

It is to be noticed further that Lévi allocated meanings to each letter individually of the Hebrew alphabet, but they are his own irresponsible invention, except in two or three very obvious cases—e.g., that *Beth*, the second letter, corresponds to the duad, *Ghimel* to the triad, and *Daleth* to the tetrad. It may be interesting to note that his number 15, which answers to the Tarot symbol of the Devil, is explained to be so-called occult science, an eloquent tribute to his own fantastic claims in respect of the subject which he followed. As an explanation unawares it is otherwise of some value, for there is of course no ordered occult science, though there are certain forms of practice which bring into operation those psychic powers of which we know darkly in the way of their manifestation only,

and it is a matter of experience that they are more likely to open the abyss rather than the Path to Heaven.

Lévi's instituted connection between Tarot cards and the Hebrew alphabet has proved convincing to later occultism in France and elsewhere. He is also the originator of another scheme which creates a correspondence of an equally artificial kind between the four suits, namely, Clubs, Cups, Swords and Pantacles, which make up the Lesser Arcana of the Tarot, and the Ten *Sephiroth* of Kabalistic theosophy. Because of the number four it was inevitable that in a mind like his they should be referred to the four letters of the Sacred Tetragram—*Jod, He, Vau, He*—which are commonly pronounced Jehovah. It is the uttermost fantasy as usual, as exhibited by his attempted identification of *Jod* with Clubs, while Cups and Pantacles or Deniers are both coerced into correspondence with the letter *He*. As regards the constituent cards of the four suits, even his ingenuity failed to discover a ground of comparison between the *Sephiroth* and the Court-cards, so he offers the following couplet as a commentary on the King, Queen, Knight and Knave or Squire :

The married pair, the youth, the child, the race :
Thy path by these to unity retrace.

But this comes to nothing, for the Knight is not necessarily a youth, nor does the ancient or modern Jack correspond to the idea of a child. Had Lévi understood Sephirotic Kabalism better, again he could have done better by affirming—as it would have been easy for him—that the French *damoiseau* had replaced a primitive *damoiselle*, the Squire Court-card being really feminine. He could then have allocated correctly as follows : the King to *Chokmah*, the Queen to *Binah*, the Knight to the six lower *Sephiroth* from *Chesed* to *Yesod* inclusive, governed by the semi-*Sephira Daath*, and the *Damoiselle* to *Malkuth*. He would have found also in this manner a complete correspondence between these Trumps Minor and the four letters of the Tetragram. Finally, he would have established the operation of the Sacred Name in the four Kabalistic worlds and would have exhibited the distinctions and analogies between Shekinah in transcendence and the Shekinah manifested in life and time. But Lévi was the magus of a world of fancy and not of a world of knowledge.

He found his opportunity, however, with the so-called pips, points or numbered cards, for he had the clear and talismanic

fact that there are ten numbered cards in each suit, while the *Sephiroth* are also ten. But because there is no other correspondence in the nature of things he did badly enough in the development and produced the following nonsense rhymes, which are borrowed from the literal translation that I have made elsewhere.

Four signs present the Name of every name.
 Four brilliant beams adorn His crown of flame.
 Four rivers ever from His wisdom flow.
 Four proofs of His intelligence we know.
 Four benefactions from His mercy come.
 Four times four sins avenged His justice sum.
 Four rays unclouded make His beauty known.
 Four times His conquest shall in song be shown.
 Four times He triumphs on the timeless plane.
 Foundations four His great white throne maintain.
 One fourfold kingdom owns His endless sway,
 As from His crown there streams a fourfold ray.

In this manner the four Aces correspond to *Kether* because it is the first *Sephira* in the mystery of coming forth from *Ain Soph Aour*, the Limitless Light; the four twos to *Chokmah*, four threes to *Binah* and so forward till the denary is completed. But what is to be understood by the four proofs of Divine Understanding, the four Divine Benefactions and the sixteen sins which are avenged by *Geburah* or Justice we know as little as of the reason for believing that the Divine Victories shall be celebrated only four times in song, or how in the philosophy of things it is possible to triumph four times on a plane where no time exists. If Eliphas Lévi could have furnished the omitted explanations, it is certain that Zoharic Kabbalism knows nothing about them.

At the back of all these reveries is the well-known fact that the Ten *Sephiroth* are inter-connected in the Kabbalistic Tree of Life by means of twenty-two paths, to which the Hebrew letters are attributed, *Kether* communicating with *Chokmah* by the Path of *Aleph*, with *Binah* by that of *Beth*, and so downward. A diagram showing these allocations was published by Athanasius Kircher in *ŒDIPUS ŒGYPTIACUS*. The allocation of the Tarot Trumps Major to the Paths of the Tree of Life is obviously the next step, and attempts have been made in this direction by blundering symbolists, but they have forgotten that in the Mystical Tree the *Sephiroth* are also Paths, making thirty-two Paths of Wisdom, from which it follows that in the logic of things there ought to be thirty-two Trumps.

The study of the Tarot has been pursued since the days of

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Lévi in France, England and America, the developments being sometimes along lines established by him and sometimes the result of an independent departure. Speaking generally, he has been followed more or less. I have shown that his allocations are for the most part without any roots in the real things of analogy, while as to later students of the subject all that they have to offer is ingenuities of their own excogitation. We have to recognize, in a word, that there is no canon of authority in the interpretation of Tarot symbolism. The field is open therefore: it is indeed so open that any one of my readers is free to produce an entirely new explanation, making no appeal to past speculations: but the adventure will be at his and her own risk and peril as to whether they can make it work and thus produce a harmony of interpretation throughout. The sentence to be pronounced on previous attempts is either that they do not work, because of their false analogies, or that the scheme of evolved significance is of no real consequence. There is an explanation of the Trumps Major which obtains throughout the whole series and belongs to the highest order of spiritual truth: it is not occult but mystical; it is not of public communication and belongs to its own Sanctuary. I can say only concerning it that some of the symbols have suffered a pregnant change. Here is the only answer to the question whether there is a deeper meaning in the Trumps Major than is found on their surface.

And this leads up to my final point. If anyone feels drawn in these days to the consideration of Tarot symbolism they will do well to select the Trumps Major produced under my supervision by Miss Pamela Coleman Smith. I am at liberty to mention these as I have no interest in their sale. If they seek to place upon each individually the highest meaning that may dawn upon them in a mood of reflection, then to combine the messages, modifying their formulation until the whole series moves together in harmony, the result may be something of living value to themselves and therefore true for them.

It should be understood in conclusion that I have been dealing with pictured images; but the way of the mystics ultimately leaves behind it the figured representations of the mind, for it is behind the kaleidoscope of external things that the still light shines in and from within the mind, in that state of pure being which is the life of the soul in God.

MYSTICISM AND OCCULTISM

By C. R. STEWART, Author of "The Law of Love"

I. ERRONEOUS CONCEPTIONS OF MYSTICISM

THE possibility of the union of the human soul with the Divine is a truth which has not been lost even in the dark ages of the Christian Era, which astrologers call the Pisces Age. This truth has been handed down from prehistoric times among the select few highly evolved souls who were capable of dimly comprehending it. The Catholic Church adopted the idea, but as is the custom of formal religions, hedged it round with various limitations and restrictions, obscuring and veiling the essential truth, which must always be free and unfettered if it is to shine. That essential freedom of the soul, however, is abhorrent to priests and dignitaries of the Church, for their existence depends on their being able to maintain the delusion that there is no "salvation" except through their mediation, and the help of the sacraments to administer which is their sole prerogative.

The consequence is that there is at the present time a universal misunderstanding as to the nature of Mysticism and the correct definition of the word mystic. This confusion of ideas has been still further complicated by the false teaching of so-called "occult" societies, who have tried to separate Mysticism from Occultism. Before attempting to define the term, it is obviously necessary to clear our minds of all wrong ideas on the subject, and to explain what is not Mysticism.

Many books and articles on the subject have been written, some by quite eminent people, none of whom, however, appear to understand its most elementary principles. Most of them, taking their ideas from the orthodox Catholic view-point, hold up as examples of mystics certain nuns or monks of the past who appear to have suffered from religious hysteria induced by the unnatural repression of a highly emotional temperament.

A well-known dignitary of the Church states that "Mysticism enjoins a dying life, not a living death." Whatever this obscure sentence may mean, it conveys a totally wrong impression; for true Mysticism makes life infinitely fuller, it takes nothing away, but gives something which ordinary people cannot even imagine, much less realize.

A recently published book on the subject contains some startling fallacies, of which the following are examples.

Asceticism is a universal and necessary concomitant of mysticism . . .

Detachment from earthly ties, the piling up of sensuous experience by means of trance and reverie, isolated contemplation, renunciation of natural powers and faculties . . .

Certain forms of mysticism are evidence of an abnormal condition. . . .

The egoism of some mystics, especially those of the ascetic order, is extraordinary . . . they concentrate their energies on their personal salvation. . . .

It would be interesting to know whence the writer got his views. If the limits of this short article did not prevent, it could be proved conclusively that no true mystic is ever an ascetic, and that no ascetic can ever become a mystic. It is quite true that the ascetic discipline advocated by teachers of pseudo-occultism makes the unfortunate victim extraordinarily egoistic and teaches him to concentrate on self-development or personal salvation, but this is the exact antithesis to Mysticism. Moreover, the genuine mystic is a perfectly normal and well-balanced person, in full possession of all the ordinary faculties, and to all outward appearance just like any ordinary citizen.

The best and truest description of Mysticism that has ever yet appeared in print is given by Mr. Arthur Weigall.*

When a man has reached a certain degree of spirituality, he has no further need for religious exercises, nor forms and ceremonies, nor theological arguments, nor services in the mosques. Formulated religion is the refuge of the weak-minded who cannot reach God by more refined methods, and atheism is the plight of those same weak-minded when they leave that refuge.

The strong-minded are those who are able to make a direct approach to God without the need of intermediaries ; who do not worship God but love Him ; who do not make a sacramental mystery of God but meet Him as a Friend ; who do not kneel to God but take hold of His hand ; who being aware of the continual presence of God have no need of ritual or doctrine to guide them.

There are three distinct stages in the evolution of the soul during the latter period of its long journey—the reascent from Matter to Spirit.

The first stage is that when it needs the help of formulated religion, of priests and sacraments, and dogmas invented by men.

The second stage, which is often very short, is when it throws off these fetters which fail to satisfy the logical reason and make no appeal to intuition, and becomes what is termed a freethinker.

The third is the stage of the Mystic path.

* *The Garden of Paradise* ; p. 205.

II. PSEUDO-OCCULTISTS

Much confusion of thought has arisen over the terms "mystic" and "occult"; due to the wrong teaching of certain so-called "occult" schools of thought. It is curious to trace the growth of an erroneous idea; some person who poses as a leader of thought or head of a cult makes an assertion. This is taken up blindly and repeated by all that person's disciples until it becomes a dogma. So it has been in this case. It has been *asserted* that there are two separate paths or modes of spiritual development, the Occult path and the Mystic path; that the occultist develops by intellect and asceticism combined with a system of discipline along the lines of yoga and meditation; the mystic by emotion apart from intellect and by indefinite or abstract visions and experiences of a psychic order.

This teaching is derived from an Indian school of thought, and is most dangerous, in view of the fact that the pupil is taught to be an "ascetic," which means not only that he must become a vegetarian and teetotaller, but that he must repress and starve out all emotion and natural sex instincts. He is further taught that after a period of strict asceticism combined with the regular practice of meditation on certain rigid lines, he may expect to become a pupil of some "master," and in due course go through certain ceremonies of initiation which are said to take place on the astral plane while he is away from his physical body during sleep. His ambition is further stimulated by the promise that after a sufficient number of these astral ceremonies have taken place, he will gradually become clairvoyant and able to open his physical consciousness to everything that takes place on the astral and even on the planes beyond; and that eventually, though not for several lives, he will attain complete superconsciousness, with various powers of a magical order, such as the ability to materialize objects out of empty space or to cause solid objects to disappear mysteriously.

He is also taught to cultivate his personal will-power to an inordinate extent, since the successful performance of magic depends on this. But he is not taught to give devotion to the Gods, or to seek communion with them through prayer. In place of this he is told to meditate on the faculties which he wishes to acquire, and on certain centres of the body or "chakras," and to become a slave to his "master," rendering devotion only to him or to his "representatives" in the outer world.

To render this slavery more absolute, and to make autocratic

the power of the self-constituted "head" of the Order, some schools insist not only on absolute obedience to all instructions, but even require blind acceptance of all teachings invented by the "head" from time to time, thus contradicting and stultifying the theoretical teaching of all schools, that every disciple must cultivate intuition and learn to discriminate for himself between truth and falsehood. Any disciple, however, who ventures to use intuition to the extent of disagreeing with the head of the Order on any point of dogma is immediately expelled.

This attempt to attain spiritual progress by artificial forcing, appeals to certain types of unbalanced and abnormal people who hope to gain on higher planes the *power* which is denied them on the physical. The only result so far noticeable has been the evolution of a group of cranks and freaks, narrow-minded, ignorant, intolerant of any ideas but their own, devoid of sympathy and normal human emotions, and altogether peculiarly unattractive; while a certain proportion of them who have dabbled excessively in yoga breathing exercises with the object of arousing dormant superphysical faculties, have become insane or obsessed by dark forces.

It is always the case that the ascetic who through selfish lust for power tries to repress the normal human instincts and to starve out passionate impulses by repression, can only meet with one of two results. Either he succeeds in killing out all human sympathy and becomes a black magician, or else, as usually happens, the unnatural bottling up of normal passion produces abnormal results; and having swept his house clear of one comparatively harmless devil, he finds it suddenly invaded by the seven devils of perverted instincts.

Finally, the ascetic line may be summed up as an arrogant attempt on the part of the human to dictate to the Divine as to its fitness to acquire spiritual knowledge and powers, and to rise superior to divine laws. It has its root in ambition, not in self-sacrifice.

There is, of course, no necessity for anyone to eat meat or drink wine if he dislikes them or finds they do not agree with his health, but to imagine that abstention will accelerate one's spiritual progress is a theory which stamps the person who holds it either as a fool or a hypocrite; for we have the best authority for knowing that it is not that which goeth in at the mouth that defileth, but that which cometh out from it; and people who adopt asceticism from so-called religious motives are no more free from the habit of slandering and backbiting than are meat

eaters or drinkers of wine ; on the contrary, taken as a whole, they are far more prone than the ordinary person to self-righteousness and the habit of condemning those who do not see eye to eye with them.

Aristotle said that temperance was the only virtue that had an excess (drunkenness) but no defect ; but if Aristotle were alive now he would say that its defect was total abstinence.

After this necessary digression, let us return to the consideration of the terms " Occult " and " Mystic," and examine the derivation of the words.

III. MYSTIC OR OCCULT

" Occult " is a Latin word meaning hidden or secret. Occultism is the study or knowledge of hidden or secret things, in other words *mysteries*.

" Mystic " is derived from the Greek word, *μύστης*, which means one initiated into the *mysteries*. But the false teachers referred to above declare that initiation into the mysteries is the object and result of training along the *Occult* path.

The truth of the whole matter is that Occultism means the knowledge and understanding of Spiritual truths. But this understanding requires Spiritual perception or intuition, and cannot be comprehended by purely intellectual faculties, though intellect may be used afterwards to give form to the formless, to clothe the concepts in definite ideas, to bring the abstract down to the concrete. It can only be attained, however, in the first instance by a person possessing that Spiritual perception or intuition, in other words by a mystic.

Therefore every mystic is also an occultist, but there is no such thing as being an occultist without being a mystic ; for although many people who are not mystics may *study* Occultism from books, this does not make them occultists.

The only other point that need be added is that being a real mystic involves living up to one's knowledge and principles ; in other words, one may study Occultism but one *becomes* a mystic through the gradual process of soul-growth.

The real truth about the two Paths is that in some egos, usually the masculine ones, intellect takes the lead and the emotional development follows it more or less closely ; while in the rest, chiefly the feminine egos, emotional development takes the lead. This is why as a rule women are more intuitive than men, for intuition is a faculty of the heart, not of the brain.

IV. WHERE ARE THE MYSTICS ?

A writer in the OCCULT REVIEW some three years ago once concluded an article by asking the question: Where were the occultists? If there were any people possessing the super-normal powers which it was claimed could be developed, why did they not show themselves?

The answer is quite simple. There are very few living people who have attained superconsciousness, and those who have do not write to the papers about it. On the contrary, the Occult Law is that when a person has attained superconsciousness he is no longer allowed to write or speak publicly; his work must be done in secret and in silence, and he usually has to live apart from the crowd for obvious reasons.

But if his work should necessitate his mixing for a time with the crowd, he would in self-defence naturally conceal the fact that he possessed any supernormal faculties, otherwise his existence would become unbearable. Therefore he would certainly camouflage himself as an ordinary materialist, and any people who came in contact with him would notice nothing unusual about him.

The real mystics do not found occult societies or fancy religions, nor claim infallibility for their utterances.

It takes a mystic to recognize a mystic.

Again, many people have distorted ideas of Spiritual values. Some consider that a mystic or occultist must necessarily possess all sorts of psychic faculties, such as clairvoyance, clairaudience, the power of psychic healing, the faculty of psychometry, the capacity to foretell the future or read past lives.

They fail to realize that the possession of psychic faculties is not necessarily any guarantee of Spirituality. No two mystics are alike. One may be naturally a psychic healer, another may be a psychometrist, a third may have none of these obvious gifts; but all mystics have necessarily developed intuition to a very high degree, and reliable intuition is a greater power than all the other psychic faculties, because it is the stepping-stone to super-consciousness.

On the other hand, some people who have psychic faculties of the lower and mediumistic variety are not at all Spiritual or highly evolved.

TRADITIONS OF ATLANTIS IN BRITAIN

By LEWIS SPENCE, Author of "The Problem of Atlantis," "Atlantis in America," etc.

RECENT investigation has led me to the belief that a considerable body of traditional and legendary material associated with the former existence and fall of Atlantis is to be discovered in the ancient records of Britain. This is not surprising, for it is clear that the continent of Atlantis cannot have been far distant from our island. In any case, the myths and tales of cataclysms and submergence of land preserved in early British literature appear to point conclusively to some such catastrophe as that to which Plato alludes in his account of Atlantis and its downfall. In the ancient books of Wales and Ireland there exist traditions which, if compared with the myth of Atlantis, cannot be accounted for by any other theory than that they were originally derived from it.

The traditional material in the ancient books of Wales which deals with the subject of lands submerged by cataclysm is of such extent that to contain it in its entirety a large volume would be needed. Before attempting a justification of the theory that the flood-legends of Wales relate to the Atlantean catastrophe, we may, perhaps, examine a few of the better known of these.

In the book of Caradoc of Nantgarvan, which dates from the twelfth century, and the book of Jeval Brechva, Thomas Jones of Tregarn in 1601 found certain verses known as the Triads of the Isle of Britain. These were printed by the Rev. Edward Davies in his *Celtic Researches* (London, 1804). Under the caption of "The Three Awful Events of the Isle of Britain," we read that these catastrophes consisted of :

"First, the bursting of the lake of waters, and the overwhelming of the face of all lands ; so that all mankind were drowned, excepting Dwyvan and Dwyvach, who escaped in a naked vessel (without sails) and from them the Island of Britain was re-peopled.

"The second was the consternation of the tempestuous fire, when the Earth split asunder to Annwn (the lower region) and the greater part of all living was consumed.

"The third was the scorching summer, when the woods and plants were set on fire by the intense heat of the Sun, and multi-

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tudes of men and beasts and kinds of birds, and reptiles, and trees, and plants were irrecoverably lost."

The deluge alluded to in the first triad was the bursting of the Lake of Llyn Llion. Practically the same story is recounted of Llyn Tegid, near Bala in Merionethshire, and, as the late Sir John Rhys remarked, "probably all the other lakes of Wales were supposed to have had inhabitants wealthy in heads of cattle, and in our time each mere is supposed to have been formed by the subsidence of a city, whose bells may even now be at times heard merrily pealing."

That the memory of a submerged land should be so universal in Wales surely indicates a tradition most ancient and deep-seated. "The Druids," says Davies, "represented the deluge under the figure of a lake, called Llyn Llion, the waters of which burst forth and overwhelmed the face of the whole earth. Hence they regarded a lake as a just symbol of the deluge. But the deluge itself was viewed, not merely as an instrument of punishment to destroy the wicked inhabitants of the globe, but also as a divine lustration, which washed away the bane of corruption and purified the earth for the reception of the just ones, or of the deified patriarch and his family. Consequently, it was deemed peculiarly sacred, and communicated its distinguishing character to those lakes and bays by which it was locally represented."

The Lake of Llion, then, in the minds of the Welsh of the twelfth century stood for a mythic symbol of deluge and catastrophe by water. Of a somewhat different class is the tradition of the Cantref Gwaelod, or the "Submerged Hundred," which recounts how the Plain of Gwyddneu was drowned. This, says Professor Lloyd, "first makes its appearance in a poem in the Black Book of Carmarthen." It appears that the Plain of Gwyddneu was overwhelmed by the sea by reason of the wickedness of its inhabitants, who had given themselves up to eating and drinking and insolent pride of heart. The person who let loose this judgment upon the land was a maiden, perhaps called Margaret ("Mererid"), who at a time of feasting suffered the waters of a magical well which was under her charge to escape and overflow the country round. For the germ of the modern legend, which is in many ways a very different one, we have to look to the third series of Triads, belonging to the sixteenth century; the third of the Three Arrant Drunkards of Britain (a festive group unknown to the older triadic literature) is there said to be Seithennin the Drunkard, King of Dyfed, who in his cups let the sea loose over the Lowland Hundred, a region of fair cities and the patri-

mony of Gwyddno Garanhir, King of Ceredigion. The well maiden has now disappeared, Seithennin has become the author of the mischief, and the drowned kingdom is no longer his, but that of his neighbour Gwyddno.

Davies quotes the record of the catastrophe as given in the Triads :

"Seithinin the Drunkard, the son of Seithin Saidi, King of Dyved, in his liquor let in the sea, over Cantre'r Gwaelod, so as to destroy all the houses and lands of the place, where prior to that event, there had been sixteen cities, the best of all the towns and cities of Wales, excepting Caerleon upon Usk. This district was the dominion of Gwyddnaw Garanhir, King of Cardigiawn. The event happened in the time of Emrys, the sovereign. The men who escaped the inundation came to land in Ardudwy, in the regions of Arvon, and in the mountains of Snowdon, and other places which had hitherto been uninhabited."

This legend is, of course, nothing more than a Welsh version of the legend of Ys, the submerged city of Brittany, the story of which is told in my *Legends of Brittany*, or it would probably be more correct to say that both tales have a common origin, and are deeply imbedded in the Celtic tradition of the past. Be it noted, moreover, that both agree with the Atlantis tradition in the circumstance that the land was overwhelmed in consequence of the wickedness of its inhabitants.

A similar story is told of Lake Savadda in Brecknockshire. Such traditions of the submersion of cities in the lakes of the country, or of populous districts by the intrusion of the sea, are current all over Wales. These legends are obviously not accounts of actual historical occurrences, but memories of some far-distant catastrophe which overtook the Celtic race in another environment.

In the poem of the bard Taliesin called "The Spirits of the Deep," Arthur, in his mythological character, is alluded to in connection with a great deluge or similar catastrophe. The composition in question is obscure in verbiage and import, and evidently, as Turner observes, "involved in mythology." Davies believed the poem to allude "to the mysteries of the British Bacchus and Ceres," which were connected with "diluvian mythology," but admits that "another hand might be more dexterous in moving the rusty wards which guard these mysteries." The poem states that "Thrice the number that would have filled Prydwen (Arthur's ship) we entered into the deep; excepting seven, none have returned to Caer Sidi" (Place of the Circle).

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The second stanza of this mysterious song proceeds to praise the lore, or mystic knowledge, "which was four times reviewed in the quadrangular enclosure." "We went," it concludes, "with Arthur in his splendid labours." Farther on, the bard sings: "In the quadrangular enclosure, in the island with the strong door, the twilight and the pitchy darkness were mixed together."

This passage, and that which precedes it, appear to me to enshrine a vivid memory of the Atlantean tradition. The reader will recollect that in Plato's account the city of Atlantis was said to be divided into zones or circles of land and water, and in my book of *The Problem of Atlantis*, I brought a great deal of proof to bear that the circular plan of Atlantis was copied in many subsequent city-sites. The passage which summed up these resemblances is as follows: "Starting then from a knowledge of the Atlantean design as described in Plato, we find that is reflected not only in that of Carthage, but in numerous other ancient sites scattered over the length and breadth of those areas where we might expect to find architectural remains approximating to the Atlantean model—on the one hand along the entire stretch of the Mediterranean, and on the other along the sea-coasts of the Western Atlantic, to Britain and Ireland."

The fifth stanza of this weird lay also casts further light upon its Atlantean significance: "I will not redeem the multitudes with trailing shields. They knew not on what day the stroke would be given, nor what hour in the serene day, Cwy ('the agitated person') would be born, or who prevented his going into the dales of Devwy ('the possession of the water'). They know not the brindled ox with the thick head-band, having seven score knobs in his collar."

This obviously refers to the populace of a country unconsciously awaiting the shock of catastrophe by deluge. As regards the allusion to the ox, "in almost every British memorial of the deluge," writes Davies, "the ox is introduced." The ox or bull was, it will be recalled, the sacred animal worshipped and sacrificed in Atlantis.

The song quoted above evidently refers to the escape from deluge of a company of persons under the leadership of the mythological Arthur. These were, it would seem, the leaders or aristocracy of the island alluded to, who had little or no anxiety for the populace, and saved themselves by flight. The circular or quadrangular nature of the city they abandoned is mentioned,

and it is hinted that from it they carried with them the memory and apparatus of their sacred mysteries.

But do we find in the ancient Welsh tradition any reminiscence more definite of the lost Atlantis, reminiscences which would justify us in saying that our British forefathers associated the tradition of a submerged country with a region in the Atlantic? These appear to be indicated in the legends relating to Arthur and Lyones or Lyonesse and the Isle of Avallon.

In the first place it is clear that the Lake Llion, whose legend we have already discussed, is nothing more or less than a symbol of oceanic submergence adapted to a Welsh locality—that indeed the traditions relating to Lake Llion and Lyonesse have a common origin. Nor will it be difficult to prove that Lake Llion, Lyonesse, Avallon and Atlantis are merely names for one and the same oceanic locality.

Let us examine first the traditions associated with the Isle of Avallon. The site of Avallon was regarded by the Celts of Britain as lying in the western ocean. The name has been explained as implying *Insula Pomorum*, or the Isle of Apples, although the spelling of the word with two *ll*'s rather seems to signify "Isle of Apple Trees." By Geoffrey of Monmouth it was equated with the dragon-guarded Isle of the Hesperides. A similar account of it is given by an anonymous poet cited in Ian Mortimer's edition of Geoffrey, the verses being ascribed by Usher to the British bard Gildas. From internal evidence in these poems, and from William of Malmesbury, it appears that the *Insula Avallonia* or *Ynys Avallach* signified the island belonging to a king Avallach, who resided there with his daughter. This Avallach is identified by the Harleian MS as the son of Beli and Annu, and by Rhys with Evalach, the wounded fisher king of the Grail Legend.

Atlantis, it is needless to say, has been again and again identified with the Island of the Hesperides which contained the sacred apples, so that the association of Avallon with that insular paradise equates the British with the Platonic locality, and Avallon seems to be revealed as the Atlantis of Plato. If the equation be justified, we must then be prepared to find in Avallach, the king of the island, Atlas in his British form, and in Beli and Annu, his parents, the Greek Poseidon and Cleito of the Platonic tradition.

Seeking for the moment for further associations between the localities of Avallon and Atlantis, before we deal with their respective rulers and inhabitants, we find in the Grail legend of

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the "Revolving Castle" entered by Peredur, an incident peculiarly Atlantean. This is to be found in the Welsh *Seint Greal*. The passage runs thus :

"And they rode through the wild forests, and from one forest to another until they arrived on clear ground outside the forest. And then they beheld a castle coming within their view on level ground in the middle of a meadow ; and around the castle flowed a large river, and inside the castle they beheld large spacious halls with windows large and fair. They drew nearer towards the castle, and they perceived the castle turning with greater speed than the fastest wind they had ever known. And above, on the castle, they saw archers shooting so vigorously, that no armour would protect against one of the discharges they made. Besides this, there were men there blowing in horns so vigorously, that one might think one felt the ground tremble. At the gates were lions, in iron chains, roaring and howling so violently that one might fancy the forest and the castle uprooted by them."

This Revolving Castle Rhys unhesitatingly equates with the Castle of the Grail, the abode of the fisher king. We find this mysterious stronghold mentioned also in one of the poems of *Taliesin*, in which he says :

Perfect is my chair in *Caer Sidi* :
Plague and age hurt him not who's in it—
They know, *Manawydan* and *Pryderi*.
Three organs round a fire sing before it,
And about its points are ocean's streams
And the abundant well above it—
Sweeter than white wine the drink in it.

The name "*Caer Sidi*" signifies "circular" or "revolving place" and is identified by Rhys with the "Revolving Castle" alluded to above. Now this *Caer Sidi* was mentioned as the insular locality abandoned by Arthur and his companions on the occurrence of a deluge. This, therefore, identifies the Revolving Castle with an oceanic locality once overwhelmed by deluge. The circumstances of the legend seem to associate it with a locality prone to cataclysm, and in the whole we appear to have an indubitable memory of the Atlantean site. It is situated "on level ground in the middle of a plain or meadow," as was Atlantis, and, like it, is surrounded by a mighty ditch or fosse. The ground trembles and the castle whirls, as if in the throes of an earthquake. The lions which surround it typify the natural forces of destruction. Its site is, according to the poem, of an insular character. "About it are ocean's streams." "The word

used," says Rhys, "is *bannau* or *ban*" (meaning points) and this connects the place with the Benwyk of Arthurian romance, the island kingdom of King Ban. It also implies that it had four corners or angles, which seems to associate it with the 'Isle of the Four Precious Walls' in the Irish saga of 'The Voyage of Mael-dune.'" These walls met in the centre, and consisted respectively of gold, silver, copper and crystal. This is Atlantis over again, the several walls of which were constructed of gold, silver, and orichalcum, or copper. Let us compare Plato's account with that of the Welsh Saint Greal.

(1) In the Welsh account Peredur rode through wild forests, "from one forest to another." Plato says that the country surrounding Atlantis was deeply afforested.

(2) The Revolving Castle is situated on level ground in the middle of a meadow. Atlantis was built "on a level plain."

(3) Around the Revolving Castle "flowed a large river." "The plain," says Plato, "was encompassed by a mighty ditch or fosse, which received the mountain streams and the outflow of the canals."

(4) *Caer Sidi* is "The Revolving or Circular Place." Atlantis was also built in circular form.

(5) "I will not redeem the multitudes with trailing shields," says the singer in "The Spoils of the Deep," speaking of the people of *Caer Sidi*. The landowner in Atlantis, says Plato, "was bound to furnish the sixth part of a war-chariot, so as to make up ten thousand chariots, two horses and riders upon them, a light chariot without a seat and an attendant and charioteer, two heavily-armed infantrymen, two archers, two slingers, three stone-shooters, three javelin-men, and four sailors, to make up the complement of twelve hundred ships."

(6) "They" (the multitude, the plebeians) "know not the brindled ox with the thick head-band." "Near the temple of Poseidon in Atlantis," says Plato, "grazed the sacred bulls, and these the ten kings of the island periodically offered up in sacrifice. . . . They put on azure robes and judged offenders." They were, in short, an aristocracy of the cult of the bull or ox, a worship unknown to the multitude.

Perhaps these comparisons render more clear the Atlantean origins of the Welsh legends of *Caer Sidi* and *Avallon*, and we may now proceed to examine still other British myths which deal with insular or submerged localities, in the hope of finding further evidence.

The sea to the Celts was the pathway to the Otherworld,

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a notion which is to be encountered in many mythologies, and the Celtic Place of the Dead is invariably located in the western ocean. Thus it appears probable that the place to which all souls were supposed to depart after death was associated with a locality formerly inhabited by the living, the Place of the Ancestors, the original home. Early man invariably believed that after death he would join his ancestors in an environment of unterrestrial bliss. The genius of this country is a Dame Liones, the owner of a Castle Perilous, hard by the Isle of Avallon. Rhys attaches her country to the west coast of Cornwall, "lying somewhere *under the sea*, between Lundy and the Isles of Scilly." The name Liones or Lyonesse, of course, equates with that of the mythical lake Llyn Llion, which was supposed to have overwhelmed the world in its bursting, and, as has already been mentioned, it can be associated with the sunken Land of Ys, of Breton legend. But it also seems to me to have an etymological as well as a traditional connection with Atlantis. Indeed, I believe the name Atlantis to be merely a Hellenized version of the Celtic Llyn Llion or Lyonesse, just such a form, indeed, as the Greeks would give to a Celtic name.

Atlas can readily enough be associated with the gods of Britain. He was of the Titan breed, and the brother of Albion, who, like him, was a son of Poseidon. Albion was the original tutelary god of Britain. Both Atlas and Albion contested the western passage of Heracles. According to Pomponius Mela, Albion with his brother Iberius (the god of Ireland) the sons of Poseidon, challenged and fought the Greek demi-god near Arles. Albion is also that Alba, from which Scotland takes her name of Albany. There was thus a family or gens of Titans connected with the western ocean, and if Albion and Iberius can be associated with the British Isles, to which, indeed, their names still powerfully adhere, it is only reasonable to assume that Atlas was also once the tutelary divinity of a western land in the ocean with which myth persistently connects his name. Albion (Britain), Iberius (Ireland), Atlas (Atlantis). The sequence is precise, and it is hard to believe that if the two former names were attached to islands still extant that the third can be regarded as the deity of a locality which existed only in the mythical imagination, especially as the personages alluded to had the same progenitor, and all belonged to one and the same gens. There is no example in mythi-history of a clan of ancestral figures issuing from one eponymous ancestor, some members of which were attached to actual and the rest to mythical localities. Search the pages of

the Old Testament, the Rig-Veda, the Eddas—any body of traditional writings which supply ancestral genealogies—and nowhere in their pages can such an anomaly be encountered.

Let us examine the Greek myth of Geryon, lord of an Atlantic isle, a story which has Celtic equivalents. Geryon was the ruler of the island of Erytheia, and was furnished with three heads, and a corresponding number of hands and feet. He was the owner of numerous herds of magnificent cattle of a purple-red colour which grazed near the Lands of the Sun, that is in the West, for his isle of Erytheia was situated in the western ocean, beyond the Pillars of Heracles, and enjoyed a salubrious climate. Heracles, in the course of his labours, sailed to the island in the golden bowl of the Sun, or the vessel in which the Sun was imagined to float back to the east during the night hours.

On landing in the island Heracles was attacked by Geryon's dog, Orthus, and his herdsman Eurytion, and slew both. Geryon, hearing of this, hastened after Heracles and attacked him, but was likewise slain by the hero, who then drove the cattle to the shore and with his horned spoil and Geryon's daughter safely embarked in the golden bowl.

In almost precisely the same manner, Cuchulainn, the Irish Heracles, carries off the cows and daughter of King Mider of the Inis Fer Falga, or Island of the Men of Falga. But more to the point is the circumstance that both Geryon and Mider, who resided in Atlantic islands, were, like Atlanteans, possessed of a herd of sacred cattle.

We see, then, that the Atlantic island of British Celtic myth is in many of its circumstances the parallel of Atlantis. Not only is it an insular locality, but it boasted a city, *Caer Sidi*, which was built, like Atlantis, in circular form, surrounded by a great fosse, or canal, garrisoned by heavily-armed infantrymen, and its worship was connected in some manner with sacred cattle. We know, too, that it was regarded as having been overwhelmed by a flood or other cataclysm of nature.

The native myths of Britain contain further references to cataclysmic insular disturbances than those already referred to and associated more with volcanic or seismic upheaval than with flood. Plutarch in his *De Defectu Oraculorum* alludes to one of them as follows: "Demetrius further said, that of the islands around Britain many lie scattered about uninhabited, of which some are named after deities and heroes. He told us also that, being sent by the emperor with the object of reconnoitring and inspecting, he went to the island which lay nearest to those unin-

habited, and found it occupied by a few inhabitants, who were, however, sacrosanct and inviolable in the eyes of the Britons. Soon after his arrival a great disturbance of the atmosphere took place, accompanied by many portents, by the winds bursting forth into hurricanes, and by fiery bolts falling. When it was over, the islanders said that some one of the mighty had passed away. . . . Moreover, there is there, they said, an island in which Cronus is imprisoned, with Briaerus keeping guard over him as he sleeps, for, as they put it, sleep is the bond forged for Cronus. They add that around him are many deities, his henchmen and attendants."

Now this myth is of great importance from more than one point of view. In the first place, it refers to "islands around Britain," many of which are called after gods and heroes. Man and Skye, for example, are so named. But some were uninhabited. Why? In all probability because at that period such volcanic or seismic disturbances as that described in the above passage were of constant occurrence. The islanders believed these storms and eruptions to be connected in some manner with the dead, that is, with those who dwelt in the west. Further, the allusion to Cronus as being imprisoned in a still more distant island "with Briaerus keeping guard over him as he sleeps," is, as Rhys justly remarks, a parallel with the sleep of Arthur in Avallon, the island which I have already shown to be in all likelihood one and the same with Atlantis. Nennius, too, describes how Benlli, a British giant, having resisted St. Germanus, was, together with his entire court, burnt to ashes by fire from heaven. Now Benlli is also associated with the island of Ynys Benlli, or Bardsey, the locality in which Merlin disappeared in his house or ship of glass, and it too has been equated with Avallon.

Thus we find practically all the broader and more general circumstances of Plato's account of Atlantis duplicated in British tradition—the belief in the submergence of a former insular marine locality situated in the west, its destruction by flood, volcanic, or seismic agency, its possession of a city built in a certain peculiar manner, and having a religious cult connected with cattle. The irresistible conclusion is that Atlantean refugees, or emigrants who had come closely in touch with them, must at some period have settled on British soil, and that the impression of the great catastrophe which had befallen their ancestors in the Atlantean continent remained undimmed for centuries, acquiring a literary and religious significance which mere legend could never have achieved.

MODERN EVOLUTION IN ETHICS

By J. C. WRIGHT, F.R.S.L.

NOTWITHSTANDING the discord of life, harmony is dominant. Granted the existence of God, this must ever be so. There is no room for pessimism. We cannot ignore the purposefulness of life, and with this there must be progression. In ethics the same law holds good; there is a constant striving after something higher, a constant effort to attain something more. Without this desire there cannot be what Matthew Arnold aptly termed "the power that makes for righteousness." There are opposing forces waged against the will, which too frequently elects to choose the grosser side of life; but these opposing forces exert a disciplinary influence. Indeed, from the events of everyday life we are constantly learning that "not until the straw of worldly treasure do thresh the husk of this our worldly flesh away and leave the soul uncovered," do we reach those moral heights for which we strive.

In the consideration of the evolution of ethics the freedom of the will forms a starting point. It is the basis of our relationship with God; it is the foundation of moral activity. To a man striving after God there can be no fatalism. And freedom invites choice, which implies the power of raising or lowering the moral and spiritual standard. Once admit that a man is not free, and we are surrounded by difficulties. If we believe in cause and effect we cannot ascribe to God those evils of which He, in His wisdom, has made it possible for us to be the master. For, let it be remembered that we frequently blame Providence (with a capital P) for evils that are preventable. We know now that the ravages of plague of the olden days were caused by the neglect of sanitary laws; dirt and disease were usually allied. If we would get all the good we can from Nature, we must follow her; we must obey her if we would extract her sweetness and be partakers of her joy.

Now, freedom implies progress. According to Mazzini, religion means an absolute faith in progress. How can it be otherwise? Slowly, step by step, God evolves Man. There can be no turning back. The trend of humanity is upward. "The bud of Divine promise has opened, and its perfume fills the

world." There is the consciousness in the heart of man that he is made for something better, for God has appealed to him by the revelation of His love. The shackles of the Schools have been broken; doctrinal disputations are regarded of little moment, and we study the past to see how the present has grown out of it.

Perhaps no phase of modern life is so strongly marked as that which affects the social side of man. The term brotherhood has become so common that we are in danger of losing its real significance. It is acknowledged that God is the All-Father, that all are His children by this cult of belief. He is ever present. He would have us to understand His will, which implies freedom to work out His purposes. The impulse, the desire to seek God, comes from within. The outer world avails little. Circumstances are subordinate factors. At the same time, environment and associations cannot be ignored. But there must be a concentration of forces to achieve the purpose of life. The necessity for action will follow: herein lies the practical side of the question, for to resist evil is no passive child's play. And life becomes satisfactory in proportion to the acceptance of all circumstances that conduce to that end, and the rejection of everything that will have a contrary effect.

Now, pressure in all life must have an outlet, and in man this is exhibited in work. Life, indeed, signifies work of some kind. True happiness lies there. To feel there is no impelling power, no force urging us forward to accomplish something greater than we have hitherto accomplished, means not only disappointment, but ultimate despair. And it is found that this something is, at its best, activity. It may exert itself in unproductive effort, for even laziness cannot be endured if it means passiveness. At whatever point, then, we regard life we observe indications of pressure in some form. Inertia cannot exist.

Yet let us take a step forward. We have not only body and mind to consider, but a something we call soul. Here, we are in a world of mystery, yet it is, nevertheless, a real world which we cannot ignore. Nay, we must regard it as the supremest factor of life. Here we have activity of the highest order. Strangely enough, it is sometimes found at its best when the physical side of life is low. There is then a greater desire to be lifted above the sordidness of life; we do not rest content with present conditions, and want to reach a path which will lead us to something better. Thus we find we are being urged onwards by some driving power we do not understand. Paul, the Apostle,

experienced this spiritual pressure when he said : " I press on towards the goal, unto the prize of the high calling of God." In this evolutionary process we move towards the higher from the lower, towards the more complex from the simpler.

Nor must the element of freedom be forgotten. In these days of machinery we must bear in mind that liberty must express itself, or personality may become curbed, and personality has a self to realize, and can live only with freedom. This liberty must not be associated with licence : it must be rational and ethical. Thus we shall come step by step to realize the purpose of life.

In this endeavour the individual soul will become linked with the vaster thought, the fuller service of humanity. In the process there are always dangers lurking, and if there be a sense of satisfaction the spiritual side may deteriorate. On the other hand, by realizing a sense of service, by adjusting everything to the circumstances of life, we may realize a double blessing, for the recipient will radiate his influence on others, while he himself will be the richer.

A DAYLIGHT VISION

BY MISS M. E. SCARR

FOR some time the knowledge has been gradually dawning upon me that I must surely be one of those "uncanny" people who are spoken of as "psychic." All my life I have seen visions and dreamed dreams: dreams which afterwards came true, I mean; and sometimes dreams which told me things of which in my waking moments I was quite ignorant.

My latest is a vision—to me a most important and beautiful one. I am—by way of religion—an Anglo-Catholic, and for some years I have been in the habit of attending the "Early Service" generally two or three mornings in the week.

One Monday morning I went to church as was my wont, but sat alone half-way down the aisle while the others of the congregation (with the exception of a stranger who came late and sat some distance behind me) were in the Lady Chapel in front of me and much closer to the altar.

Well, the service proceeded just as usual until after the Celebration. There was nothing, so far as I was aware, to distinguish it from any other morning, either in myself or my surroundings. I was not feeling particularly good, or especially the reverse.

Suddenly I became aware of what looked like a cloud of dust forming over the heads of the worshippers in front of me.

I watched—quite indifferently at first—(I think I have noticed something of the same thing in church before, when the sun has suddenly flashed through a window and seemed to show up the specks of dust in the air) then—with intense and breathless amazement. Wonder of wonders! A form!—a Spiritual Being! was being created under my very eyes!!

The "dust" seemed to close up first into quite a dense cloud; then, quickly and easily, it thinned out, forming the body and trailing away into the shape of the legs. Then the final miracle—a most perfect girl's face appeared before my bewildered gaze.

There the figure was suspended in the air—practically motionless—above the worshippers; as real to my bodily eyes as was the priest at the altar, or the people who—all unknowing—

prayed beneath it. Instinctively I did what—now I come to think of it—is, I believe, supposed to be quite the correct course of procedure on such occasions. I “rubbed my eyes and asked myself if I were dreaming.”

When I looked again the Vision was still there. Then—“I was not dreaming after all,” I concluded, and continued to kneel and gaze—awestruck and spellbound.

Then I remembered the person behind me, and looked round to see if she seemed aware of the presence of this supernatural being; but, no, her head was bent down and she was apparently deep in her devotions. As far as I can judge, the figure stayed there for about five minutes, and then began to disintegrate in just the same easy, natural way in which it had formed.

First the head and then the legs began to break up, as it were, until the shape was lost; but the particles so dispersed went back to the body, which then looked again like a rather big cloud as it had done at first.

By this time every one had left the church. I looked round and saw the old verger at the back, so went to him and said, “I say, Mr. Brown, have you ever seen anything like that before?” pointing to the cloud which was still visible but gradually becoming less distinct.

“Eh! What!” said the old man.

“Look,” I said, “don’t you see that cloud just over the picture of the Madonna? Have you ever seen anything like it before?”

“No, that I haven’t,” he replied; and went off to inspect it more closely; while I left the church, having satisfied myself from his manner that there really was something left, even then, that to the verger, as well as myself, appeared unusual.

Now I am quite aware that at this point I must expect people to smile indulgently and talk about “some people being of a more highly imaginative turn of mind than others,” etc., etc. Well, had the Vision existed only in my imagination—the outcome possibly of having just listened to the words “Therefore with angels and archangels and all the company of Heaven”—the story would have been a very different one to that which I have just recorded.

In the first place, I feel quite sure I should have seen at least *three* figures, not one. Then I should have given each a couple of wings and their faces—bright, eager and joyous—would most certainly have been turned towards the altar; whereas this face was turned *away* from the altar—looking to-

wards the nave; and though it was a beautiful, calm, sweet face—the expression seemed to me distinctly sad.

When afterwards I related the story to our Vicar, his first remark was, "Had it wings?" "Oh! no," I replied. "Now I come to think of it, it had not." "Then it must have been a Spirit, not an Angel," he replied.

(I suppose in the first instance I had spoken of having seen an Angel.)

This conversation was proof positive to myself, at any rate, that the Vision was no trick of my imagination. I should most certainly have imagined a pair of wings, I thought!! Well, there is the story of my Daylight Vision.

It, and other experiences of a similar nature, have made the spiritual world much more real—more possible to me, and I am very grateful for such proof, and wish very much that I could pass on my experiences to those who find it difficult to believe in a future life.

"Seeing is believing," however, so unfortunately the most I can do is to write it down for others to believe or not as they are able.

HOW AND FROM WHENCE ?

By A. L. PIPER

IN the spring of 1915, Sir Oliver Lodge's daughter, "Violet," was to be married; and as she and I had been fast and close friends for many years, it was her wish that I should be her bridesmaid. Accordingly, for this purpose—and also to visit another very old friend—I planned to sail from New York on the *Lusitania* on May 1st. I should then arrive in England on or about the 8th, which would give me just nice time to complete arrangements before the date set for the wedding. Moreover, Captain Turner, the commander of the *Lusitania*, was personally known to my family and myself, and had made our previous crossings with him particularly pleasant for us all. Thus everything appearing rather more than ordinarily propitious for my choice of this particular steamer, I forthwith engaged my passage in her.

I was looking forward to this return to England with great pleasure, and found it difficult to restrain my impatience during the time that must elapse between the completion of my plans for sailing and the *Lusitania's* departure. Rumours concerning the recent activity of German submarines were beginning to be circulated, but were regarded, when thought about at all, very lightly. For instance, when, two days before the sailing, I called for my ticket and chancing to meet one of the chief officials in the Boston office of the Cunard Company, asked him if he thought there was any danger from submarines, he laughed heartily and assured me that if such an unexpected contingency *should* arise, the stokers would put an extra shovelful or two of coal into the *Lusitania's* furnaces, when the fastest submarine afloat would not be able to catch her.

Such, then, was the state of affairs when, on the afternoon of Friday, April 30, I went over to New York in order to go on board early the following morning. On my arrival, I was met by a friend who, after seeing my luggage safely deposited at the hotel, took me out to dinner and afterward showed me the city by night. The time thus occupied passed quickly and pleasantly, and it was close on midnight when I returned to my hotel, where, after leaving instructions to be called at six o'clock, I went directly to my room, tired, but happy that so soon I should actually be on my way.

Scarcely had the door closed behind me, however, when the most extraordinary feeling swept over me. I seemed to be in the grip of a terrible fear—fear unlike any I had ever known. A mysterious, terrifying Something seemed to be closing in about me, and I felt as if I was being suffocated. The longing to hear a human voice became unbearable, and three separate times I went to the telephone to call my family in Boston. Each time an unknown force seemed to restrain me, and in an agony of fear I tramped the floor. But fear of what? I did not know. The thought of going to bed did not occur to me, although only a few minutes earlier I had felt so tired. I feared I had gone mad, and still that awful Thing, that nameless terror, step by step paced the room beside me. As I walked I had a vision. I saw myself in my berth on the *Lusitania*, and seemed to hear the words: "If you once get in, you will never get out!" Only that, nothing more. I tried to argue with myself, but Reason had deserted me and in its place left only Terror.

At last, as a faint light streaked the sky, I threw myself fully dressed on to the bed, but could not sleep, and long before the telephone bell shrilled its warning at six o'clock, I was again walking the floor trying vainly to rid myself of the feeling of suffocation that had remained with me all night. Suddenly the thought came to me: "I won't sail to-day; I'll cancel my passage and go straight back to Boston!" And mad as the idea seemed, peace came with it.

Directly the Cunard office opened, I appeared and asked that my passage should be cancelled, but owing to the fact that the request was made so late, there was some demur about granting it. Determined, nevertheless, not to sail at any cost, I stated my decision definitely, and hurried back to the hotel to collect my luggage and catch the first train for Boston. When the clerk handed me my key, however, to my astonishment he said that some one was asking for me on the telephone, and on entering the box near by, I found it was a clerk in the Cunard office speaking. It appeared that owing to the enormous amount of luggage etc., the *Lusitania* had been detained until noon, and the telephone message was to ask if I would not reconsider my decision and sail on her after all. Again I felt the clutch of the nameless fear, for it seemed as if, in spite of all I could do, I should be put on that boat. Almost shrieking into the transmitter that I would not sail under any circumstance, I slammed up the receiver and tore upstairs to my room.

By that time I was quite beside myself, and, hurrying to

my trunk, threw everything out of it helter-skelter on to the bed, in the mad belief that if anyone came to my room in another attempt to persuade me to sail in the *Lusitania*, I should not be ready and therefore *could* not go. And there, with my things strewn about me, I waited until I heard the clocks strike twelve, and the big siren on the river blow. Then I knew that the big liner had at last weighed anchor, and was on her way without me. At that moment Reason returned. Methodically and quite coolly now, I repacked my trunk, summoned the porter, paid my bill, and, safely ensconced in a taxi, was soon on my way to the Grand Central Station. From there I cabled my friends in England of my seemingly mad change of plan, secured a ticket for Boston on the one o'clock Limited, and in a very few moments had the satisfaction of realizing that I was indeed homeward bound.

It was not until we had left New York City well behind us that a possible explanation of my unreasoning terror and subsequent cancellation of all the plans to which for weeks I had looked forward so happily, was afforded me. A lady just in front of me, swung round her revolving chair so that the paper she was reading was directly before my eyes. There, on the front page, in enormous leaded type, I read the never-to-be-forgotten words—" *Lusitania* passengers warned!" For a moment I stared without comprehending what I read. Then into my benumbed brain slowly crept the meaning of the words!

It was not, however, until several days later that the full significance of my experience was vouchsafed me. My friends—those who, knowing my eagerness to go, had seen me off to New York with flying colours—thought me hopelessly "mad" when I appeared so soon again among them, and to one or two of them I frankly admitted that if the *Lusitania* reached Liverpool safely, I should know that I *was* mad.

So the days passed, until Friday afternoon May 7, one day before the *Lusitania* was due to reach Liverpool, when the telephone bell rang and a friend's voice asked:

"Have you heard the news? The *Lusitania* has just been sunk off Queenstown!"

CORRESPONDENCE

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

REINCARNATION.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—“Musician” not only asserts that as a man sows, etc., but also that “*where a man sows there shall he reap.*” I do not see that this necessarily follows. As every one knows, it’s the motive, not the physical act, that counts.

He says my statement that the physical body cannot sin would work out disastrously in practice. This doesn’t alter the fact. Every act is preceded by thought, desire, or impulse.

“Musician” maintains that “for a man to be born in an excellent family,” etc., is evidence that “he is reaping as he has sown.” What about Nero, King John, Henry VIII, Louis XIV and others? Were they saints in their previous earth life? *Per contra*, were the martyrs who have suffered in the past reaping what they sowed? We reap on the astral what we sow on the physical.

Will “Musician” explain why so many people who have plenty of this world’s goods are far from being very spiritual characters? If they are reaping as they have sown, how is it their characters have not progressed concurrently with their earthly position? Look at our divorce courts, to go no further.

Your correspondent apparently takes human reincarnation for granted. I am unable to accept it, and would prefer proof to assertion.

Claude Trevor is absolutely convinced of the truth of human reincarnation because it explains to him the apparent injustice of the inequalities of life. The drawback is we have no recollection or knowledge of why we are suffering. Cannot Karma be worked off in the spirit or astral world in full consciousness of why we are suffering; rather than as here, where we are unconscious of the cause? Which is the more just? Admitted that our present life is the outcome of our previous impersonal existences on earth. But once individualized there is no further need for physical incarnation. Nature is not so restricted in its operations that injustice can only be remedied on this tiny speck of dust we call the earth.

The following case—one out of many I might give—may be of interest to your readers, especially those who believe in human reincarnation. A lady, who had never been in that part of America before, was travelling by train across the State of Minnesota with her daughter.

The engine broke down, causing a delay of several hours. The lady found she was quite familiar with the neighbourhood, even recognizing a farm-house where she said she had once lived. She described its interior very precisely. Having plenty of time, she, with her daughter, walked up to the farm-house and asked permission to view it. It was granted, and the interior was exactly as described by her. She often quoted this as a memory of a previous earth life.

A gentleman was sufficiently interested to make inquiries about the farm-house. The result of his investigations was that the house in question was not built until after the lady was grown up, that at the time of her birth there were no houses in the neighbourhood, and never had been. It is very evident, therefore, that she could not have lived in the farm-house in a previous earth life.

I think, like so many other alleged remembrances of previous earth lives, it can be fully explained by psychometry. The lady contacted the astral sphere of the house.

Yours faithfully,
UNITY.

To the Editor of the OCCULT REVIEW.

SIR,—I must thank Mr. Stuart-Young for his interesting comments on my article on certain aspects of reincarnation. I rather expected that some one would sooner or later join issue with me over the point in question, and I am pleased that the reply has taken this particular form, though I must object, for reasons which will be later apparent, to his title, "Sexual Characteristics after Death." To clear the ground a little, I have first to say—which will probably surprise Mr. Stuart-Young—that, so far from having a reprehensibly slight acquaintance with the literature of the subject, my reading in this direction has been rather extensive, and includes Mr. Havelock-Ellis's *Psychology of Sex*. It does not, however, follow that, having read a number of authors who treat on this subject, I must necessarily agree with all their conclusions, which most certainly I do not. My motto is that of the OCCULT REVIEW, and I have arrived at my conclusions from the actual hard facts of life as I have seen them, perhaps a good deal more than from books. I am sorry if my conclusions are unconventional, but to me they are the only ones possible, having regard to the facts I have noticed. This, of course, is only my personal opinion, but I have found nothing to induce me to modify it in any book on the subject which I have read.

Mr. Stuart-Young's objections seem to be confined to the cases of G. and P., mentioned in my article, and to my conception of reincarnation as a form of Purgatory, and may be reduced to the following headings.

1. As indicated by his title, he assumes me to hold that sexual instincts persist after death, when separated from a mortal body.

To my knowledge, I have never suggested such a thing, being solely concerned in this case with sex in this life. He implies that it is an absurdity to suggest sexual life in a spirit, in which I fully agree with him.

2. Nevertheless, his letter gave me the impression that it is suggested that it is the spirit which supplies the female instincts in an ostensibly male body, and vice versa.

That is a view which I do not and cannot hold. If he will turn up my article, he will find that I have a good deal to say about the immortal portion of matter in each one of us. I am convinced that from this source only can the male instincts in a female body—or vice versa—be derived. In the case of G., for instance, the male element of this immortal part, instead of being dormant as it should be, to fit the external form, is the dominant factor, the other being almost entirely in abeyance.

3. I trust I am not misrepresenting him when I say that he gives me the impression of assuming that the only real trouble with G. and P. is what he describes as "animality," by which I take it he means ungratifiable sexual desire.

This is as far from the actual facts as it is possible to be. Neither G. nor P. is in the slightest degree troubled that way. Their quarrel is with the whole gamut of circumstances of material every-day life, with ordinary social conditions and with the conventional behaviour forced on them, with the ever-present consciousness of being round pegs in square holes, and, by no means the least, with being forced to be associated with what is to each of them the wrong sex under embarrassing conditions. I think I am right in saying that the aspect of life described as "animality" has always been quite outside the scheme of things for them, and has always been ignored by them.

4. He unmistakably assumes that neither G. nor P. knows anything about the philosophy of the subject, and that an hour's conversation on the right lines would send them away contented and happy.

It would not, nor would a whole lifetime spent in such conversation do so. G. and P. are both persons distinctly above the ordinary average of brains, and are extremely well read, and, being perfectly aware of its existence and nature, have included a rather exhaustive study of their trouble in their reading. It would be practically impossible to tell them anything about the question with which they would not be already fully acquainted. In spite of this knowledge, their attitude towards their trouble remains unaltered.

5. I may be mistaken, but his letter seems to imply that the consciousness of bi-sexuality, which is admittedly widespread, a fact of which G., P. and I myself are all well aware, must produce exactly

the same effect on all its subjects, and should invariably result in a supremely happy "urning."

Considering the endless differences of temperament in humanity, and the equally endless number of ways in which the same influence may cause different personalities to react, I am afraid that I must disagree with this contention *in toto*. In the question in hand, moreover, it is altogether unsupported by the facts of life which have come under my notice. I have certainly known this bi-sexuality produce the very happiest results, and prove a very real support in life and a help in work, but I have also seen other results, rather less pleasing, especially for the subjects of them. But even admitting the theory for the sake of argument, it does not apply to G. or P., neither of whom is in the least conscious of bi-sexuality, but rather of uni-sexuality, unfortunately for them in a sex which does not agree with their external persons. Also to repeat what I said in "I," sex, being an impossibility in a spirit, even incarnate, the consciousness of bi-sexuality can only arise from material causes, because the two sex elements combined in the immortal part are both equally alive and functioning, instead of one of them being dormant.

I think this covers the ground of Mr. Stuart-Young's objections, and I must offer him my best thanks for giving me this opportunity of elucidating certain points upon which I had not thought it necessary to enlarge in my original article. I am afraid, however, that as long as I keep my eyes on the hard facts of life and observe humanity as it is, not as it ought to be, no amount of arguing or reading will convince me that the lives of G. and P. are anything but what I have described them, a Purgatory on earth. In conclusion, I may say that they both describe their lives in this way, and they should know.

Yours faithfully,

GRAHAME HOUBLON.

To the Editor of the OCCULT REVIEW.

SIR,—I beg your leave to make a few further remarks in reply to one or two points raised by Mr. H. W. Stevens, with regard to my former letter. First, I think I must state that I wrote, and write at present, from a standpoint that is Christian and Catholic.

If I have, as Mr. Stevens points out, laid too much emphasis on the importance of Christianity, it is because Christianity to a Christian, whether Catholic or Protestant, stands in a unique position among the great world religions, and the Christ Himself was a unique figure in the history of the world. It seems to me that if universal Reincarnation be such a great and important law, Our Lord would have undoubtedly and openly declared it and emphasized it. According to Holy Scripture, He did not do so, and neither was it taught by the Apostles, whom He charged with His divine mission. Secondly, this doctrine has never at any time been sanctioned by the Holy Catholic Church,

which is the *direct descendant* of the Apostles, and instituted by Our Lord Himself when on earth. And in spite of the many evils within her at one or another time (for she ministers through human agency) she is nevertheless guided by the Divine Spirit which Our Lord promised when the Holy Spirit descended on the Apostles.

Further, this conception of Reincarnation is not found among the various Protestant bodies, who also rely upon Holy Scripture for their guidance.

With regard to everlasting punishment, Jesus the Christ speaks quite clearly. I hardly think it necessary to quote those few but emphatic passages. If one desires a *logical* belief, the doctrine of everlasting punishment is entirely logical.

I may say that I am familiar with many Spiritualistic writings, and I have found that Swedenborg, though outwardly opposed to my own Church in some of his theological ideas, insists over and over again (*Heaven and Hell* ; *Divine Providence* ; *Divine Love and Wisdom*) that in what he terms the spiritual world, or place to which souls pass on leaving this world, those who are destined for Heaven are purified (this corresponds to the Catholic Purgatory), and those for Hell *are disrobed*, one might say, of those of their qualities which seemed to be good, while they were in this world ; and he quotes that passage of the Testament which is always a source of mystification to many—"from them that have not shall be taken away even that which they have," and Swedenborg's Hell is certainly a place from which there is no escape. In support of this theory he quotes from the parable of the rich man and Lazarus, and the "fixed gulf." Whatever may be the truth of these messages or those of the Rev. Vale Owen, with which they harmonize to a great extent, they seem to bear out Our Lord's teaching on the other life.

Finally—and I apologize for writing so much—I would like to say that I sincerely hope no reader will believe that I am trying to resurrect old ideas, like those of the severe and stern Calvinist, or even the mediæval anchorite regarding a place of "fire and brimstone." The Church has ceased to employ a symbolism fitted to the Middle Ages. But I think it quite reasonable to believe that a state of intense misery exists in the other world for those who have turned their back on God, religious belief of whatever kind it may be, or on everything that works for human uplift and spiritual development, to pursue a course that is retrogressive, knowing all the time that it is against the Divine will, and destroying their own souls. This is enmity against God, against the human race, against the individual soul, and its salvation, against the struggle of the human soul towards its union with God—it is a sin against the Holy Spirit. The life of the soul being eternal, if it is thus forced down by a perverted will, it would finally confirm itself in its evil, having not the strength to change, and perhaps too proud to repent and climb the upward path, and still delighting, though in agony, in its evil.

If this is the case it must eternally suffer. And its suffering consists, no doubt, to a great extent in the knowledge of what it *might have been*, and what it can now never be, and its awful separation, *entirely of its own will*, from the Divine upholder of the Universe.

Yours sincerely,

C. D.

“THE COLLECTIVE SPIRIT.”

To the Editor of the OCCULT REVIEW.

SIR,—It was a very true Editorial intuition that prompted your illuminating introduction of the remarkable book “The Collective Spirit” to readers of the OCCULT REVIEW. Many of us must otherwise have missed it.

It is the more important since no philosopher of modern times has come so near the occult conception of life and evolution as Viggo Cavling. His points of divergence rather strengthen than diminish the value of his testimony. It strikes one as significant, and something more than a coincidence, that a Sorbonne professor of mathematics, pursuing the methods of exact science, should reach so profoundly important a deduction from observed facts, as the reality of eternal life. It is my belief that the ever-increasing achievements of the patient, selfless devotees of science will in the long run do more to confirm the fundamental teachings of Occultism, and therefore of true Religion, than most philosophies.

Yours faithfully,

J. SCOTT BATTAMS.

MAX HEINDEL.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—In reference to the letter in the OCCULT REVIEW complaining of certain statements made by Mr. Meredith Starr concerning the late Max Heindel, I believe Mr. Starr to be correct, and I wish, for the sake of fair play, to support his statements. What he says is substantiated by information I have myself had direct from the lady who paid Max Heindel handsomely in order that he should study under Dr. Steiner and bring out the book. There can be no excuse for Max Heindel's subsequent conduct. Both from her information and from that of others equally trustworthy, I consider Mr. Starr to have acted perfectly fairly in bringing light on the matter.

Yours,

H. COLLISON.

27 CLAREVILLE GROVE, S.W.7.

PERIODICAL LITERATURE

IN its concluding issue for the year 1925 *THE THEOSOPHICAL REVIEW* maintains that policy of silence on the theme in chief of the moment to which we have adverted previously. The editorial observes that the Society is passing through a time of test, that it is not popular, that its leaders are reviled, and so forth ; there is a vague allusion to secessions, which may mean a good deal, though it conveys nothing definite ; but of the Star Congress at Ommen, of all that was said and done at those amazing meetings, there is still no word whatever. As it happens that the *REVIEW* is the sole official organ of Theosophy in England and Wales, a very plain question arises as to what is the Society's position here and now in respect of Mrs. Besant's revelations on the pending advent of a Christ, who is also Krishna, Orpheus, the Bodhisattva, Prince of Peace, etc., on his apostolate—already chosen—and on the affirmation that his "vehicle" will be Mr. Krishnamurti, well known by name among us and aged about thirty years. Has the Society in England, and perhaps generally in the British Isles, decided to "wait and see," or will there be another exodus, as there was in the days of the Leadbeater "scandals," but possibly much larger ? We have no brief on any side of the subject, but we watch events and wonder. *THE HERALD OF THE STAR* reaches us late and casually, and the last issue to hand is another "Congress Number," with a further sheaf of reports, which belong to the cultus of Krishnamurti and other notabilities of the movement. *THE THEOSOPHIST* of Adyar reproduces the Congress addresses at full length, but the editorial notes, written in Mrs. Besant's absence, have nothing to say on the subject. *THEOSOPHY IN INDIA*, issued at Benares, mentions "the near coming of the Lord" in a discourse on the religion of the future, but reserves its speech on the happenings of August last in Holland. *THE TORONTO THEOSOPHICAL NEWS* is concerned only with the Jubilee of the Society at large and some of its early leaders. We expected great animadversions on the part of *THEOSOPHY* in Los Angeles and our old exchange *THE CRITIC* ; but these also are silent : it may be that the time is not yet. Mme. Carita Borderieux, who edits the French *PSYCHICA*, gives account of her visit to Mrs. Besant, when the latter was recently at Paris. There was some talk of the Teacher to come, but in general terms only and without reference to Ommen. There was also an allusion to Masters, who were said to be physical beings like ourselves and in different parts of the world, one in Transylvania, others in India and Tibet, two actually in England—which is likely to surprise our readers not directly instructed. They live in retirement because "they could not tolerate the vibrations of our plane." It seems to have been otherwise with some who were great in the past, not to speak of Jesus of Nazareth and the Lord Buddha.

The Australian HARBINGER OF LIGHT is now in its fifty-sixth volume, and we remember it on our own part almost from time immemorial, as we remember the RELIGIO-PHILOSOPHICAL JOURNAL, which must have begun publication in America somewhere about the same time. The latter has ceased apparently, though we remember a chance number of something under the same title, in a highly reduced form, some years ago. But the HARBINGER is alive and flourishing, to our conspicuous satisfaction, for it is an old and good friend. The editorial notes in the last issue are excellent—as they are always—those perhaps especially which speak of the “naturalness of the next life,” and the hypothesis of the psychic body. It is affirmed, on the evidence of Spiritualism and Psychical Research, that this finer vehicle in which the disembodied spirits function is a replica of the physical, in “the same human shape,” possessing the same “temperament” and “exhibiting the same traits of character, in every respect as when they were in the flesh.” Were it otherwise—in our contemporary’s opinion—the change which is called death would not be an incident of evolution but would belong to “revolution” rather, and God does not operate in sudden and radical ways. The conclusion is that “we shall be just men and women still.” It may not be possible to share such certitude, but there is a certain talismanic attraction in the complete conviction and in the way in which it is expressed. It seems to us, in conclusion, that there is no more worthy exponent of Spiritualism in the world of periodical literature than the HARBINGER OF LIGHT. . . . A word should be said also of THE TWO WORLDS, an old foundation in the North of England, which keeps us abreast of spiritualistic activities in that direction. We hear of “propaganda meetings” at Manchester, of lectures by Dr. Abraham Wallace and others who are prominent in the movement, while the records of the Spiritualists’ National Union are printed from time to time. There are also articles on subjects of perennial interest, such as children in the next world, the experience of death and the Christian aspects of Spiritualism. . . . From week to week THE PROGRESSIVE THINKER of Chicago never fails to reach us, a mammoth newspaper devoted to the same cause. The most recent file of issues gives prominence to the Paris International Congress, at which the editor—Mrs. Cadwallader—was present as a delegate from the States, and where she also gave her testimony. We remember her in the old days as a visitor at a London Congress. There are articles also on Abraham Lincoln and the question of his concern in Spiritualism, on character in the world of spirits and how it is built up here, on the whole subject in its broad historical aspects and the group-movements of the States—e.g. the National Spiritualist Association, which has held its annual convention recently at Milwaukee.

LA REVUE SPIRITE is still occupied profitably with the International Congress of Spiritism which was held recently at Paris; concerning this it is said synthetically that much was accomplished

thereat but more remains to do. It is a judgment which is apt to enforce itself the more strongly in proportion to the success of undertakings that are at once important at present and pregnant in respect of the future. There is no doubt—as it seems to us—that the Congress in question was both, outside any ruling on the fundamental claim of Spiritism. Our contemporary presents (1) the Report of the Secretary-General addressed to the International Federation which arranged and directed the procedure; (2) the concluding addresses of the veteran President, M. Léon Denis; (3) an address of M. Jean Meyer; (4) the impressions and congratulations of various delegates; and (5) the subsequent reflections of less or more prominent contributors on the lessons to be drawn from the Congress and its reactions on the world at large. Among many other points, it is noted that delegates from Anglo-Saxon countries disassociated themselves from the concept of reincarnation, which is a cardinal tenet of Allan Kardec and practically all French Spiritism, while they dwelt upon an alleged religious side of the subject. On the other hand, Spanish-American delegates were disposed to maintain that Spiritism may ultimately take a militant part in national politics, the grounds of this somewhat bizarre view not, however, emerging. Continental representatives, by contrast, were concerned more especially with “scientific demonstration” acting on men of science, philosophers and the masses. But it is suggested that these distinctions were aspects after all, while that on which the Congress agreed from first to last was in regarding Spiritism as the salvation to come of the world in which we live and as the “indefectible guide of humanity. . . .” The *JOURNAL DU MAGNÉTISME* has an article on the sixth sense, described as “the exteriorization of psychic energy.” It is at first automatic and unconscious but becomes conscious and voluntary: it produces telepsychism, clairvoyance, transmission of thought, premonitions, and also those curative powers which are inherent in certain human beings. Though denominated a sixth sense, it is in fact multiple, a kind of synthesis, and its subjective expression varies as individuals themselves vary. . . . Considered from the standpoint of its sub-title, *EKLEXI* puts forward a very ambitious claim: it consists of eight folio pages and is described as a monthly review of universal culture. We have seen it but once previously, though it has been appearing for some six years at Rome: on the present occasion it is devoted almost exclusively to the nature and advantages of a new artificial language called *MONARIO*, described as universal and unitive. Presumably it is not to be disassociated from that “eclectic self-culture” which is the subject of the one other article. However this may be, it appears that the review acts as the official organ of an Universal Eclectic Association, the schemes and aims of which are described in a separate circular. For the benefit of English readers the latter is produced in what purports to be their own tongue, but with variants in terms, construction and orthography which baffle

description. The Society is monistic in principle, but recognizes the necessity of dualism for the manifestation of unity, other number-principles emerging in due course. The problems which arise in consequence are "beyond solution" with the help of ordinary tongues, and the new eclectics have been compelled to invent MONARIO—otherwise, UNILINGUA—to attain their end. But the circular affirms unfortunately in its first sentence that the truth which is one is also "ineffable," meaning that it exceeds expression, in which case the new invention must obviously score a failure. . . . We have mentioned METANOÏA previously as a new French quarterly, and another issue is before us, excellently produced as before and accompanied by plates and portraits. There are articles on Rabindranath Tagore and the physical aspect of human culture, with stories—short and serial. But the most notable feature is Stéfan Christesco's study of scientific cosmogony, which began in the previous number and is here concluded. It is accompanied by an atlas comprising seven cosmic maps and is apparently a counterblast to Einstein. We observe also that the surface of the earth is the sole realm in the universe which provides those conditions that are essential to the existence of man and that the old dream concerning a plurality of inhabited worlds is matter of dream only.

LE VOILE D'ISIS has produced another of its notable special issues, devoted on this occasion to the subject of the French Compagnonnage. It would lie beyond our sphere, were it not for the alleged connection between these old Companions of the Tour of France and the rise of Emblematic Freemasonry. It used to be thought that the genesis of the Hiramic Myth could be traced to a particular branch of this continental association of arts and crafts, of stone-hewers, woodcutters, carpenters, locksmiths, joiners and several others—in a word, a guild of journeymen—for their defence and maintenance on their travels in quest of work, and doubtless also to act as a check on employers. It has been shown in England of recent years that there is no evidence of a common basis between the Compagnonnage and the Grand Lodge Freemasonry of *post* 1717, while as regards the Hiramic Myth a French writer of 1839, who belonged to the Guild, has made it clear that the association was remodelled in the likeness of Masonry early in the nineteenth century. It has been thought that it had dissolved or had been transformed into modern trade unions: but LA VOILE D'ISIS does excellent service by exhibiting it as still in activity. Not only do the RITE DE SALOMAN, RITE MAÎTRE JACQUES and RITE SOUBISE survive to the present day, but there is also a modern Rite called L'UNION COMPAGNONNIQUE, which is open to all trades and is probably comparable to our own Druids, Foresters and Buffaloes. The special number is filled with contributions from writers who sign as members, and there is the account of an interview with the actual Grand Master. Finally, there is an excellent bibliography, the best that we remember to have seen.

REVIEWS

MAN'S SURVIVAL AFTER DEATH ; OR, THE OTHER SIDE OF LIFE IN THE LIGHT OF SCRIPTURE, HUMAN EXPERIENCE AND MODERN RESEARCH. By Charles L. Tweedale, Vicar of Weston, Otley. Demy 8vo, 536 pp. London: Grant Richards, Ltd. Third Edition, 10s. 6d. net.

I KNOW of no work of a popular character so full of interest from the psychical point of view as this book from the pen of the Rev. Charles Tweedale. It is packed full of matter of the most valuable kind evidentially, and it makes fascinating reading for those unversed in the technicalities of psychical research, which most well-informed works of the kind do not. Many of the writer's own personal experiences are interspersed, and these are by no means the least valuable portion of the volume.

For a member of the Anglican Church Mr. Tweedale is singularly free from bias, but his remarks on reincarnation, on p. 161, are suggestive of a failure to investigate this important subject. To state that this doctrine strikes at the persistence of the ego is certainly inaccurate. This argument is based on the assumption that individuality is dependent on the persistence of memory, which we know from many instances in every-day life cannot be the case. Many people lose their memories of the past through illness or accident, but do not thereby lose their individualities, and no one perhaps retains a memory of the first two years of his present life. As regards the attitude of the Church on this matter, Mr. Tweedale should read *Reincarnation* by a clergyman of the Church of England—quite an informing little book on the subject.

The third edition of *Man's Survival after Death* does not differ materially from the second, but is greatly amplified and enlarged as compared with the first.

NEMO.

THE PHILOSOPHY OF BEAUTY : A WESTERN SURVEY AND AN EASTERN CONTRIBUTION. By James H. Cousins. 7 ins. × 5 ins., pp. viii + 100. Adyar, Madras, India : Theosophical Publishing House. Price Re. 1 : 4.

WHAT is Beauty? How elusive it seems when we attempt to define it, and yet how real is its existence, how essential is it for our happiness. In his "Western Survey," Dr. Cousins finds that what he terms the "æsthetic trinitarianism" of Plotinus and those who followed him provides the most satisfactory key to the understanding of the nature of beauty. This trinitarianism postulates "(1) a centre of centres within the human consciousness capable of responding to the element which is identified as beauty; (2) objects external to the responsive centres, such as objects of nature, art, thought or imagination; and (3) an originating impulse external both to the fixed object which is regarded as beautiful, and to the mind which by observation in time and space attributes beauty to it."

His "Eastern Contribution" is concerned mainly with Indian æsthetics.

"Art," he writes, "to the Indian mind, is not art merely, it is unintelligible save in the light of philosophy, and unmoving save with the warmth of religion. . . . Beauty . . . we may define, in the view of Indian æsthetics, as a quality emanating from and permeated with the radiant Life of the Cosmic Being. . . . The arts are not simply the expression of the cultural ascension of humanity, but are reactions in human limitation to an impulse from the higher degrees of cosmic and human life."

Pater has accused Indian art of vagueness. It certainly seems guilty of excessive symbolism. How far Dr. Cousins has rebutted these charges must be left for readers of his book to decide. It is certainly a book both interesting and provocative of thought.

H. S. REDGROVE.

MIND, THE HEALER. A Psychological Study. By Vernon Drew.
London: Fowler. Price 4s. 6d. net.

THIS book puts one in mind of the advice which the old Judge gave to his colleague newly raised to the bench, "Give your decision: it is probably right; but do not give your reasons, for they may be wrong." The writer has an intuitive but untrained mind, and has observed a good many things that are of importance, but does not realize that to give a thing a name is not the same as explaining it. He says: "A pen picture will enable us to pass from the mystery of life's advent, to the conditions under which we know it. To this end we will call life the vital spark. This, the link of our life which has been passed on to us from the beginning of creation, is an electro-magnetic action, throwing out radiating rays of beautiful colours, an intelligent force that floods and rules our material bodies. It would be well to dwell upon this subject." It certainly would! but unfortunately this appears to be all our author can do for us in the way of explanation, and there is a great deal more of "such stuff as dreams are made of" in the earlier chapters which it would be unkind to quote.

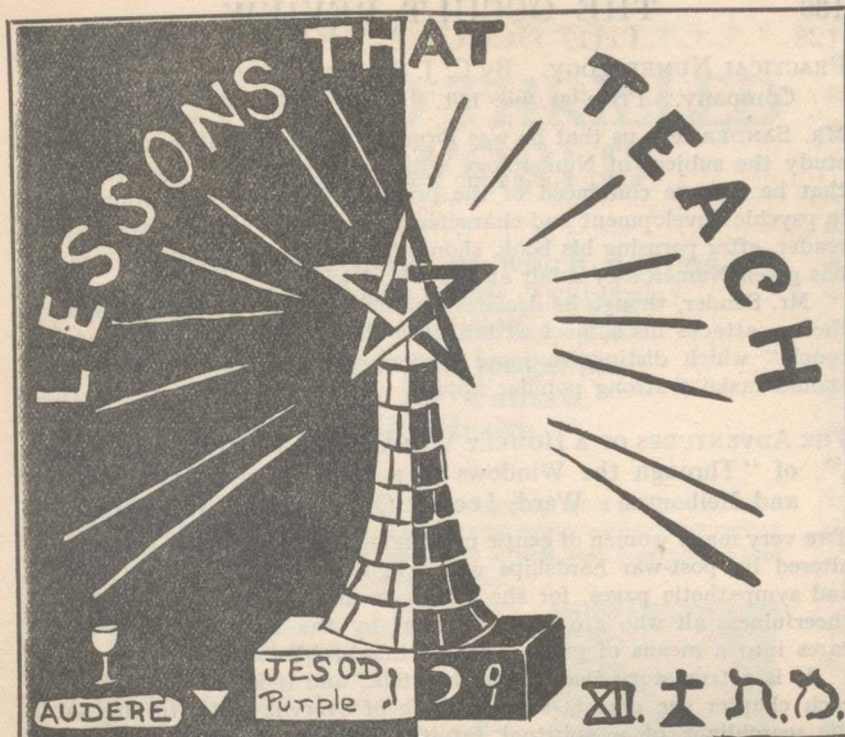
The title itself is misleading, for the system is pure magnetic healing, neither mind-healing, as its author calls it, nor Spiritual healing as he describes it in a note on the cover; and as for being a psychological study, the author is as innocent of any knowledge of psychology as he is of physiology, which is saying a good deal.

He is evidently entirely unacquainted with the work of others in the same field, and although this is a source of weakness in one way, it gives the book a value in another, because the author's observations are entirely unbiased by preconceived notions; he has placed sensitive fingers on the etheric body and felt his way among its centres, and arrived at the same conclusions as the ancient Yoga systems of India.

Although this book may appear "to the Greeks, foolishness," it has real value for students of magnetic healing, because it contains a great deal of data carefully observed and lucidly set down; the writer, probably owing to his experience as a teacher of singing, has the power of conveying to our minds a clear picture of his meaning when he describes a manipulative operation, and his advice regarding breath and voice control is admirable and worthy of a booklet to itself.

For those who can look beyond the naïve presentation, the book has a real value as an account of research work in a little-known field.

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PRACTICAL NUMEROLOGY. By C. J. Sander. London : C. W. Daniel Company. Price 3s. 6d. net.

MR. SANDER tells us that he was formerly a sceptic, but was induced to study the subject of Numerology with an open mind. The result was that he became convinced of the practical importance of Numerology in psychic development and character delineation. He suggests that the reader, after perusing his book, should suspend judgment until he or she has given Numerology a fair and practical trial.

Mr. Sander, though he declares himself a disciple of the Pythagorean theory, attacks his subject with all the cheery optimism and "personal touch" which distinguish more modern teachers, and his little book should make a strong popular appeal.

G. M. H.

THE ADVENTURES OF A HOMELY WOMAN. By Fay Inchfawn, author of "Through the Windows of a Little House," etc. London and Melbourne : Ward, Lock & Co., Limited. Price 5s. net.

THE very many women of gentle upbringing whose lives have been utterly altered by post-war hardships will delight in Fay Inchfawn's friendly and sympathetic pages, for she rallies to her standard of courage and cheerfulness all who are ready to faint by the way, and turns sordid cares into a means of grace, even of thankfulness.

It is a true story that the author tells, and it is her very own. In each chapter she depicts some episode of everyday life, turning on it the searchlight of a spiritual intuition, which, as she found, awoke response in most unlikely places.

Mrs. Inchfawn tells how once the Beatific Vision was vouchsafed to a dying man, whom she knew well during his long and painful illness :

"My first question" (she relates) "was nearly always : 'And what sort of a night did you get?' One day his reply amazed me. 'Splendid!' he said. 'I've seen the Saviour. He was standing by the end of my bed.' Mr. Flint pointed out the exact spot. 'And I was talking to Him all night. I had no pain and I was as happy as the birds in the air.'"

"Now this man was not a dreamer. He was a carter. John had seen him many times conducting a horse and a coal-cart upon these roads. He had not been steeped in Christian literature and knew very little of the Bible. . . ."

Amid the avalanche of books rained upon the public in these indiscriminating days, we can from time to time point to one whose worth is far above rubies, and this is one of them. As frontispiece, a portrait of the author shows the golden soul within.

EDITH K. HARPER.

MY RELIGION. By Various Authors. Pp. 140. London : Hutchinson & Co. Price 2s. 6d. net.

MESSRS HUTCHINSON and Co. have published in book form the series of articles that provoked so great interest and discussion when they first appeared in the pages of the *Daily Express*. The book makes pathetic reading. There are ten eminent men, and one woman, of letters, whose influence is quite unlimited, groping for the most part in the dark in search of a religion which will satisfy the deepest desires and intuitions of their lives. It is typical of the age in which we live ; an age which has defied authority in every department of life, and has elevated the cult of "broad-

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Great numbers of people to-day struggling for a livelihood, have a great inherent power to attain supremacy—others struggling along in spite of ill-health can attain fitness and content. These are but two of the truths brought home, in the most thorough and definite manner, by a book recently issued, entitled "The Marvels of Couéism." We have here a doctrine expounded by one who has attained all that he claims, and the world-wide renown of Emile Coué—accredited with being the modern magician of the human mind—is proof, in itself, that this new Science of Couéism is destined to have a remarkable, far-reaching effect.



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So that there shall be no obstacle to those who would profit the most from "The Marvels of Couéism," the publishers have arranged to distribute no less than 10,000 copies, entirely free of charge. A certain number have been reserved for our readers, but early application is imperative, or you may be disappointed. Simply send your name and address to: The Coué-Orton Institute, Ltd., Dept. 42c, Holborn Viaduct House, London, E.C.1, enclosing, if you wish, 3d. in stamps to cover postage, etc., and you will have made a definite sure step towards the achievement of your desires. Then you will be able to prove for yourself that the power which made at least one man world-famous can be enjoyed, to its full, in your own case.

mindfulness " to such an extent as to leave the impression that salvation consists in opening the mind at each end lest any truth should find a permanent lodging in it. We may deplore such a state of affairs, but it is with us and we must recognize it. How to meet it and purge it of weaknesses while retaining much of its sturdiness is the problem for religious leaders to-day. Such authors as write in this present volume will not, we think, do much to stabilize and crystallize the vague and uneasy mental strivings of the present generation. What is needed is real thought, and conditions of life to-day militate against deep and earnest thinking. We want more spaces in our life in order to digest the rich and stimulating food which is thrust upon us, and to build into our lives those things which will permanently enrich them. Such things will not, we think, be found in great quantities in this little book. We shall read it in order to see the sickness of our common religious life, but we shall not discover in it the remedy.

JOHN NORTH.

THE LAND OF MEMORIES. By Ida M. Bogue. London: Arthur H. Stockwell, 29 Ludgate Hill, E.C.4 Price 5s. net.

THIS charming little tale of the experiences that befell the spirit of a warrior after death, illustrates the great truth at the heart of both Christianity and Buddhism, namely, that spiritual love or compassion is the brightest jewel in the double-crown of life and death. Not until the warrior has forgiven the treachery of his erstwhile and now repentant friend, does his soul find peace and joy in the Land of Happy Memories. Only the godlike merit the help of the gods; those who would bathe in the waters of eternal life must slake the thirst of their brethren who faint by the way.

MEREDITH STARR.

PSYCHICAL RESEARCH, SCIENCE AND RELIGION. By Stanley de Brath. 202 pages. London: Methuen & Co. Price 7s. 6d.

THE main object of this book is to show how cumulative is the evidence pointing unmistakably to survival, and the survival of the individual, after death.

Mr. de Brath is, of course, well known as a writer and careful investigator, and he has gathered into the small compass of this book a perfect armoury of well-attested occurrences inexplicable by any normal agency, such as telepathy, clairvoyance, spirit photography, ectoplasm, predictions, visions of the dying, and so forth.

It is a curious fact that in psychical matters each individual seems to expect and require *personal* proof of these supernormal phenomena before accepting them as true.

In other sciences, ordinary people accept the conclusions established by careful experiments, and do not seek to repeat those experiments or question their exactitude. But when psychical matters are under discussion, the very person who refuses to examine into these supernormal phenomena, thinks himself qualified to ridicule the results obtained by those who have devoted years and years to the work of investigation.

Mr. de Brath shows that in psychic phenomena, Christianity has its strongest weapon for the fight against materialism, since it proves the reality of an unseen world, and of a life beyond the grave. In a final chapter he suggests ways in which the young can best be taught the under-



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lying truths of the Bible, of creation and the resurrection. "It may be," he pertinently observes, "that the knowledge of immutable spiritual laws will avert class enmity and strife." ROSA M. BARRETT.

THE MYSTIC ROSE FROM THE GARDEN OF THE KING: A Fragment of the Vision of Sheikh Haji Ibrahim of Kerbela. By the Rt. Hon. Sir Fairfax L. Cartwright, G.C.M.G., etc.  $7\frac{3}{4}$  in.  $\times$   $5\frac{1}{2}$  in. Pp. 196. London: William Heinemann, Ltd. Price 7s. 6d. net.

THE picturesque diction of Eastern writings never fails to enchant the most surfeited literary palate, and therefore on this score alone should "The Mystic Rose" live. The book is infused with a wealth of knowledge and delight for the student of occult philosophy as well as for the ordinary reader—knowledge and delight which will well repay all who read. Here is poetry pregnant with wisdom, and those who *know* will find Truth gleaming from every page. The style of the book is, in the main, written in the form of apologues, and possesses a subtle charm which carries the reader through a realm of Eastern asceticism and mysticism, transporting the eager soul from the drab routine of a hurrying age to a sanctuary of perfect serenity where, unfettered, it may rove as it will.

Of the two books which comprise the whole, the second, "On Spiritual Things," is perhaps the more beautiful, although the first, "On the Knowledge of Things of the World," contains many gems of wisdom and understanding which shed a light whose rays diffuse the blinding mist of *Mâyâ*.

Space forbids extensive quoting, but the following will serve to give some slight idea of the contents of this valuable volume:

"Condemn not the poor idolater. The essence of true worship is self-effacement, and therefore the spiritual value of worship lieth not in the excellence of the object worshipped, but in the meekness and lowliness of the heart which worshippeth."

And again:

"The pebbles in the mountain torrent . . . roll and tumble against the rocks, but in that struggle they grow polished and finally get fretted into powder, whereby their course is facilitated towards the fulfilment of their Destiny—absorption in the Ocean."

We are grateful that this book, which has hitherto been published privately, is now available to all, for it makes invaluable reading, and is well worth possessing. The author has, in "producing a seamless garment for his thought," rendered a service to countless struggling souls.

JOHN EARLE.

A BRIEF OUTLINE OF THE HISTORY OF SCIENCE. By J. G. F. Druce, M.Sc., R. Nat. Dr.  $7\frac{1}{4}$  ins.  $\times$   $4\frac{1}{2}$  ins., pp. vi + 151. London: The Chemical News, Ltd., Merton House, Salisbury Square, E.C.4 Price 5s. net.

DR. DRUCE'S "Outline" is an interesting compilation which should serve a useful purpose as an introduction to the larger works on the subject and special treatises dealing with the origin and development of each of the sciences. The author deals less with the development of scientific ideas, with the mental forces that have led to the advancement of scientific

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LONDON: RIDER & CO., Paternoster House, E.C.4.

knowledge, than with the actual discoveries and achievements of individual scientists. His book is a storehouse of interesting facts in the history of science, and the accuracy of his information can usually be relied upon though occasionally a minor error has slipped in (e.g., the statement that only certain of the thirteen books of Euclid's *Elements of Geometry* are extant) which is not to be wondered at when the magnitude of the ground covered is taken into account.

Readers of the OCCULT REVIEW will be especially interested in Dr. Druce's account of Alchemy. "The alchemists," he writes, "attempted to apply the principles of astrology and mysticism to physical and chemical phenomena." They were, he ably indicates, by no means all charlatans; indeed, their aims were not restricted to the mere effecting of transmutation and their contribution to the advancement of scientific knowledge was by no means inconsiderable.

The book opens with the first dawn of scientific inquiry—it closes (after a section devoted to the theory of relativity) with a brief account of the latest scientific views concerning the structure of the atom. I wish it every success.

H. S. REDGROVE.

THE BORDERLAND: SOME PROBLEMS OF INSANITY. By T. B. Hyslop, M.D., F.R.S.E. London: Philip Allan & Co. Pp. 304. Price 7s. 6d. net.

THIS interesting, but rather depressing, book is a reprint of one that appeared originally at a much higher price, omitting certain chapters which were intended chiefly for medical readers. It consists of a comprehensive survey of the problem of insanity in modern civilization, but, beyond prevention of the marriage of the unfit, Dr. Hyslop does not seem to have any definite remedy to offer. He lays stress on the fact that as nations live and die, so do worlds evolve and devolve, and that there is no reason why man should consider himself exempt from this universal law; but strikes a more hopeful note in his final chapter, where he expresses agreement "with the view that the association of spirit with matter—the incarnation of something pre-existent—appears to be a reality, whether we understand it or not, and that a gradual incarnation, or utilization, of matter by life or by spirit may possibly occur." He remarks in another place that evolution is but the unfolding of those laws which in their entirety represent nature, and that religion and science are but two aspects of the same problem; but he is, and rightly, severe in his condemnation of various well-known forms of epidemic religious mania and imposture.

The problem with which the book deals is not so much that of recognized insanity as of the "borderland" state, neither sane nor insane, which may yet be a source of grave danger both to the individual and to his associates—but Dr. Hyslop does not make it clear what, if any, steps can be taken to lessen the frequent occurrence of this state in modern society, or how best to deal with it when it is found to exist (though he admits that it would not be feasible to attempt to control all such cases). The problem is fully stated, and probably that is all the wit of man can attempt for the present, no adequate solution having yet dawned on the horizon. Even in its popular form, the book contains a good deal of a scientific and technical nature, but the chapters on Art, Music and Liter-

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SINCE Miss Beatrice Chase recently became her own publisher and bookseller she has thrown herself into that double adventure with the same ardour with which she built her Chapel on Dartmoor, and later enrolled her battalions of White Knights and Ladies. Though not recommending the same course to every author, she gives in this volume details and statistics which show the practical success of her scheme.

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GHOSTLAND. By Elliot O'Donnell. Pp. 260. London: Cecil Palmer. Price 6s. net.

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JOHN NORTH.

ESSAYS ON LIFE. By A. Clutton-Brock. With an Introduction by J. L. Hammond. Pp. xv + 176. London: Methuen & Co., Ltd. Price 6s. net.

THE late Mr. Clutton-Brock gained a well-deserved reputation not only as an essayist of singular charm, but as a thinker and philosopher of a high rank. In this present volume are collected a number of his unpublished essays, and a deep debt of gratitude is due to those who unearthed them and put them together for publication. Mr. Clutton-Brock was a passionate devotee of Truth as he saw it manifested in many and varied forms. He saw in Beauty and Goodness things wholly to be loved and revered as epiphanies of the divine nature. This vision, wedded to a simple and charming style, marks all his work: and this volume in no way falls short of those which were published in his lifetime. Readers of the OCCULT REVIEW will find much to help and stimulate them in this volume of sixteen essays, and no one who reads them can fail to be the



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JOHN NORTH.

A HUNDRED SECOND BEST POEMS. Chosen by C. Lewis Hind. London: A. M. Philpot, Ltd. Pp. 175. Price 2s. 6d. net.

THIS charming little book with its quaint and gay cover should find a place on many bedside tables. It is just the kind of book to dip into last thing at night, when the brain is tired, and the reader seeks merely a pleasant thought expressed in pleasant words. There will, of course, be some divergence of opinion as to the suitability of Mr. Lewis Hind's title, but on the whole it seems appropriate enough. He has, perhaps, included too great a proportion of third best (and even a few fourth best) poems, but his selection is full of interest, as can hardly fail to be the case when old favourites such as "She wore a wreath of roses," "I've been roaming," and "The stately homes of England," are found cheek by jowl with modern verses taken from the *Daily Chronicle*, the *Observer* and the *Westminster Gazette*. There are a few real gems, such as H. D. Lowry's "Now that my love lies sleeping," Sydney Lanier's "Into the woods my Master went," and Edwin Markham's epigrammatic "Outwitted," which is short enough to quote:—

"He drew a circle that shut me out,  
Heretic, rebel, a thing to flout.  
But love and I had the wit to win:  
We drew a circle that shut him in"—

and indeed the whole book, as said before, is worthy to be kept at hand for dipping into at odd moments. Mr. Lewis Hind's preface, describing the circumstances which led to its compilation, is not the least interesting part of a novel and attractive venture.

E. M. M.

POLARIZATION. The Way of Life in Health, Wealth and Happiness: being the A.B.C. of Practical Psychology. By Paul Tyner. London: L. N. Fowler & Co., 7 Imperial Arcade, Ludgate Circus, E.C.4. Price 4s. net.

DR. TYNER shows that equilibrium of some sort lies at the root of success and effectiveness upon all planes and in all conditions of life. Dr. Tyner's statements are true enough, but I confess to have derived more help from the numerous quotations than from the subject-matter itself. Perhaps the explanation is that Dr. Tyner writes so easily as to suggest a mere repetition of familiar New Thought ideas. There is an absence of strenuous endeavour and of first-hand inspiration about the book, which, therefore, will not make much impression upon the reader. It is a curious fact, but two men may utter an exalted truth: one man makes no impression whatever upon his listeners, beyond boring them; the other, using the same sentence, shakes them to their foundations, changes the course of their destiny and opens a new heaven and a new earth. It is no good repeating what others say. To utter truth effectively—the magical privilege of the creator—is only possible to him who has become the truth himself.

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