

THE OCCULT REVIEW

Contents

NOTES OF THE MONTH *By the Editor*
The Ladder of Contemplation

SOME SURMISES ON MATERIALIZATION
PHENOMENA I.

By Kenneth Mackenzie of Scatwell, Bt.

THE WATCHER *By Beatrice Petty*

THE USE AND POWER OF RITUAL

By Dion Fortune

SORCERY IN FRANCE AND AFRICA II.

By Helen Mary Boulnois

INVOCATION OF FIRE *By Meredith Starr*

THE INVISIBLE GUARD

By Clifford W. Greatorex

KNOWLEDGE AND THE SUBLIMINAL

By E. De L'Orme

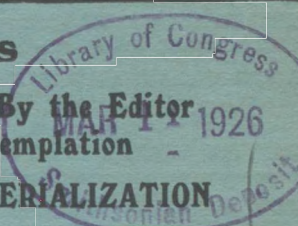
MANDRAKES AND MUMMIES

By Lewis Spence

PERIODICAL LITERATURE

CORRESPONDENCE

REVIEWS



RIDER & CO., PATERNOSTER HOUSE, LONDON, E.C.4

UNITED STATES: THE INTERNATIONAL NEWS COMPANY, 85 DUANE STREET, NEW YORK;
NEW ENGLAND NEWS COMPANY, BOSTON; WESTERN NEWS COMPANY, CHICAGO.

CANADA: THE AMERICAN NEWS CO., TORONTO.

AUSTRALASIA: GORDON AND GOTCH, LTD.

SOUTH AFRICA: CENTRAL NEWS AGENCY, LTD.

CAPE TOWN: DAWSON AND SONS, LTD.

INDIA: THACKER AND CO., BOMBAY AND CALCUTTA;

"THEOSOPHIST" OFFICE, ADYAR, MADRAS.

George Sheringham 1907.

YOUR NAME INDICATES your character, talents, general trend of life, and the reason why. Full name, birth-date and time required. Chart and brief Judgment 5s. Extended Reading 7s. 6d.

MADAM VIRGO, c/o Occult Review, Paternoster House, LONDON, E.C.4.

A PROFESSIONAL CAREER AWAITS YOU! Unlimited scope for suitable persons in public service. (Chartered and Incorporated under British and American Governments.) Principals: Prof. Dr. THOS. TIMSON, D.Sc., F.B.P.S., London, U.S.A., and Indian Academy of Science; Madam M. J. TIMSON, M.L.P.S., Regd., and staff of lecturers and examiners. Literature free. 2d. postage. Sec. I.P.P.I., Ltd., 3 Museum Square, Leicester, England.
Copy "MEDIUMSHIP FOR THE MILLION," 1/3 post. You need this little book.

Mrs. S. FIELDER, Clairvoyante, Psychometrist. Interviews daily, 2 to 8. Saturdays excepted. Psychometry by post (send birth date and stamp), from 2/6. Phone: 29 Fairbridge Road, Upper Holloway, near Highgate Tube, N.19. Mount View 4863.

MAX METCALFE The well-known Lecturer and Psychic, gives postal psychometry from small articles. Advice on Health, Talents, etc. "ROTHSEA," CECIL STREET, KETTERING, ENGLAND.
Readings, 2/6, 5/-; Extended Reading, 10/6. Life Reading, £1 1s

THE DEAD-ACTIVE! By H!!!! (Hawaii) Posthumous author of "Not Silent—He dead!" through the mediumship of "Parma."
Mrs. Lamb Fernie, 40 Bedford Gardens, London, W.8. Price 4/6, postage 4d.
Light—"There is much that will appeal as sensible and beautiful"
Rev. Vale Owen—"There is here no posing for effect, but just the outpouring of a big heart, full of love and human comradeship."

PSYCHIC MSS. are specially asked for by MESSRS. ARTHUR H. STOCKWELL, LTD., Publishers, 29 Ludgate Hill, London. No reading fees. Established 1898. MSS. all kinds also considered.

FIGUREOLOGY. Your character and talents from your number. Not Astrology. State birthday, month, year, sex, 3s. 6d. Part given to Red Cross funds.
Spiritus, c/o "OCCULT REVIEW," Paternoster House, E.C.4.

MADAME LIBRA gives clairvoyant readings. Appointments by letter only. Send stamped addressed envelope. 7 Earl's Court Gardens, London, S.W.5 (opposite station).

A VISIT TO BRIGHTON is incomplete unless you give the Eminent Phrenologists a call.
Professor and Mrs. J. MILLOTT SEVERN,
68 West Street and West Pier. Daily. 25 Years' Practical Experience.

Mr. C. W. CHILD is now booking dates for his interesting and informative Lectures: 1.—The Story on the Hand: Notabilities Delineated (Lantern slides). 2.—Hands and Horoscopes. 3.—Planets and Transits. Fees moderate. Interviews by appointment. Garden Fetes, etc., attended. 6 NETHERFORD ROAD, CLAPHAM, LONDON, S.W.4.

P. S. HERU-KA. 84 KENSAL ROAD, LONDON, W.10.
Nativities calculated and readings given on health, marriage, financial prospects, etc. Any questions answered. Time, date, and place of birth required. Maps from 15/6. Fees pre-payable. Genuineness guaranteed.

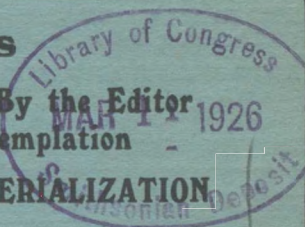
The "Afu-Ra" Chapter of **The Brotherhood of Light** has now been formed in London. Public Meetings during February to be held on the 3rd, 10th, 17th and 24th at 8 p.m. at The Plane Tree, 106 Gt. Russell Street, W.C.1. A copy of the constitution and rules and a list of Lessons issued on application to H. NIXON, Hon. Sec., 97 Ledbury Road, Bayswater, W.11.

Regulus, Astrologer. Map and brief judgment, 5/-.
Time, Date, Place of Birth and Sex required. If married, date of same for correction purposes. 93 Cowgate Street, Norwich.

THE OCCULT REVIEW

Contents

- NOTES OF THE MONTH *By the Editor*
The Ladder of Contemplation
- SOME SURMISES ON MATERIALIZATION
PHENOMENA I.
By Kenneth Mackenzie of Scatwell, Bt.
- THE WATCHER *By Beatrice Petty*
- THE USE AND POWER OF RITUAL
By Dion Fortune
- SORCERY IN FRANCE AND AFRICA II.
By Helen Mary Boulnois
- INVOCATION OF FIRE *By Meredith Starr*
- THE INVISIBLE GUARD
By Clifford W. Greatorex
- KNOWLEDGE AND THE SUBLIMINAL
By E. De L'Orme
- MANDRAKES AND MUMMIES
By Lewis Spence
- PERIODICAL LITERATURE
- CORRESPONDENCE REVIEWS



RIDER & CO., PATERNOSTER HOUSE, LONDON, E.C.4

UNITED STATES: THE INTERNATIONAL NEWS COMPANY, 85 DUANE STREET, NEW YORK;
 NEW ENGLAND NEWS COMPANY, BOSTON; WESTERN NEWS COMPANY, CHICAGO.
 CANADA: THE AMERICAN NEWS CO., TORONTO.
 AUSTRALASIA: GORDON AND GOTCH, LTD.
 SOUTH AFRICA: CENTRAL NEWS AGENCY, LTD.
 CAPE TOWN: DAWSON AND SONS, LTD.
 INDIA: THACKER AND CO., BOMBAY AND CALCUTTA;
 "THEOSOPHIST" OFFICE, ADYAR, MADRAS.

George Sheringham 1907.

**THE
THEOSOPHICAL PUBLISHING HOUSE LTD.
38 GREAT ORMOND STREET, LONDON, W.C.1.**

NEW BOOKS, REPRINTS & INDIAN EDITIONS

- THE HIDDEN LIFE IN FREEMASONRY.** C. W. LEADBEATER.
Foreword by ANNIE BESANT, D.L. Four coloured illustrations,
numerous diagrams, etc. 354 pp. Demy 8vo. **15s. net.**
- THE WAY OF TRUTH.** The COUNTESS BÉLA ZICHY.
Arresting evidence of previous incarnations. **5s. net.**
- ASTROLOGY AND FOREKNOWLEDGE.** L. PROTHEROE SMITH.
"Keep it scientific; keep it practical; and the world will follow."
Paper, **6d. net.**
- IN THE OUTER COURT.** ANNIE BESANT, D.L. **2s. net.**

**NEW BOOKS IN ADDITION TO THE ABOVE NOW IN STOCK FOR
INSPECTION AND PURCHASE AT
THE THEOSOPHICAL BOOKSHOP
43 GREAT PORTLAND STREET, LONDON, W.1**

- THE COLLECTED POEMS OF A. E. WAITE.** Two handsome
volumes of the poems of the famous scholar-poet, containing over
750 pp. **7s. 6d., post 9d.**
- EXPERIMENTAL PSYCHOLOGY.** MARY COLLINS, M.A., B.Ed.,
Ph.D., Lecturer on Applied Psychology, University of Edinburgh,
and JAMES DREVER, M.A., B.Sc., D.Phil., Head of Psychology Dept.
8s. 6d., post 6d.
- THE LIFE BEYOND THE VEIL.** Vol. I. **The Lowlands of Heaven.**
Rev. G. VALE OWEN. **4s., post 3d. (new edition).**
- THE LIFE BEYOND THE VEIL.** Vol. II. **The Highlands of Heaven.**
Rev. G. VALE OWEN. **4s., post 3d. (new edition).**
- THE PSYCHOLOGY OF THE MOVEMENTS OF HANDWRITING.**
Trans. from the works of the eminent French graphologist, J. Crepieux-
Jamin, by L. K. GIVEN-WILSON, B.Sc. **3s. 6d., post 4d.**
- TOWARDS RADIANT HEALTH.** EDGAR SAXON. **3s. 6d., post 2d.**
- HARTMANN'S WHO'S WHO IN OCCULT, PSYCHIC AND
SPIRITUAL REALMS.** **15s., post 5d.**
- WILL AND WILLER.** MRS. RHYS DAVIDS. **2s., post 4d.**
- PROMETHEUS BOUND.** A New Presentation of Aischylos' drama,
wherein is set forth the Hidden Meaning of the Myth. **9s., post 4d.**
- MEDITATIONS ON VARIOUS ASPECTS OF THE SPIRITUAL
LIFE.** SADHU SUNDAR SINGH. **2s. 6d., post 3d.**
- THE ORIGIN OF ISLAM IN ITS CHRISTIAN ENVIRONMENT.**
RICHARD BELL, M.A., B.D. **10s. 6d., post 6d.**
- MIGRAINE AND OTHER COMMON NEUROSES.** F. G. CROOK-
SHANK, M.D., F.R.C.P. **2s. 6d., post 2d.**
- THE MAN NOBODY KNOWS.** BRUCE BARTON. A rendering in
narrative form of the life of Christ, in which the author, while pre-
serving the central figure as a modern business man, skilfully pre-
serves that atmosphere of reverence which his subject deserves.
3s. 6d., post 3d.
- PRIMITIVE MAN.** W. SCOTT LEWIS, F.T.S. **1s. 6d., post 1d.**
- OUR SISTER PLANETS.** W. SCOTT LEWIS. **1s. 6d., post 1d.**
- THE EVOLUTION OF ANIMALS.** W. SCOTT LEWIS.
1s. 6d., post 1d.
- THE SUN, THE LORD OF LIFE.** W. SCOTT LEWIS.
1s. 6d., post 1d.

THE OCCULT REVIEW

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

"Nullius addictus jurare in verba magistri."

ALL COMMUNICATIONS INTENDED FOR THE EDITOR should be addressed to the Editor "THE OCCULT REVIEW," PATERNOSTER HOUSE, LONDON, E.C.4.

BUSINESS COMMUNICATIONS AND "THE OCCULT REVIEW" SUBSCRIPTIONS should in all cases be addressed to RIDER & Co., PATERNOSTER HOUSE, London, E.C.4. Cheques and Postal Orders should be made payable to RIDER & CO.

SUBSCRIPTION RATES.—Twelve months, THIRTEEN SHILLINGS AND SIXPENCE. Payments must be made in advance.

ADVERTISEMENTS.—All applications respecting these should be addressed : Mr. A. Leach, Advt. Manager, "THE OCCULT REVIEW," PATERNOSTER HOUSE, London, E.C.4. Tel.: 1462 Central. RATES: On application.

Contributors are specially requested to put their name and address, legibly written, on all manuscripts submitted.

Subscribers in India can obtain the Magazine from Thacker & Co., Bombay and Calcutta ; or from *The Theosophical Publishing House*, Adyar, Madras.

VOL. XLIII

APRIL 1926

No. 4

NOTES OF THE MONTH

IN a letter which appears in the correspondence columns of the last issue of this magazine, Mr. Loftus Hare draws attention to the spontaneity which characterizes the attainment of mystical realization. One has only to call to mind the lives of the great prophets and teachers of mankind to see that this same spontaneity and simplicity are characteristic of the spiritual life as a whole. The lives of those who have attained to union with the Divine become infused with a creative vitality which places them in a new order. St. Paul and St. Theresa, to instance two only of the great ones of the past, accomplished prodigies of labour in circumstances that would have proved insurmountable under normal conditions. Nor is occultism without its witnesses to the power of the spirit. None who are acquainted with the difficulties under which Madame Blavatsky carried out her mission can doubt that she had tapped a secret Source of energy ; while in our own day an example of indefatigable energy and

apostolic zeal is to be found in the case of her successor, Dr. Annie Besant.

Contrast this abounding life and inner freedom with the normal personal life of the average occult student. Only too keenly is the latter aware of his limitations. In many cases he is genuinely anxious to make the basic principles of true occultism an integral part of his life. He wants to make progress. He reads everything he can lay his hands upon that may throw light on attainment by yoga methods, how to enter samadhi, or awaken the power of kundalini. He probably subjects himself to an elaborate system of discipline and "occult training"; and the more he reads, the harder he struggles, the worse the tangle seems to grow. His fetters gall and chafe him at every turn. Something is wrong, he knows not what. Freedom and spontaneity are indeed conspicuous by their absence.

As a matter of fact, no better example of misdirected energy and enthusiasm could perhaps be found. This is not to say that it is all to be regarded as so much wasted effort. Inasmuch as the motive and intention are right, they must inevitably bring their beneficial reaction. The root of the trouble is to be sought elsewhere. Too frequently the student is unconsciously

endeavouring to accomplish by the force of the personal will something which lies entirely outside the scope of the lower self. Elaborate systems of character building and auto-suggestion are eminently satisfactory for the attainment of the highest

degree of personal efficiency; but when once the first faint echoes of the Voice from Afar stir the lower self from its slumbers, the time has come for the adoption of entirely different tactics. On the very threshold the aspirant to the higher life begins to realize that the personal will with which he has thus far so ineffectively struggled must be abandoned. But, it may be objected, this is equivalent to capitulation to the enemy. To cease struggling is to fall more deeply into the net, to become a mere leaf in the wind, tossed helplessly hither and thither. Are we not told that "the kingdom of heaven suffereth violence, and the violent take it by force"? Quite so. But careful attention to the statement above will show that it is the personal will which is to be surrendered, not that the fight is to be abandoned. By way of paradox let us quote another text from the Christian scriptures: "Except ye become as little children ye shall not enter into the kingdom of heaven."

How are two such apparently contradictory statements to be

reconciled? First of all by realizing that progress is hastened as much by stripping oneself of everything that hampers, as by intensity of effort. In fact, step by step with simplification of the lower self, more and more energy is set free for use on higher planes. The more we let go, the more quickly we rise. By far the easiest way to escape from the realm of the personal will is by self-surrender to an ideal. "Thy will be done." To live the dedicated life, in everything to seek to do the will of our Lord, or Master, or Guide, or Mother—what matter names?—that is the easiest way out. This solution of the difficulty is so simple as to court the contemptuous repudiation of the sophisticated. Yet it is to be doubted whether escape from the realm of the personal self is entirely possible in any other way. Certainly without something to draw the aspirations steadily upward progress must be far more difficult. Happy is he who cherishes a regard for one of the sacred Teachers of humanity, the great Founders of the world religions.

Strange as it may seem, the first essential in order to free oneself is to cease to struggle. Realize that you are not going to give up the fight: you are going to shift your standpoint. In the silence of the heart, the mind should be lifted in contemplation to the Highest that can be conceived. Then, by a supreme act of renunciation with the whole force of the inner

THE SECRET OF PEACE. nature, the lower self should be surrendered unconditionally and without reserve to that spiritual Ideal. Remember, this is no light matter, and is not to be essayed without the utmost purity of motive. In proportion to the sincerity of the self-dedication will be the response. So wonderful in certain cases may be the change, so far beyond all previous conceptions the peace that floods the soul, that it may be imagined that the goal has been attained. In sober truth, only the initial step has been taken on the Path.

But what a change! In the glorious sense of inner freedom that has dawned, new powers spring into being. Personal matters are seen in their true perspective. The petty annoyances of daily life take on a different aspect. Whatever life has to offer, whatever may come of joy or sorrow, of opportunity or disappointment, of prosperity or adversity, is embraced with willingness, as coming from the Divine. The self comes to be regarded as an instrument for Other Hands to work with. Drudgery ceases to be. Life is transfigured. What may have been formerly distasteful duties are fulfilled in a spirit of gladness. The soul finds contentment in an age of unrest, and loses

self in the lives of others. No longer is the finger perpetually on the spiritual pulse. The vicissitudes of the inner life are taken as they come. Failure is not a matter for undue lamentation: success in the end is sure. More and more a spirit of consecration takes possession of the inner life, even though little change may be apparent to the looker-on. Slowly but surely the personality attains to the spontaneity and simplicity so characteristic of the childlike spirit. More and more energy is being accumulated for taking the Kingdom of Heaven "by storm."

The storming of the Kingdom, it will thus be seen, is not to be achieved by the personal consciousness at all, even though intense concentration of effort may be necessary. The great instrument whereby the normal consciousness is opened up to the Reality which lies outside and above the limits of the personal self is contemplation—or meditation as it is sometimes called. For reasons which will presently appear, the former term is here preferred. Three stages, according to the Western classification, characterize the process of winning through to the Kingdom—the Purgative Way; the Illuminative Way; and the Unitive Way. With the famous yoga system of Patanjali, in the East, the correspondence is roughly as follows:—Yama, Niyama, Asana, Pranayama = Purgative; Pratyahara, Dharana and Dhyana = Illuminative; Samadhi = the Unitive way. Since the Western tradition will in general prove more suitable for Western students, the scholastic classification of the mystical degrees will be adopted.

With the awakening of the self to the higher reality, already indicated, and of necessity presupposed for any treading of the Path, the stern Way of Purgation is entered upon. Step by step as the dedication of the self is worked out in everyday life, the purificatory process will be accomplished. There is little need to enlarge on the vicissitudes of this stage. Details will vary with the mental and emotional constitution of the neophyte. Gradually the superfluous and harmful qualities that hamper the soul are stripped and purged away, and the personality is brought to its purest and most translucent state, ever the more perfectly transmitting the Light that comes from within. The probationer may or may not be impelled to voluntary acts of mortification. It is, however, with the Illuminative Way that contemplation proper begins.

As indicated above, the term "contemplation" is here used in preference to "meditation." Here it may be as well to point

out how loosely the three words, concentration, meditation, and contemplation are used in works on occult and mystical subjects. By concentration is generally understood concentration of thought or attention ; but it may equally well apply to concentration of effort or purpose. It should not be used as synonymous with any form of meditation, and still less as equivalent to contemplation. The two remaining terms, meditation and contemplation, are used even more interchangeably. In theosophical writings meditation and contemplation are for the most part synonymous terms. In the Latin Church meditation is sometimes used for a form of discursive prayer as distinct from contemplation, although this shade of meaning is not uniformly taken into account. Since true occultism, as differentiated from psychism, is concerned with spiritual verities, and the realization of the soul's potential divinity, it would seem desirable to confine the use of the term "contemplation" to this specific sense. The word "meditation" then remains for use in the more intellectual sense—for thought-control, for the acquirement of personal qualities, and so on.

An increasing awareness of a Power, "not our (lower) selves, which makes for righteousness," is the outstanding feature of the Illuminative Way. A growing sense of the Presence accompanies the unfoldment of the flower of the soul. That Presence may be sensed more readily in particular ways by different temperaments. Nature mysticism is the way for some ; religious devotion appeals to others ; while art or music may bring illumination to still another type. A pre-requisite for contemplation, however, is an intuitive perception, a sense—vague and groping as it may first be—of a supernal Beauty. Setting out with that dim awareness of Something to be desired above all else, the soul which has shaken off its worst impediments proceeds to scale the Ladder of Contemplation with a view to the "storming" of the Kingdom.

For the sake of continuity a few practical details may not here be out of place, even though this should involve going over ground already more or less covered in previous issues. As far as possible the contemplative will choose a regular time when he may rely upon quietude and freedom from interruption. "Thy will, and not mine be done" will characterize his attitude, however, even in regard to this time of seclusion. Should no opportunity present itself, should another duty claim his time, so be it : it is well. But in spite of his "non-attachment" he will probably grow to regard his chosen time and place as the most desirable

of all his waking hours. As regards the physical point of view, a certain degree of freedom is not only permissible but desirable. The ideal should be the flexibility of hardened steel rather than the pliability of soft untempered metal. Within broad limits the chosen time may be day or night, although not too late in the evening if the night time is selected. It also goes without saying that no attempt should be made to regularly practise contemplation after a full meal—but there is no need to burden the reader with the obvious. The contemplative will also adopt his own particular asana, or posture. Some may choose one of the yogi postures ; others may prefer to bend the knee and bow the head in accordance with Western custom. In making a choice you may safely disregard the question of the arousing of the kundalini. No sincere contemplative need worry about what might happen should the kundalini go off ! He is in safe hands.

If in the early stages you find that you cannot dispense with a book to induce the proper frame of mind, do not hesitate to avail yourself of it. Madame Guyon, in her *Short and Easy Method of Prayer*, gives some very helpful advice in this respect. One thing, however, should be avoided at all costs, and that is to grow lazy and let the physical body fall asleep. Consciousness should be keyed to the highest pitch, intensely still, but intensely alert. The attention of the true contemplative stands poised at the very apex of the soul, fixed on the Star—to use still a further simile—which is dawning upon his consciousness. What happens or does not happen when he does this he is content to leave in other Hands than his own. As already indicated, in true contemplation the mind is void of images, and the attention is held unswervingly on that dim perception of the Presence. If this should prove to be outside the limit of the reader's experience, there is no need to be troubled. The Star will surely arise if diligently sought. But whilst seeking beware of making the mind a blank, of "emptying the brain of thought." Negativity should be rigorously shunned. Should you become negative you may perhaps be the subject of many peculiar psychic experiences—mostly undesirable—and may possibly become the victim of an obsession. Mediumship should only be developed in a circle where the presence of others affords a certain amount of protection. Refuse to surrender your consciousness to any invisible "control," and remember that the Highest never *obtrudes*. Mistrust all psychic phenomena at the time of con-

templation. Regard flashes of clairvoyant vision or clairaudient messages with the gravest suspicion. Refuse to be drawn aside from your purpose, and when you are in any doubt reach upward in consciousness and hold fast to the highest that you are able to sense.

In the Illuminative Way contemplation branches off into two distinct varieties. This subdivision has always been a fruitful source of controversy in scholastic mysticism, and to-day the theologians of the Latin Church are still debating the point as to whether or not all souls are called to "infused" rather than active contemplation. The Marys and Marthas, traditional types of contemplative souls, seem as far from agreeing with each other as ever.

In the letter from Mr. Loftus Hare referred to in the opening paragraph of the present Notes, a saying of Mohammed is quoted: "When man walks to God, God runs to man." In this saying we have a clue to the distinction between the two varieties of contemplation. "Man walks to God"—up to a certain point. It is a debatable question whether, beyond this, the soul can penetrate further by its own volition. Certainly the testimony of the great mystics is to the fact at this stage "God runs to man" and "infused contemplation" takes the place of the "active" variety. Although the conditions for its manifestation may be fostered, its coming is beyond the mystic's control.

CAN GOD
BE COM-
MANDED? "This is a thing supernatural, and which we cannot acquire with all the diligences we use," says St. Theresa in giving a description of this type of contemplation to her spiritual daughters. The Abbé Poulain, in his *Graces d'Oraison*, calls attention to this characteristic, which he terms "the ligature" and defines as "an impediment experienced with regard to the voluntary production of additional acts during the mystic state." To use a homely simile, it is as though the soul were stricken dumb in the presence of an overwhelming Beauty. This passive or infused contemplation, in fact, is a foreshadowing of the Unitive Way. These momentary embraces grow in frequency and duration until it may be safely said that the final stage has been entered. A point to be noted in connection with this form of "passive" contemplation is that the soul's freedom of action is not abandoned. It may at any point, of its own volition, break away from the "embrace"; and self-consciousness remains intact. The soul lets itself go voluntarily, and abandons itself to the will of its Lord.

It is also well to bear in mind the fact that however frequently and intimately the soul in the Illuminative Way may experience the spiritual embrace, it still remains separate and distinct. There is as yet no mergence such as characterizes the Unitive state. To quote St. Theresa once more, "The soul understands, after a manner far different from understanding by the exterior senses, that she is now joined near to God, so that within a very little more she will attain to the being made one with Him by union." Such vivid awareness of the Divine Presence may very well exist side by side with the active waking consciousness, resulting in a tranquillity or poise that is as beautiful as it is rare. It is not necessarily ecstatic in character, however profound it may be. Union and Ecstasy are found only in the very highest spiritual degrees.

IN THE
OUTER
COURT.

In passing now to a consideration of the highest stage of the contemplative life—the Way of Union—we are naturally obliged to draw upon the recorded experiences of the great mystics and illuminates of the past, supplemented by the learned treatises on scholastic mysticism published under the ægis of the Roman Catholic Church. The facts remain unaltered, whatever the wrangles of the doctrinaires.

From a study of the lives and activities of such masters of the inner life as, for example, Joan of Arc, St. Catherine of Siena, or George Fox—to instance but three at random—it may be safely inferred that the Unitive Life brings the subject into contact with a reservoir of force not at the disposal of the less spiritually developed person. Otherwise it is difficult to explain the source of the abounding energy and vitality which such spiritual super-folk exhibit. The life of Union, of course, is the crown and consummation of the mystic's career, the reward of long and arduous service. "Spiritual marriage" or "deification" are two of the terms by which, in the West, it is sought to explain the subjective fact. Mystical union, not to mention spiritual marriage, cannot be brought about by force of will: the Lord of the soul vouchsafes it in such kind and measure as He wills. He alone can give it, or increase it, or withdraw it. The vicissitudes of the mystical life before Perfection is attained are, indeed, notorious. By alternations of elation and dejection, spiritual illumination and torturing aridity, the soul is maintained in a state of absolute dependency; and so the process continues until the personal self is "utterly dissolved and melted and held by the divine fragment that created

THE LIFE
OF UNION.

it." Evelyn Underhill sums up the process with keen analytical insight in her indispensable text-book on *Mysticism*, pointing out that the stripping off of the personal initiative—the I, the Me, the Mine—is an imperative preliminary for the attainment of mystical union. Further, it appears that the temporary denudation of the mind which characterizes the contemplative life must become habitual, in order to make room for a Divine companionship of an intimacy and elusiveness which are quite beyond the resources of human speech. At this stage the I'hood disappears for ever, to give place to a new order of existence. "The self is made part of the mystical Body of God." Only the intuition can guide us in these lofty realms: the imagination falters at such dizzy heights.

Ecstasy and rapture may perhaps be regarded as in the nature of accidents of the Unitive Way. These two terms represent variations of degree rather than actual differences in type of experience, rapture being a more intense and violent form of ecstasy. There seems little doubt that ecstatic trance corresponds to the Eastern samadhi. As described in the scholastic works on Western mysticism, there is a deep sleep, accompanied by muscular rigidity and unconsciousness. St. Theresa, for example, was habitually motionless when in this state, standing or sitting with hands open or closed just as the ecstasy had overtaken her. Her head was raised heavenward, and her face radiant with joy. With Catherine of Siena the hands and feet would be convulsively contracted. Compare this with the description of Sri Ramakrishna's samadhi. His body would become

ECSTASY
AND
SAMADHI.

absolutely motionless, his pulse and heart-beat imperceptible. The eyes would be half closed, and if the eyeballs were pressed with the finger there was no reaction. He would remain in this state sometimes for an hour, sometimes for only a few minutes. On one occasion he remained in such a trance for a matter of three days. Unlike the Western ecstasies, he claimed to be able to enter this state at will.

Since our examples have been drawn uniformly from Western records, it may not be amiss, at this juncture, to glance at the parallel case of this Eastern illuminate. Sri Ramakrishna was a devotee of the Divine Mother, and attracted the attention of the famous orientalist, Max Müller. In common with Western mystics, he was a firm believer in Divine Grace, and regarded the I'hood as the root of all spiritual ignorance and separation. Union was not to be achieved until this sense of "I" had been

transcended. If we must retain it, he said, better let it stay with us as "I, the servant of the Lord." "As a small cloud can hide the glorious sun, so this cloud of 'I' hides the glory of the Eternal Sun," was a favourite simile of Ramakrishna's. Union with God, he declared, could be attained only if the longing embodied the strength of the following three attachments put together: the attachment of the miser to his wealth; the attachment of a mother to her new-born child; and the attachment of a chaste wife to her husband. A striking example of similarity between the Eastern and Western teaching is found in the following utterance of Sri Ramakrishna recorded by Max Müller. "So long," he says, "as one does not become simple like a child, one does not get Divine illumination." He then counsels his disciple to forget all the worldly knowledge he has acquired, and to become as ignorant about it as a child, when he will obtain a knowledge of the Truth.

"Absolute self-surrender to the Divine Mother," he said on another occasion, "is the surest way to God-vision." This he illustrated with a quaint parable of a cat and her kitten. As the kitten resigns itself to the will of its mother, so the devotee should resign himself. The kitten knows nothing more than to cry "Mew! mew!" and the mother cat may keep her young one on the bare floor of the kitchen or on the downy bed of the householder; but the kitten remains contented. "So with the true devotee, who should always cry to the Divine Mother, and be contented with whatever She wishes to do with him."

Such is the way of the soul, whether it be in the West or the East. God is one, whatever the form of worship. East and West alike proclaim the necessity for self-surrender and for the storming of the Kingdom by intensity of aspiration.

THE EDITOR.

SOME SURMISES ON MATERIALIZATION PHENOMENA

BY KENNETH MACKENZIE OF SCATWELL, Bt.

PART I

§ I

PROBABLY the most fascinating and incredible phenomenon in Occult Science, as also, perhaps, the most inexplicable, is that known as "Materialization." By this is meant not only the materialization of "spirits" and ghosts, or the astral forms of those who have left their physical bodies at death, but also of inanimate objects and other material substances which under certain conditions so frequently form the "apports" at séances. In like manner this may also include writings, drawings, paintings, etc., as well as what is commonly called "spirit photography" similarly produced through suitable mediumistic agency; all phenomena of that nature being such as arouse the scepticism and derision of the ignorant, and of those physical scientists who have never specially studied them.

We may, however, put aside such feelings and opinions, which carry no weight with those who have reason to know that these phenomena are positive facts, proved over and over again. It is of more interest to try and discover how they are or might be produced; to obtain some possible explanation, which, if not yet clearly understood or proven, may offer some reasonable solution of seeming "miracles." What I venture to submit with all deference as a possible explanation, is one which appears to me feasible from its apparent analogy to certain facts of physical science as applied to the purposes of daily life.

In this world of three dimensions we can only see one side of "Truth" at a time, one facet of many, and maybe the whole of any "Truth" in nature will never be known by us until a far higher state of evolution has been reached. Suffice it that we learn little by little of the Truths amongst which we live, and never imagine that what we think we know is the whole of what is to be learned. We must remember that the only tools our physical brains have to work with are our five senses.

Some persons, more highly gifted, possess an "occult"

sense which by training has become sufficiently developed to enable them to deal with what is altogether imperceptible by the normal five. This sense, which is either psychic or spiritual, is dormant in a greater or less degree in every human being, but is capable of being amplified and made serviceable under proper conditions. Persons thus endowed are generally known as "mystics," "seers," "psychics," and "mediums," their powers being of various natures and degrees, scoffed at by Law and the public generally, but well known, even if not properly understood, by those who have studied them.

§ 2

Physical science now seems to have come to the following conclusions: (1) The only *reality* in nature, cosmic as well as terrestrial, is the Ether; (2) Electricity is the Ether in certain states of motion, and consists of atoms composed of electrons and protons, negative and positive; (3) Matter is built up of atoms of electricity differently arranged and modified—a secondary structure, but most important to us as being the only thing of which our five senses can take cognisance. Therefore, as electricity is atomic, and matter is atomic, and both are Etheric products, we might argue that the Ether is also atomic, and that the whole cosmos is composed of electrons and protons in various states of motion and modification. Atomic *energy* is another thing, being comparable with nothing we know or can conceive; we make use of the electrons in the atom, but not as yet of their energy, and perhaps it is as well considering the inconceivably stupendous power involved.

In 1865 Clerk-Maxwell, one of the greatest geniuses the world has known, gave to it his theoretical discovery of electric "waves" or vibrations of the Ether, "waves" which, by the way, he never knew how to produce. He defined the Ether as "a material substance of a more subtle kind than visible bodies, supposed to exist in those parts of space which are apparently empty." He found that the Ether had two constants, a magnetic and an electric (the value and nature of which are, I believe, not known even to-day), but that the product of their combination showed the Ether could transmit "waves" whose speed he found by experimental research to be that of light, thus proving light to be an electro-magnetic phenomenon. As sight is the only one of our five senses by which we can perceive light without heat, the eye acting as an electro-magnetic instrument is the only organ which puts us in touch with the Ether.

In his book *The Ether of Space*, Sir Oliver Lodge summarizes his views on the subject thus: "The Ether of space is a continuous, incompressible, stationary, fundamental substance or perfect fluid—matter is composed of modified and electrified specks or minute structures of Ether, which are amenable to mechanical as well as to electrical force, and add to the optical and electrical density of the medium."

That is, I believe, the generally accepted theory with regard to the Ether of space, though there are some scientists who deny the existence of the Ether at all, since any laboratory attempt to prove it has up to now failed. Be that as it may, any idea of what the Ether is like is as much beyond the power of the average mind to imagine as it is to understand what are the so-called "waves" in it, because these "waves" or vibrations can only be accurately described by a mathematical formula which, crudely translated into English, means: "A disturbance periodic in time and space in the Ether." At all events, these "waves" are generally regarded as having no *material* existence, though if the Ether be atomic, that can hardly be correct.

Certain American scientists have recently advanced the theory that Ethereal "waves" are material, such for example as are set in motion for the transmission of wireless signals or telephony, and can be weighed (theoretically, of course), like other infinitesimal portions of matter such as the atom. This proposition does not differ greatly from the old "corpuscular" theory of light first advanced about 520 B.C. by the Greek philosopher Pythagoras and afterwards developed much more fully by Sir Isaac Newton. According to this postulate, all luminous bodies emit in all directions constant streams of minute particles which, acting on the eye, cause the sensation of "light." Early last century Young's discovery of what is known as the principle of "interference," caused the "corpuscular" theory to be abandoned in favour of the "wave" theory by which "interference" is explicable, though not so by the "corpuscular" theory.

In order to have "waves," something must exist in which they can be set up or promulgated, e.g. as in the sea, or sound waves in the air, and from the American scientists' point of view this is just where the "wave" theory of the Ether fails. But since, according to the "corpuscular" theory of light, luminous bodies are unceasingly emitting streams of minute particles in every direction, it is this explanation of the problem in a slightly altered form which appeals to those who are bringing that theory forward again as being the true explanation of the

difficulty. Whether this be so or not, time may show, but it seems to me to offer some solution of the materialization of matter to which I am referring.

§ 3

So far as we know to the contrary, all our five senses are actuated by vibrations or "waves" of one kind or another, those of seeing and hearing being certainly so; while the senses of feeling, tasting, and smelling probably depend on vibrations of another nature and degree not yet classified. Thought is believed to be transmitted by "waves" or vibrations of some kind, especially by those people who rely on telepathy as an explanation of every kind of psychic phenomena they do not understand or credit, and who put it forward as the only means of getting over the difficulty. Even the common expression, a "brain wave," implies some kind of mental vibration experienced when a more than usually brilliant idea has "struck" one. Thus, consciously or unconsciously, the theory of vibrations of one kind or another is used to express what people do not understand. They tacitly admit their existence though having no notion whatever as to their nature.

It may be of interest to those not well acquainted with the subject of "vibrations," atmospheric as well as etheric, to know that the whole range of atmospheric vibrations which the human ear can transmit to the brain as sound is comprised between 32 to the second (the lowest audible), and 40,000, a very restricted scale indeed, and far inferior to that of many other living creatures. The highest musical note which a human being can hear is, I believe, under 5,000 vibrations per second; but dog whistles are made which when blown give a sound inaudible to the person blowing them, but quite easily heard by a dog at a distance. Perhaps it is because they hear certain vibrations made by some musical instruments, but unperceived by the player, which often cause them to howl as they do.

Where atmospheric sound vibrations cease, those of electrical, etheric "waves" begin, and as such they end at about 34,360,000,000 (thirty-four thousand three hundred and sixty millions) per second. Inconceivable as such a rate is, it is not until the vibrations of the Ether increase to 35,000,000,000,000 (thirty-five billions) per second that our eyes can perceive them as *light*, which they cease to do when the vibrations have become only twice as rapid, a very short range indeed compared with those of electricity or even sound. Now although the term

"electricity" is used, it does not include that form of it known as Herzian waves, or radio vibrations of the nature used in "wireless," which do not come into being as "X" rays until the vibrations exceed the incomprehensible rapidity of over 288,000,000,000,000 (two hundred and eighty-eight thousand billions) per second! All such figures are utterly beyond our mental grasp, but are known to be mathematically correct; and although hourly employed now by millions of people in their "wireless receiving sets," are as little realized by them as are the vibrations which enable them to see or even hear. It is the function of the little "crystals" and electric lamp "valves" used to reduce these inconceivable "high-frequency" vibrations into the comparatively "low-frequency" vibrations of between 32 and 40,000 per second, so that they can be heard as sound in speech or music and so on. To what frequency these etheric vibrations extend, who can tell? Research will in time greatly increase our knowledge, for being physical they can be examined as other natural phenomena are, instrumentally and mathematically. It is a remarkable fact that so far as is known at present, all "waves" or vibrations of the ether, no matter what their frequency may be, travel at exactly the same speed—that of light, or 186,000 miles per second.

That the recent and wonderfully rapid development of radio communication, and especially radio-telephony, should coincide so completely with the equally rapid spread of "Spiritualism" throughout the world is indeed very noteworthy. It might seem that this has been purposely brought about by those on "the other side" whose help is necessary, with the object of making mankind familiar with a phase of Etheric vibrations which, believing it to be "scientific," people would try to understand, but which would receive no consideration if considered "unnatural" or "spiritualistic." There would be a truly modern "human touch" in that mode of procedure, and that, perhaps, may indicate its origin.

The conditions under which both phases of vibrations—radio, or "scientific," and "astral-etheric" or "theosophic"—function are apparently not very dissimilar, an important one being the absence of sunlight vibrations, if the best effects are to be obtained. Another is the necessity for reducing the high frequency of the Etheric vibrations to the comparatively low frequency of those of light, (and still more so to those of sound) if they are to become visible and audible to us. Furthermore, we must bear in mind the importance of some means or apparatus for

doing this—in the one case by the employment of crystal “detectors” or valves, and in the other through human “instruments” fulfilling the same purpose. Mechanical and electrical contrivances can effect the former, since purely “material” etheric vibrations are dealt with; but it is very doubtful whether the higher astral-etheric vibrations, if existent, can be controlled by such purely physical means. The two causes are on entirely different “planes” of being, and the methods of dealing with them must surely be equally distinct; but considered generally the treatment would appear to be very similar.

§ 4

Having briefly touched upon this question of vibrations of the Ether of whatever nature they may be, we now come to that of how they may apply to the phenomena of “materialization.” So far as I am aware, these, as effected through the agency of human “mediums,” are of three kinds: (1) Those which are tangible and can be felt, but are invisible to the human eye; (2) Those which can be seen but are intangible; (3) Those which are both visible and tangible. The first category, the most common of the three, include the “spirit” hands which are frequently felt at séances, and sometimes move objects about the room, as well as the vocal organs formed for the production of “direct-voice” manifestations. In either case some form of matter is being employed which neither obstructs nor reflects light waves, but is sufficiently concrete and material to set up the vastly less frequent atmospheric vibrations required to make sound audible to us.

The second category is mostly comprised of visions such as ghosts, spectres, and apparitions which haunt houses and localities, and are seen by people of a psychic nature who report that the “visions” (for such they seem really to be) vanished on approach, or were so intangible that they had been passed through by those who saw them. It also comprises the astral bodies of living persons who suddenly appear to their friends, or of those who have just died, and which from their very character would seem to be such as are formed only by vibrations producing light which, as we have seen, are of exceedingly high frequency, and therefore far removed from those required for sound or molecular materialization.

In the third category we have the true “materialization” of physical matter; from that of a physical body complete in every detail, to all intents and purposes an actual living being,

down to parts of one only, such as hands and faces, solid and substantial in every respect. In such cases the etheric vibrations utilized must be of all necessary frequencies to produce such results; but what is most marvellous of all is that the body thus built up by them can *itself* control and utilize such a range of vibrations as include not only the low-frequency scale needed for atmospheric sound waves to produce speech, but also those of such vastly higher frequency as are needed in order to see!

The function of a "medium" or psychic person is probably to act like the "valve" or crystal of a "receiving set" in order to transmute the vibrations emanating from a plane of existence different from those of our material world, into those of a lower frequency or degree, such as to enable the senses to perceive them. How this is done we do not know at present. We can only learn by what our senses tell us. These are the sole means the vast majority of mankind has of knowing anything at all about the material world in which it is placed. After all, "science" of any kind can only teach us what it has found out through these five senses, and unless verifiable demonstratively or mathematically, its assertions are surely no more entitled to be classed as *knowledge* than any which occult science may make. The world generally accepts the dogmatic statements of the physicist with wonder, probably not untinged with admiration, but usually without cavil. In how many instances, however, have not these been found erroneous, and science been forced to recant and admit mistake?

§ 5

It may thus be said that the whole cosmos, visible and invisible, is built up of "vibrations" (to use the word most generally employed, and meaning "trembles") of *something* to which the name of "Ether" has been given. We have seen that this Ether is utterly beyond the comprehension of any human being if it has to fulfil, as it needs must, the conditions which warrant the hypothesis. Who can possibly conceive the existence of "a perfect *fluid* so rarefied and tenuous as to offer no resistance whatever to any object moving through it at an inconceivable speed, and yet at the same time be of such stupendous *density* as to be comparable with nothing we know of or can imagine"? A perfect paradox, indeed! The only conceivable nature of such a medium seems to be "Will," the THOUGHT and WILL of the Creator and Grand Architect of the Universe which permeates the Cosmos, holding, moulding and binding it, guiding

and directing it as He in His infinite wisdom deems best. Even in this little world of ours we have some faint idea of what "Will" can do when exercised by those who possess something of it, feeble though that be; but of what it may be when emanating from Him whom we call God, our puny minds can form no idea whatever.

If, therefore, the Ether be the *Fons et Origo* of the universe as we know it, that "something" which is called "astral" may be a form or state of it—a kind of "astral-ether" of a much more attenuated nature and higher frequency of vibrations; and if the Ether be atomic, or in a sense quasi-material, so may the other be under certain conditions. If that proviso be granted, and one seems as credible as the other, a glimmer of light appears which may show how "materializations" of any kind might be effected when conditions are favourable. It is but a concept, a suggestion, with perhaps a grain of truth, or, one might say, an "atom" of possibility.

(To be concluded.)

THE WATCHER

By BEATRICE PETTY

A DARKENED room, so still, so quiet, circle-shaped it stood, and curtained all in amethyst, showing no doorway and no window to the world.

Yet as sight accustomed itself, a faint soft radiance began to glimmer. Gradually this gathered in one spot, grew and strengthened, until an opalescent altar stood revealed, whereon there glowed a fire.

Faint it was, and softly blue, and double-flamed. As the fire burned brighter two kneeling forms were dimly outlined upon the altar steps, hands clasped, heads bent in meditation.

And every moment the twin flames drew nearer to each other, yet burning steadily the while, until at last they joined, and, one-pointed, sprang heavenward in thankfulness. Brooding behind the flame, above the altar fire, the Watcher hovered. Pale and clear glowed his face, full of love were his tender eyes as he bent them in concentration on the flame. And in response, deep in its heart, a tiny point of white appeared.

With a smile of unutterable joy the Watcher stooped, and, encircling the flame with his rose-hued wings, he took it into himself.

THE USE AND POWER OF RITUAL

BY DION FORTUNE, Author of "Esoteric Philosophy of Love and Marriage" etc.

THE Inner Light alone can bring a man to the Great Light, but this is a supreme achievement, and to correlate such an experience with normal consciousness, so that it shall not pass like a flash of lightning, it is necessary that consciousness should be prepared for its reception. When it is remembered that each object upon the plane of physical form has within it the substance of each of the other six planes of manifestation, and each aspect of substance is shaped into a form according to the laws and types of its own plane, it will be seen that every material object has analogies upon every plane of the manifested universe. It is by the use of these analogies that systems of symbolism are built up.

If those who have knowledge of the Divine Light in any of its aspects wish to assist a neophyte to obtain a conscious realization of the nature of that Light, they have to supply him with a chain of associated ideas, a veritable Jacob's Ladder, leading right up the planes, with an accurate correlation upon each. Not every object which may be chosen at random according to superficial resemblance to the thing it is intended to symbolize, can do this, and only those who themselves can lift consciousness plane by plane are competent to work out a system of symbology, and of such, those who can pass through the seven planes are very rare. Therefore it is that initiators of a lesser calibre are content to rely upon the symbolism of the Manus of their race, even if they themselves are unable to interpret its higher aspects, because they know that their pupil, when he achieves to the plane on which he is entitled to receive any degree of initiation, will be able, having once been shown the mundane symbol, to make that interpretation for himself. It is therefore of great value to have access to the ancient rituals designed by the Great Ones of the past—Manu, Saviour, and Master, each working in His degree.

Every object in a lodge should be a symbolic representation of the different aspects of force functioning upon the plane to which it is intended to raise the consciousness of the candidate.

Nothing should be omitted, and nothing extraneous included. The creation in consciousness of an image of the symbol forms a point of contact with the force it is intended to represent. Form, colour, movement, sound and incense make their appeal to the gates of the physical senses, each of which is an analogue of the subtle senses, and thus a symbolic image is built up which, provided that conditions are right, will be translated into experience by the subtle body upon which it is designed to act.

It has been well and truly said that in the exoteric church the ceremony is performed by one person for the benefit of the congregation ; but in the lodge, the ceremony is performed by the congregation for the benefit of one person. The candidate is the principal actor in a mystery play wherein he passes in symbolic action through certain experiences of the soul in its passage from darkness to light. It is intended thereby to recall to memory experiences through which the soul has passed in ultra-consciousness, and unless the initiator has this basis of sub-conscious achievement to work upon, initiation is a meaningless ceremony to the candidate. Each degree of initiation marks the completion, not the commencement, of a stage on the Path. Let it be clearly understood that Ritual Initiation bestows nothing ; it merely renders available that which has been attained in ultra-consciousness. The real Initiation is a spiritual experience. To pass through the symbolic representation of death and resurrection can mean nothing to a candidate in whom desire is not dead and spiritual consciousness has not arisen.

It is recorded of the ancient mysteries that the candidate for initiation into the different fraternities was usually made to act out the life-story of the original Hierophant, the Divine Man, whose history formed the basis of the symbolism of the ceremonies. He took the leading part in a mystery play in which the other parts were played by the lodge officers. The Divine Man was the archetype or ideal which was to be held in consciousness by the neophyte, and each officer of the lodge represented a force which played upon the Divine Man in the course of His evolution. An officer who rightly understood his function would dwell upon the force which should act through his office, till his personality became so saturated with it that he radiated its influence upon the candidate he was helping to initiate. The united action of all the officers builds a group mind which is capable of transmitting and focusing potencies of a much more massive or cosmic type than could be transmitted through the channel of a single consciousness.

Colour and sound play important parts in the operation of transmuting the forces of one plane into their correspondences on a lower and denser level. Their influence has its basis in the principles of the law of the Ratio of Vibration; this can be best explained by analogy. It is well known that many people always associate colours with certain musical tones; it is also a proven fact that if sand be scattered on a disc and a violin bow drawn across its edge, causing it to vibrate, the sand will assume regular patterns consisting of geometrical forms; sound is a vibration of the air, of which the number of vibrations per second of any given note can be ascertained; light is a vibration of the ether of which the number of vibrations per second of any given colour can also be ascertained, and it will be found that there is a mathematical relationship between the air-vibration of a sound and the ether-vibration of the colour which it evokes in the consciousness of certain people of the more sensitive type. The latter will be a multiple of the former. Upon the subtler planes are many different types of force, each with its own vibration-rhythm. If the rate of that rhythm can be discovered, and either its root or prime factors be ascertained, and sounds be formulated which have the vibration rate of the several factors, and these be enunciated in sequence, they will awaken the complementary vibration in the subtle body which corresponds to the plane of the potency it is intended to evoke, just as the musical tone causes the colour to which it bears a ratio to rise in consciousness. This is the rationale of the use of Sacred Names and Words of Power.

So, too, with geometrical forms: certain composite influences have their correspondences in the intersecting lines of force which give rise to the regular figures of the sand patterns. On a similar principle are constructed the Sacred Symbols. They represent lines of force in the Unseen.

All these influences are employed to construct a great thought-form in the group-mind of the lodge, and into this thought-form are poured the potencies evoked by the Names of Power used in the initiatory work. These influences are then focused upon the candidate while he is in a state of exalted consciousness. Such is the rationale of initiation.

The candidate, while acting out the ritual with his physical body, should remember that he himself is but a symbol of the Divine Man he is made to represent, and he should follow out in consciousness the processes of the soul that are being enacted on the subtler planes.

SORCERY IN FRANCE AND AFRICA

By HELEN MARY BOULNOIS, F.R.A.I.,
Author of "Into Little Thibet"

II

IN THE BAHR-EL-GHAZAL

GOOD fortune took me in the winter of 1924-25 to distant tracts of the Bahr-el-Ghazal in Equatorial Africa, enabling me to gather at first hand tales still to be heard with regard to uncanny powers possessed by certain tribesmen. It is necessary to add the word *still*, for even in those far regions these occurrences are becoming rare. The world, like water, seeks a common level in customs, thoughts and beliefs. Should progress continue as at present, in another half-century travel will cease to provide a means of escape from the monotony of average human endeavour and conception.

Yet justice constrains the immediate admission that even in the past some sort of common idea appears to have ruled throughout the world ; and this is much more curious since, while in these days human intercourse is rapidly spreading, by no possibility in the past could thought or belief be communicated. Not a century ago inhabitants of Central Africa and Central France were as unknown to each other as are now the fabulous folk of other planets ; yet even to the casual observer it is evident that a close relationship of prevalent idea existed in their basic beliefs, which, according to them both, culminated in somewhat similar happenings.

Rumours of queer happenings reached me before I had penetrated far into the distant lands bordering the Upper Nile, in spite of the fact that with the advance of European civilization with its doubts and scepticism, such occurrences are becoming more and more rare. In the near future they are likely to cease entirely. Bearing this in mind, I was the more fortunate in meeting men of position and standing who had come into personal touch with dark tribesmen, claiming power over water, over animals, even over life and death.

The solitary British Official received me with all courtesy after my six days' march through the sleeping-sickness area,

the dreaded Kajo-Kaji district, leading from Uganda, bordering the upper reaches of the White Nile, into the far Soudan. Men of the Mahdi and Barri tribes had been my sole companions, carrying me and my baggage on their heads through their country, arousing my curiosity as to their ways and customs; nor could I have found one more capable of satisfying it than the Major, who had spent seventeen years among them, chiefly alone. From him I heard the following statements with this succinct comment: "They may be only coincidences; but they are funny coincidences."

"Four tribes at that time, the Barri, Mahdi, Acholi and Fuzeli, representing a large area and immense population, believed in a leopard-man, named Tombe Gborin, who had it in his power to summon leopards and send them out on adventures—to punish an enemy, or for purposes of revenge. They believed he had the spirit of a leopard within him and could communicate this spirit to any of his fellow-leopards. That very year (1924) at the beginning of the rains, about June, a man was devoured by a leopard between the Nile and Kajo-Kaji. The remains, consisting of an arm and shoulder, had been dragged away and hidden up a tree about twice the height of a man from the ground, as is the habit of the leopard, to prevent a hyæna reaching it. As such a thing had not happened for several years, the people immediately said: 'It is Tombe Gborin come back.' He lived near Wona Moka, east of the Nile, a post where I had lately slept.

"Within twenty-one days five people from one village were killed by a single leopard. The District Commissioner having a large lion snap-trap, sent it to the chief with instructions how to use it. Everyone laughed, saying Tombe Gborin would never go near a trap.

"The chief himself and several sub-chiefs came to see the District Commissioner, and said they knew it was Tombe Gborin's spirit turned loose in a leopard. Tombe Gborin was a very old man. They asked permission to do as they did in old times; namely, to send Tombe Gborin a young girl, who would remain with him till she had a child. The District Commissioner pointed out that on account of sleeping-sickness regulations, not even a girl could be sent from the west to the east bank. They replied that something must be done, and that they would collect some *mahl*, i.e., gifts of goats and cattle, if the District Commissioner would arrange that Tombe Gborin should come down on the east river bank on a certain day. They would then have the gifts

collected on the west bank and would send them over to him by the ferry-boat. This was done. Since that day the leopard had not been seen nor yet any trace of him. The people said that Tombe Gborin had kept his side of the bargain and withdrawn his spirit from the leopard."

An account of this affair appeared in the *Soudan Herald* of November 8, 1924. It was headed:

"A FEROCIOUS LEOPARD

"Kills Seven People and Mauls Two Others.

"We understand that seven people have been killed by a leopard in a village in the Kajo-Kaji area, and two others very badly mauled. An interesting feature of the matter is that it is ascribed by the natives to a certain Madi of Opari District, who is believed to be able to control leopards. Arrangements are being made with this Madi to recall the leopards, a procedure which is desired by and which alone will satisfy the people."

"There is something funny, too, about his rain-making," the Major continued. "I have known several chiefs send him presents, perhaps a couple of cows, and sure enough they've got their rain. There is another man, named Lemmi Molei. For years I have heard of him, and he's looked upon and recognized by all the chiefs as being a rain-maker. Chiefs come from quite a distance if their crops are getting dry and give him presents of goats and cows, and he produces rain. That's his history. The following is my own personal experience.

"One day I was coming back to the station where I was quartered, passing through his village, about two hours' walking distance from the station. Now it happened to be in the very middle of the rains, the month of June, when we were having torrential downpours. When we got to the village there were heavy black clouds, thunder and lightning all around, as if it were all going to break. Out of fun I said to him; 'Stop the rain till I get into Loka.' He sent his boy to his house close by. The boy returned with two copper bells, about the size of half a tumbler, such as they tie to the cattle, and also a burning stick from the fire. Turning round and facing the wind and clouds that were coming up, he took a bell in each hand, rang them each about a dozen times. He put the bells down and clacked his fingers in two different directions, then took up the stick, blew on the burning end till it grew red, and all the time was muttering words in his own Fuzeli language. Then he turned back again and faced me, throwing the stick behind him, so that he could

not see where it fell, towards the coming rain. That was the whole proceeding. He told me I could go to Loka and would not get wet. I bicycled there. Stones were very bad, and made rough going. The journey took about an hour. Thunder and lightning were about and behind me the whole time, but not a drop of rain fell until I was in my house in Loka, and then it deluged—heavy tropical rain. That was about two years ago, in 1922.

“Now this other thing happened this very year, about two months ago, at the end of August. I was going the other way, from Loka to cross a *khor* called Kaia. This *khor*, after heavy rain, is impassable for a day. There had been heavy rain for the last two or three days, and the *khor* was known to be in flood, so I made my men carry the light framework of a canoe and a waterproof, 12 by 12, to fasten over it, with a view to crossing the *khor*. When I got to his village, I said again, jokingly, ‘Now, Lemmi Molei, stop the rain so that when I get to the *khor* it will be fordable.’ He replied that he would stop the rain that evening at sundown, and that there would be no rain till I got past Kaia. I had still two nights and three days on the road before me. When I got to Khor Kaia one of my boys had fever and I was obliged to leave him at the Kaia police post. I then went down to the *khor* and found the water was barely knee deep, though as a rule in August and September no one can cross without a boat. During those two months I have never seen it so low as it then was. My boy didn’t join me for a week afterwards. When I asked if he had been laid up all that time with fever, he said, No. After taking the quinine that night he was all right, but when he walked down to the *khor* (a mile from the police post) early next morning he found the flood had come down, and he could not pass for five days. A strange thing is that the flood comes from hills about thirty miles away, and not from local rains; yet the water was only up to my knees when I crossed.”

By January, 1925, I was in the heart of the sunny forest between Merhra-el-Rek and Wau, seeing not only snakes and monkeys and antlered deer, but tall, slender Dinkas leap, free as the animals and unclad, save for stylish ornaments. Two ivory bands, high and low, on either arm, a circlet of leopard skin about one ankle, and possibly a narrow leathern thong, dipping to the front, about the waist; while the winter’s fashion consisted of many rows of jade-coloured beads, worn as high dog-collars round the neck, showing up strongly against keen black faces,

delicately *poudré* with white wood ash beneath hair, shingled to the *dernier cri de Paris*, and tinted brilliant red with local clay. The long slender spear in the hand (capable of killing a lion) gave the last touch in *chic*.

Every act of their lives is governed by magic and divination. Their word *Jok* means devil or illness. *Nierlick* means Up-above and is often supposed to be their god, who does not concern himself with human affairs and calls the people "my ants." The medicine-men, heavily paid, make rain, bring babies and calves, secure luck on journeys. Dinka magic is called *Matiang Goh*. It is officially forbidden. The people believe in bad spirits, who injure, hurt and have to be propitiated.

From the Governor of the Bahr-el-Ghazal I heard the following:

"One day he received an immense package, containing a kind of wooden image made of a block of tree. It was sent from England by a man who wrote that in three homes it had brought bad luck and misfortune. He consulted the British Museum and was told to send it back to its own country, far in the Bahr-el-Ghazal, approaching the Belgian Congo. It reached Wau with a bill to pay on its freight that the Governor consigned to the sender, while he dispatched the image to the Tambura country, where a junior Government official (to whom I spoke personally), gave it to the official in charge of the district. He consulted the chief witch-doctor, asking if they should burn it. This he strongly advised him not to do, saying that wherever smoke fell from the flames misfortune would follow; so they chopped it up in small pieces and threw it in the river."

Much that was curious happened in that country. The inhabitants believed the hill-tops to be haunted. Lights were seen wandering at night. None of the inhabitants would go near them. He himself had never seen a ghost. Some years ago an officer from that district told me that ghosts came up from the river into the rest-houses when the rains were very bad. In spite of the damp heat, they brought a fearful chill with them. He had seen several at a time in a hut with him. Like the ghosts of fiction, one could see right through them to the door or wall behind, otherwise one might think them real men. He told me that young officers sometimes lost nerve altogether, and had to be sent home. Personally he found it disagreeable, but he grew accustomed to them. From the Roman Catholic bishop at Wau I learnt that the people thought it very wrong to tell their beliefs, particularly to white men. He said that in ten years' time every trace of their former life, even their implements, would

SORCERY IN FRANCE AND AFRICA 243

have disappeared, and every year they were less like they had been. He added that the Dinkas were more religious and superstitious than the Jurs. They believed in spirits. When a man died he became something else. The chiefs became lions.

An old woman had been put in prison by Gooma, the headman at Wau, because when she cursed or put a bad spell on anyone she summoned a bird. When the bird came and sat on her shoulder, that person died.

"Gooma hates witchcraft," an officer told me. "It terrifies him. He had the wind up badly over a young fellow about twenty-six or twenty-eight years old, who had a spell put upon him and was to die because he crossed some medicine-man in the matter of a woman. Three white birds settled on a tree above his hut and never left the branches night or day. The medicine-man said he would die before they moved. Gooma asked the British officers to interfere. Two of them" (both known to me) "rode out to Number One rest house to dislodge the birds; but mistook the road—a thing that would be put down to the power of the medicine-man. They arrived at the wrong point, and before they could get back to the right place that strong healthy young fellow was dead."

Sometimes, when crossing water, even if quite shallow, unseen hands clutch the natives' legs and pull them down. It may be a sort of fresh-water octopus; but no specimen has ever been found, even when the water dwindles to tiny pools, or dries up entirely. A scientist, travelling in Africa, tried his utmost to get a specimen, but failed. When a man is clutched, he moves about as much as he is able, tightly held in the water. No one goes to his aid, as this would be considered useless; but chickens and goats are sacrificed on the banks. Sometimes this is successful. A Scotsman told me of a case lately experienced in Kaberanga, when, as sacrifices were going on, the man was suddenly freed.

This partly explained a fact, told me some years ago by an eye-witness, concerning a witch-doctor who helped the British Government doctor on an expedition to bandage after European fashion. He suddenly flared up with anger at some light word of the surgeon's, praising him with condescension, and exclaimed: "You only play at the outside of things. I go right into the interior. You try to help a man to get well. I exercise the power of life and death."

The surgeon burst out laughing. At this the man was so infuriated that he cried:

"Choose a man who is to die at this ford. You will see if I have power."

They happened to be standing about, preparing to go over a very shallow ford.

So little did they believe the native that both my friend and the doctor chose a huge, stalwart fellow, whose strength they had admired throughout the march. He was stepping, barely ankle-deep, in the water, with a light burden. In the middle of the stream he was suddenly checked as if caught by his feet. The burden flew from his head; he fell on his face, and, before he could be lifted up, was dead.

No one could lay the charge of credulity to the British officer, from whom I heard that certain of the people round about us claimed to be able to change into hyenas. The advantage is that they can cover immense distances at great speed, particularly at night. Having occasion to send a most urgent message from El Obeid to Dilling in the least possible time, he asked who among his men could be trusted to go most quickly? They responded at once, "Morfargin." He sent him off that day. He left about eight o'clock and reached Dilling next morning about noon, before lunch. The transport officer wrote his answer as soon as the message was received, but remarked in his letter that it must be dated wrong, since the man could not come so quickly. He set off on the return journey towards night, and came safely to camp, having done a hundred and eighty-six miles in three nights and two days. He explained it quite casually by saying that at night he became a hyena and could leap along on four legs. The captain twitted him, asking what the other beasts thought when they saw a hyena carrying a letter-bag? The man was quite unshaken, and the fact remained that the ground was covered in that time.

Another tale I had from a man, many years in the land, who knew tribes who believed that men and women could inhabit hyenas, citing a case he had experienced of a hyena shot at night between the red and green lights shining in his eyes. No one would go for the body until morning. When they went to look for it next day, it was not to be found. The place was marked with the blood of a hyena, but just beyond the only hyena spoor, the tracks turned into those of human feet. Later in the day a woman accused them of having slain her husband, who lay dead in his hut. He had been wandering at night in the form of a hyena. Other instances cited of men frequenting the bodies of hyenas included one of a man who was missing when a hyena

was killed. He was never found, but his ear-rings were in the hyena's ears.

In the Sologne some years ago, Monsieur l'Abbé Grélot, curé of Selles-sur-Cher, was carrying the Host to a dying man in the late gloaming, when he found a wolf walking beside him. He was the more terrified since wolves were unknown in the Sologne, but pursued his way, aware of the power of the Blessed Saviour whose Body he bore, though as darkness deepened the glare of red and green lights in the animal's eyes gleamed yet more ferociously.

In the Bahr-el-Ghazal, as in the Sologne, it is increasingly difficult to authenticate these happenings. The last to be notified occurred to my brother, who knew the people in their native simplicity from the Re-occupation in 1901 till he lost his life there as Governor in 1905. Unhappily the writings he had amassed were destroyed; but this was among the few uncanny occurrences of which he told me. Leopards became extraordinarily rapacious and busy round a certain camp. Among the victims was a young girl, whose half-devoured remains were found a short distance from the huts. Shocked at this disaster, he questioned his own natives, who told him it was the work of a leopard-man. Affronted at the coming of "the Turks," he had sent his spirit among the leopards and instigated their attacks. My brother sent him word that, hearing he was a great man, he would be honoured by a visit, dispatching sufficient escort to ensure his accepting the invitation. He received him with politeness, installing him in a grass hut of his own, chatting gravely to him, though not on the subject of leopards.

A few days later my brother's servants came in the early morning to tell him there were two leopards in the grass about a mile away, close to a path leading from the camp. He told them to go on ahead, taking his guns, while he followed them up barely a quarter of an hour later. He heard shots as he approached the spot indicated, and a few moments later met the two servants returning with their news. The first leopard had been shot in the shoulder and had escaped. The second sprang up a tree and lay along a branch. Advancing cautiously beneath it, they shot him through the heart. Directing them to go back and strip the dead leopard of his skin, he himself returned to camp and into the mess, where he found breakfast had begun. It was nearly over before the doctor came in, explaining he had been detained by the leopard-man, who had been taken ill.

"What's the matter with him?"

"Just what I don't know. I never saw anything quite like it."

"What are the symptoms?"

Now the leopard-man's grass hut lay behind the mess-hut, well into the camp. My brother's hut, on the contrary, was in front of the mess, standing close to the grass, whence his servants had come direct to tell him of the leopards. They had no time to go into the camp, for he sent them straight off into the forest and saw them go. He himself had met them nearly a mile from the camp, and had sent them straight back to skin the leopard, with which they were still busy.

"Well," continued the doctor, "about an hour ago the fellow started screaming and crying. Men passing by looked in and came along and fetched me. He was sitting up, where he had been lying, groaning, and clinging to his shoulder, which he declared gave him excruciating pain. I was manipulating the shoulder-blade and feeling the shoulder, which seemed perfectly healthy, when suddenly he cried, 'Oh, my breast!' and fell forward on his face as if dead. The funny thing is that for a minute or two I really thought he had gone. However, from a very faint flicker his heart got going, and after working at him nearly half an hour he suddenly regained consciousness, and now declares he is perfectly well—doesn't feel ill anywhere. I got my boy to bring him some food, and left him eating a pretty hearty breakfast."

A fundamental belief in development of inward forces seeking slightly differing outward expression, is equally apparent in the instances given, both from the Sologne and the Bahr-el-Ghazal. Of those cited from the Sologne, these powers were used with malignant intent to hurt and injure. We should have to turn to their legends of saints to see them put to higher purpose.

Before dismissing the subject with the assurance of those whose thoughts, customs and beliefs belong to another period, it might be well to ask (as must sometimes be done by those who retire from noise and incessant modern movement into the still depth of country life), how did all those inward thought-forces, now so patiently and successfully employed in material affairs, busy themselves in days of monotonous tranquillity? Doubtless there were those who scarcely cultivated any mental activity; but what of those who did? In this century we see the extraordinary, wellnigh miraculous manifestation of human thought-power, probing into, arranging, even creating in the external world. Is it possible that human intelligence and will projected into the internal subjective world is also capable of producing

external results. One fact is certain ; not without strenuous effort, self-discipline and privation can these weird forces be developed. Possibly the greatest authority is the Rev. Père Trille, who spent eighteen years of sympathetic sojourn among tribes of Central Africa, while their beliefs and customs were in full sway, as may be seen from his book, *Le Totémisme parmi les Fans*.

Having had the honour of meeting him recently I heard from his lips, not only the verification of all recorded here, but also something of the methods of initiation, notably in the case of the Brothers of Leopards and Hyenas ; but to touch on this entrancing subject is to open a field too wide for the scope of this present article.

INVOCATION OF FIRE

By MEREDITH STARR

WITH all the force and purity of Fire
 I would aspire
 Unto the throne where sitteth Adonai
 In majesty
 Supernal, at the core of that great Rose
 Whose passion glows
 In rapt, adoring eyes and flaming hearts ;
 Whose beauty darts
 Time-conquering rays and space-dissolving beams ;
 Whose glory gleams
 In all the infinite avenues of love
 Wherein men move
 Until, at last, most happily they rest
 Upon God's breast.

THE INVISIBLE GUARD

A PSYCHICAL EXPERIENCE NARRATED TO AND SET DOWN
BY CLIFFORD W. GREATOREX, F.Z.S.

FOR the details of the present narrative, I am indebted to a friend who, for reasons of his own, does not wish me to divulge his name, although I am quite at liberty to state that he is a Fellow of one of the distinguished scientific societies, a prospective candidate for the Church, a skilful mathematician, a keen athlete, and a very successful schoolmaster. I will name my friend A., which will serve as well as any other designation for our present purpose.

A. is essentially level-headed, not endowed with any particular gift of imagination, strongly disposed to view all things from what he terms "the ordinary common-sense standpoint," and above all else, he is punctilious with regard to even the minor requirements of what he conceives to be the moral law. He is a staunch friend, and his healthy enthusiasm for hard work and enterprise is at all times stimulating. He has the utmost regard for facts and, assuredly, would never, in any circumstances whatever, invent a story just for the sake of effect, neither would he set truth aside for the supposed (though mistaken) convenience of a journalistic associate! So much, therefore, for the credentials of my informant.

For many years A. lived in a well-known town situated on the coast of a very beautiful southern English county. It was in this particular town that the incidents about to be described transpired. These incidents were narrated to A. by his father, who had first-hand experience of them.

A.'s father is himself a hard-headed man, possessing in pre-eminent degree that valuable quality known as "common sense." "I regard my father as a model of sanity," A. has said to me on occasions more than one.

Some years before A. was born, his parents lived in a small house near the quay, and almost opposite to their abode was a very old warehouse, which had long been in a very dilapidated condition.

This warehouse was rat-infested, and it was a somewhat weird sort of place, even at mid-day, whilst after nightfall it became

positively uncanny. Concerning it, A.—whose nerves are splendid—once said: “I have been in the place late in the afternoon, when the sunbeams filtered through the prevailing gloom, and, honestly, it took me all my self-control not to get jumpy and to be on the look-out for something reaching out towards me from the deep shadows! Perhaps, though, this was because, subconsciously, I was thinking of what my father had told me concerning the spot. None the less, I don’t mind telling you that I wouldn’t dream of spending a night in the place unless I wanted to become acquainted, first-hand, with—*ghosts*. But, of course, as the warehouse exists no longer, I couldn’t visit it now even with that laudable object in view.” And this from a man who had gone through some of the worst fighting towards the close of the recent European War, and who, in normal times, has always been associated very closely with vigorous outdoor sports!

I will now record that which my friend told to me, as closely as possible in his own words.

Began A., drawing slowly at his pipe: “One night, years ago, my father went to bed as usual, thoroughly tired out, and desiring nothing in the whole wide world more ardently than sleep. I think I have told you that, at that time, he and my mother lived in a house nearly opposite to an old warehouse.”

“Was he in good health?” I inquired. “And, if you don’t mind my asking, has he always been a teetotaler—or, at any rate, a very moderate drinker?”

“He was in the very best of health,” replied A., “and as to the drink, well, he always hated the stuff like poison. In fact, he might be described as a rabid teetotaler. He would not approve of even a bottle of stout for supper, nor yet an occasional glass of wine.”

“I suppose that he hadn’t so much as a suspicion of nervous derangement about him?” I asked.

“Good gracious, no. Never knew what nerves are. But, if you *will* keep on interrupting me, you can’t expect——”

“I was merely asking questions that seem to me quite justifiable—perhaps even necessary,” I explained. “They may seem a bit personal, I know, but you see, one cannot be too careful in matters pertaining to the superphysical, and you have already told me that you were going to narrate a psychical experience. However, A., I’ll do my best not to interrupt unless further queries appear to be essential.”

“Very good,” commented my friend, and then he proceeded with his narrative.

"As I've just remarked, my father retired to bed quite tired out, and, almost as soon as his head touched the pillow, he fell asleep. I suppose it would be about nine o'clock when he said good-night to the world, for that was his usual hour for going to bed throughout quite a long succession of years."

I ventured to ask another question. "What were his last thoughts before going to sleep? Do you happen to know?"

"Indeed I don't! A hard-working man, who lives by the toil of his hands, is not in the habit of remembering his last thoughts! It's only people who have leisure in which to think about themselves—time to be both introspective and retrospective—who can indulge in such doubtful luxuries as that of remembering their own thoughts at any given time. But you cause me to digress."

"Sorry," said I. "Now go straight on."

"Well, as a rule, nothing under the sun, nor yet beneath the moon, could awaken my worthy sire when once he had gone to sleep. My mother has said that if the house caught fire when he was in bed, he'd certainly be roasted alive before he realized there was anything wrong. And oh! by the way, on this particular night my father slept alone. My mother was away at the house of a relative.

"But on this occasion my father's sleep was interrupted, and in such a manner that, although he didn't believe much in ghosts before, never having given thought to such things, he certainly *did not disbelieve* in them afterwards.

"'Twas thus. At about midnight he awoke with a start. 'Such a start,' he told me, 'that the bed shook as if there was an earthquake.' Cold perspiration stood out upon his forehead, and he felt a shiver run down his spine.

"For he heard, unmistakably, the heavy, rhythmic sound of marching, such as would be produced by a number of soldiers. But—even before he got out of bed to look at the cause of the disturbance—he knew, intuitively, that there was something uncanny about it.

"He admitted that he was scared; but none the less, he jumped out of bed and looked through the window. The street was in utter darkness. There was no moon. The stars were invisible. The lamps had been turned out.

"He could see nothing at all. Not so much as a single human being. And yet, all the time, drawing nearer and nearer, came the sound of tramping feet—the sound of a platoon of soldiers, he said."

"How did your father know that the sound he heard was such as might be produced by the marching of a platoon? Why not a company, or of a battalion?" I interposed.

"At one time he served in the Army, and certainly he knows what he is talking about," answered A.

"Very good," said I; "please continue."

"The tramping of feet suddenly came to a halt just outside the old warehouse, and, a few moments later, there could be heard the grounding of arms. But there was no audible word of command—none whatever."

"*The phantom guard*," I remarked, more to myself than to my companion.

"My father listened intently," said A., resuming his narrative. "Curiosity had driven out whatever he may have felt of fear, and he opened the window so that he might catch some human utterance which would shed light upon this singular occurrence."

My friend paused. I have never seen his face wear a look of profounder seriousness. His was the expression of one who realizes that he is speaking of the deepest things that life can reveal—the mystery of life continuous beyond death.

"But all that my father could hear," continued A. at length, "was the murmuring of the sea and the shrill cry of a gull passing over the town on its way towards the marshes. The air was bitterly cold; but at the time he did not regard that circumstance as affording a sound reason why he should withdraw his head and shoulders from the open window.

"After the lapse of several moments there came again the sound of marching. It issued from the precincts of the old warehouse—which building was wrapped in deepest darkness—passed along the inky-black street, then gradually faded away in the distance. But not so much as a whisper of human voices. Then my father pulled down the sash and returned to his bed.

"He was sorely perplexed, as you will readily believe. More so because neither then, nor for many years afterwards, were any of the military stationed in the town. But bodily weariness again overwhelmed him and very soon he was sleeping as soundly as when he had first got into bed.

"However, some time later, he awoke again, quite suddenly, and experiencing uneasy sensations as before. Pale dawn glimmered in the street. The sparrows were beginning to twitter beneath the eaves. A neighbour's shrill-voiced cock gave utterance to his clarion call. But neither the dawn nor the sparrows, nor yet the crowing cock, were uppermost in my father's

mind. For once again did he hear that mysterious grounding of arms, followed by the tramping of feet.

"He sprang from his bed, determined to solve the mystery. Flinging the window widely open, he leaned out, and *saw*—" The speaker paused, significantly.

"What did he see?" I asked, eagerly.

"He saw just the old familiar sights. The winding street, the cobbled pavements, the old-world houses and the little shops and the old warehouse across the way. These commonplace sights, all wrapped in the dim haze of twilight. These, and nothing else. But still the sound of marching feet continued, until it grew faint and, at length, died away in the distance, as it had done in the dead of night."

Again my friend paused. I, too, was silent for several minutes.

"A.," said I, when the spell was broken, "can you—could your father—account for such strange happenings in any other way than by reference to the superphysical?"

A. shrugged his shoulders. "I think not," he replied, slowly. "At one time, when I was a young chap at college, I openly ridiculed the theories of the occultists. However, evidence is evidence, and I have had reason to change my opinions. I ought to add that when my father had dressed, he stepped across the road to the warehouse, entered it, and looked round. There he saw nothing more remarkable than a rat, which glared at him and ran away. He did not mention the amazing episode of the invisible guard to anyone, and not one of the neighbours said a word about the matter to him, although he and they were on very good terms for the most part. But, of course, as we know, not every one is susceptible to psychic influences. My father alone may have heard the noises in the night and at dawn."

"But, A.," I said, "surely there must be something that sheds a little ray of light upon the mystery. Even the superphysical is not its own sufficient explanation."

"Of course," he replied, "and now I am coming to that something. The old warehouse stood on a site which had once been occupied by a large house where French prisoners had been quartered, during and after the Napoleonic wars. And, I understand, several other houses in the vicinity were used for the same purpose. Some of them may still be standing, though renovated and altered practically out of all recognition. Of course, the changing of the guard must have been a familiar incident in those days."

"Anything else?" I inquired.

"Only this. Some time ago the old warehouse was demolished. Condemned by the sanitary inspector because of the drains that festered underneath it, I believe. Some of the houses also had to be pulled down." Again the narrator paused.

"Yes," said I; "and what was brought to light?"

"Human remains, and some military relics of the age. But in what quantity, or what might have been their exact character, I do not know."

"Thank you, A.," I said, quietly. "I suppose you are quite willing that I write down all that you have just told me, and offer it to an editor for publication? Such an experience ought to be brought before the notice of the psychical experts."

"Do whatever you like," replied my friend, his practicality asserting itself anew, "only please don't let your enthusiasm for the occult cause you to forget that you haven't yet handed back my tobacco-pouch. My pipe's empty. Thanks."

I will not attempt to deal with what may be the scientific explanation of the psychical phenomena just described. Such an explanation, to be of value, must come from an expert. My own task is a much humbler one—that of recording the facts. In the course of the years in which the occult has interested me, I have managed to get together data which would fill quite a large volume. I have experiences, told to me by reliable witnesses, or obtained from unpublished but quite authentic sources, of various forms of psychic manifestation, and hope that more of them may presently be offered for the perusal of those to whom such things make an appeal. . . .

KNOWLEDGE AND THE SUBLIMINAL

By E. DE L'ORME

IT has been suggested that the ancient sages may have possessed some means of inquiry into the secrets of nature and of the universe other than the experimental methods of modern science. There must have been something of the kind in the absence of the delicate instruments with which the present-day investigator works. Otherwise, how did they arrive at conclusions so many of which were in astonishing anticipation of the results of science, some of them still awaiting the confirmation of the experimental method?

It is precisely with regard to the great cardinal facts about life and the universe, the newly discovered facts of science, that the ancient thinkers were correct. They knew, thousands of years ago, what Copernicus thought he had discovered as late as the end of the fifteenth Christian century. They were aware of the comparative insignificance of the earth in relation to the solar system, and of this again to the universe as a whole. They had measured the celestial sphere and portioned out and named the sections (signs) of the belt of the heavens through which the sun, moon and planets apparently move, a belt known as the Zodiac. They had discovered cycles, some of which are so vast that the modern world, hide-bound as it is by prejudice and conceit, is not willing to admit them—it does not know! And, in respect of what it does know, it will hardly allow priority of discovery to the sages of old.

The existence of the ether, of the atom, of the assemblages of atoms constituting molecules; these were known long before Europe was civilized. From the stars which were once thought to be immutable and fixed, down to the solid and dead-seeming rocks of the earth, all, science teaches, is made up of elementary parts involved in constant change. When Heraclitus taught that everything is in a state of flux, so that nothing can escape destruction, not even the gods, he was but repeating what the sages of India had taught centuries before him.

The idea of "island universes," that the dying out or destruction and the renewal of worlds is constantly occurring, but that they always remain confined to a small part of space at one time

—in this, modern science stands where Eastern thought stood thousands of years ago. And so the catalogue might be extended.

How did these thinkers arrive at their conclusions? They tell us, by the cultivation of the faculties of the inner—or, as we would say, the subliminal—consciousness. This is an aspect of mind where modern psychology, hampered by its purely physical explanations, is groping not very successfully for solutions.

The subliminal is that which lies below the threshold (*limen*) of normal consciousness, and its content is enormously greater than that of the normal. With the ordinary human being, this extensive realm of mental faculties—which far transcends that of the normal waking mind—remains, as it were, dormant or inactive during waking life. It is only when the waking life is temporarily suspended, as may occur in ordinary sleep, in dreams, in somnambulism, and, most notably, in the hypnotic state, that these underlying powers of the subliminal are active and dominant. When this occurs an entirely new, and a most remarkable, set of mental phenomena is found to occur.

Take, for example, the fact of memory. This, as we all know only too well, is in the waking life a most imperfect and often unreliable faculty. The memory of the subliminal, on the other hand, appears almost miraculously perfect. It would seem as though no single impression, no faintest conception of an idea, ever entered, even unconsciously, to the waking mind, but that it is promptly and perfectly registered in the subliminal. Thence it may be recovered when the subliminal self is in possession. Methods whereby the subliminal may be put in possession were known to the ancient thinkers and have been handed down to the present day.

A good, and classic, example of this perfect memory is that of the woman who, when hypnotized, would recite, with perfect accent and intonation, the Hebrew text of some of the Psalms. As the woman was quite illiterate, even in her own language, this appeared to be almost miraculous: until it was discovered that she had, at one time, been maid-servant to a clergyman, a great Hebrew scholar. He was in the habit of walking up and down his study declaiming the text of his favourite Psalms. The woman, of course, could not understand a word of it. In her normal state she could not have pronounced a single word. But every syllable, tone and accent of it all was perfectly recorded, perfectly registered, by the subliminal mind; and so, when in later years it happened that the subliminal mind was in posses-

sion, the whole of that unconsciously stored knowledge could be tapped.

There is the phenomenon of the "infant prodigy." For example, Mozart understood music without being taught, and at the age of six years made his debut as a violinist and pianist in Vienna. Sir A. Conan Doyle instances (*The Vital Message*, p. 166) how the young daughter of an eminent barrister began to write Greek fluently, with all the complex accents in their correct places. Sir Arthur also refers to a letter received from a famous physician asking his opinion about one of his children who had written a considerable amount of script in mediæval French. Many similar instances could be cited. These phenomena are connected with the subliminal mind, but how they can arise without previous associations, Western thought, hampered by materialism, both scientific and religious, is unable to explain. Rebirth, or reincarnation, which was accepted, not as a theory, but as a verifiable fact, by the ancients, and in the East to-day, provides the only rational solution of the problem.

Another most remarkable faculty of the subliminal mind is its seemingly perfect sense of the lapse of time. All who have studied accounts of modern experiments in hypnotism will be aware that if, to a hypnotized subject, the hypnotizer makes a post-hypnotic suggestion for a determinate time—that the patient shall, after he is awake, perform a certain action at, say, precisely 975 seconds after being awakened—the patient will, in nine cases out of ten, carry out the suggestion exactly at the moment thus precisely designated.

If we can give a command to this subliminal self when it is in a condition to hear us, that command will, even after a return to the ordinary mental state, be carried out. It is as though the subconscious mind had the power of dramatizing an idea impressed upon it into an actual and seemingly objective happening.

Suggest to a hypnotized person that, after waking, he shall see on a blank sheet of paper some definite design, and his wakened mind will see it. More remarkable still, if the hypnotizer traces on the subject's arm, say, a cross with a cold, metal rod, having suggested that the figure so traced out shall appear in a few hours as if the mark were branded, then, somehow or other, the very flesh of the body will obey the command in the designated time. This will happen long after the subject, utterly unaware of the command, has awakened, and that design will duly appear. No doubt exists as to the possibility of this phenomenon. It has been produced hundreds of times within the last few years.

KNOWLEDGE AND THE SUBLIMINAL 257

To connect up what has been said concerning the subliminal mind, it may be conceded that there is every reason for supposing it to be this aspect of the mind which is concerned in telepathy and in clairvoyance.

It has been said that certain faculties can be cultivated with the definite object of "tapping" that which lies below (or above?) the normal mind. Intense concentration of the mind in meditation on the subject under investigation was the method employed by the Indian sages in acquiring knowledge concerning it. It was, in fact, their method of research. There are those who practise it to this day. The result is the supervention of a mental-state called the *jhana*, usually and wrongly translated "trance"; wrongly, because the mind, in this condition, is far more lucid and active than normally. It has been likened to an awakening to states of consciousness compared with which the ordinary consciousness is dull and stupid.

One of the books states that the highly trained faculties of the seer in this state can penetrate near and far, through the solid earth, to the depths of the ocean, into outer space; that "he may handle the very sun, moon and stars," and that his mind knows no limitation of time or space. If the mind, by this intense concentration penetrates to the depths of its own nature, it will find world upon world; the realm, first of the *psychic*, and secondly of the *spiritual*—the astral and the devachanic, in Theosophical terminology—whose facts it may reduce to general principles, so far as it is able correctly to equate them in terms of speech.

By this interior awakening, those old sages and seers found laid open to them the portals of worlds as infinitely more vast in time and spatial content, as is our three-dimensional space compared with a superficies. Whilst very much indeed of what they came to perceive in their deep explorations into the subliminal could only be inadequately represented in terms of thought and speech, there still remained a great sum of knowledge concerning the world, the nature of life, and of the history of mankind, which they were able to place on record and transmit to their disciples.

This is the explanation of the extraordinary intellectual achievements and the undoubtedly profound knowledge of the great thinkers of ancient India and of other civilizations which have passed away.

MANDRAKES AND MUMMIES

By LEWIS SPENCE

BECAUSE of its resemblance to the human form, the root Mandragora came to be regarded by the peoples of mediæval Europe as a fitting vehicle for occult and superstitious practices. Its upper portion has occasionally a rude likeness to a human head and trunk, and the bifurcation of its lower extremity gives this the semblance of a pair of legs. Anything in nature which approaches manlike shape was naturally looked upon by primitive man as possessing human attributes, or as containing or sheltering a spirit or demonic agency. Stones so formed are rare, and when discovered in early times were usually adopted as fetishes. In the later mediæval period such freaks were regarded as the abodes of familiar spirits, which were, of course, merely developments of the fetish; and the mandrake appears to have been classed with these phenomenal objects as something having a strange supernatural life of its own.

The mandrake is by no means common, and in Europe is chiefly to be found in meadow country or grazing land. It is known by its broad yellow leaves, which lie flatly to the surface, almost like those of the burdock or nipplewort. The digging of it was supposed to be attended with no ordinary peril, for on being torn out of the soil it was thought to give vent to shrieks so terrifying that to hear them was to die instantly. To avert this catastrophe the greatest precautions were necessary. The intending gatherer of the mystic wort might unearth it at one hour in the week only—the hour before sunrise on a Friday—and must stop his ears carefully with cotton, wax or pitch. Betaking himself to the spot where the mandrake grew, he must first of all make the sign of the cross over the plant. It was then to be dug round most circumspectly, so that not the smallest fibre should be left in the ground, after which it was to be tied by a stout thread to a dog's tail. The person who desired the unholy root then ran before the scape-dog, enticing him to follow by holding out a morsel of bread. As the dog darted forward to snatch the crust, he pulled the mandrake out of the ground, the root parted from the soil, it shrieked in its agony, and the dog fell dead. The mandrake might then be handled with safety,

and after being carried home was washed in wine, wrapped up in red and white silk, and, later, rolled in white linen, was placed in a wooden box for four weeks, only the "head" remaining uncovered. These ceremonies having been duly observed, it would, at the month's end, answer any questions put to it, and prophesy concerning the future.

Josephus and Pliny both provide early notices of the mandrake. Zorn, in his *Botanologia*, observes that it was popularly supposed to be generated by the droppings from the corpse of a malefactor left to swing on the gallows, whence its German name of Galgen-Mannlein, or "Gallows-dwarf." Bartholinus, Paracelsus and Delrio likewise dilate upon its occult properties and magical uses. Another popular name for it in the Teutonic countries was the Allraunen. Johannes Rint, in his *Universal Follies of Mankind*, states that this word was originally Rhun or Alruhn, and that the root it denoted was chiefly employed either for obtaining wealth by unsanctified means, removing the curse of sterility (as is witnessed by the passage referring to it in Gen. xxx. 14-20), or, in short, to procure good fortune of any kind.

Israel Fronschtid, a Jewish writer on superstitions and curiosities, in a detailed account of the mandrake and its properties, says that its virtues are considerably enhanced if it has sprung up under the gallows of a notorious thief, whose mother was a thief before him. It is, he remarks, folly to exact too much from an Allraunen, which, if overworked, will perish. If a thaler be placed in its box at night, it will be found accompanied by half a thaler in the morning, but it is a mistake to attempt this experiment too frequently. As an heirloom, he assures his readers, the mandrake should not fall to the share of the eldest but the youngest son, who, in order to secure his inheritance, should place a piece of money and a morsel of bread in his father's coffin. If, however, the youngest son should predecease his father, the elder brother must perform this office, and the mandrake will fall to him at his father's death as a matter of course.

Johannes Prætorius, in his *New Description of All the Wonders of the World*, minutely describes those magical rites which were connected with the mandrake, and mentions that it is only the two forks of the root which bear a faint resemblance to human legs. The upper part, he maintains, is quite dissimilar in shape from the human body. It is, he says, quite a simple matter to give any root a human appearance. If bryony and oats be planted together, the former, when dug up and dried, will have the appearance of human hair. Matthiolus, in his quaint

Diascor, remarks that it was a common practice among rogues and vagabonds to carve the roots of reeds, of the Hündskürb, or dog's gourd, and of other plants, into the semblance of a man or woman, and to stick barleycorns in the head. The roots were then buried for twenty days, when the barleycorns, having sprouted, resembled human hair.

It is clear from the evidence quoted above that the mandrake, through its fortuitous resemblance to the human figure, was, as has already been indicated, regarded as a fetish, an oracular penate or personal deity, the dwelling-place of a spirit or familiar capable of foretelling the future, and of multiplying wealth. That in certain instances it had also the status of a family or tribal mentor is plain from the reference to its inheritance by the youngest son, for the youngest son was, in Jewry at least, frequently the hereditary priest of the family, as he remained longest under the paternal control, and thus had a better opportunity of acquiring the paternal maxims and erudition.

But more significant are those traditions which are associated with the preparation of the mandrake for oracular purposes. The washing in wine, the wrapping in linen bandages, and the laying of the root in a box or coffin seem to indicate a connection with the tradition of mummification, as do the placing of a coin and a morsel of bread in the coffin of its owner. It is well known that many fetish stones are so treated. In the western isles of Ireland, in Arabia and America, it was, and in some cases still is, the practice to wrap the fetish stone in swathings of leather, cotton or linen, and to unroll these only when it is to be employed in some magical or prophetic rite. That the treatment of the mandrake as a mummy should have been alluded to by Jewish writers is also good evidence for the Oriental provenance of the custom. After it was torn from the soil, it was regarded as "dead," and as therefore a fit subject for embalment. Once "mummified," it became oracular, as did many of the mummies of Egypt, which were thought of as enjoying a weird half-life, or as being dead-alive, or "undead," as were the vampires of the Balkans. A piece of Egyptian mummy-flesh was a favourite medium for the purposes of sorcery with the European witches of the Middle Ages, who, if they could not procure a thing so recondite, fell back upon the use of mould from a newly-made grave.

That the resemblance of the mandrake to an infant caused it to be regarded as a remedy for sterility, through the influence of sympathetic magic, is not only clear from the passage in Genesis already alluded to, but from Rint's *Universal Follies*; and for

this purpose it was often assiduously sought by childless women. The traditions associated with it seem, moreover, to have penetrated to America. We find the analogue of the mandrake in the mythology of ancient Mexico, as expressed in the god Xolotl, the "Double" or "Twin," a divinity evolved from a double-rooted plant of the same name, which, when plucked from the ground, was supposed to give vent to cries of anguish. It is not, perhaps, without significance that Xolotl is also the dog of the dead, the Anubis of the Mexican pantheon, which guides the deceased to the realms of the Underworld, and which was buried or burnt with the Mexican mummy. He is, moreover, the Doppelgänger or ghost—the *ka*, as an Egyptologist would say—and also wears several of the amulets associated with the Mexican custom of mummifying the dead. These qualities may, perhaps, serve to indicate another link in the chain of superstitions which would in some way seem to connect the mandrake with the mummy.

AMONG OTHER INTERESTING CONTRIBUTIONS

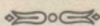
IN THE MAY ISSUE

WILL APPEAR

"The Black Arts"

BY

COL. J. F. C. FULLER



**"Christianity
and Modern Seership"**

BY

R. M. SIDGWICK

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.]

CREMATION AND SOUL EVOLUTION.

To the Editor of the OCCULT REVIEW.

SIR,—The instructive letter in a recent issue of the OCCULT REVIEW on the subject of cremation fails to mention one most important matter. Whether the body be cremated or buried, every precaution should be taken that it remain undisturbed for a period of $3\frac{1}{2}$ days after death.

Interpenetrating and forming an exact counterpart of the physical body are the vital body, the desire body and the mind. The vital body acts as the storehouse for all the pictures of the past life. On it has been impressed everything that has happened to the individual soul during the life just terminated. The days immediately following death are of vital importance to the soul, for at this time it passes in review in reverse order the panorama of its whole past life. Commencing with the days immediately preceding death, this cinema-like picturization unrolls backwards until all the events of the life have passed under inspection. From the vital body this combined picture is stamped upon the overlaying desire body in which the soul is clothed while in the desire world and the First Heaven. The duration of this life-panorama is determined by the time that the individual could keep awake under the most severe stress. This, of course, would vary with different people.

Now here is the vital point. The clearer and deeper the etching upon the desire body the stronger will be the suffering in Purgatory and the fuller the pleasure in the First Heaven. While this critical process is proceeding, the dense physical body is connected with the higher vehicles by the silver cord. If this latter is snapped prematurely (as would happen by a speedy cremation), the imprint upon the desire body would be comparatively faint and indistinct. As conscience is built up upon the thoroughness of this post-mortem contemplation, progress in future earth-lives will be correspondingly affected. A faint impress from the vital to the desire body will destroy much of the usefulness of the past life. When the soul returns to rebirth in the physical world, the tendency will be to repeat much of the evil that should have been eradicated during its last sojourn in Purgatory.

Having regard to this explanation, it can be understood that a quiet atmosphere is desirable in a death chamber. The relatives of a departing soul should refrain from grief and lamentation as this expression of their feelings distracts the attention of the soul and

prevents it from reaping the full benefit of its post-mortem work.

A more general dissemination of occult knowledge regarding the science of death would tend to remove a serious impediment to individual soul evolution.

Yours sincerely,

H. W. STEVENS.

PSYCHIC PHOTOGRAPHS.

To the Editor of the OCCULT REVIEW.

SIR,—In your excellent magazine you have a note to the effect that mediums for psychic photography are dwindling away, having been exposed one after the other. It is a subject to which I have given close attention for many years and have probably had more experience in than all the "exposers" put together, so perhaps a word or two from me may have some weight in this matter.

There has been in psychic photography one real exposure and one suspicious case during the last five years. Each of these was discovered and discussed entirely by Spiritualists, and the results were published in the psychic papers. Neither of the two mediums concerned were prominent in the public eyes, the worst case having only been in the movement a very few years. Apart from these two, there have only been during that time three others, so far as I know, who have exercised these powers. They are Mr. Vearncombe, Mr. Hope and Mrs. Deane. The former I believe to have been perfectly genuine, but my own tests with him were not sufficient to be conclusive, and he now no longer exercises his power, being disgusted at tricks played upon him by "researchers." As to the other two I am as sure of the truth of their powers as I am that I am writing this letter. Only last week I took four marked plates to Mrs. Deane and received psychic impressions upon three of them. Hope has been before the public for seventeen years, and his work is above suspicion to those who have really tested it, as I have done again and again. It is a rare and most precious gift, of enormous importance in the proof of independent supernormal power, and it is a very shameful thing that the few people who possess it should be tricked and traduced as they have been. I may add that the very best psychic photographs which I have seen in England have been taken by an amateur, Mr. Staveley Bulford.

Yours faithfully,

ARTHUR CONAN DOYLE.

PERSONALITY AND MEDIUMSHIP.

To the Editor of the OCCULT REVIEW.

SIR,—In the article on "Personality and Mediumship" in your last issue, the writer says: "The communicator seems largely to rely on the material and ideas found in the human brain with which he has to deal. If a discarnate *soul* finds a mind and brain closely attuned

to his own, it naturally follows that he is able to reproduce himself more accurately than when endeavouring to work through an instrument with which he has nothing in common."

This explanation is so exactly in accord with an explanation given by a communicating entity that some quotations from his remarks may be of interest to you.

"Communication is performed by telepathy, that is all. Precisely the same means are used in transferring thought from a discarnate mind as are employed in transferring thought between two incarnate minds. . . . It is a simple matter to transfer thought from the second and third planes (the lower and upper astral, the planes of passion and emotion respectively), thereby generating moods in the mind of the object of thought, these moods being of some duration ; but it is a very different matter to transfer thought from the fourth and fifth planes (the concrete and abstract mental). The fourth plane is the most difficult of all to work upon, and work can only be done with those individuals who have learnt to detach a portion of their substance and keep it in a loose and unattached condition, so that it can take form in response to impacts from without. Moreover, if ideas of any complexity have to be transmitted, it is not enough that simple images should lie loose in the mind awaiting re-combination into composite forms, it is necessary that a great and complex variety of images be available.

"Transmitting images in colour and form upon the second plane may be likened to writing with a phonetic alphabet, but transmitting ideas upon the fourth plane may be likened to writing with an ideographic alphabet such as the Chinese use, where each idea has a corresponding symbol, and unless that symbol be known, cannot be written. Thus a Chinese scholar needs to know a very large number of picture-signs if he is to express himself freely.

"Now the average uncultured mind that lends itself for the transmission of messages from one plane to another has but few ideographs, and these only relate to the happenings of everyday life, therefore only very simple messages can be sent through him, but a mind of greater culture and calibre can transmit profounder concepts.

"To sum up, the mind has to contain a large and varied assortment of ideas, which the communicator causes to combine into new concepts ; and it is very rare to find a mind in which there is a large assortment of ideas which is sufficiently fluidic to be used in this way. A well-stocked mind tends to combine its contents into organized complexes, and then the complexes form units which have to be stimulated as a whole and can only function according to their nature and cannot be recombined to express new ideas. . . . Transmitters cannot transcend the mental content of the medium ; only those ideas already in the mind can be used, but they can and do recombine them into new patterns."

I am, yours faithfully,
DION FORTUNE.

REINCARNATION IN POETRY.

To the Editor of the OCCULT REVIEW.

SIR,—I am one of the many readers who derived pleasure and profit from Miss Eva Martin's delightful little paper on "Reincarnation in English Poetry."

All anthologies, however, have their omissions, and I missed from Miss Martin's sheaf of welcome quotations Dante Gabriel Rossetti's "Sudden Light," a short but striking poem which certainly suggests at least an intuitional belief in Reincarnation. I subjoin the first and last stanzas :

"I have been here before,
But when or how I cannot tell ;
I know the grass beyond the door,
The sweet keen smell,
The sighing sound, the lights around the shore.

"Has this been thus before ?
And shall not thus time's eddying flight
Still with our lives our love restore
In death's despite,
And day and night yield one delight once more ?"

I am, dear sir,
Faithfully yours,
G. M. H.

A WORLD SPEECH.

To the Editor of the OCCULT REVIEW.

SIR,—In the notice concerning our Review, language, and Association, in your "Periodical Literature" department recently, we find that the statements and appreciations are not so exact as one could wish in view of the high standing of your magazine. In fact, *Monario* as world speech and Uni-language is not dissociated from the "eclectic uniculture" which forms the chief characteristic of the eclectic movement and Association"; but its aim and purpose are not those of giving better expression to that which is "ineffable" in all languages, but simply to form an easy, simple and perfect instrument of universal communication and comprehension, realizing and actuating the evolutive synthesis of the Aryan speech in the most rational, practical, and universal form. Other aims and possibilities of *Monario* will be easily understood by those who are familiar with the truth expressed in the first verse of St. John.

We shall be obliged if you will publish this letter.

Yours sincerely,
ALDO LAVIGNINI.

Postkasello 331, Rome.

Unilingua Federation.

MYSTICISM AND OCCULTISM.

To the Editor of the OCCULT REVIEW.

SIR,—May I reply briefly to Mr. Loftus Hare's letter in your last issue?

The point of Mr. Stewart's most illuminating article was that there is only one path to perfection, which is the mystic path, and that the assertion that there is a separate occult [path is a fallacy invented by the pseudo-occultists.

Mr. Hare has missed this point, ignored Mr. Stewart's logical conclusions, and reasserted the old fallacy, thus placing himself in line with the pseudo-occultists!

Mr. Hare's other remarks about psychism are purely irrelevant, and would appear to have been introduced to draw attention to his own theories.

It seems a pity that "intellectuals" so often quibble over the definition of words, instead of realizing the concept behind them. They are so fond of analysing everything that they would (metaphorically) dissect a butterfly, in order to analyse its component parts, before admitting any of its beauty, being generally unable to visualize the perfection of the whole.

As in the myth of Lohengrin, they drive away intuition by questioning its name!

Let their reason become winged, instead of being chained by the fetters of intellect; for true wisdom is only attained through intuition, after intellect is transcended.

Yours truly,

M. B.

PERIODICAL LITERATURE

THE current issue of PSYCHE is lightened and enlightened by another contribution from Dr. F. G. Crookshank—to whom we have referred previously—and it is like that breath of a life-giving spirit passing over dry bones in the old symbolism. The subject is Spiritual Healing considered “in the light of Modern Medicine,” and something more than his normal measures of caustic wit and word-play are brought to bear upon it. We should leave the thesis *in vacuo* if we sought to summarize, but its leading points may be brought together practically in his own terms by drawing from there and here, without reference to their place in the text. It is to be understood, in the first place and generally, that “the rational foundations of Science are far less solid” in Dr. Crookshank’s view than Science cares for it to be known, and that it affords “a viewing screen on which we may see as through a glass darkly the distorted shadow of reality.” On this basis he protests against attempts to reject testimony concerning “strange occurrences” merely because they are “thought incompatible with what we call Science.” Spiritual Healing, as it is termed, belongs to this category, and it is customary to admit that it may accomplish something—by suggestion and so forth—in functional diseases but nothing in those that are organic. As to this, Dr. Crookshank says that “we are doing little else save juggle with verbal symbols.” In all frankness, the autonomy in question has been invented “that we might say that organic disease is what we say we cure, but don’t, while functional disease is what the quacks cure and we wish to goodness we could.” Personally he is “prepared and willing to consider any sober account, supported by evidence, that suggests the cure of what we call organic disease by what we call spiritual methods”; and this because “there is no known reason why the cure of organic disease, however defined, should not follow the exercise of faith and prayer”—also however defined. There is nothing more ridiculous than “the alleged distinction between functional and organic disease . . ., unless it be that between physical and psychical therapeutics.” He is of opinion that, “on the evidence, there seem to be cases of genuine cure” ascribed to Spiritual Healing, and he agrees with the late Dr. Rivers that the scope of psychotherapy is “coterminous with the whole range of disease, though never to the exclusion of what we call physical remedies.” Finally, the doctor’s real business is that which is often overlooked, namely, “the rationalization of the natural and instinctive practice of healing for the benefit of the community in general,” from which it follows that he has no title to claim “the business of healing” as his especial privilege. It is exercised by all living creatures for their personal benefit; and

although more or less denied or lost by the higher forms of life, the instinctive capacity may be and often is released by the conscious exercise of human will.

The JOURNAL of the American Society for Psychical Research has for once no reference to the wonders of Margery and her mediumship. Mr. J. Malcolm Bird takes us back to the Moss case of fraudulent psychic photography, while Mr. Harry Price presents an elaborate record of "brilliant phenomena in the home of the Schneiders," belonging to the autumn of last year. Mr. Bird raises critical questions regarding persons and things which lie beyond our province and must be left to those who are concerned; but his fellow-research officer tells an amazing story of occurrences not only beheld with his own eyes but committed into his own charge, to safeguard—if he could—against all false seeming and tricks of the trade in psychics. There were two séances held on successive days, the medium in each case being outside the cabinet, which was erected, or rather arranged, by Mr. Price himself. It was a pair of curtains stretched before the angle formed by two walls. We have spoken of one medium, namely, Willy, but it is a psychic family, whence it follows that at the first sitting there may be said to have been three mediums present and at the second four, Rudi Schneider being isolated from all others in a bed, as he was suffering from a wound in the leg and could not walk without help. The other psychics formed part of the circle of sitters, all linking hands and all visible to one another in a red light. Mr. Price, seated next to Willy, had the youth's "legs and feet in a vice-like grip." The first séance is regarded as offering "a special test," and the second as not only (1) "the best sitting Willy has ever given under the same conditions," but (2) the most interesting in all probability that has ever been published, in view of the precautions and safeguards. We are impressed on our own part with the fact that all mediums were outside the cabinet and that as regards the phenomena these occurred from within it: the curtains were moved from within; the hands, in various states of materialization, came forth therefrom, performing their business with handkerchief, fan, lamp, table and so forth, in more or less full view. This is as much as can be said of that which occurred at the séances, though it reads ineffectively by comparison with the microscopical care and elaboration of the minutes. Mr. Price affirms that not one of the phenomena could have been "produced normally," with the severe control imposed.

THE THEOSOPHICAL REVIEW dwells on the significance and importance of the "Theosophical World-University" which it is proposed to establish with "three great centres"—in Europe, at Huizen, North Holland; in Asia, at Adyar; and at Sydney in Australia. There is otherwise an account of Adyar activities in the erection of huts and temples for a forthcoming convention, on apparently a vast scale. It is in this connection that we hear for the first time in the pages of this official organ that a Great Teacher is in fact expected, that

theosophical work of the moment is to prepare his way and make the world ready to receive him. It may not be insignificant that this article is written from Adyar, presumably by an English or American visitor. In a very different connection we have been interested by an account of Sir George Erskine, a Fifeshire student of alchemy, who died in 1646, and a collection of whose manuscripts is in the Library of the Royal College of Physicians, Edinburgh. He was in communication with some occult society at Hess, which is said to have sent a certain Dr. Politius—described as a Polonian or Silesian—to confer with him, apparently on subjects belonging to the "Sons of Hermes." The evidence is a communication to the College dated in 1707 by Erskine's grandson, the Earl of Cromartie; and Mr. E. Nelson Stewart, writer of the account under notice, suggests that the Society in question was that of the Rosy Cross. There are no materials for judgment, pending an opportunity to examine the Edinburgh MSS., part if not all of which are transcripts of well-known alchemical and other occult memorials, including treatises relative to Rosicrucian rules. The last may prove important, or they also may be drawn from printed books—e.g., the *THEMIS AUREA* of Michael Maier. Evidently the collection may reward examination.

It is to be expected that *THE HERALD OF THE STAR* should offer from month to month very strange reading for the outside world. In the last issue before us—belated as usual—Lady Emily Lutyens describes in pictorial terms the return journey to Adyar of Mrs. Besant and her party, *via* Paris, Rome, Naples, Colombo and Madras, the last stages being compared to "a royal progress." We learn also that a new departure at Headquarters is a daily service in the large hall, "when the prayers of each great faith are said or sung in turn." This is followed by the celebration of Mass according to the ritual of the "Liberal Catholic Church," which administers the Sacrament not only to its own members but to "Hindus, Buddhists, Parsees, Muslems, or Christians of other denominations." So is liberalism exemplified typically; but it must be confessed that, for ourselves, we have been "intrigued" more especially by the further news that Mr. Krishnamurti, the "vehicle" of the coming Lord, was initiated recently into "the Secrets and Mysteries of Ancient Free Masonry," as these are administered by the Co-Masonic Rite. There are "editorial notes" from his pen on the death of his brother, in connection with which he observes: "Anyway I believe in life after death," quoting from Shelley's *ADONAI*s. There are other memorials, including an appreciation by Mr. G. S. Arundale, who—according to the *LIBRARY CRITIC* of Washington—affirmed in the November *THEOSOPHIST* that the late Mr. Nityananda was destined to be "recognized throughout the world as one of its greatest statesman-leaders."

THE CANADIAN THEOSOPHIST publishes "the British Protest" against the proposed incorporation of the Society at large through its various national sections in the Adyar "world religion," under-

stood generally as the Liberal Catholic Church. It appears, however, that the English Council has decided on such incorporation with one dissentient and one abstaining vote. We have reported previously that the Canadian branch rejected the proposal in the person of its own Council, and the official organ must be called militantly hostile. It denounces an alleged "campaign of advertising in which Press agents and publicity experts have undertaken to 'put over' a subsidized Messiah after the approved methods of the prima donna or the 'movie' star." In our personal detachment, and speaking within the limits of our knowledge, this seems to be unjust. The Star Congress at Ommen was a Star Congress and not a publicity job: it was reported, so far as we are aware, only in Star organs and subsequently in the Adyar THEOSOPHIST, being apparently tabooed by most of the branch periodicals. When Mrs. Besant lectured in London she was very sparing about the new Avatar, but the truth is that the Ommen revelation was its own world-advertisement, independently of press-agents and publicity experts. . . . Such other theosophical periodicals as have reached us, bearing dates in the present year, may deserve to be called eloquent in their continued policy of silence. The Chicago MESSENGER represents the Society in America, and it offers at this late day two brief excerpts from Ommen reports, not on the Lord or his vehicle, not on the new apostolate, but some words of Mr. G. S. Arundale on the "world-university" and of his daughter on her position as an Arhat. THEOSOPHY IN AUSTRALIA abridges one of Mrs. Besant's London lectures, a significant fact, as it happens to have been on "world conditions" and whether they shall be changed by force or reason, and there is only one very general allusion to the idea, as an idea only, of a possible world religion. Elsewhere the Liberal Catholic Church and the Co-Masonic Movement are bracketed with an Educational Trust as "channels suitable to varying types and temperaments," whence needed to increase the Society's scope. The Theosophical Order of Service is represented by a monthly magazine which is called SERVICE, and it proposes to link up 40,000 theosophists by means of its own organization rather than by a new religion. THE BEACON reprints largely from old periodicals of the movement, after the manner of THEOSOPHY in Los Angeles, and it is probably an independent venture: at least it ignores Adyar, with all its ways and dealings. Independent in every respect is the THEOSOPHICAL QUARTERLY of New York, representing a Theosophical Society which claims to be or to derive from the original, as founded by H. P. B. in 1875. It is more especially that of America and proclaimed its titles of freedom in 1895 at Boston. This, it seems, was respecting "government and administration": it extends otherwise paternal good will to societies using the distinctive name and to all their members. It has celebrated its fiftieth anniversary, in connection with which there is an imaginary dialogue between a Student and Historian, which pours scorn on Mrs. Besant and her pseudo-Theosophy, on the Star in the East and on the Ommen revelations.

REVIEWS

THE SILENT VOICE. Third Series. London: Bell and Sons, Ltd.
Price 2s. net.

THIS little book is the third of a series from the same inspirational source. To enter into it with understanding the reader must be familiar with the idea of the "Cosmic Christ," the "Christ in You," which is so different from the hard and narrow conceptions of Calvinism which has blackened the past, and is part of the cause of the morbid reactionary "cults" of the day.

The life history of our Lord may be reverently dwelt upon in meditation as typical of the struggles of humanity, as a whole, "from the Cave to the Stars." In the Great War surely we saw re-enacted the Crucifixion! And in the daily lives of very many men and women is there not a humble Gethsemane?

In a short Preface it is stated that the writer, through whose hand these "Teachings" are given, is "not well read in the literature of mysticism nor versed in esoteric interpretations of sacred history." They were received during Prayer, and are offered to the reading public in the hope that—in the author's words—"to some, at least, they may bring the illumination that comes with the intuitive recognition of new aspects of truth."

EDITH K. HARPER.

MORE GUIDANCE FROM BEYOND. Given through K. Wingfield.
London: Philip Allan & Co., Ltd., Quality Court. Price 5s. net.

SIR EDWARD MARSHALL HALL, K.C., in his Preface to Miss K. Wingfield's first book of *Guidance from Beyond*, which appeared some few years ago, frankly wrote:

"I can only hope and pray that the comfort and happiness I have derived from this belief may be shared by some of those who read these wonderful teachings, conveyed to us from the Beyond through the marvellous gift possessed by Miss Wingfield."

This new volume, now under review, contains a further series of inspirational messages received by Miss Wingfield from her spirit "Guides," and they vibrate to the same high note which characterized the earlier communications. Part Two of this work consists of a selection of messages from a certain "Ernest," giving "Advice and Consolation for the Earthly Life," from the wider but no less sympathetic outlook of one who has passed beyond the scene of its struggles and sorrows.

In Part Three, the spirit of an ancient monk, named Sebastian, discourses through Miss Wingfield's hand on many memories of the past, giving brief but vivid pictures of the cruel hardships endured by the Holy Brethren in the wanton despoiling of the monasteries.

"I pray you may find peace," says "Sebastian," "and comfort in the words of one who loves you well and would fain be a light to lighten your darkness, not with a light of his own, but with the Master's beacon in his hand."

With these delectable words, this brief notice of a charming little work may well be brought to a close.

EDITH K. HARPER.

THE SEVEN SECRETS. By John MacArthur. Pp. 79. London: Rider & Co. Price 1s. 6d. net.

THIS little volume constitutes Number XVI in the publishers' "Mind and Body Handbooks" series. It deals in an eminently sane and practical way with the Laws of Right Thinking as applied in everyday life. These Laws hold the key of seven secrets—the secrets of Power, Health, Harmony, Success, Prosperity, Youth, and Happiness. The author has written with a style which is direct and lucid, and his calm serenity should go a long way to commend his teaching to his readers. The impression given by this book is that the author knows, from personal experience, what he is talking about. That impression is the preliminary stage in the convincing of the reader. We can, without reserve, commend this delightful and stimulating little work to the notice of all readers of the OCCULT REVIEW.

JOHN NORTH.

THE NON-RATIONAL CHARACTER OF FAITH. By the Rev. E. E. Thomas, M.A., D.Litt. Pp. 118. London: Longmans, Green & Co. Price 6s. net.

THIS essay is an attempt on the part of the author to find an answer to some fundamental questions concerning the relations between reason and religion. He contends that signs are not wanting that the high claims of reason upon the attention of thinking men are soon to be seriously challenged, and Dr. Thomas is expectant that pure rationalism will fail to justify her right to be unquestioningly accepted. If so, are religionists right, or even wise, to seek a rational basis for their claims and assertions? That being his thesis, he is mainly concerned with demonstrating the unreliability of reason, and readers will differ in their opinions as to whether or no he makes his case clear. We must be careful not to identify the reason with the intellect; and certainly religion depends for its demonstration upon something not other, but more, than intellect. If the reason be a higher faculty than mere intellectualism, combining in its exercise both the emotions and the *voluntas*, obviously its proper and only adequate sphere is that which religion supplies. On the other hand, if reason be a function of the intellect alone, the author's contention holds good, and God will be identified as the perfection of the Good, the True, and the Beautiful. This identification cannot be maintained if the rational principles underlying the search for goodness, truth and beauty have only a secondary religious significance.

Dr. Thomas writes with real philosophic insight, and with a style that makes his book easy of understanding.

JOHN NORTH.

LOVE AND DEATH. A Narrative of Fact, with a Foreword by Sir Oliver Lodge. Crown 8vo., pp. 159. London: Hodder & Stoughton, Ltd. Price 3s. 6d. net.

To the Great War has been attributed much which by many "in the piping days of peace" would have been accounted too abstruse to countenance. As an example of this, books dealing with survival after death form a good instance. Since 1914 a profusion of literature has sprung up which even by the sceptic cannot be lightly waved aside. It was perhaps Sir Oliver Lodge's *Raymond* which played the rôle of pioneer, and since

THERE IS A
"GEOGRAPHIA"
MAP

for every Motorist, Cyclist,
 Pedestrian, Business Man,
 and Student.

ALL UP-TO-DATE. ACCURATE. CLEARLY PRINTED

**SOME LEADING
 "GEOGRAPHIA" PUBLICATIONS**

- | | |
|---|---|
| Universal Atlas of the World. | Commercial Maps for Library or Office. |
| Contour Road Map of England and Wales in 10 sections. | Railway Map of Great Britain and Ulster, showing the Group Systems. |
| Half-inch to mile Road Map of England and Wales in 19 sections. | London Plans and Guides. |
| Contour Road Map of Scotland in 6 sections. | Ramblers' Guides. |
| Road Atlases. | School Atlases. |
| Reference Maps of all Countries. | Globes. |
| | Geographies. |

*ILLUSTRATED CATALOGUE CONTAINING
 THE ABOVE AND NUMEROUS OTHER
 MAPS, POST FREE, ON APPLICATION
 TO THE PUBLISHERS.*

"GEOGRAPHIA" MAPS

CAN BE OBTAINED FROM ALL

Booksellers, Bookstalls, Newsagents or Stationers, or
 direct from the Publishers,

GEOGRAPHIA (1923) Ltd.

55 FLEET STREET, LONDON, E.C.4.

that time books of all shades have voiced the possibility and truth that those who "die" still live.

In *Love and Death* the appeal does not so much lie in the story as in the telling. There is a peculiar charm of style which makes one want to believe in this mother's tale—however incredulous one may be—of how she found her husband and son after they had been taken from her. Her simple narrative rings true. It is not so much the aim of such writers to make spiritualistic converts as to stress the belief in and reality of survival. The virtue of this little book lies in this latter view-point. Here is no unrestrained effusion, but a sincere and unpretentious account of how this sorrowing woman was led by a concatenation of circumstances to the irrefutable confirmation of her wildest hopes. It is patent that a wider belief in survival would bring in its train a lamp of hope and inspiration to the betterment of humanity. To quote from the foreword:

"A powerful and vivid conviction of the continuity of existence and the reality of the spiritual world will dawn upon mankind in general, and will help them to face their destiny, whatever it may be, with a brave and unrepining confidence."

For those who grieve, or cannot accept the nearness of the spiritual worlds, this book voices a direct and consoling message.

JOHN EARLE.

THE QUICKENING WORD. By Margaret E. Reed. Pp. 214.
Boston: The Christopher Publishing House. Price \$2.

THERE is little to distinguish this anthology of thoughts and sentiments from a hundred other similar volumes. The author has drawn upon a wide circle of writers representative of many and varying shades of opinion, both religious and political. By this process of collection and classification she aspires to do something to promote the reign of peace and goodwill on the earth. Her book provides food for meditation and pious reflection day by day, and there is certainly some continuity of thought linking together the readings on successive days; but beyond that there is little reason to recommend this book before many another anthology of a like aim and method.

JOHN NORTH.

A GREAT MYSTERY OF INHERITANCE. By Constance M. Symonds.
Pp. 30. London: Burns, Oates & Washbourne, Ltd. 2s. net.

MISS SYMONDS deals in this book from the Roman Catholic point of view with some elementary facts of biology. She sets these facts against the background of a belief in the incarnation of the Son of God. Her book is written with singular charm and a beautiful reverence; and even if all her hypotheses and interpretations may not convince the reader, yet it is encouraging to find a book in which the lion of Science is made to lie down so meekly and amicably with the lamb of Religion.

JOHN NORTH.

THE COMING OF THE WORLD TEACHER. By Annie Besant, D.L.
23 pp. London: The Theosophical Publishing House, Ltd.
Price 6d.

THIS is the verbatim report of a lecture delivered at the Queen's Hall on November 1, 1925, and makes particularly interesting reading at this

ESOTERIC CHRISTIANITY

:: A Course of Lectures by ::
Miss VIOLET M. FIRTH (Dion Fortune)

— AT —

The ETHICAL CHURCH, Queen's Road, Bayswater, W.2.

On ALTERNATE MONDAYS at 8 p.m.

Mar. 8.—The Church of the Grail.

Mar. 22.—The Power of the Christ and the Problems
of To-day.

Entrance Free.
Collection to defray expenses.

Further details from:
Hon. Treasurer, Fellowship Club,
51 Lancaster Gate, W.2.

THE FELLOWSHIP CLUB

51 & 52 LANCASTER GATE,
LONDON, W.2.

An exclusively vegetarian Residential Club open to non-members at a small pro rata fee. Excellent catering, separate tables. Having extended its premises, now includes fine lecture, library and reading rooms in addition to drawing-room, lounge (wireless) and dining-room. Partial board, breakfast and dinner and full board Sundays. Single room from £2 15s. 6d.; double from £5 10s. Apply Manageress. (Tel: 7697 Paddington.) For information as to Club Membership, lectures and library, apply to the Organizing Secretary, 52 Lancaster Gate, W.2. (Tel: 6856 Paddington.)

Spirit Messages

For all who seek first-hand evidence on this great question "Responda" offers a ready means of private investigation. It is just a lettered card, and a pendulum so quickly responsive that practically every earnest enquirer gets results. Known mediumistic power is not essential to its successful operation, but any latent "sensitiveness" there may be will develop with practice.

"Wonderful Results"

Mrs. K. B., Kensington, ordering for a friend, writes: "Please send a 'Responda' to—. I, who write, have had wonderful results with it, and have told many."

"RESPONDA"

The Talking Card and Pendulum

May be used for receiving messages from the Unknown, or for experiments in Mental Radio and development of the telepathic faculty.

Heavy Gilt-edged Bevelled Card with Pendulum complete, price 3/6, post paid 3/8. Continental orders, post paid, 4/2. Canada and U.S.A., post paid, 1 dollar.

Direct only from

R. A. ROBSON, Dept. O.R.
21 Fairfax Rd., London, W.4, Eng.

moment when many are expectantly awaiting the overshadowing of the young man, Krishnamurti. With deep insight Mrs. Besant traces the great Teachers who have served their age, from the time of Vyāsa up to the Christ.

It is the belief of Mrs. Besant that the time is now ripe for the appearance of another Teacher, who will guide the peoples of the world; and whilst no few will pray for the hastening of His coming, the world at large will no doubt regard His advent with its customary scepticism.

JOHN EARLE.

THE VEIN IN THE MARBLE. By Stephen Tennant and Pamela Grey. London: Philip Allan & Co. Price 12s. 6d. net.

THE Publisher's Note gives us but meagre information as to the origin of this interesting book. Perhaps he thought it best to let the drawings stand on their merits, without any reference to the artist's youth; but it seems to be generally understood that Stephen Tennant's span of life even now covers but eighteen years, and that some of these drawings date from the age of fifteen. It may at once be said that they are remarkable, not only technically, but on account of their deeply symbolical significance. Taken as a whole they express a profundity of thought, a serene wisdom, not to be expected from so young an artist. Lady Grey of Falloodon has written a short interpretation of each drawing, tersely worded, and in some cases both poetical and illuminating. "The Woman who read the Fairy Tales" is sure to be a general favourite. There she stands quite firmly in the air, the darkness which is ignorance splitting apart, and leaving visible a delightful company of "faery" creatures. But perhaps those which linger longest in the memory are "The Inner Dawn," with that austere Death Angel clothed in tears as in a garment; "Earth-bound and Spirit-free," even though the earth-bound figure is too much of a "pretty girl" type; "Beyond," with its really original and effective symbolism; "Love's Company," the description of which is perhaps more beautiful than the actual drawing; "Sod and Soul," one of the most striking in design and composition; "The Crooked and the Straight"—O, how subtly suggestive!; "The Ghost Story," no less so; and finally, "The Gates," into which it seems no exaggeration to say that the essence of the experience of many former lives must have been compressed. If one may venture to express a hope, it is that Mr. Tennant's future work will develop along these lines, and that the element of the "Macabre"—inevitably reminiscent of Aubrey Beardsley—which creeps in at times, will be gradually eliminated. Mr. Tennant has no need to borrow from any other artist, past or present; his true source of inspiration is within himself.

EVA MARTIN.

RAMBLES IN VEDANTA. By B. R. Rajam Aiyar. London: George Allen & Unwin, Ltd. Pp. xlvi + 888. Price 12s. 6d.

THE author of this remarkable book was a young Hindū, who, after a brilliant course of English education and a brief enthusiasm for poetry, turned to the study and exposition of the Upanishads, the Gītā, etc., and died at twenty-six. The volume contains its author's contributions to *Awakened India (Prabuddha Bhārata)*, a journal of which he was editor. In a work on the Vedanta recently noticed here, the author declares that

“LIGHT.”

A JOURNAL OF SPIRITUAL PROGRESS AND PSYCHICAL RESEARCH,

The Official Journal of Spiritualism with weekly contributions from all the leading authorities.

Published every Thursday. Price 4d. Subscription for twelve months, 22s.

“LIGHT,” 33-36 Paternoster Row, London, E.C.4.

All Freemasons should take The Speculative Mason

(Formerly *The Co-Mason.*)

CONTENTS

<p>The new MASONIC ENCYCLOPÆDIA is Free to subscribers.</p>	<p>Which foot bare? and why? The Masonic Evolution of the Soul. The Fellow Craft Degree. The Four Sons of Aymon.</p>
--	--

Annual Subscription, 8/8 post free. Single Copy, 2/2 post free.

Office: 1 SPRINGFIELD ROAD, N.W.8, and FOWLER'S, LUDGATE CIRCUS, E.C.4

THE HERALD OF THE STAR

The International Organ of the Order of the Star in the East.
A monthly survey of the idealistic movement of our times: Social, Educational, Religious, Humanitarian, etc.
“The Herald of the Star” is conspicuous among contemporary periodicals for its loftiness of tone and the largeness of its outlook.

Price 1/- (posted 1/2). Annual subscription 12/- (postage 1/6 extra).
U.S.A.—Single copies 25 cents. Annually 3 dollars 50 cents posted.
Specimen copy free on application.

Published at the office of the

HERALD OF THE STAR, 6 Tavistock Square, London, W.C.1

THE WRITER

Price 6d. monthly. *The only monthly journal devoted entirely to the interests of the coming author.*

THE WRITER is a monthly magazine which is devoted solely to the interests of the author, journalist, free lance, and anybody who desires to write for the Press or magazines. Its aim is to show the literary aspirant how to write, what to write, and the all-important point of where to sell that which he has written. It gives, month by month, a list of markets, British and American, where the writer has a good chance of selling his wares; it also has many articles written by experts dealing with matters of craftsmanship and technique, copyright, and the business side of writing. It publishes the experiences of authors both distinguished and unknown, and has a Round Table where readers may exchange their views.

THE WRITER is an entirely independent journal. Obtainable from all Newsagents and Booksellers, or direct from 33-36 Paternoster Row, London, E.C.4.

doctrine to be incapable of popularization, but Mr. Aiyar has triumphantly proved the contrary. His book, though exclusively concerned with the highest and most abstruse truths, is never for a moment obscure or dull. True, there is a good sprinkling of naïvetés and solecisms, and not a few errors of spelling and construction, pardonable enough in a writer using a foreign language. But only the pedant could be blinded by these to the fact that Mr. Aiyar was a powerful writer, a deep thinker, and a man of exceptional spiritual insight.

Many passages imply a claim of universality and supremacy for the Vedic doctrine. As to its basic and central position, I agree: but fully to establish his claim the author needs to prove that this doctrine is a compendium of all religions as well as a factor of each. For universal religion embraces not merely the truth common to particular ones, but also those peculiar to each. If Mr. Aiyar's rigorously monistic interpretation of the *Vedanta* is adequate, it lacks this comprehensiveness, inasmuch as it concedes reality to nothing short of undifferentiated unity. Again, that self-liberation (*Moksha*) involves nothing less than sheer identity with God (*Atman*) is a staggering postulate, even were it regarded as the term of a graded ascent, which does not seem to be the case. We hear nothing of that "journey in God" which for other mystical schools follows the journey to Him. The author's persistent assumption of the *Atmic* standpoint, implicitly annulling by absorption in the Ineffable even the boundless realm of intelligible Being, tends, I feel, rather to narrow than to deepen and broaden the average consciousness.

Still, he was—*is*, rather—a great soul, to whom we should be grateful for an inspired and inspiring contribution to the task of arousing that "sleeping beauty," the sense-involved soul of mankind.

CHARLES WHITBY.

SPIRITISM: FACTS AND FRAUDS. By Simon Augustine Blackmore, S.J. With an Introduction by the Rt. Rev. Joseph Schrems, D.D. Pp. 535. London: Messrs. Burns, Oates & Washbourne, Ltd. Price 15s.

MR. BLACKMORE'S book contains a good deal of interesting matter; but, in spite of this, it is a most irritating work to read. It is so obvious, almost from the beginning, that this is not an impartial study and that the author's conclusions have not been arrived at on the basis of the facts presented to the reader. The truth of the matter, of course, is that the author accepts as beyond question the official utterances of the Latin Church on the subject and the facts are marshalled, examined, explained (or explained away) in order to demonstrate the validity of these utterances. Such a method of procedure is scientifically valueless and serves only as an example of the perversity of the human mind.

Mr. Blackmore regards many of these phenomena—perhaps, indeed, the majority of them—as being the result of deliberate fraud. In this, no doubt, he is correct; but he quotes authorities in support of this view who would be the last to subscribe to the whole of his thesis.

The genuine phenomena are, according to the author, the product of the activity of non-human spirits of an evil nature—devils, in short. It is amusing to note, on the one hand, how anxious he is to emphasize the fact that the various communications, received *ex hypothesi* from the

Talismanic Jewellery.



Charms, Keepsakes and Birthday Talismans, based on Occult and Astrological conditions prescribed by the Ancients, made up as Pendants, Brooches, Rings, Pins, Bracelets, etc. Designs and Estimates sent on receipt of particulars of requirements. If desired, customers' own Gems used, or own ideas carried out.



W. T. PAVITT, 17 Hanover Square, London, W.1

THE ORDER OF CHRISTIAN MYSTICS

A world-wide non-sectarian spiritual movement for the promulgation of a Cosmic and all-inclusive spiritual philosophy which gives a satisfactory and scientific explanation of every phase and condition of life here and hereafter.

Monthly lessons and personal private correspondence on psychological problems and experiences on the free-will offering plan. Send for free pamphlet and book catalogue.

F. HOMER CURTIS, B.S., M.D., Secretary,

P.O. Box 556, SAN FRANCISCO, CALIFORNIA.

THE BROTHERHOOD OF LIGHT

- COURSE I.** 7 lessons on The Laws of Mediumship. Explains all psychic and occult phenomena.
COURSE II. 9 lessons on Astrological Signatures. Gives the origin and destiny of the soul.
COURSE III. 5 lessons on Spiritual Alchemy: the underlying philosophy of Yoga.
COURSE IV. 13 lessons on Ancient Masonry: the hermetic teachings of the Rosicrucians.
COURSE V. 12 lessons on Esoteric Psychology: how to use thought for realization.
COURSE VI. 13 lessons on Tarot and Kabbala. The ancient Secret Doctrine.
COURSE VII. 13 lessons on Spiritual Astrology, or the Religion of the Stars.
COURSE VIII. 7 lessons on Horary Astrology. How to cast and read a horoscope.
COURSE IX. 7 lessons on Mental Alchemy. Gives instructions for healing by thought.
COURSE X. 16 lessons on Natal Astrology and the hermetic system of directing.
COURSE XI. 7 lessons on Divination and Character Reading; and how to foretell events.
COURSE XII. lessons on Natural Alchemy of Religious Opinion. The earth's origin, &c.

Each lesson contains about 6,000 words of reliable information. Members on passing examinations are given valuable private MSS. Each lesson post paid (1s. 1d.). Interesting prospectus free on receipt of 2d. stamp for postage. The Brotherhood of Light, Box 1525, Los Angeles, Cal., U.S.A.

The Mysteries of Sound and Number

By **SHEIKH HABEEB AHMAD**

The standard work upon the subject. This work has been out of print for several years and meantime has commanded high prices. Cheap (Abridged) Edition. 10/6 net. (Postage 6d.)

Secrets of Occultism

By **Oliver Bland.** The purpose of this book is directed to the general reader. The Spiritualist, the Theosophist, and the student of psychic research will however find in these pages much to interest them and much to ponder. Readers will find in it keys to much that has puzzled them and simple explanations of phenomena which have been greatly debated of late. It will also render invaluable assistance to those who possess psychic gifts in greater or lesser degree. Contents Include—
 The Automatism; Possession; The Reality of Sorcery; Sex in the Next World; Incense and Occultism; Oriental Occultism; Beasts and Elements, etc. Pubd. 3/6, Offered (New) 1/6. Postage 3d.

For either of above quote Offer 30.

FOYLES, 121/5 Charing Cross Rd., London, W.C.2

realm of spirits, at spiritualistic séances, cannot be relied on, and on the other hand, how willing he is to credit these utterances when they are of a diabolic character. There is a good deal of argument also, based on purely a priori (and therefore scientifically worthless) grounds, to prove the impossibility of the spirits of the departed communicating with the inhabitants of this world.

Truth, I fear, will never be gained by Mr. Blackmore's method, but only by adherence to that excellent maxim of good old John Locke: "We should keep a perfect indifferency for all opinions, not wish any of them true, or try to make them appear so; but, being indifferent, receive and embrace them according as evidence, and that alone, gives the attestation of truth."

H. S. REDGROVE.

MEDITATIONS ON VARIOUS ASPECTS OF THE SPIRITUAL LIFE. By Sadhu Sundar Singh. Pp. xii + 78. London: Macmillan & Co., Ltd. Price 2s. 6d. net.

THE title of this little book exactly describes its contents, and the author disarms criticism when he suggests in his Preface: "All may not agree with my views on some of the questions dealt with." For all that, it is a book which every seeker after truth will do well to read and ponder. The Sadhu has a gift for saying arresting things. On the deepest things of God he is able to throw much suggestive light; and his view of the Christian religion is certainly coloured by his Oriental outlook. Beyond that we can hardly presume to criticize so intimate a volume, packed as it is with the riches of a good man's spiritual experiences and intellectual ponderings. The Bishop of London has written a Foreword.

JOHN NORTH.

QUABALISM. By Henry B. Pullen-Burry. Chicago: The Yogi Publishing Society. Price \$5.

THIS is a most fascinating volume on a subject of never-failing interest and endless scope for discussion, as befits an esoteric work from which we etymologically derive the English word "to quibble."

Mr. Pullen-Burry is a man of great insight who valiantly strives to connect the hidden wisdom of the Hebrew initiates with its Druidic, Peruvian, Egyptian and Indian exponents. He shows in a fine plate the Jewish Tree of Life (the Hebrew *Eitz Chayyim*) as applied to the human being, and follows this up by other rare diagrams which disclose the same meaning in "the Dichotomy of the Yggdrasil" (the great Druidic World-Tree), and "the Caduceus of Hermes." My one regret is that he has not added others, to reveal the Indian diagram of man with the Kundalini centres, the Brahmin man, the idea of man in the sistrum of Isis, the dragon-fire of China, the Taoist man, and the man of the Revelation of St. John or the Thousand-Petalled Lotus of the Buddhist. All these are identical.

Although I do not entirely agree with the writer's views on Jewish questions, I applaud his erudition, his wide range of knowledge and secret wisdom. I am pleased that he attacks the general Rabbinic conception of the Divine Name, *Shaddai*; for, powerful as it is, it was originally feminine even as the Islamic *Allah*. The earliest mother-system of

ASTROLOGY

BROTHER MARKONIUS (M.A. Oxon.)
24 ROWSLEY AVENUE, N.W. 4,
LONDON.

Offers to cast the horoscope of your birth: limited number at 5/-, and give delineation. He guarantees a considered judgment upon each individual horoscope. There will be no fortune telling, but the true practice of astrology according to the Ptolemaic system.

☞ The horoscope suggests for what work you or your child are especially fitted.

Send postal order 5/-, with year, month, day, hour if possible, and place of birth.

THE MODERN THOUGHT LIBRARY AND BOOKSHOP

6 Norris Street, Haymarket,
London, S.W.1

is quite unique, and book lovers will find there many of the latest books on Mental Thought, Psychology, Philosophy, Religion, Spiritualism, Occultism, Theosophy, Astrology and some selected fiction.

CATALOGUES 6d.

SELF-TREATMENT

Forms of Treatment for
Spiritual Development,
Meditation and Prayer.

BY

SAMUEL GEORGE

These Treatments meet an ever-increasing demand by Students of Truth for help to formulate right thought for affirmation in times of need.

Price 7d. post free, from the Publisher, B. M. SEARLE, "Vita-more," Deal. Successor to the Power Book Co., High Holborn, W.C.1.

♃ ♀ ☉ **** ASTROLOGY **** ☉ ♀ ♃

Horoscope, 5/-. Free judgment and extended reading, 10/6 and 21/-. Events, changes, voyages, fortunate days, numbers, etc. Planetary influence on friendship, matrimony, business, etc. Full name, birth date and time required.

MRS. WELBOURNE - 7 NEW STEINE - BRIGHTON, SUSSEX

THE INTERNATIONAL PSYCHIC GAZETTE

*Send for
free sample.
copy.*

The Monthly Home Magazine of Spiritualism and Psychical Research, Price 6d. from all newsagents, or from the publishers (Post free 7/- per annum):

INTERNATIONAL PSYCHIC GAZETTE, LIMITED,
69 High Holborn, London, W.C.1.

religion gradually became subjugated, obscured and oppressed and is to-day neglected in the West.

It was a joy to read Mr. Pullen-Burry's work and to come again in contact with the symbolism of the Hermetic serpents, the angelical orders, from Sandalphon who stands on the heights of Bethel, to the vasty Metatron, the *Sar-ha-Panim* or Prince of the Face, who ministers at the zenith of the universes according to our old Jewish lore. Oddly enough, a Brahmin once told me that they have a spirit *Mahatatron* or *Prince of the Presence*. His symbol is under the Brahmanic Word of Creation, typifying the calling forth of the world by that Spirit which moved over the face of the waters.

REGINA MIRIAM BLOCH.

THE MUSIC OF INDIA. By Atiya Begum Fyzee Rahamin. London: Luzac and Co. Price 12s. 6d.

THIS book is the first one in which I have seen Indian music properly expounded, and its deep occult meanings clearly elucidated to the Western mind. Like all Eastern music, Indian harmonies are not only regarded as emotional pleasures, but as a living force, a veritable Key to the Mysteries. Thus was the original Temple music of the Hebrews with its psalmodic "Songs of Degrees" and its larger musical scale. The Gregorian melodies contain echoes of the real significance of music, but in India it is yet to be *found alive*, played on the *vina*, an instrument said to date from before the Flood and still as fresh and deathless as when Radha, the shepherdess, sang her immortal song to her divine lover Krishna.

I have sought long and vainly for a book like the Begum Sahibā's now under discussion, and now at last I find the *Rāgas* and *Rāginīs* or male and female tunes, with their eight *Putrās* or sons and their eight *Bharyas* (wives), conclusively expounded. There are some excellent illustrations in the book, and it receives its perfect conclusion in an appendix by Sri Jessrājsinghji Seesodia of Udaipur, who adds some valuable comments on the fact that "in playing or singing the *Rāga-Rāginīs*, particular attention must be paid to time; that is, in reference to special days, hours, months, seasons, etc."

REGINA MIRIAM BLOCH.

LA REVOLUTION CHIMIQUE ET LA TRANSMUTATION DES METAUX.
Par F. Jolivet Castelot. Paris: Charcornac Frères. Price 10 francs.

ALCHEMY and its marvels have ever fascinated the curious and enraged the sceptic who scoffs at all things. I have ever been attracted by the great hermetic secret, that "Pearl of Great Price" as old Edward Kelly called it.

M. Jolivet Castelot, the intrepid and well-known president of the *Société Alchimique de France* and *directeur* of the French Rosicrucians, details his experiments and gives the formula on p. 13 of this remarkable book, for a transmutation of "l'argent chimique pur fourni par la maison Merck de Darmstadt" and a variety of other chemicals into a substance which upon analysis yielded "traces d'or, des quantités appréciables d'or." Moreover the analysis of this substance was conducted independently by experts who were totally unaware of the experiments of M. Castelot and knew nothing of his attitude towards science which, as an occultist, naturally differs from that of, say, W. Ramsay. Other enlightened inquirers

ETERNAL YOUTH. A unique and permanent treatment

for preserving and restoring youthfulness to the face and neck, by a perfectly natural method. An eminent M.D. writes: "Any woman's face must indeed be very wrinkled and old-looking which cannot be considerably rejuvenated by your really splendid system." Consultation FREE.—Call or write for Booklet Z, ELIZABETH EVE, 67 Jermyn Street, S.W.1 (Gerrard 1712).

POSTAL TUITION

Diploma Courses in Phrenology, Physiognomy, Palmistry, Clairvoyance, Psychometry, Mediumship, Etc.

For Terms address the Secretary:

BRITISH PSYCHOLOGICAL INSTITUTE
15 VERNON STREET, BOLTON,
ENGLAND.

Madame Worth

(Mrs. Bloodworth)

Gives helpful advice on spiritual and material matters, from the view-point of the New Psychology, assisted by her remarkable psychic powers. Interviews daily from 2 p.m. to 6 p.m. Mornings by appointment only.

Fees from 10/6.
Advice by letter from 5/-.

42a Connaught Street, Hyde Park, W.2,
London.

HORACE LEAF

Holds an At Home every Wednesday at
3 p.m. 2/-.

Public Developing Circle every Friday
8 p.m. 1/-.

Practical Psychology and Healing Class
every Tuesday 8 p.m. Freewill offering.

Psychic Development Postal Course—write
for particulars.

41 WESTBOURNE GARDENS,
BAYSWATER, LONDON, W.2.

'Phone: Park 6099.

HELEN, THE GREEK

Writes up your former incarnation story from photograph and birth-date. Occult and Mystic Lessons by correspondence. Fees 5/6 and 10/6.

Address—c/o OCCULT REVIEW,
Paternoster House, London, E.C.4

PSYCHIC BOOKSHOP

AND LIBRARY

MANAGER: R. C. MONIER-WILLIAMS

Fine collection of Spiritualistic Works, new and old, kept always in stock. Lowest prices. Good Circulating Library. 2/6 a month. Books sent by post at extra charge.

ABBAY HOUSE, VICTORIA STREET,
LONDON, S.W.1

NORMAL SIGHT

WITHOUT GLASSES

(DR. BATE'S METHODS).

CONSULTATIONS at
60 CHANCERY LANE.

Write for Appointment:—

Mrs. Howard-Flanders,
8 Central Road, WEMBLEY.

Telephone: Wembley 2231.

ASTROLOGY

HOROSCOPE WITH THREE
YEARS' DIRECTIONS - 5/-

DETAILED YEAR'S READING,
10/-; BIRTH NOT NECESSARY.

:: HAND READING. ::

HOURS: 1-7 P.M.

MISS A. BULL

36 Shaftesbury Avenue, LONDON, W.1

Sodium Mollinoctine-B.

NaMI-102'92.

THE ideal remedy for Sleeplessness and Neurasthenia. Issued in soluble tablets at 3/-, 5/- and 8/- per bottle, post free—

The MUNICH CHEMICAL (1913) COMPANY
4 AMPHILL ROAD, BEDFORD.

into alchemy also contribute their experiences to this volume, which so startlingly reveals worlds within worlds and wheels within wheels.

REGINA MIRIAM BLOCH.

LES LARMES DU COBRA, TRADUITES ET ILLUSTRÉES. Par Andrée Karpelès. Paris : Éditions Bossard. Price 9 fr. 50.

THIS delightful addition to the valuable Éditions Bossard bears the arresting sub-title of *Légendes de Lanka*. They are re-told by Enid Kuranaratné, an intellectual school-teacher of Ceylon, and one remembers immediately that it was in the great forests of Lanka that Seeta, the immortal heroine of the *Ramayana*, roamed. Seeta was the wife of Rama and I have even heard it affirmed that the first Rameses of Egypt copied his name from this early Indian hero and named his bride Seeta in honour of the great epic. Even the scantiest study will convince the most casual reader of the hoary antiquity of Lanka.

As behoves such an old race, the myths begin with fables of the serpent, for the serpent was part and parcel of the first mysteries of mother-worship, and only became evil when a male god triumphed in the popular mind. Besides "Les Larmes du Cobra," there are other chapters devoted to folk-traditions concerning "Les Serpents," and "La Vipère et le Cobra."

The narrator of the myths has naturally relied on oral traditions, but their subject matter as well as their form prove their age. We read of "fairy-gold" turning into cinders when occult behests were transgressed, of potters, birds and precious stones, whilst many are legends of animals, a theme beloved by the world's first *raconteurs* ranging from the inceptors of the Aryan *Bytal Pucheesee* to the famous fables of Æsop. "Les Larmes du Cobra," in short, is a charming volume.

REGINA MIRIAM BLOCH.

THE LITTLE BLUE BOOKS. Comprising *The Great Pyramid, Yoga Philosophy, Death and its Problems, Psychical Research*, etc. By Hereward Carrington, Ph.D. Girard, Kansas: Haldeman-Julius Company. Price 10 cents each.

THESE little volumes form a wonderful repertory of the world's books translated into English. The volumes under review are all the work of Hereward Carrington, Ph.D.

In *Yoga Philosophy* he provides a concise and clear account of the theory and practice of Yoga. It is inevitable that in a little book of 119 pages the treatment must be brief and to the point. Hence, to anyone to whom Yoga was a new subject, this short exposition might appear too cut and dried. But those with even a slight acquaintance with the subject will find this little book of great value as a concise summary. Dr. Carrington has found room to deal briefly with Bodily Posture, Breathing, Chants, Concentration, Cosmic Consciousness and Secret Energy (Kundalini). He also describes the chakras, though saying little about their uses and the methods of awakening their powers.

In *The Great Pyramid* he gives an interesting account of the Pyramid of Cheops and the discovery of its secret chambers by the Caliph Al Mamoun in the ninth century A.D. He inclines to the view held by Richard Proctor that the Grand Gallery was constructed for astronomical purposes.

Lectures and Demonstrations, At Homes, Drawing Room Meetings, etc.	<p>Madame Bishop Anderson CONSULTING PSYCHOLOGIST. CLAIRVOYANTE AND CLAIRAUDIENT TEST MEDIUM. CONSULTATIONS BY APPOINTMENT. NO POSTAL WORK. <i>Under Distinguished Patronage.</i></p>	67 Jermyn Street, St. James's, London, S.W.1. Telephone: GERRARD 8094.
---	--	--

ORIENTAL PUBLICATIONS FOR SALE

"The Mystic Casket," "Kalpaka," "Self Culture," "Spiritual Recorder," "Light of the East," "Maha-Bodhi," "Psychic Review," etc. "The Life Superlative," "Siddhas Mysteries Revealed," and "Vasi Yoga or Great Initiation," 3 arcane courses, which epitomize the Mysticism of the Immortal Siddhas, etc.

Burma Psychic Society, NATTALIN, Burma, INDIA.

MISS N. McCALLUM,

Auchdulvorie, 69 Eldon Street, Greenock, N.B.

Second Sight inherited from Highland Forefathers.

Call or write; send small article with age and birth date.

Fee from 5/- (P.O.) with stamped envelope.

JUST PUBLISHED.

NATAL ASTROLOGY

The Thirty-six Zodiacal
Decanates Analysed.
By C. C. Zain.

Two booklets containing the signification of the twelve Zodiacal signs and analysing the thirty-six decanates. Examples of notable personages are given showing the effect of each decanate on their character and life.

1/- each, Post Free.

To be obtained from—

THE BROTHERHOOD OF LIGHT (Box 1525), Los Angeles, California, U.S.A.

STARELLEO—Astrologer.

SPECIAL ASTRO-
LOGICAL STUDIES

of the Possibilities of Life generally and Health, Marriage and Financial Prospects judged by the Horoscope, with 3 years' directions 10/6; extended readings with 5 years' directions, £1 1 0. Special extended studies, £2 2 0. Sex, birth-date, time, place.

STARELLEO, c/o Occult Review, Paternoster House, London, E.C.4.

The Westrup Studios for Spiritual and Material Advice, 141 Shaftesbury Avenue, W.C.2, and 26 Playfair Road, Southsea. Dr. MAUD DENNING WESTRUP and helpers receive clients daily for Astro-Numerology, Palmistry, etc., 11 a.m. to 8 p.m. Sundays by appointment.

Wednesdays, 3 p.m. Mrs. ETHEL SMITH, Psychometry and Clairvoyance, 2s. 6d.

Tuesdays and Fridays, 3 p.m. and 7 p.m. Lecture: Names and Birth-date Influences. Short Readings, 1s.

Masonic Legends and Traditions

By DUDLEY WRIGHT.

Crown 8vo, cloth. 5s. net.

RIDER & CO., Paternoster House,
London, E.C.4.

Hernia Appliances

Do not be deceived by advertisements. Elastic Trusses have no curative properties whatever, neither are they a new discovery. Send for our latest list of ALL KINDS of trusses and select at leisure the type best suited to your requirements. Post free.

The Munich Chemical (1913) Co.
4 Ampthill Road, Bedford.

UNIQUE OFFER.

COLLEGE OF DIVINE SCIENCE

"Cranemoor," Highcliffe-on-Sea.

This College offers Courses on Divine Science, Comparative Religion, Philosophy, Mysticism, etc., on Free Will Offering.

Send stamped envelope
for full particulars.

W. G. HOOPER, F.R.A.S.,
Principal.

In *Death and its Problems* Dr. Carrington deals briefly with all the main aspects of death, physical and psychic. His conclusion is that death need not be regarded with alarm. "In this or in any other world, life is probably continuous and progressive; and as we have little to fear from the past or the present, so we have little to fear from the future."

For those who wish to study these subjects but have not a great deal of time at their disposal, these little books should be very welcome indeed.

R. B. INCE.

THE AMULET OF TARV. By Percy F. Kensett. London: Ed. J. Burrow & Co., Ltd. Pp. viii + 268 and a Frontispiece. Price 6s. net.

THE amulet is an echinoderm, the possession of which puts a man of our century in touch with a warrior-priest of 3,000 years ago. The resulting narrative is interrupted by a desultory chronicle of a Sussex rural parish, where the finder of the amulet spends rather benevolently the end of his physical life.

At first the reader fears that, having raised the Druid, the author will not know what to do with him, for satire is not romance, and his satire is not brilliant. However, Tarv remembers and vividly relates his quest of his abducted daughter. The noblest and basest human qualities vigorously exert themselves for our benefit, and Stonehenge becomes more exciting than unaided archæology can make it. The appeal of the eternal feminine across the River of Death to Tarv's twentieth-century friend is distinctly pretty. Regarded as a maiden effort, *The Amulet of Tarv* shows an uncommon faculty for romance, and it should interest particularly the reader who has a taste for topographical fiction. It would be pleasant if the eminent archæologist whose firm publishes the novel were to produce a series of works imaginatively presenting the scenes of which fossils are little more than the tantalizing vestiges.

W. H. CHESSEON.

MARTHA THE MEDIUM. By Jessie Champion. London: Herbert Jenkins, Ltd. Price 3s. 6d. net.

THE dust-cover of *Martha the Medium* describes the story as a humorous one and as "an amusing skit on Spiritualism."

We are not of those who maintain that serious things ought never to be treated otherwise than heavily and solemnly: the history of too many great mystics disproves *that* point of view! And it seems, at least, credible that laughter is one of the mysterious rights of human nature, which man possesses in common with God. But there is a great gulf fixed between ironic comedy and knockabout farce, and Martha's adventures as a rather transparent fraudulent "medium and mind-reader" never rise beyond the standard of humour demanded by the more popular Sunday news-sheets.

We may say, however, that there is little that is positively offensive in the narrative and those who like a broad and shallow form of jesting may even find it mildly entertaining. Martha's husband, Albert—the garrulous "Out-of-Work," in whose interests Martha is induced to start her brief career of false pretences—is responsible for the most spirited portions of the dialogue. We think the author might do better work than this.

G. M. H.

THE CRAFTWORKERS, LTD.

26 BOND STREET HOUSE, 14 CLIFFORD ST. (LONDON W.1.)

Lessons and Classes in all Arts and Crafts:—Gesso, Lacquer, Batik, Shell Flowers, etc. The harmonizing and beneficial effects of working with colour are well known.

CORRESPONDENCE LESSONS.

THERE IS NO DEATH.

Mr. J. J. VANGO (Est. 1882), Normal and Trance Spiritual Medium and Magnetic Healer. Séances for Investigators—Mondays, 8, 2/-; Thursdays at 3, 2/6. Receives daily by appointment.—56 Talbot Road, Richmond Road, Westbourne Grove, London, W.2. Buses 7, 31, 46, 28, 15, 27ABC. Nearest Station, Westbourne Park (Met.).

"No medium in London who is so trustworthy and so accurate."—W. T. STEAD.

Madame Clara Irwin, Clairvoyante and Trance (second-sight inherited).

Hours 2 to 6. Séance, Sunday, 7 p.m., 2s.

Psychometry by post. Fee 10s. With Astro-influences. Send birth time.

"You have given me the best reading I have seen." "You have predicted many events that have come to pass." "You are marvellously correct."

ADVICE BY LETTER OR APPOINTMENT.

15 SANDMERE ROAD, CLAPHAM, LONDON, S.W.4. (Nr. Clapham Tube Station.)

Mr. PHILIP DURHAM, Occultist.

"The Hand of Man, his Name, his Number, and his Hour!"

Original and helpful Kabalistic and Astro-numerological Readings. Former, 5s., 10s. Latter (combined Name, Number, Colour Vibrations, Illustrated, and Astrology), 7s. 6d., 15s. (long). 14 pages Manuscript. Conditions, Prospects, and Month's Time Chart of Strong Hours. "A real help; the most interesting reading I have ever had . . ." ". . . given me a fresh outlook." State Birth-date, Time, if known, Sex, Colouring. Postal and Personal Lessons in Scientific Hand Reading. Unique Gift charm with wonderful inscription, 1s. post free. Also large Chart of Hand—every line explained, Illustrations of Types, and over 1,500 words information, 1s. 2d. post free.

Interviews elsewhere. Clients Visited. Letters only to PHILIP DURHAM, 3rd Floor, 67 JERMYN ST., PICCADILLY, S.W.1. Please cut out this advertisement NOW and keep it for reference.

YOUR NAME INDICATES your character, talents, general trend of life, and the reason why. Full name, birth-date and time required. Chart and brief Judgment 5s. Extended Reading 7s. 6d.

MADAM VIRGO, c/o Occult Review, Paternoster House, LONDON, E.C.4.

PRACTICAL PSYCHOLOGY

Let me help you solve your problems and win life's greatest rewards of Health, Love, Happiness and Success. Write fully, enclosing 5/-. All letters strictly confidential.

ALICE SIGNA
12 NEWTON ST., GLASGOW

Mme. MANYA RICKARD CLAIRVOYANTE

Receives daily. Diagnosis offered to work with doctor or others. Advice for 1926. Come or write. Many grateful letters for Psychometry from all over the world; 5/-. or Numerology. Attends "At Homes."

48 George Street, Portman Square,
LONDON.

THE BLAVATSKY ASSOCIATION.

This ASSOCIATION has been formed to perpetuate the memory and work of H. P. Blavatsky and for the study of the Wisdom Religion, as given out by her in "The Secret Doctrine," and her other works, and is independent of any Theosophical organization. Information can be obtained regarding the Constitution and Rules, Study Classes, Library, etc., from the Hon. Sec. at the ASSOCIATION'S Headquarters—

22 CRAVEN HILL, BAYSWATER, LONDON, W.2

I CAN ANSWER YOUR QUESTIONS

Calculations FOR Horoscopes from 7/6; Directions per year, 7/6; Advice on questions, 5/-
 Data: TIME, PLACE, DATE, SEX. Let me find your ideal partner by comparing horoscopes.
 R. VANE, ASTROLOGER, c/o "Occult Review," Paternoster House, London, E.C.4

"AQUARIUS," MR. JACK MEARNS, 272 Renfrew Street, Glasgow, C.3,

gives Clairvoyant and Astral Readings by sending colour of hair and eyes, month and date of birth and other items of interest. Send 2/6. Interviews by appointment.

Mrs. S. FIELDER, Clairvoyante, Psychometrist. Interviews daily, 2 to 8. Saturdays excepted. Psychometry by post (send birth date and stamp), from 2/6.

29 Fairbridge Road, Upper Holloway, near Highgate Tube, N.19. ^{Phone 1} Mount View 4863.

MAX METCALFE

Readings, 2/6, 5/-; Extended Reading, 10/6.
 Life Reading, £1 1s.

The well-known Lecturer and Psychic, gives postal psychometry from small articles. Advice on Health, Talents, etc.
 "ROTHSEA," CECIL STREET, KETTERING, ENGLAND.

THERE IS A TIME FOR ALL THINGS.

Your Stars will show when. Calculations from 10s. 6d. Reading free. Send birth time, date and place, SEX
 ESME SWAINSON, ECHO VILLA, BATHEASTON, BATH.

PSYCHIC MSS. are specially asked for by MESSRS. ARTHUR H. STOCKWELL, LTD., Publishers, 29 Ludgate Hill, London. No reading fees. Established 1898. MSS. all kinds also considered.

FIGUREOLOGY.

Your character and talents from your number. Not Astrology. State birthday, month, year, sex, 3s. 6d. Part given to Red Cross funds.

Spiritus, c/o "OCCULT REVIEW," Paternoster House, E.C.4.

MADAME LIBRA

gives clairvoyant readings. Appointments by letter only. Send stamped addressed envelope. 7 Earl's Court Gardens, London, S.W.5 (opposite station).

A VISIT TO BRIGHTON

is incomplete unless you give the
 Eminent Phrenologists a call.
Professor and Mrs. J. MILLOTT SEVERN,
 68 West Street and West Pier. Daily. 25 Years' Practical Experience.

Mr. C. W. CHILD

is now booking dates for his interesting and informative Lectures: 1.—The Story on the Hand: Notabilities Delineated (Lantern slides). 2.—Hands and Horoscopes. 3.—Planets and Transits. Fees moderate. Interviews by appointment. Garden Fetes, etc., attended. 6 NETHERFORD ROAD, CLAPHAM, LONDON, S.W.4.

P. S. HERU-KA.

84 KENSAL ROAD, LONDON, W.10.
 Nativities calculated and readings given on health, marriage, financial prospects, etc. Any questions answered. Time, date, and place of birth required. Maps from 15/6. Fees pre-payable. Genuineness guaranteed.

The "Afu-Ra" Chapter of **The Brotherhood of Light** has now been formed in London. Public Meetings to be held on March 3rd, 10th, 17th, 24th and 31st, at 8 p.m., at The Plane Tree, 106 Gt. Russell Street, W.C.1. A copy of the constitution and rules and a list of Lessons issued on application to H. NIXON, Hon. Sec., 97 Ledbury Road, Bayswater, W.11.

Regulus, Astrologer.

Map and brief judgment, 5/-.
 With two years' advice, 10/6.
 Time, Date, Place of Birth and Sex required. If married, date of same for correction purposes. 93 Cowgate Street, Norwich.