

# THE OCCULT REVIEW

## Contents

NOTES OF THE MONTH By the Editor  
The Value of Prophecy

"ETHER" By Meredith Starr

INTERPRETATION

By Rose O'Neill

SADHUS OF INDIA

By S. B. Banerjea

THE DEVELOPMENT OF PSYCHIC POWERS

By G. Baseden Butt

THE DUAL LIFE

By Petronella O'Donnell

UNASKED-FOR "APPORTS"

By Grahame Houblon

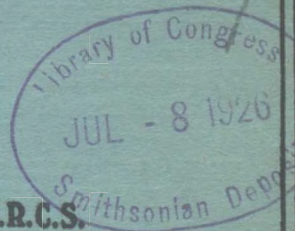
SUICIDES—AND AFTER

By J. Scott Battams, M.R.C.S.

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.

BF1001  
.05

**THE THEOSOPHICAL BOOKSHOP**

43 GREAT PORTLAND STREET, LONDON, W.1

JUNE, 1926.

NEW BOOKS AND REPRINTS READY OR IN THE PRESS FROM

**The Theosophical Publishing House, Ltd.**

**HEREDITY AND REINCARNATION.** By D. STEVENSON HOWELL. Just out. Paper 1s. net, cloth 2s. 6d. net.

**MEATLESS MEALS MADE EASY.** By F. E. I. MILLS. Boards 1s. net.

**THE APOCALYPSE AND INITIATION.** By DAISY E. GROVE. Ready immediately. 4s. 6d. net.

**THE TEMPLE OF LABOUR.** By MAUD MACCARTHY. In the Press. Paper 3s. net, cloth 5s. net.

**THE COMING OF THE WORLD TEACHER.** By ANNIE BESANT, D.L.

The lectures on the above to be delivered at the Queen's Hall, in June, will be published at 6d. each as soon as possible after each lecture.

*New Books of Interest from Other Publishers.*

**EVOLUTION AND CREATION.** SIR OLIVER LODGE. 3s. 6d., post 3d.

**DREAMS AND EDUCATION.** J. C. HILL. 4s., post 4d.

**PERSONALITY AND REALITY.** A Proof of the Real Existence of a Supreme Self in the Universe. 7s. 6d., post 6d.

**THE PSYCHOLOGY AND DEVELOPMENT OF MEDIUMSHIP.** HORACE LEAF. Author of "Sound in Relation to Health," etc. 10s. 6d., post 6d.

**IN THE WAY OF HEAVEN.** Edited by THEODORE BESTERMAN. Being the teaching of many sacred scriptures concerning qualities necessary for progress on the Path of Attainment. 5s., post 5d.

**COMPARATIVE PHILOSOPHY.** PAUL MASSON-OURSSEL. With an introduction by F. G. Crookshank, M.D., F.R.C.P. 10s. 6d., post 7d.

**SECOND HAND.**

**LUCIFER.** Vols. IX and XI. Price 3s. 6d. each. In excellent condition.

**ESOTERIC BUDDHISM.** By SINNETT. Price 7s. 6d.

95-650486

7

# THE OCCULT REVIEW

240  
3060  
10

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: The Advt. Manager, "THE OCCULT REVIEW," 55 Fleet Street, London, E.C.4. Tel.: 2701 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. XLIV                      JULY 1926                      No. 1

---

## NOTES OF THE MONTH

1002/129

IN the correspondence columns of this issue will be found a communication from Sir Arthur Conan Doyle, the importance of which cannot well be over-estimated. His letter bears further witness to the wide prevalence of the premonition of impending ill, as instanced in the prophecies alluded to in the final paragraph of my last Notes of the Month; while the comments and inquiries received privately from readers of the magazine make clear the great interest aroused by Mr. Chaylor's article, "The Shadow," on which Sir Arthur's letter is in the nature of a commentary.

Since a proportion of the sensitives of our time are apparently agreed that a period of tribulation lies ahead, the question naturally arises whether these shadows of coming events serve any purpose other than to arouse emotions of fear and apprehension. Speaking personally, I have no sympathy with the diffusion of alarmist rumours merely for the gratification of a

morbid craving for excitement on the part of a public avid for sensation in any form. My own impression, for what it is worth, is that such foreshadowings have as definite a value as have those premonitory dreams to which certain individuals are liable. They afford at least an opportunity of mitigating the severity of the coming shock, and in some instances actually offer a means of avoiding the threatened crash. Much, of course, depends upon the nature of the foreshadowed crisis. Where the circumstances admit of the intervention of the free and unfettered will of the individual or individuals concerned, it is frequently possible at the critical moment to entirely avert the disaster. A member of a boating party, for instance, dreamed that at a certain dangerous spot on the river, carelessness on the part of one of them resulted in loss of life through the capsizing of the boat. Later on the circumstances of the dream were on the point of being fulfilled, and the party found themselves within sight of the fateful spot. The dream was recalled, the warning uttered, and a fatal accident averted.

Some of my readers will also recall the record published in this magazine at the beginning of the year, describing how a lady was saved from embarking on the ill-fated *Lusitania* by a premonitory vision. In this instance, however, the warning appears to have come during full waking consciousness, as did the prophetic vision of the writer of "The Shadow," referred to above.

In cases where an element of karma is involved, however, events would appear to take unswervingly their predestined course. I may perhaps be pardoned the indulgence in a personal reminiscence by way of illustration in this connection.

As a lad I once held the post of private secretary to a well-known occultist. Our relations were of the most friendly and cordial kind, and with a temporary hiatus consequent upon the fulfilment of a prophetic dream which intimately concerned both of us, they so continued until the time of his death some years ago.

In the early hours of one morning I awoke in a state of great agitation, having dreamed of the enactment of a distressing scene in the study where my daily work was carried on. I dreamed that I was unjustly accused and dismissed in favour of a third person, whose identity was providentially veiled from my eyes. I lost no time in taking an opportunity of discussing this disturbing circumstance with my employer and friend. "Take my word for it, my boy, *that*

THE VALUE  
OF  
PROPHECY.

VERIDICAL  
DREAMS.

will never occur." With these words the matter was dismissed from both our minds, the fulfilment of such a dream being deemed as outside the bounds of practical possibility. Nevertheless, fate was slowly but surely weaving her web. The dream was forgotten. A third person was introduced, and things continued apparently as smoothly as hitherto. After an interval of nearly twelve months, however, came a "bolt from the blue." To my utter surprise and consternation I learned that the new-comer "found it impossible to work" with me. At the very moment that judgment was being pronounced in favour of my accuser the sudden realization that here was the exact fulfilment of my dream flashed through my mind. The perception that this painful episode was part of some predetermined plan robbed it of much of its sting. We parted. A few months later, the friendship between my employer and myself was renewed. My friend regretted profoundly his "error of judgment," and together we marvelled, as we recalled the dream, at the subtle working of the loom of destiny. Neither of us had remembered the premonition. We were mere puppets in the hands of fate.

Looking back now over a still longer period of years, the desirability, nay necessity, for some such episode at that juncture is plainly manifest. The value of the premonition in so far as the personality of the dreamer in this instance was concerned, was purely a moral one, mitigating as it did the effect of what otherwise might have proved a "disillusionment" which would have shattered once for all any hope of development along occult lines for the present incarnation.

The point of this digression is that prophecies or premonitions may be turned to good account even in cases where the outcome is inevitable. Such forewarnings may be regarded in the light of opportunities for the correct orientation of the inner life. Assuming that the world is indeed destined to pass through a period of special tribulation in face of which mankind may stand impotent and helpless, there still remains to the individual freedom to meet the future either in a spirit of rebellion, or with resignation, if not with willing acceptance. The latter, implying as it does an awakened spiritual perception which enables the soul to see in every personal circumstance only an expression of the "will of the Lord," is perhaps for most of us just now a counsel of perfection. We are not all saints, whatever we may be in the making. Nevertheless, for the occultist who aspires to tread the right-hand Path it remains an ideal to be striven for unceasingly. The student

ACCEPTANCE  
OF FATE.

of occultism above all people should remember that neither nations nor individuals are likely to be drawn into great world-troubles or upheavals unless some link is operating to attract the soul to the particular time and place where the karmic destiny may find its fulfilment.

As to the precise nature of the trouble which lies ahead, opinions seem to be divided. Perhaps the theory which holds first place is that of unparalleled seismic disturbances. The advent of the "real Armageddon" is another widespread belief; while the prediction of a universal reign of Russian terror runs it very close.

Side by side with these beliefs is found the expectation of the imminent coming of a great spiritual Teacher. The basis of the belief behind the Theosophical movement in this direction, which is much to the fore at the present time, seems to be the saying of Krishna as recorded in the *Bhagavad Gita*, that "Whenever there is a decay of righteousness and an ascendancy of unrighteousness, then I incarnate Myself." Madame Blavatsky, on the other hand, gives her own view in *The Secret Doctrine* (Vol. I, p. 510), that no Saviour of humanity can ever appear during the present age, the Kali Yuga, or age of blackness and materialism.

Apart from these widely divergent Theosophical views, we have the modern interpreters of Biblical prophecies such as the Rev. Walter Wynn, giving it as his firm conviction that the "Second Coming" cannot take place until Armageddon is actually upon us. "The most interesting thing to my mind in Revelation," he says in his little book, *What Will Come to Pass*, "is that the coming of Christ is never mentioned until the kings of the earth and the whole world are gathered to the great battle. Christ comes *then*, and not before."

With regard to the "Russian terror," there are large numbers of people who see in Bolshevism the Antichrist of Christian prophecy. A correspondent writes drawing my attention to the Bolshevik menace by quoting from a speech by Mussolini: "The East is carried away by the Bolshevist madness, which will seize Germany thirsting for power. I have no faith in the power of resistance of Central Europe." My correspondent goes on to predict that Germany will ally herself with Russia and institute "a reign of terror and anarchy out of which will emerge the 'world empire' united and governed by force of Red armies and international police." Here he shares the opinion of the Rev. Walter Wynn,

RUSSIA AND  
ARMA-  
GEDDON.

whom I have just quoted. In a lecture delivered apparently in 1925, Mr. Wynn states that the next great war will be "against Russia and the nations associated with her, sharing her malice." A war between Britain and Turkey, he believes, will precede this, the real Armageddon, of which the great war of 1914-1918 was merely in the nature of an overture. Armageddon is due to last from about 1928 to 1936. "The real objective of Russia and her allies will be the Holy Land. Britain defeated here would stand humiliated before the world, and the victors could dictate their own terms." Further on in the same lecture the outcome of the mighty battle is described in the following words: "Russia is making and will make a final determined effort to clear God and his Son out of the world. She will rap her knuckles against the eternal gates and make them bleed. She will be turned back in the process and lose ninety per cent. of her army."

In referring to the occult aspect of the situation as distinct from the political, my correspondent quotes R. W. Chambers in *The Slayer of Souls*: "Civilization to-day, unknown to the great masses of humanity, is engaged in a secret battle for existence against gathering powers of violence, the force and limit of which are not yet fully known. It is a battle between righteousness and evil, between sanity and insanity, light and darkness, God and Satan, Christ and Antichrist." That my correspondent is happily convinced of the ultimate greatness of Britain's destiny is made clear by the text of a lecture delivered by him in 1922, from which I venture to extract a few lines:—

"I tell you quite frankly that I believe this hellish plot against civilization will succeed right up to obtaining mastery of the world in the next few years. But I also believe—nay, I *know*—that its power will not last; its triumph will be short-lived.

"Under God, the British race has still a great mission to fulfil, and that mission it shall fulfil though all the gates of Hell rage against it. But it will be a British people purged, purified, and humbled in terrible fires of adversity, their just punishments for their slackness in the cause of Truth, Justice, and Honour; their just punishments for their failure in the cause of the faith which the British monarchy is pledged to defend.

"And in the day when the regeneration of the remnant of the race takes place, it will be learnt that its final salvation from utter extinction has been brought about simply and solely by

the faith and personal moral character of a few of its members. The future of the race depends upon our individual efforts and our firm faith, and that is why I spent so much time on the importance of moral character."

The writer, in the same lecture, maintains that Bolshevik propaganda is being carried on from inner planes; i.e., that the movement at its core forms part and parcel of the hierarchy of the Black Brotherhood. Their anti-Christian and anarchical ideas are, he claims, being projected with force and intention into the thought-currents of the world with a view to slowly but surely undermining the morale of the mentally impressionable section of humanity to-day. Any hopes, however, which may have been entertained of having effected the mental subversion of any considerable portion of the British people must have received a rude shock when the recent trying crisis through which the community has just passed revealed so far an almost entire lack of response to their efforts.

Further on in the course of his lecture my correspondent continues: "What is going on in the outer world is but a reflection, so to speak, of a stupendous contest in which are engaged powers and principalities on both sides, of the very existence of which the inhabitants of this planet know little or nothing." Compare this with the paragraph by the author of "The Shadow" who says: "The unceasing warfare upon inner planes between the forces of Evil and the forces of Light is a fact that is too often lost sight of, but it is a grim reality nevertheless. No spiritual impulse for the help of humanity is ever launched but it is offset by a determined and ruthless onslaught of opposing forces."

How true this is soon becomes a matter of personal experience to the practical student of occultism. In commenting on the early stages of progress of the occultist, the author of *Light on the Path* observes that: "As he retreats within himself and becomes self-dependent, the disciple finds himself more definitely becoming part of a great tide of definite thought and feeling." The more the consciousness, by continued meditation, is accustomed to dwell on the higher mental levels, the greater becomes the facility of the occultist to make his contacts with these various streams of thought.

It is along these lines that the "way of escape" alluded to by Mr. Chaylor is to be found. This way, however, is to be



found within, and not without. No organization on the physical plane can do more than point the direction. The disciple himself must tread the path. Inspiration and encouragement may be both sought and found, but even here the soul is helped directly in proportion to its capacity for service. *That exists which is Brotherhood*, and it is open to all, without distinction, to throw wide the windows of the soul and to become a channel for that tide of spiritual power which now, more than ever, is being poured out for the helping of the world, through those who are able to pass it on. "Give your aid to the few strong hands that hold back the powers of darkness from obtaining a complete victory," is the call for those who have ears to hear.

In face of the existence of this accumulating mass of direful premonitions, surely none but those who have definitely set themselves on the side of the darker powers will hesitate to add their quota to the force available for resisting their onslaught when it comes. I say "when" rather than "if," because I see nothing inherently improbable in the idea, and the indications of its truth are daily growing stronger. As Sir Arthur Conan Doyle points out in his letter, if, in face of these spirit-messages from all parts of the globe, and the many prophecies from varied sources all to the same effect, nothing should happen after all, the phenomenon would constitute one of the greatest psychic problems of the age.

That the nature of the effort necessary to mitigate as far as possible the worst effects of the threatened flood of evil is spiritual rather than psychic should be readily apparent. This carries with it no implication of disparagement of the vast spiritualistic movement. No more potent means exists of demonstrating to the world at large the reality of the unseen universe and its inhabitants. The urgent need at this time, however, is for spiritual unfoldment. The rest is subsidiary. The call is for volunteers on the side of Light, whether they be spiritualists or theosophists, or followers of orthodox religion. It is not a question of the development of psychic mediumship, or astral vision, or anything connected with the planes below the spiritual. It is a question of directing all the energies upwards towards the realm of Spirit; for, as indicated in my last Notes of the Month, spiritual unfoldment works from above downwards.

The more the walls of the separate selfhood which divide us from the One Life and from each other are thinned, the greater the outpouring of spiritual power into the world of men. On

the lofty levels of the truly spiritual planes evil ceases to be. As we descend, however, from the spiritual and mental to the regions contiguous to the physical plane, we contact those realms through which the upward-winged soul is purged of those psychic dregs of the lower nature which cloy and hamper its flight. So wedded to their vices are the lowest types of earth-bound souls that vast hordes of evil throng this borderland. This is not to say that influences for good are never discovered there. Everywhere are to be found messengers of redemption; there, no less than on the physical plane.

To my mind, the particular danger that attends the cultivation of psychic mediumship is that once the walls which divide us from the purgatorial world are broken down, the sensitive can never be entirely secure against invasion by evil influences, whether by means of force or cunning. That the medium is "tuned" like a wireless set only to respond to a particular set of vibrations is not an absolute safeguard. "Interference"

PSYCHIC *v.*  
WIRELESS  
INTERFER-  
ENCE.

from powerful sources outside the natural frequency range are as liable to be experienced in the psychic receiver as in the radio set. The dividing walls in the case of many undeveloped souls are constitutionally only too frail and ready to give way to

evil. The true occultist, on the other hand, makes himself receptive only to that realm whence, from its very nature, no evil influence can emanate. Moreover, it is not so much the development of the psychic faculties as the indiscriminate surrender of the physical form to exterior entities that personally I feel so strongly disposed to deprecate. No wise man with anything of value to lose would dream of living in a den of criminals and keep an ever-open door. But apart from all this, it seems to me that something far different to psychic development will be needed to cope with the terrible crisis to which all the omens point.

In an ordinary way, however, well-trained psychic faculties may be of inestimable service to mankind. An interesting instance in this connection concerns Dr. and Mrs. Wickland, and Mrs. H., a friend of mine. Incidentally it points to the danger of that "interference" to which the mediumistic temperament is liable, and to which I referred above. Since the case offers points of special interest to students of psychical research, it may well be recounted at this point.

It began about a year before the last visit of Sir Arthur Conan Doyle to Los Angeles. A lady (whom we will call Mrs. Z.) was

suddenly obsessed while walking in the street. Mrs. H. and her husband were consulted, and the latter, with the assistance of Dr. I. (the actual names are in my possession), got her safely into a hospital after considerable difficulty. Mrs. H. herself was unable to go to her assistance personally. She promised, however, to help from the "inner planes," especially while out of the body in sleep.

Mrs. H. never saw Mrs. Z. at the hospital, as the patient was so violent that visitors were not permitted, but she described the entities (there were several) which were struggling among themselves for the possession of the subject, one of whom was especially strong and evil. A point of particular interest here is that this entity caused the patient's jaws to constantly act as though chewing gum or tobacco. After a few weeks' help given by Mrs. H. whilst out of the body during sleep, the patient grew better, and the case was lost to sight after she retired to the country to recuperate after her illness.

During Sir Arthur's visit to Dr. and Mrs. Wickland's clinic at Los Angeles, Mrs. H. was among those present. Mrs. Wickland, by the way, is a powerful medium who encourages the possession of her body by obsessing entities, her husband taking the opportunity while his wife is "under control" to "educate" the psychic invader and impress upon it the enormity of its crime. Troublesome entities have often in this way been permanently dispossessed of their stolen dwelling-places.

On the evening in question, Mrs. Wickland, in the presence of Sir Arthur and Lady Doyle, gave an exhibition of rare psychic powers. Suddenly she was seized by a strong entity who singled out Mrs. H., and shaking its fist at her used very violent and abusive language. It was to the effect that he did not like her because she had once dispossessed him of a body, *of which, however, he had once more obtained possession.* This "spirit" was making Mrs. Wickland's jaws work as in the act of chewing. Dr. Wickland succeeded then and there in "educating" the intruder sufficiently to obtain his promise not to trouble the patient (Mrs. Z.) in this way any more.

Later in the evening it was explained that Mrs. H. had not been told of Mrs. Z.'s relapse, or that she had been taken to Dr. Wickland for treatment. Mrs. Wickland did not know that Mrs. H. knew Mrs. Z., or that she had ever helped her from the inner planes when previously obsessed! Surely this affords a startling corroboration of the fact that the work of "invisible

helpers" is actual and effective on the subtler planes whilst the physical body is asleep.

Another instance, of a different kind, has reference to Rafael Schermann, of Vienna, known as the "man from whom there are no secrets," on account of his extraordinary psychic powers. Schermann holds his marvellous gift of psychometry entirely at the disposal of the community. He has rendered invaluable aid to the police on account of his ability to visualize a man and his past, and even his future, from his handwriting, or from a paper touched by the subject.

PSYCHO-  
METRIC  
CRIME  
DETECTION.

On one occasion he was called in with reference to a big forgery in one of the leading banks of Vienna. The manager sent a girl for the cashier's duplicate of a deposit-receipt for a large sum of money. The girl could not find the receipt, and the cashier was summoned. The deposit was credited to a Mr. Goldenwasser, but examination proved that there was no such person, and that the original entry was a forgery.

Detectives, after examining a letter signed "Goldenwasser," and scrutinizing the ledger entry, decided to arrest the head book-keeper, a Miss M. At this juncture Schermann arrived, examined both documents, closed his eyes, and suddenly declared that Miss M. had nothing whatever to do with the fraud.

He insisted that the writer of the letter (who had tried to imitate Miss M.'s handwriting) was a tool of the man who had forged the ledger entry. From an examination of the handwriting of various members of the staff, Schermann discovered one of the culprits, who confessed and revealed the identity of his confederate.

While such is the utility of psychism, the need just now is for service of another kind. The superficial differences between Spiritualists, Theosophists, Occultists or Psychical Researchers mean nothing in the coming struggle. Every soul, however, that becomes affused with the dew of the Spirit, and silently sheds its fragrance on the hearts of men, is working for eternity, and enlisting on the side of a Power against which hell itself shall not prevail. Let us unite and rally to the common call.

THE EDITOR.

## "ETHER"

By MEREDITH STARR

O LET Love dwell for ever in my heart,  
All-penetrating as the Ether is,  
Enfolding every world in its embrace  
And every living being in each world,  
All angels and all demons, gods and men,  
Both good and evil, ignorant and wise.

O Spirit of the Ether! Subtlest flame  
And servant of the Demiurgic Name,  
Vibrant with music heard but by the soul!  
O spiritual Essence of the Whole,  
The grave and womb of things, the gate of change!  
O fiery whirlwind sweeping through the range  
Of all creation, bearing up the stars,  
Self-conscious in the loftiest Avatars  
Of the All-One! O living, breathing wind  
Of inspiration kindling in the mind  
Of the Aspirant! Ever-burning fire  
In the vast temple of the World's Desire,  
Flaming through all the caverns of the air!  
O Rose of Light that blossoms everywhere,  
Filling the world with fragrance! Sweetest song  
Heard in the guarded silence of my heart,  
Bearer of bliss that healeth every smart!

O music, music at the core of things!  
Lift me on thy most memorable wings  
Unto the Highest! Breathe into my lyre  
The secret of thy passionate white fire!  
O flame of all the world! O lucent light,  
Veiling the wisdom of the Infinite,  
Cleanse and renew my body and my mind!  
Open mine eyes, that henceforth I may find  
The Glory of the Eternal in all things!  
O soul of sound that animates the strings  
Of the great cosmic lyre, O let me hear  
Those subtlest harmonies that mock the ear,

Weaving creation's web of nights and days,—  
 The melodies that mingle with the rays  
 Of Sun and Moon, made visible in form,  
 Heard only in the Silence, when the storm  
 Of multiple impressions has been stilled  
 And the Will reigns supreme.

The world is filled  
 With music, yea, stars, flowers, the very stones  
 Join in that mighty anthem; myriad tones  
 From all the denizens of stable earth,  
 Of flowing water and of whirling air  
 And rushing fire, are vocal in the rare  
 Swift element of Ether. On the wings  
 Of astral music Eros glides and brings  
 Life's crown of joy, above all known desire,  
 And even Cupid's darts glow with the fire  
 Of elemental sound, chaotic, crude,  
 Whose primitive notes are hardly understood  
 By one man in a million as a sign  
 Of latent possibilities divine,  
 The raw material of that perfect Song  
 Which rises ever from the radiant throng  
 Of beatific souls that is God's Bride.

O Rose of Song, whose glorious petals hide  
 Life's glowing secret, Love's most holy flame,  
 Vibrant with that unutterable Name  
 Breathed from the heart of the Ineffable One!  
 O Rose of Song, O Spiritual Sun,  
 Whose triumphing splendour, power, and love are one,  
 Garbed in all beauty, luminous with truth,  
 Pulsing with rapture of eternal youth,  
 Kindle thine image in this heart of mine,  
 Breathe on my lyre, and make its music thine.

## INTERPRETATION

By ROSE O'NEILL

WHEN a person receives a message and cannot decipher its meaning, the intelligence it would convey is lost. The most casual and careless of human beings does not usually send a message even to an acquaintance without having an assurance in his own mind that it will be understood and responded to if received.

And if we who are earthly know how to do these things, how much more completely will the Heavenly Father have made sure that His divine messages should be understood by those to whom He sends them?

In spite of the eternally repeated assurance of the orderly and immutable carrying out of the Divine Law, the world governed by "brain" persists in building up obstacles to the unfolding of the messages, and, as it cannot block the outpouring of the abundance of Love and Light from above, hangs up the receiver below, so that no new Life shall be delivered or interpreted.

On all sides people are straining and clamouring for a "new sign"—and the leaders of the Churches, who should know better, are not behind the others in their persistent beseeching.

It should be said by those to whom the Inner Life is unfolded that no new sign is necessary.

What is needed, however, and needed most urgently, is spiritual interpretation of the meaning of the cosmic forces that are being pressed out upon the human race, for without that interpretation we are moving in a vicious circle instead of revolving in a spiral of ever-expanding Life, Truth and Light.

There can be no interpretation of spiritual, emotional, intellectual, artistic or social processes, that does not receive its impulse from within. To get another to reveal your message to you, still means that you have not received it; you have only heard its translation.

The Pharaohs of old, being hard of heart, and deaf to spiritual impulses, had to call in the seers to interpret their dreams for them, which ended, as all second-hand illumination has to end, in the disasters foreshadowed.

No wise or all-seeing Father would send a message to His child in the form of a dream unless He knew that within that child He had planted a seed to interpret the vision.

This is a truth, deep-rooted in the heart of mankind, which is not receiving the attention and respect it deserves.

Much harm is being done in the world to-day, not because people are intentionally bad, but because they lack the courage to face difficulties and stand alone, and because they will not listen to or understand their own inherent powers.

The human race is in no way deficient in talents, gifts, initiative, enterprise, ambition, daring, courage or ability to take risks ; and though this age is sometimes referred to by the shallow-minded and unobservant as inferior in genius to ages that have gone before, it is not true.

All the material is there. The " What " of life is in abundance, and the " How " is not far behind.

But a vast difference separates these abundant material and mental forces from the emotional and intuitive nature of the " Why "—the meaning and the purpose of Creation, and the final answer to our struggles and prayers.

We know that the Microcosm is the Macrocosm in little, and that the same forces combine to make up each.

Yet, knowing this, we still neglect to read in the constantly-recurring messages flowing through our bodies, the intelligent answers to the questions we everlastingly ask.

The body is the receiver and the transmitter to our consciousness of everything we know.

Even if we will receive our information at second- or third-hand from a " Master " of the present, or from one of ages past, it is not what he says but what we understand, and how we understand it, that enlightens us.

This tremendous fact has either never been grasped, or else it has been hastily smothered and cast aside.

In it lies the crux of the insurmountable difficulties that our distracted civilization is vainly trying to solve, and the deliverance of the individual soul from ignorance. The means that the world employs to " educate," and the inexperienced people it selects to hand out knowledge, indicate that a real desire for the best way of raising man to his full stature is not yet at work.

The very word " Success," the zenith of every man's ambition, gives the direct denial to a genuine or disinterested endeavour to find the balance of power and harmony in human life.

For we find that " Success " means the approbation of the



masses. When he has achieved a "Success" in any line, a man becomes a target for the most undesirable and enervating forces to be poured out upon him. People refuse to consider him as an ordinary man. They gush over him, put him on a pedestal, worship every word that comes from his mouth, however trivial, and abase themselves before him in a manner that is mentally nauseating and indecent.

This is not only degrading to themselves, but to the man they worship, and it requires the strongest and finest qualities of character to stand out against such offensive adulation.

It is still worse in its effect upon the rising and bottled-up energy of those thousands of young lives who are endowed with equal talents, but have no worldly opportunities of making good.

A man is not great because other men say he is, and we find in hundreds of cases one generation reversing the verdict of another, even in the unfortunate "great" one's own time.

The disgusting designation of himself as an "Immortal" in art is not unknown among us to-day.

We know again that the chief cause of the horrible condition is vested interests.

We know that when a man has made a "name" for himself as politician, author, artist, entertainer, or in any other capacity that brings him public reputation, so many people have become financially interested in him that it is a matter of necessity for them to bolster him up, form a ring round him, and keep out anyone who may threaten to rival or dispossess him.

And so he goes on until he is old, ladling out stuff that has long ceased to have any vitality or the slightest use, and generations are deprived of the young and living force that is clamouring for expression in its own time.

People do not understand the necessity of individual interpretation.

It is not enough to look upon pictures, to gaze on sculpture, to listen to music ravishingly expressed by orchestra or voice, unless you can, out of your own inner sense, interpret the message from Life that it brings to you, and so add to that creative art pouring forth *to* you, some of that creative force going out *from* you, thus giving back to Life the spiritual reinforcement that eternally sustains existence.

In a spiritual sense there are no "great" men. Hero-worship is the most terrible form of self-abasement that can well be imagined.

Thank God for a sense of humour, who, with her twin sister

—tears—helps to keep us sane and reactive, and moves through our nature like fresh spring breezes, blowing away the rubbish, and giving place for the young life to bloom again.

To interpret the *meaning* of thoughts, impulses, passions, emotions, ideas, actions, reasons, is surely a very important thing.

Yet if you ask the generality of persons why they did so and so, they will answer "I don't know"—"Haven't the least idea," and show you that they are complacently content that their minds and natures should become lumber-rooms of unused forces.

This is where the psycho-analyst has found his happy hunting-ground.

I do not wish to imply blame or condemnation to anyone, for in these matters there is no individual who can be entirely at fault, and no psycho-analyst could practise if he had no one to practise on.

It is the principle with which I so entirely disagree; because though you may remove one evil by this means, you substitute another even worse—the reliance on an outside force instead of upon your own, upon that derived from the universal life.

This it is which our Lord defined when He swept away the personality of Pilate with the words: "Thou couldest have no power at all against me except it were given thee from above," thereby confirming once again, and at that fearful moment of unjust accusation, the ever-present truth that Life is one.

It is in such a spirit that I dare to address anyone either in writing or speech; for however much I differ from any teaching or healing that would transfer power from the inner life to the outer form, the world is not ready to do without "some one to lean on" yet—and teaching and healing must still be professions to be called in to rescue those who cannot or will not heal themselves, through Christ.

It is cruel to condemn anyone for practices in which they believe, when we ourselves have no need of those means; for though they may seem futile to us, we should recognize that in the great scheme they may be stepping-stones with which we should not interfere, but rather leave people free to find their way through paths they feel they can travel.

When asked, let us give all the help we can, freely and with love, but let us bear in mind that we judge no one, nor blame others because they do not see as we do.

The great avenues of Interpretation from the inner to the outer life are surely the Senses, in which we would include In-

stinct, Imagination, Reason and Memory. All these activities connect us with the unseen and occult world. Through their agencies we are conscious of forces we cannot see or handle.

We can hold the form of a flower in our hands, we can inhale its delicate and penetrating perfume, which distinguishes it from every other flower, but we cannot see the subtle essence. We can only sense it through the nerves of smell. We gaze in breathless wonder on the glory of the unfolding of the tender leaves of spring, the richness of the fullness of autumn fruit, the majestic and soul-stirring panoramas of nature that Life showers upon us. We know that we receive these impressions of matchless beauty through the sense of sight, and we know that the extent to which we are moved depends upon its keenness and "sensitivity."

We are not trained to understand that the senses are the great connecting links with Divinity, and that to cultivate them so that they may function to their supremest capacity is a sacred and paramount duty.

The only sense that has received the respect it deserves in the education of the human being is Memory, and that has been too often torn from its true place and overburdened with a weight it was not meant to bear.

In modern life Memory has become an agent of the brain, and the chief duty assigned to it is to memorize facts.

Memory can never do its fullest work unless it is supported by all the senses, and this can be very easily proved in individual cases by noting experiences.

Frequently, when the mental memory has refused to act, the sensuous memory has done so. When things have faded from the brain, the scent of a flower, the sight of an object, be it a person, a garden, a tree, the touch of a hand, a garment, the sound of a note in music, a voice, a violin, will open a closed gate in the memory, and pour out a flood of impressions long submerged.

It is hard to understand how such a storehouse of cultivating force can have remained so long unused. To learn by absorption is the most scientific way to learn, and in our battery of senses we have the most perfect instruments of absorption that could ever have been conceived.

They touch every living thing at every point. They are akin with all elemental life, they have their counterparts in the animals and in the plants, and of such is their vital nature that the more they are used the finer instruments they become.

When the senses are all called into activity and given their natural exercise, Vice disappears, for this evil is only a thing of artificial growth, sprung from the suppression and perversion of nature's plainly-indicated laws.

How closely are senses allied to the spiritual nature can be observed by anyone who studies his fellow-creatures. The finer senses in the hardened materialist are almost non-existent. Warnings that are being persistently sent through from the unseen world are never received because the line is deliberately blocked.

This was demonstrated during the year that preceded the terrible war.

Accounts have been given again and again by people themselves, of having been conscious of some impending disaster, the approach of some calamity, of what nature they had no idea. It was not a matter of "nerves," or physical tension, or "superstition" (precious word to the scoffer); but an overwhelming *sense* of inward knowledge and premonition impossible to mistake.

In every school lessons should be given to put the child in possession of his own powers, by quickening his senses—his hearing, seeing, touching, smelling, tasting, observation and instinctive actions, and by then explaining to him the relation of these senses to the great Sense above the senses—namely, Soul.

Facts of history, geography, arithmetic, are of no importance at all to the individual, when all that vital part of his nature is left empty and void.

So far as the senses go, the only training they receive is through the specialized arts, music, sculpture, painting, etc., and the *internal* meaning of the message of these arts is almost lost sight of in the training of young men and women for the "professions" in which they are to gain a livelihood. To "produce" concrete examples of their work is regarded as the main objective of the study of art, the influence of the quickening forces within the body being rarely considered of any value at all.

The true measure of a fine artist is not the perfection of his personal work, but the power that he sends out to move and awaken the imagination of those whose senses he works upon.

It thus becomes clear to us that Interpretation has been snowed under by the exterior forces of appearance and effects.

It is impossible to interpret what you do not understand.

Not long ago a French actor of the greatest distinction came

to London to visit the theatres. In the two weeks of his sojourn here, he went to every theatre of note, and saw every dramatic artist of reputation. On the last night of his visit he was entertained at supper by some intimate friends, and was asked to state his impressions quite frankly.

Being a cultured Frenchman and never making the mistake our own countrymen do, of confusing professional and personal opinion, he did so, and this is what he said :

“ I find a great deal of natural talent all going to seed. You have some excellent actors, but they do not know how to make the most of their art, and they are too conventional and formal. Self-consciousness seems to hold them in a vice. A spontaneous gesture, or an easy expression of sincere emotion, I never saw. They appear to rely on the words of their part, or the situation of the scene, to carry them through. These things are only the scaffolding of the actor's art, which should be built up and furnished with the sense of character by the actor, gathered from his own experience and filled by his emotion of comedy or tragedy, expressed through his temperament, his gestures, his living inflexions of voice.

“ In your actresses I realized the most profound disappointment of my life. I saw some beautiful women, elegantly dressed, but there my praise must end. I found neither originality, emotion, fire, life nor charm, but the greatest lack of all was their want of interpretation.

“ I saw no performance that a well-trained schoolgirl could not have given, or the expression of an emotion deeper or stronger than you would see at a tea-party. Warmth and colour appeared to me to be entirely absent.

“ This may be true to English life, and it may be that your actresses are right, but it is certainly not ‘ the art of acting ’ as we French people understand it, when the power to interpret a character so that it shall live as a real human being, is the first essential to creating a rôle.

“ Speaking in a loud voice is not passion, and blowing the nose violently does not stir the emotion of tears in an audience. These effects I found almost universal with your actresses, and to be frank, they left me cold and bored.”

If this value of interpretation is true of the stage, which psychologically is the world in condensed form, how much more true it is of Life, and how plainly we can see that nothing one can do with mere external force, can cultivate and develop a real growth without the inspiration of the emotions within.

We know that a whole world is manifest to those to whom nature has denied the sense of sight, or speech, or hearing, like the miraculous Helen Keller and many others, who in spite of their deprivations have yet with superhuman courage contrived to live useful and productive lives, and brought sunshine and unselfish love into the world.

These are the abnormal cases, and do not contradict our subject ; but as Jesus Christ said, are " sent so that the word of God may be made manifest " ; and what is impossible to finite sense shall be interpreted by infinite spirit.

That is again the reason that interpretation is so necessary a process in the human understanding ; for wherever we approach living interpretation, even of the most insignificant matters, we become at once and automatically in touch with Divine meaning.

This was sensed by the author of the following lines :

Strange ! that I was not told that the brain can hold  
In one tiny ivory cell  
God's heaven and hell !!

Every particle of the human organism has its counterparts in the universe, and Science now tells us that every electron within the atom is controlled by its own laws.

In the interpretation of the meaning of the agents of the body we can find our place in the cosmos.

There is an old Eastern unfoldment of the physiognomy of man, which reveals the inner meaning of the human face as follows, thus bearing out the assertion that God made man in His own image, and set upon his features the impress of the Divine.

" In the human face, by the straight central, protruding and vertical line of the organ of respiration is denoted Individuality, the divine Ego, the *I am* of the man. Though single exteriorly, and constituting one organ, in token of the Divine Unity, within it is dual, having a double function, that of inspiration and expiration, and two nostrils, in which resides the power of the Breath or Spirit, which symbolizes the Divine Duality.

" This duality is expressed in the two spheres of the eyes, which, placed on a level with the summit of the nose, symbolize respectively Intelligence and Love, or Father and Mother, as the supreme elements of Being.

" Though exteriorly they are two, interiorly they are one, as Vision is one. And from the harmonious co-operation of the two personalities represented by them, proceeds as child, a third personality, which is their joint expression or ' Word.'

“Of this the mouth is at once the organ and symbol, being in itself dual, when closed a line, when open a circle, and also two-fold, being compounded of line and circle in the tongue and lips. And as the place of issue of the created breath, it is below the other features, since creation, in coming from the Highest, is in its direction necessarily downwards.

“Thus in the countenance of the ‘Image of God’ is expressed the nature of God—the Holy Trinity. For ‘these three are one’—being essential modes of the same Being.”

It is not difficult to apply this illumination throughout the whole body, and to find in each organ and agent the likeness to all the forces that hold the universe in harmonious evolution.

To the uninitiated the way of life appears so dark and rough, that it says much for the inherent courage and endurance of humanity, that it can plod along so patiently, and sometimes so hopelessly.

The Way of Initiation is too often hedged about with obstacles that the Creator never put there, and many people feel that with the difficulties of daily life pressing so heavily upon them, they dare not, and may not, take upon themselves a study that would either increase their struggles or show them how hopeless it is to reach the light.

This is all wrong. When the Creator laid His hand on man He said, “Thou shalt carry on My work,” and he surely never uttered that great command without equipping man to do that work.

He made His Kingdom within the Soul of man. He wrote His laws “in the fleshy tables of the heart.” He set this seal of Interpretation on every human face.

God is not far from us, although man has tried to make us believe so, and has called the great enlighteners—Suffering, Sorrow, Pain and Death—calamities and disasters, and has preached to us that they are afflictions. They are not! They are the interpreters of the Divine, and as you realize them, the miraculous change happens, and the transmutation to new joy and life takes place.

Anyone who has suffered deeply, and been down to the dark depths alone, knows this, and for them all dread and fear are gone for ever. “Man’s inhumanity to Man” has ceased to have any power over the emancipated spirit, though it still works its awful will over the helpless and the dumb.

“God gave man an upright countenance to survey the heavens, and to look upward to the stars.”—*Ovid*.

"Ignorance is the root of the huge poison tree of mundane existence with its trunk of pain."—*Buddha*.

Interpretation is a matter of development. It is not an individual gift, but is inherent in all.

Its lessons are sometimes hard to learn, and the human mind quails when facing the truths it reveals. Soothing-syrup is still desired as a "prop," and even in Art we find the true revealer to this day cast out and stoned by the complacent and fatuous men, who have "arrived"—at a cul-de-sac!

The passage of the Soul must surely be the same for all. We cannot imagine a meaning to Creation without it. At some time our individual Gethsemane will come upon us, but if we have read the signs rightly, and have tried to interpret our trials and temptations in the sense that they are an inevitable part of our assimilation of experience, the pain will be transmuted into the Wisdom and Love that the Buddha and the Christ illustrated so transcendently, and gave as an eternal link uniting even the meanest of us with Themselves.



## SADHUS OF INDIA

BY S. B. BANERJEA,

Late Editor, "The Calcutta University Magazine"

THE Sadhus of India number some seven millions. They are mostly to be found in the United Provinces of Agra and Oudh, the Punjab, Rajputana, Nepal, Tibet, and other regions near the Himalayas, the Vindhyas, etc.

A Sadhu means a person who has shunned the material world and is seeking salvation, according to vedic rites, in some secluded spot. He seeks no earthly gain, and lives mainly on roots, fruits, etc. He seeks no companion, and is always content.

There are, however, Sadhus and Sadhus. Not all the seven millions of them are real Sadhus. Thousands of them have adopted the yellow robe or put on a loin cloth and smeared their bodies with ashes to eke out a living. Hundreds of them have escaped the hands of justice and turned "holy men," thinking that they are safe. In fact, these rascals have lowered the Sadhu cult in non-Hindu estimation.

The real Sadhu will seldom be found in any town or city or village. He is to be found in the Himalayan regions mainly, and it is no difficult matter to find him out. He does not make pupil or disciple of any and every man who may come to him for spiritual aid. He subjects the would-be pupil or disciple to severe tests, and he who comes out successfully alone is initiated.

It is a well-known fact that by practising certain "asans" and controlling the breath, spiritual salvation can be secured. But one must learn the "asans," etc., practically, and practise them with one heart and one mind. Distraction of mind, a desire to go back to one's family—these lead to failure; one whose heart really cries for salvation can soon attain his heart's desire. He becomes what is called in Indian vernacular, a "Mukta purush"—a freed man.

It is usually found that most of the real Sadhus do not care to return to the world to uplift their fellow-creatures. They live for themselves. But some do return, not with a view to any gain, but to help the worldly-minded along the path to salvation.

Such a Sadhu was the late Trailanga Swami, of Benares, who

lived over 300 years. He knew of the days of the Emperor Akbar, and performed many weird feats, of which authentic records are preserved. He was known to many distinguished Europeans and Americans of his age.

The late Swami Vaskarananda, also of Benares, was another famous Sadhu. His disciples and admirers numbered legion. Among the latter, I may mention the late General Lockhart, Earl Kitchener, and others.

The late Baba Thakurdas, of Gya District, has left disciples who number about a hundred thousand. His disciples are drawn from prince to peasant. He never refused or turned away any spiritual seeker—man or woman or boy or girl. A year before his death he told some of his attending "chelas" that he would leave this world on a certain date, as his mission was finished. On that date, the great soul passed away in Calcutta.

Baba Haranath is a Bengali Sadhu. At first sight, one will mistake him for an "up-to-date" Sadhu, for he does not wear the usual yellow robe or walk about semi-nude. But talk to him, seek his aid earnestly, and the Sadhu will be found out. He can transport himself from one place to another, and do other feats, not for the delectation of his admirers, but to show them that it is no difficult matter to attain spiritual salvation if one has the will.

Swami Vishudhananda, who mostly resides at Burdwan, is another remarkable Sadhu. He can do most wonderful things, among which I may mention he can bring back the dead and enable them to converse with their relatives, transport himself from place to place at will, and perform other really weird feats. He does not accept anybody and everybody as disciples.

Just now, there is a Sadhu at Comilla (Bengal) who can walk on water or sit on it for hours. Very recently he sat on a tank, cross-legged—a feat which was witnessed by hundreds.

There is another Sadhu at Goa, who is about 250 years old. He can appear and disappear at will, lengthen or shorten his body whenever he likes, and break things by his will-power only. Numerous Europeans have seen him, and are satisfied that he is no humbug, but a truly wonderful personality.

Some time ago, a Sadhu asked the guard of a train to wait awhile, as some of his men had not turned up. The man laughed at him and asked him to go away. The Sadhu did not utter a word, but looked at the carriage for a minute and stood still. The driver put on steam, whistled, but the train would not move. He examined the engine, but found nothing wrong with it. However, it was replaced by another engine, but it also

would not move. It struck certain Hindus, who had overheard the conversation between the guard and the Sadhu, that the latter had undoubtedly stopped the train's motion by his will-force. They ran to him and implored him to allow the train to proceed. His men had turned up by this time, and when all were seated, he smilingly waved his hand, and lo! the train began to move.

But enough for the present. Suffice it to say that the Sadhus are the silent rulers of Hindu India. Onslaughts have been made, from time to time, on Hinduism, but it has not succumbed. It is a living force, not vociferous or militant, but its power is immense. Here and there, persons will be found to have left the fold, but their defection is not noticed. They are tolerated and allowed to live unmolested. It was their "karmabal," Hindus say. So why be sorry?

"As you sow, so you reap"—this is the doctrine of Karma, and nowhere in the world it is so much believed as in India.

"Karma" rules over our lives. We alone can mar or unmar ourselves.

If we have the will, we can advance along the spiritual path. Being blind or half-blind, however, we require somebody to show us the true path to salvation. That somebody is the true Sadhu of India.

Let us salute him in awe and reverence!

## THE DEVELOPMENT OF PSYCHIC POWERS

BY G. BASEDEN BUTT, Author of "Modern Psychism"

SPEAKING generally, it may be said that psychic literature divides itself naturally into two classes: one, scientific and historical, consisting of books written by investigators and students, and the other, inspirational writings and books produced from the standpoint of that superior knowledge which can only result from psychic gifts possessed by the author. The difference between these two classes is perhaps less noticeable in works on occultism and theosophy, in which the scientific and the psychic elements are often closely blended. It is when we come to the literature of Spiritualism that the difference is most apparent, for here we have, on the one hand, many books in which facts are recorded and classified by the finest scientific and often sceptical minds of the day, and on the other, a number of works of psychic or inspirational origin, many of them deeply religious in tone, in which the Spiritualistic interpretation of phenomena is taken for granted or asserted dogmatically. In fact, this second class includes many books which have come into existence solely as a result of the author's intense belief in the gospel of spirit-survival. When the supreme literature of Spiritualism appears, it will combine in one volume the merits of both these classes, uniting the visions of the seer with the patience, accuracy and keen analysis of the scientist. One or two books have already been written which, because they contain a record of concrete facts, and also betray evidence of psychic gifts on the part of their author, may be said to tend in this direction, and of this type are Mr. Harvey Metcalfe's *History of Spiritualism* and many of the works of Andrew Jackson Davis; yet, needless to say, these books still leave much to be desired when compared with works by such scientists as Professor Charles Richet, Dr. Geley, or Sir Oliver Lodge.

One of the most important of recent publications belonging to the class of scientific and historical record is *The Facts of Psychic Science and Philosophy*, by A. Campbell Holms (Kegan Paul, Trench, Trubner & Co., 25s. net). Running to more than five hundred closely printed pages, this volume summarizes and

classifies all the important facts and phenomena in the history of Spiritualism, and for this reason the book will be found invaluable by all students who are anxious for full knowledge of this complex subject. Elaborate indexes are included in the work, and an excellent system has been adopted whereby the important paragraphs are numbered consecutively throughout the book. The scope of the volume may be judged from the fact that in addition to sections on topics like telepathy, clairvoyance, direct writing, materialization and so forth, chapters are also included on famous mediums such as Eusapia Paladino, D. D. Home and Stainton Moses, and on subjects, including hypnotism, the "double," and the history of spiritual healing. The body of facts which Mr. Campbell Holms has brought together in his volume is literally enormous, and it is certainly impressive that after investigations of so comprehensive a nature, Mr. Holms should remain a firm believer in the Spiritualistic hypothesis. The author's comments on the facts which he reviews are often most illuminating and at times even entertaining. This is well illustrated by the following remarks on psychical research, which we quote from Chapter III, page 20, of the work under review :

"The popular demand that scientists should be called in to adjudicate on the genuineness of psychical phenomena is often curiously varied by a similar insistence that conjurers are best fitted for the task. . . . The fact is that when the genuineness of objective mediumistic phenomena is in doubt, the conjurer is really the more capable man, for being alert, quick of eye and familiar with trickery, he is more likely to detect it than the average scientist. . . . But the best observer of all types of physical phenomena is, without doubt, not a specialist in any branch of learning, but an intelligent observant man of the world, who combines quickness of wit with keenness of eye, powers of logical deduction and general acumen—a combination of qualities not inherent in either scientist or conjurer." Advice on the formation and conduct of spirit circles and on methods of spirit-communication is included in an appendix.

Another new volume, *The Psychology and Development of Mediumship*, by the well-known medium, Horace Leaf (Rider & Co., 10s. 6d.), is an excellent example of our second class of literature, for Mr. Leaf writes as the possessor of exceptional and highly trained psychic gifts, and his book is intended for the benefit of others, less advanced, who seek to develop their latent mediumistic capacities. Mr. Leaf displays sound knowledge of science and psychology side by side with insight and conviction spring-

ing from clairvoyance. He is, one might say, a poet and a scientist, a Keats and a Newton, combining beauty with learning, inspiration with analysis. In describing the development of telepathy, impressional mediumship, clairvoyance, magnetic healing and physical mediumship, the author speaks with the authority born of experience, since he himself is the possessor of many of the gifts he writes about. His description of psychic states is therefore intimate and convincing, and his analysis is exact. In the chapter on clairvoyance, for instance, he tells us that there are four psychic experiences frequently mistaken for this power, namely, telepathic impressions from the living, telepathic impressions from discarnate entities, illusions or the tendency to see a spirit-face or form in every shadow, and hallucinations of a purely subjective character which have no existence outside the consciousness of the percipient. On the other hand, true clairvoyance, he tells us, may include: one, visions of distant scenes in this world exactly as they occur; two, visions of distant earthly happenings symbolized by the percipient; three, dreams that include either of the above; four, visions of discarnate entities actually seen; five, visions of discarnate entities symbolized; and six, dreams that include classes four and five. Clairvoyance, says Mr. Leaf, is of six varieties, which he then classifies as follows and afterwards describes at length:

- (a) Distant or travelling clairvoyance, sometimes called "psychic invasions."
- (b) Subjective clairvoyance.
- (c) Objective clairvoyance.
- (d) Spiritual clairvoyance.
- (e) Medical clairvoyance.
- (f) Crystal or speculum gazing.

Of more than usual interest are the concluding chapters on "How to Develop Mediumship" and "Signs of Development," in which a number of recommendations and much valuable advice, including what to do and practices to avoid, are recorded for the benefit of all who are seeking to develop psychic powers. Among the signs of mediumistic development, the meaning of which are fully explained by Mr. Leaf, are "sensations of pressure about the head," "a peculiar sensation of physical lightness, so pronounced as to cause the individual to feel as if he is being lifted off his chair," "a curious sense of separation from the body," "variations of temperature, usually affecting the hands and head," and effects in the medium's eyes which indicate the development of clairvoyance, "for example, a constant flickering of the eyelids,

a curious fixity of gaze, and prolific watering of the eyes." Buzzing, whispering and ringing sounds, too, may precede clair-audience; and the development of psychometry, automatic writing and impressional writing is sometimes presaged by "restless twitchings and peculiar sensations in the hands."

A striking instance of Mr. Leaf's own psychic powers is provided by the occasion on which a gentleman called on him in great distress owing to the sudden death of a relative. On commencing a séance with this gentleman, Mr. Leaf received a tremendous blow between the shoulders which was followed by a still more powerful one on the chest. The effect of these was to fling him across the room and cause him to fall in a heap on the floor, the blows being so violent as to cause him a pain in the chest which lasted for twenty-four hours. His sitter afterwards explained that this occurrence reproduced vividly the circumstances of his brother-in-law's tragic death, for he had been killed on a railway "while walking along the track in the course of his duty. A train had struck him in the back, flinging him in front of another train travelling in the opposite direction, which struck him in the chest, death being instantaneous."

On another occasion Mr. Leaf experienced a conscious separation from the body, when he seemed to be floating about two feet above his physical organism as it lay full length on a bed. Although fully aware of his earthly surroundings and able to see the contents of the room, he was "in a fairly rigid state, swaying gently up and down, but unable or disinclined to move." After a while he tried to make his physical body speak and actually succeeded in the attempt, for his voice came to him "in harsh, muffled, broken sentences." The effort had the effect, however, of causing him to return to the organism, which he entered in a cataleptic state, and some time elapsed before he could control it properly.

Particularly illuminating are Mr. Leaf's remarks on child psychology and on memory, while his criticisms of materialistic science show insight and power of analysis which carry him again and again to the very heart of the question under discussion.

Altogether, this is a book which can scarcely be too warmly recommended, both for the range of its philosophical thought, and for the wealth of psychic knowledge and experience offered for the benefit of those about to respond to the vocation of mediumship.

## THE DUAL LIFE

BY PETRONELLA O'DONNELL

WHAT put me first on the track of the Dual Life I have made such a study of, was a lecture I attended when a schoolgirl. It was given by a professor of science and entitled "Dreams." I was very anxious to go to it as I imagined in my then girlish mind it would be most thrilling and explain all the wonderful things that happen in dreams, and why they happen! I need hardly say how disappointed I was. The lecturer explained everything by science or indigestion, but there was one thing he said that proved my guiding-point into the unknown world of dreams, and this was, that it was well known that the longest dream ever dreamt only took a few seconds to dream! I went home full of the question: "What becomes of us then in the long unconscious period through which we pass in sleep?" And I made it my life's business to try to find out!

I have already told in the pages of the OCCULT REVIEW how I learnt spirit projection; that is, how I learnt to leave my body at will and go forth and return remembering where I had been and what I had seen. How I was also often seen by others when so doing, and so was able to establish the fact that the spirit, which is the real person, can leave the body and return to it without *ill* effect to either. Of course this exodus is limited in time, if done with an object in view; the strain is very great, and if once the concentrative power is lessened for even one second, the spirit returns like a flash. Then the whole process must be done over again or else abandoned!

I collected from reliable sources stories of people seen by others when the real person was many miles distant and often *asleep* at the time!

I make a practice of keeping myself awake at night as long as I can in order to find out about the land of dreams. What I have found is this: that we do not dream when we go to sleep. Faces begin to appear round us, strange weird faces as a rule, because the spirit is leaving the body and before we have entire spirit sight what we see is contorted. Then comes the long blank of sleep! We dream as we wake, for the spirit on re-entering the body confuses the brain and causes the dream,



an odd fantastic affair enough but with here and there a gleam in it of where we have been and to whom we have been talking. We often visit our dead in the great opportunities offered in dream life. I have had this experience myself on waking without dreaming at all! I felt as if I had been shot through space at a terrific speed and thrown into my bed! I still heard the voice of my lovely long-dead sister ringing in my ears and I could feel her presence with me for a long time after I woke up. I have not the slightest doubt but that I had been with her in the land where she now is!

Other people have had the same experiences and have told me of them. One was a widow who lost her only son, a little boy. She remembers being with him in a wonderful garden, of hearing him cry, "Why are you leaving me so soon, mother?" and waking with a start with his voice still ringing in her ears! She too felt as if she had simply raced through space to fall into her bed and wake up!

While I was asleep some years ago a friend of mine some way off saw me standing at the foot of her bed. I said to her: "Do not worry, it will be all right."

She told me afterwards that she was worrying dreadfully about something, but felt quite cheerful after I said that!

I had no recollection myself of course about the occurrence, as it was during my sleep wanderings, not just before I came back to wake up in the body.

On one occasion I dreamt just as I woke up that I was talking to some friends in a big hall! It was so vivid, and what we were talking about was so unusual I went round to the house the next day to see if I could find out about it. To my astonishment one of them hurried to meet me, saying she had dreamt of me that morning. On exchanging versions of our dreams we found out we had both dreamt the same thing at the same time, and I went in to see the hall. I had not seen it before as it was in a part of the house not often used. Of course we really met there on our way back from our dream wanderings!

Now, when in spirit projection one has of course greater freedom than when in the body. Still, one is tied to the body and is under different rules to the usual body-spirit rules. Where the body is really *asleep* or unconscious for any other reason the freedom the spirit is allowed is apparently very great indeed. Being two creations, two bodies in one during what we call the waking hours, each body is separated for a considerable time each day, the body to gain rest especially for that sensitive organ

the *brain*, and the spirit for the spirit's *growth*. This is of vital importance for the spirit; but it must be borne in mind that of *most* vital importance is *this*, that as we desire during the waking hours, so will our spirits wend during the sleeping hours. It is during these sleeping hours we are ourselves helping to make our future spirit-body, called the soul, and also our future place of abode.

The dual life, the sleep life, is of much more value and importance than the body-life. It is here, in the wonderful spirit-world, that the musician learns his eerie and enchanting melodies and tries to translate them into the songs of earth. It is in those wanderings of unsurpassed beauty and delight that the poets, the artists, get their inspirations! Here the inventor really learns the discoveries that he will be able to "invent" on earth just when new discoveries in various ways are absolutely necessary! Here no doubt evil is also increased to those who love it! But think of the vast stores of knowledge open to the mind that craves for knowledge!

How strange it is really to know that we live two lives, each real, the one the dream life, absolutely unrecollected by the other, the waking one in the body! Yet this is a fact.

In our family we are all possessed with spirit-sight. My power in this respect I have largely used in trying to fathom this mystery of the dual life. I have often when lying awake at night, exploring and investigating, seen the spirits of friends, asleep in the body, pass through my room. On one occasion three great friends of mine, all related to each other, appeared at my bedside saying:

"Are you ready?"

They asked the question mentally of course, and I replied in the same manner. They then vanished. I came to the conclusion that I was in the habit of going about with them in the spirit life. They were people I was very friendly with and very fond of.

We all know what it is to go to bed worn out with misery and to wake up refreshed and full of joy. There can be no doubt but that during the long hours of spirit absence we have been taken to some beautiful place, probably "Paradise," the garden of rest for those who sorrow here, and that we have been refreshed. On the other hand, though going to bed in a cheerful mood and not fatigued, we all know what it is to wake up with a heavy and tired feeling as if during the night we have been worn out. Sometimes we even wake with a feeling of terror which hangs over us for the whole day after, having no doubt

been to some place, or to one of the unfortunate countries (alas ! so many of them now) where unspeakable things are taking place.

I lived in the same house for some years with a woman I was very fond of. We were both psychics, but I was an active psychic, she simply had presentiments. Frequently as I lay in bed in the early morning I would see her glide in at the gate in the long back garden and come up the path to enter the house of course, and then enter her body and remember nothing about it ! I used to tell her of this, and also how I once saw her standing alone in a huge hall with many banners in it, and also how I saw her mounting stairs once all in white with a silver light all round her. She was taken ill a few years ago and I knew she was going to die. She said to me as I nursed her :

" I have never felt like I feel now. Please keep the clock on the mantelpiece going ; if it stops, I shall die ! "

I kept it wound before her eyes. Twice a day I wound it up so that it could not fail us. I was sitting by her bed and the doctor said she was better, when suddenly the room seemed to change. It *had* changed. The walls had melted away into a silver mist, when I saw that the ground was white, like soft snow—diamond-sparkling snow—and lilies of the valley grew up to her bedside. At the side of the bed they were of the usual size, but as they grew farther away they grew very tall till they were seven or eight feet high and arum lilies mixed with them. It was all in a silver mist, and great angels stood in this forest of white lilies with their arms folded, waiting to take her away. She was already there, in the great white Kingdom of which this was the borderland of loveliness !

Who can say what is round us ? What strange forms may be near us unseen, and we may or we may not be invisible to them. In the dual-life, the spirit-life, all these strange creations are visible to us. What knowledge we really possess, what powers for good or evil we really possess ! How the spirit on returning to the body with the knowledge gained in the dual-life that some evil is threatening the body, tries to warn the brain and produces a feeling of coming disaster, is known to all who have suffered from *premonitions*. That is what a premonition is.

Why do I distrust a certain person and have such a strong feeling that I must be on my guard if I have anything to do with him or her ? Why ? Because I have met that person in the dream life and I know all about their evil intentions !

It has happened more than once with me that people have come up to me and have told me they have seen me before somewhere! They have been *positive* about it. I know I have not seen them in the body, and have gone through all the places I have been to in vain to account for a previous meeting.

Why do some people have such "creeps" on entering a haunted place though no one has ever told them it is haunted? Instinct? More than that. They have learnt all about it in their spirit flight!

As I sit here I know that nothing on this earth has given me my appreciation and thirst for the rich and gorgeous colours I adore; for the wonderful beauty I long to describe so that others shall see it; for the still higher rapture of the great white Kingdom that is so near us now! Things I have seen in a flash and then lost! The great corridors of God, the dazzling and wonderful spirit forms, the mother-o'-pearl walls of a strange and joy-giving city! The absolute happiness of holding a wonderful white stone in one's hand!

To-day I sit here writing in a long and narrow room with trees whispering through peridot and jade outside, and a mist-wed tide rising in opal and fire, lulling up against the rocks outside where the sea-wrack so bluely-black rises like the locks of drowned sea maidens, and where the gulls cry hoarsely.

To-night I shall glide out of this body and I, the *real* I, shall go out and revel in all that is most beautiful. I shall meet and mix with many hundreds of my fellow-creatures. There will be no class-distinctions as we of the day know them, there will be only *one*, the class distinction of those who are seeking for the good and the beautiful and those who are in search of *evil*. I shall know who really likes me, who really *hates* me. I shall probably leave this world and visit my dead! my beloved dead! I may be allowed even a glimpse of the great white Kingdom so near to us now. These are facts, not dreams. And I again repeat, the knowledge is open to us, the knowledge we can possess if we seek for it. What gems of beauty we can bring back as inspirations if we only have the courage to walk boldly in this great spirit land open to all of us!

## UNASKED-FOR "APPORTS"

BY GRAHAME HOUBLON

A GOOD many years ago now—to be exact in 1900—I came across a peculiarly malevolent elemental on the west coast of Ireland, at a time when I was engaged in mounting heavy guns in a new fortress. He had, however, his better moments, and on two occasions, at least, he tried to be helpful, actually succeeding on one of them.

I must explain that I was living in a tent on an island, and that I had my meals in a large marquee a few yards from my sleeping-hut, with such other officers as happened to be on the island at any time, although I was generally alone.

On the first occasion, after dinner one night, when there happened to be two or three other officers with me, having smoked a cigarette, I put my hand into the side-pocket of my uniform serge for my pipe, to find that it was not there, and then remembered, as one does on such occasions, that I had left it on a table in my tent. I did not feel energetic enough to get up and fetch it, so had another cigarette, and almost immediately after I had lit it, I became conscious of a large, hard lump, somewhere inside the breast of my garments, which I soon recognized by its shape as my pipe-case, a thing larger than my fist, in which my pipe rested in halves. On trying to get it out, I found that it was not in a breast-pocket, as I had at first supposed, but inside my shirt.

I had put it there myself and forgotten all about it? Now, is it possible that I—or anyone outside a lunatic asylum—would have put a hard lump of that size inside my shirt while dressing for dinner, considering that there was a quite convenient pocket for it? But supposing I had done such a thing in a fit of mental aberration, is it in the slightest degree probable that I could have eaten my dinner and sat for twenty minutes afterwards without noticing that it was there, not to mention the fact that I had wanted it and looked for it in every pocket I possessed? No amount of "common sense" will convince me that it is either probable or possible. "Then it never happened" must, I am afraid, be "common sense's" only surviving objection. Unfortunately it did happen.

The second case was not only less inconvenient, but genuinely helpful. I was going away on a few days' leave, and while I was packing up—a Gladstone bag, by the way—a good batch of clean handkerchiefs arrived from the wash. I took a couple for my journey, and placed the rest of them, more than half a dozen, in a pile on an empty packing-case to be put in last. It was my habit, when using this Gladstone bag, to finish packing everything, and then put the handkerchiefs in last of all, laid on the division between the two sides, so that they might be the first things I found on emptying the bag later on.

So far so good. Suddenly an orderly called out that the steamer which plied up the bay was in sight, and I finished packing in a hurry, closed the bag and went down. In due course I arrived home, in England, without having had occasion to open the Gladstone bag, and on arrival, before going upstairs, I left the bag for a few moments in the smoking-room, which is opposite the front door. Having been in to see my mother, who came upstairs with me, I took my bag upstairs and unpacked it, but could not find any handkerchiefs, either in their normal place, or anywhere else in the thing, though I carefully undid and searched every article of clothing in it.

Feeling pretty cross at my forgetfulness, I went downstairs, meaning to go out at once and buy some more, when for some reason I happened to open the smoking-room door and look in. I cannot at all say what made me do this—for all I can recall at this length of time I had some perfectly commonplace reason—but the fact remains that I did look in, and the first thing I saw, in the middle of a large table in the centre of the room, was a neat pile of my handkerchiefs, just as I had placed them on the packing-case a few hundred miles away.

The only material explanation of this is that on taking my bag into the smoking-room I unlocked and unstrapped it, took out the handkerchiefs and piled them neatly on the table, and then relocked and re strapped the bag, without having the faintest recollection of having done so, and also without my mother noticing what I was doing. I can't help thinking that if she had seen me do such an idiotic thing, she would certainly have remarked on it.

Isn't that "explanation" a good deal harder to swallow than the very simple one of the handkerchiefs having been brought to me by my "bogey," as I called him?

## SUICIDES—AND AFTER

BY J. SCOTT BATTAMS, M.R.C.S.

IN the aftermath of the world-war the nation was shocked by an epidemic of brutal and bestial crimes ; and at present the daily occurrence of cases of suicide is a distressing and ominous feature in the national life. Although we rightly draw a wide distinction between the deliberate and brutal murderer and what may be termed the altruistic suicide, yet, after all, the latter is a self-murderer.

If, as students of occultism, we cannot quite share the attitude of a coroner's jury, yet our pity for the suicide, and sympathy with those most concerned, are rather more than less, because of our deeper understanding. These truants from the school of life are no longer buried in the highway, with a stake through the body, but in the parish burying-grounds ; and prayers may now be offered up, but so modified as not to offend the All-Merciful !

It is a painful and difficult subject, and I shall attempt to consider, as simply and briefly as possible : (a) Suicide in relation to the death-panorama ; (b) the after-death state of these unhappy souls ; (c) a brief reference to certain psychic phenomena within my personal knowledge ; and finally, and most important, the *practical* aspect of the problem.

### THE DEATH-PANORAMA

It is impossible to consider the process of physical death without referring to the death-panorama, because of its vast importance to the soul's progress beyond the veil ; and as a guide to our treatment of the dying. We are told that during the period in which the subtler vehicles are withdrawing from the dense body, and even after the "silver cord" has broken, and physical life has ceased, this panorama of the life passes before the departing spirit ; and in a backward direction, thus linking effects to *causes*. No feeling *now* disturbs the man. He is a passive spectator of his life's record. If he has not been distracted by the uncontrolled grief of relatives, the frequent administration of alcohol, etc., this record is the more deeply etched into the astral body, and, meeting him again in the

purgatorial plane, it makes a more intense impression on the heightened consciousness. For on this plane the rapidity of life is trebled, and there is no dense body to dull vibrations. "He will feel the wrong he did more keenly in Purgatory, and be more abundantly strengthened in his good qualities in Heaven." For only the good finds expression there.

Battle, murder and sudden death are, doubtless, dire evils, even in regard to the death-panorama. But there are gracious, loving, and even saintly souls whose passing has been sudden. Surely with *them* it is very well.

I regret that I am unable to offer, or refer to, any definite teachings as to the effect of suicide on the panorama. We may, however, safely assert that suicides vary widely in their mental, moral and physical states at the time of the deed; and that death may be sudden or lingering, according to the means employed. We also know that in persons rescued from drowning, and in non-fatal falls from a height, part, at least, of the panorama comes into consciousness. We know also how in the dream-state a long series of events is lived through in a few minutes, I leave the problem to the occultists, and follow these unhappy souls to their "own place."

#### THE AFTER-DEATH STATE

In considering the after-death state of the suicide, we must, of course, realize that a wide gulf separates the degraded and brutal from the loving and altruistic types. There are two classes of people, we are told, for whom the purgatorial process is delayed until the predestined life-period has been completed—the victims of murder, and suicides. The former are mostly unconscious during this period, and are under special care. Again, "A man who causes his own death in a fit of temporary insanity is not a *felo-de-se*. Nor is he left a prey to the temptations of Kamaloka (lower astral regions), but falls asleep like any other victim."

The sane and deliberate suicides of every type are said to suffer in a peculiar and terrible way. They experience an awful feeling of being "hollowed out," of occupying an empty void; and this continues till the time when natural death would have occurred. It is due to the continued action of the Archetypes of Form. Those who for unselfish and altruistic reasons commit suicide, in order to relieve others of a burden, are not spared this suffering; but here, as ever, *motive* brings its own reward. And lest compassion should warp our judgment, the occultist reminds



us that "There is in the universe neither reward nor punishment. All is the result of invariable law." Maybe it is not given the most exalted seer to be all-wise in regard to laws that are administered by the Eternal Justice, Who is also infinite Love.

## SUICIDES AND PHENOMENA

In regard to phenomena, there exists, I believe, a considerable literature. In *Death—and After*, Dr. Annie Besant points out the danger incurred by mediums who attract or have dealings with suicides of the more vicious type. The sane and deliberate suicide is very near, and can visit the earth plane, thus increasing his sufferings by witnessing the distress and havoc his act has caused. Of the debased and brutal murderer sent suddenly out of life, I need not write. His greater power for evil constitutes one of the gravest objections to capital punishment.

The following interesting happenings came within my personal knowledge some years ago. As a wise reticence is demanded, I state only pertinent details; the Editor possessing evidence of bona fides.

A young lady, suffering from psycho-neurosis, but with little in her family history or conduct pointing to suicide, threw herself over a balcony, falling some twenty feet into the area below.

About fifteen months after the tragedy a cook was engaged at "Miss W.'s" registry office. She arranged to enter on her duties the following day. She failed to come, much to "Miss W.'s" surprise. A second cook was sent, and after a mutually satisfactory interview, arranged to come the next morning. Instead, a distraught voice on the telephone said: "I can't come—I can't face it." Asked for reasons, she repeated her cryptic wail, and "shut off."

"Miss W." on opening her office had found her looking pale and ill. She stated that on leaving the house after her interview, a dark shadow came up from the *area* and confronted her, as if warning her against some evil. The experience had quite prostrated her. A third applicant, though equally anxious to take the post, told "Miss W." that on leaving the house an awful "influence" seemed to come up from the area, compelling her not to return. She hardly knew how she reached home.

Now, these three cooks were strangers to each other, knew no one in the locality, and were entirely ignorant of any tragedy, as also was "Miss W." Whether Cook No. 1 came to the house,

and the same influence caused her to fly from it, was never ascertained, for "Miss W." died shortly after, as the result of an accident.

Other curious phenomena occurred in the house; supporting the suggestion that those recorded above were not due to hallucination.

#### PRACTICAL

If the teachings so briefly outlined can make no wide appeal, they at least proclaim in no uncertain fashion that there *is* a life after death. The absence of any such belief or hope is often a potent determining factor with the suicide. Theosophy and Spiritualism bring overwhelming *evidence* for survival, and that the law of consequences is immutable; and that we shall reap, in measure and in kind, as we have sown.

How then can we best help any distracted brother who comes our way, drifting towards self-destruction? The law of Brotherhood forbids the futile question: "Am I my brother's keeper?" It is an opportunity and a duty to offer to such a tortured soul, however vile, such sympathy, encouragement, and *practical* help as lie within our capacities and means. The only failure in the Eternal Values is the failure to *try*.

When great organs of the Press are impelled, as it were, to feel the spiritual pulse of the nation, we may well inquire what the Churches are doing in regard to the problem before us.

In the *Evening News* recently appeared an account of a noble work of practical brotherhood which is being carried on in Whitechapel by the "Anti-Suicide Bureau" of the Salvation Army. Brigadier Chapman, its chief, recently retired after seventeen years' service. To carry on such a work, with its uplifting successes and depressing failures, demands a combination of high qualities seldom found in one individual. "Save me from myself," was often the piteous appeal—and he saved them. "But the women," he declared, "were heart-breaking." And yet he says, "I have saved hundreds of them," including women in society.

The Spiritualist and Theosophical organizations would seem specially fitted for such work. If it were known that departments existed, and were open to all, many a despairing soul might find the help he needs.

Mr. Horace Leaf (*Light*, October 17) gives instances of how, through special mediums, the "controls" have frequently been able entirely to change the outlook on life. "More than one

individual" (he writes) "has told me that in this way they have been saved from despair and even suicide."

Large numbers of potential suicides are, of course, outside the pale of any Church, and with difficulty reached by any human agency. Even in the more favourable cases, the would-be helper needs infinite tact and patience, combined with sound practical judgment. Judicious *material* assistance may bring a quicker result than appeals to any esoteric or other philosophy. The following instances show how the best-intentioned efforts may fail.

A lady was in a Home suffering from severe depression and insomnia, which made her irritable and impatient. One afternoon the kindly and honest specialist urged her to have patience and courage, adding, with more truth than tact perhaps, that many suffered thus for long periods. Early the following morning she managed to slip out of the house and, hiring a taxi, drove to the nearest cliffs and threw herself over them.

Many years ago I received a note from a city clerk asking me to call on his father—a retired mechanic, who was under the "foolish delusion" that his body exhaled an offensive odour that caused people to avoid him. I found the poor fellow alone in the house, and somewhat reticent and suspicious. Using tact and encouragement, I got him to unburden himself; and I spoke more hopefully than I felt. On leaving, he said I had done him "a power of good," and begged me to come again. Before I could get into touch with the son, he had taken poison, and was found dead in a bath of water. Truly, no one is wise at all times!

I lift my hat to the Salvation Army, once regarded with a student's amused contempt, and would fain hope that those who *preach* Brotherhood may translate it into action, for the helping of those for whom I have ventured to plead.

## 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.*]

### THE CAUSE OF THE SHADOW.

*To the Editor of the OCCULT REVIEW.*

SIR,—I have read the article by E. A. Chaylor in your last issue, with much of which I am in sympathy. I also have every reason to believe that the human race is in danger and that some great trial is coming to the world. This trial will be altogether good in its objects and results, but will be exceedingly severe during the time that it lasts—which is usually indicated as from three to four years of ever-increasing pressure, ending in some great exhibition of psychic power.

It is, one feels, a great responsibility to put forward views of a gloomy character at a time when the world has not yet recovered from its last shock, and when it is in great need of consolation. By nature I am an optimist, and I remain so still, for I see clearly the glorious haven which lies at the other side of the storm. Some knowledge of the beneficial results of this storm, broadcasted beforehand, might make it easier to bear if and when it comes.

I say "if" because one always hopes that some other way may be found to effect those utter changes of the world's methods and outlook which are needed. Those spiritual forces which are nearest to us are clear that it can only be done in one way, but there are higher tribunals to which both they and we are subject, and the final word lies there. We have to remember that there have been false alarms before now in the history of the race, and that even the Christ circle was, if words have any meaning, deceived as to the immediate future. And yet upon this occasion the evidence is so strong, and the pointers all converge with such definite agreement upon the same spot, that if it should prove to be unfounded, it would still remain a most extraordinary and inexplicable psychic incident, far beyond deception or coincidence.

I am not permitted yet to go into detail, but I might repeat what I have already said with some amplification. These messages began to reach me more than three years ago through the writing, and later, the voice mediumship, of my wife. I have kept a careful record of them, which must now total at least 100,000 words, and they contain many prophecies already fulfilled. Later I went to Mrs. Leonard, had a long interview with my son (of which I took a verbatim report), and had from him, without any prompting, a confirmation

point by point of all I had already been told. *I had said nothing of the matter at the time to any outsider*, so that this was a complete corroboration all the more effective in that it corrected and modified my views on some points, and so showed that it was no reflection of my own brain. I went afterwards to Mrs. Barkel at the Psychic College, and again, with no prompting at all, I had the same general message. These documents I of course retain, and if there was nothing else they would surely make a remarkable psychic record.

But there was much else. During my last tour of the United States I had the matter set forth by two independent mediums, one at Portland and one at Winnipeg. During the whole three years I have also received a steady flow of warning messages from people at a distance, each unaware of the views of the other but all saying the same thing, some in general terms, some with precise detail. The documents lie before me as I write, and in their order of receipt they come from the City, Nice, South America, Australia, London, Northumberland, Melbourne, Harrow, Torquay, Iceland, New York, Stamford Hill, Rotherfield, New Zealand, Edinburgh, Belfast, Norwood, Paris, San Francisco, Barrow, Montreal, Melbourne, Weston, Cheltenham, Japan, Chicago, Sevenoaks, Glasgow, Chislehurst, Bolton, London, Godalming, Chelsea, Singapore, Brisbane, Adelaide, and Italy. These are nearly all spiritualistic messages. I have no very definite views upon either Biblical time calculations, pyramidal occult meanings, or astrological prophecies, but all three schools of thought are teaching the same thing. Do I exaggerate, then, when I say that if some great event did *not* happen it would still remain one of the most remarkable psychic incidents of which we have record?

When is it due? All of the messages agree that it is very near to us. My impression is that our Informants see these events not in terms of time but as pictures, and have to judge the time by the clearness of the picture. This is a common method with human seers and I think it is so with the disembodied. I am of opinion also that where a huge operation has to be engineered (for all is done by law and there is no miracle) the preparations may take an uncertain time and the final date be equally uncertain.

And the form? At this stage one can only say that these descriptions given in the Bible of the events which accompany not the end of the world but the end of an Era, are so like those which are now predicted, that the latter would indeed seem to have been vaguely seen by those old prophets. Further than that one may not go.

There remains the Cause. The spirit messages insist that this Cause lies in the complete divorcement of modern thought in every country from all that is truly spiritual. They teach that the race is immersed in trivialities, and that only a mighty shock can bring it back to the realities of existence and to the objects of human life. The simplification of religion, the abolition of theology and of forms, the return to the pure teaching of the Christ, and the absorption of the

new revelation brought by Spirit Communion, are among the immediate objects to be attained.

Your contributor is guilty of one serious error. He speaks as if Spiritualism itself, by thinning the walls which divide us from the unseen, may admit a flood of evil. Such a supposition would presuppose that in the Borderland there was more evil than good, which cannot be said of God's realm. On the contrary, such a thinning of the barrier would give wider entrance for all the angelic forces which may save and redeem the world. The fight now and always is between the spiritual and the material. It is the temporary predominance of the latter which is the cause of most of our troubles. The Spiritualist, as his very name implies, is the opposite pole to the Materialist, and as such is the foremost champion of the new anti-material revelation. Theosophy made a fatal mistake by picking a senseless quarrel with Spiritualism in the beginning. Until Theosophists cast aside these theories, which we know by experience to be quite unfounded, we cannot close our ranks and combine against the common foe.

Yours faithfully,

ARTHUR CONAN DOYLE.

#### IS THE THEORY OF REINCARNATION TENABLE ?

*To the Editor of the OCCULT REVIEW.*

SIR,—There is a fine French saying : “ De la discussion jaillit la lumière.” I therefore put forward my view on this question without any desire to impose it on others, being quite ready to yield if better arguments than mine can convince me that I am wrong.

The most powerful argument of “ Reincarnists,” perhaps, is intellectual precocity in children. It seems hard to explain other than by a former existence how young children can distinguish themselves as clever mathematicians or musicians.

One of the most striking instances I have witnessed was the ease with which Inaudi, a shepherd, who had never been to school, could undertake endless calculations, such as multiplications and divisions, with a row of figures filling up the board from side to side, and the extraction of square roots, so rapidly that he had finished them while half a dozen stern-looking savants were still busily engaged with pencils and knitted brows. He used to say to his examiners, winking at them slyly : “ Well, gentlemen, you have plenty of time until to-morrow to tell me if the results I have obtained are right.” And his results were always found to be accurate !

This is certainly puzzling, but is it an unquestionable proof of reincarnation ? Does not atavism explain most of the qualities and defects of human nature ? Could not these powers be transferred from long-forgotten forefathers to their great-grandchildren, just as certain illnesses which, although not transmitted to the first generation, suddenly appear in children of a third or fourth generation ?

Have we not in our veins blood not only of many progenitors, but also of many races?

This means that if we have inherited the physical characteristics of our ancestors, the latter must also have transferred to us their intellectual and moral attributes, and as we have not even a faint idea of what those remote parents were, it is impossible for us to find a connection between our mental and physical constitutions and theirs. If we could, we might no doubt trace back to their true source the wonderful endowments of so-called prodigies. I do not mean that atavism explains everything, but it certainly accounts for many things which would otherwise be incomprehensible. Could it not also explain prodigies?

Another argument of Reincarnists is that some people recognize perfectly places where they have been for the first time in their "present" life, which would imply that they had lived there in a previous incarnation. I cannot accept this either as a convincing proof. If a person exclaims when seeing a place for the first time: "Oh, I have seen this before," even if she gives details showing that she seems to know it and its surroundings, is that a sufficient reason to think that she was there in a previous life?

Reverting to atavism, has not the vision which fills her eyes with such unexpected recognition been already seen by one or more of her progenitors and transmitted to her through time and space?

Experimenters have also concluded that we have previously lived, on the ground that having hypnotized sensitive subjects, they have made them reascend and describe the course of their present and former lives. Although these proofs seem stronger than the others, I find them worthless because the hypnotizer may very well have influenced the hypnotized person, and in his eagerness to obtain good results may have led the mentally powerless subject to say exactly what he wanted. One would obtain a better proof by having the medium hypnotized at different times and in places far apart from each other, and by hypnotizers unknown to each other. If in experiments thus made the subject repeated the same thing each time, the proof would be almost impossible to refute; but I have never heard of tests being carried out with such thoroughness.

The justice of reincarnation I have as yet failed to find. What justice is there in coming back to earthly life to expiate sins committed in a previous existence, if we forget why this expiation is imposed on us?

I have a little boy, and when I punish him I carefully explain *why* the punishment is inflicted. This seems to me true justice! But it would be monstrous to say to a prisoner, for example, who has paid his penalty: "Look here, old man, you have served twenty years' imprisonment for murderously attacking a fellow-being; you are free at present, but you must forget why you have been punished, and even that you have been punished. Go in peace and do not do

such a thing again." If the criminal thus addressed is subject to uncontrollable fits of violence, there are ninety-nine chances to a hundred that he will commit another crime, if not many. Will he be to blame, or the man who made him forget his previous crime? Is there a greater injustice?

Finally, how can I believe in the justice of Reincarnation when I observe that good men are generally ill-treated by Fate, while bad ones are the pets of fortune? I know the arguments which will be opposed to this, but I have the answer ready.

ÉMILE ANGE LE ROUX.

LIMA, PERU.

### THE DEATH PANORAMA.

*To the Editor of the OCCULT REVIEW.*

SIR,—In a recent number appeared a letter from H. W. Stevens on "Cremation and Soul Evolution."

One of the most important points to which he referred was "the panorama of the past life."

In the next issue J. Scott Battams adds some further remarks on this subject.

I have been interested in and have studied these and associated subjects for a good many years, but the conclusions which I have arrived at differ in some rather important respects from those of the above-mentioned correspondents.

It is agreed that such panoramic pictures of the past life are sooner or later studied by the Ego in order that its lessons may be learnt and assimilated as far and as well as its stage of development enables it to do.

Mr. Stevens, however, states that this "cinema-like picturization commences in the days immediately preceding death," and continues during the days following death; and that while this critical process is proceeding, the physical body is connected with the higher vehicles by the silver cord.

But I understood that it was generally accepted that the lower or gross physical body does not "die" until the silver, magnetic or vital cord is severed.

He next states that if this latter is prematurely snapped the imprint—of the pictures—from the Vital to the Desire Body would be faint and indistinct, which would cause the Ego to have a vague and hazy recollection of its Earth-life after passing on, and so deprive it of the benefits to be derived from a proper and thorough study of that life.

Mr. Scott Battams states, that to remedy this defect, "the Ego is quickly re-incarnated and caused to die in childhood, and in the Heaven-World the loss is made good."



If we consider how very many people die suddenly, the number of those who suffer such disadvantages must be enormous.

My researches and studies have led me to very much less complicated and, I think, more acceptable conclusions.

Stated briefly they are as follows :

Firstly, that the events of our lives are imprinted *at the time*, in the sub-conscious mind, which is situated in the Astral Brain, or the one next higher than that of the Vital Body. It is the lowest super-physical mental instrument.

If this is not the case, then, according to Messrs. Stevens and Scott Battams, in all cases of sudden death the Ego will only retain a hazy and faint recollection of its life on earth ; but we have super-abundant evidence to show that such is not the case, in the form of communications from very many who have passed on suddenly.

Secondly, I hold that the reviewing of the past life does not take place at any stated time, but *when the Ego is able to appreciate it, and learn from it.*

Many Egos *take long* to reach this stage.

The pictures or records are there, and under favourable conditions can be made available ; but surely it would be premature to recall them before the Ego was disposed to appreciate them, and endeavour to learn the lessons of that stage of life.

As to re-incarnating, and then being "*caused* to die in childhood," if my view is correct there is no necessity for such procedure ; and further, I fail to see how it could be of assistance.

The child would neither see nor learn from the pictures, and the fact of the Ego being in possession of *another* physical embodiment does not seem likely to assist in any way.

Consequently, I do not feel that sudden death need be feared for such reasons, nor that innumerable loving parents need be called on to suffer in such a manner.

Yours faithfully,

ARNITE.

### THE BLACK ART.

*To the Editor of the OCCULT REVIEW.*

SIR,—In a recent issue Colonel Fuller in his most fascinating article on "The Black Arts" puts in a line Black Arts and religion.

Generally magic is divided into White and Black magic, and it is generally understood that White magic has in view the happiness of mankind, whilst Black magic is egoistic. Granted that religion is a kind of magic, there is still a great difference between it and the Black Arts.

No religion is imaginable which does not presuppose the happiness of mankind and consequently pertain to White magic.

It is confusing to use "Black Arts" as well for White as for Black magic, and I think there is a danger for non-critical readers in Colonel

Fuller's article, however clever and even poetical, as it has a magical charm.

I presume other and more authoritative voices will raise a protest, in which case please consider this letter as *non-avenu*.

Yours very truly,

T. B. VAN STOLK.

#### THE MANDRAKE.

*To the Editor of the OCCULT REVIEW.*

SIR,—In reference to Mr. Lewis Spence's recent article on "The Mandrake," I possess a genuine mandrake that belonged for several generations to some Fakirs, and was bequeathed on his deathbed by an old Fakir to an officer in India, in gratitude for bringing him in a dying condition from a lonely roadside out on the hills, to hospital, where he was kindly tended till he passed away.

The mandrake was his one treasure, but the wife of the officer could not bear the sight of it, and he gave it to my brother, who, knowing I liked curious things, gave it in turn to me.

It is a female in features, with a pathetic little face, her arms stretched out imploringly. The spine is quite clearly defined, though somewhat twisted, and there are no legs—just an elongated trunk, from where the spine ends.

The thing possesses the following curious property:—When it is held in the two hands with the thumbs where the heart would be were it human, and the fingers meeting on either side of the spine, before long (as the chill goes off) the holder's fingers go into "needles and pins" which sensation gradually reaches the elbows, and then the feeling in the thumbs is that the thing is pulsing with what one can imagine as regular heart beats. About nine out of ten people feel it, and I may say I have never described it beforehand to them.

Yours faithfully,

M. BREWIS.

#### SCRIABINE.

*To the Editor of the OCCULT REVIEW.*

SIR,—Regarding your correspondent's requested information about Scriabine, the following may be of interest to him. I have it from a High Initiate that Scriabine was the finest exponent of Deva-music which so far has been "put through" by the Masters. I enlarged upon this matter in a book entitled *The Influence of Music on History and Morals*, to be published (I think) during this year. If your correspondent cares to look out for this book he may find much that he wishes to know. The subject is too lengthy to deal with in a letter.

Yours faithfully,

CYRIL SCOTT.

## PERIODICAL LITERATURE

OUR best wishes and a cordial welcome are offered to a new publication which is likely to have a future before it as the official organ of a National Laboratory of Psychical Research, opened—as we presume, recently—in London. It is entitled *THE BRITISH JOURNAL OF PSYCHICAL RESEARCH* and appears for the present as a bi-monthly publication of thirty-two pages. The Laboratory of which it is recorder is located at Queensberry Place, South Kensington, which is not only the headquarters of the London Spiritualist Alliance but of the American Society for Psychical Research, so far as Europe is concerned. The term Laboratory is not to be understood solely in its normal and technical sense, for it signifies also in the present case an incorporated society under a Governing Council—equipped, as we gather, with every means for the scientific investigation of alleged supernormal phenomena. As set out editorially in the first issue of the *JOURNAL*, the chief proposed objects are (1) “to deal with ascertained facts in a strictly scientific manner, uninfluenced by the emotionalism of spiritualism . . . and the philosophic doubt of the physical scientist”; (2) “to put the evidence obtained before such members of the public as are interested”; (3) to give opportunity for “investigating and confirming the results” obtained by the Investigation Committee of the Society. It is held that the time has long passed when it was possible to dismiss the evidence for abnormal occurrences and the existence of abnormal faculties in people called mediums: it remains to discover their causes and the laws by which they are governed. As regards the Society on the historical side, we are told that it originated some years ago “in experimental sittings with a young girl medium” and that on its more definite formation “it has been provided by the generosity of one of its members with the best equipped and most efficient laboratory that has ever been created for this purpose.” The medium in question would seem to be Miss Stella C., whose first published portrait appears as a frontispiece to the *JOURNAL* and is likely to remain in the memory of those who see it. Her extraordinary psychic powers began to be known in 1923, and two years later Mr. Harry Price issued his record of results obtained through her mediumship in a well-known volume. A new series of experiments is now in progress, and we hear of brilliant phenomena, “in some respects better than those experienced in 1923.” Reports of the sittings will appear, however, later on in the official organ. Mr. Harry Price is familiar as “the Foreign Research Officer” of the American Society for Psychical Research, and we observe that he is a Director of the London National Laboratory.

He contributes to the BRITISH JOURNAL a characteristically careful study of certain "pseudo-psychic manifestations, due to self-induced hysteria," and a "plea for accuracy" in attempting to put on record the particulars of séances and other psychic happenings, real or alleged. Mr. F. E. Leaning has a note on "the Aura made visible," and the Countess of Malmesbury enumerates some psychic incidents in her own life. The chief feature of the number is, however, a fully illustrated account of the Laboratory at Queensberry Place, the only one in Great Britain "devoted solely to psychic experiments." It remains to say that the Hon. President of the Society is Lord Sands and that the Vice-Presidents include Baron von Schrenck-Notzing, the famous Munich investigator, and Dr. Eugène Osty of the French *Institut Métapsychique*, as well as Viscountess Grey of Fallodon. Among Members of Council we notice the name of Dr. Robert Fielding-Ould, and the JOURNAL is edited by Mr. J. Arthur Findlay, Vice-President of the Glasgow Society for Psychical Research. It will be seen that the Society and its organ start under good auspices, and we shall look forward with expectation to future issues of the JOURNAL, especially to the further records of Miss Stella C. It is said that "members of the Laboratory" are charged "purely nominal fees," though funds are needed urgently for the costly work of research; but the actual subscription is not stated, and this appears regrettable.

The editorial article which prefaces THE THEOSOPHICAL REVIEW from month to month is always good reading, and in the last issue it contrasts what is termed the abstract with the concrete or material mind, affirming that the former—described as "egoic consciousness"—is the safest guide to follow, "when it can express itself through our intuitions." It is the greatest of all our gifts, "the first faint stirrings of a new sense," which will transform life when it comes to be fully at work. It will be said, almost obviously, that while on the one hand the existence of an intuitional faculty cannot be challenged, since there is a story of the ages behind it, we may do well to distinguish between its field of service and that of the rational mind. This is true enough in one sense: if there is a mind behind the mind—abstract, egoic or what not—the great problems and the great realities of being may be its proper subject, while, e.g., the sifting of evidence on questions of real and alleged fact belongs to our logical mentality. It is not, however, the whole truth, and we shall do well to be careful about creating water-tight compartments. Imagination is of the higher mind, and there is no question that it has a great office in discovery and science: we believe also that those who are entitled to speak might be the first to recognize that it is an important factor in the control and criticism of evidence. On the other hand, the rational faculty may well act wisely as a moderator on the intuitional side of our nature, by enabling those who will to distinguish between that which belongs properly to the "stirrings of a new sense" and the vagaries and wanderings of the ordinary material

mind. It remains to say that generations and centuries before we heard of our "egoic consciousness" the great mystics of the past have borne their witness to the gifts and operations of a higher mind within us, of a something which is of our real self and regards everything *sub specie æternitatis*. It is this that THE THEOSOPHICAL REVIEW describes so truly as the greatest of all our faculties and says that it will "come into its own." If it is a "new sense" it is because in these days we are becoming more aware concerning it; but it is old as the hills and the ages, as any authentic seership, and one voice of it is the voice of him who said in his vision: "If I go up into heaven, Thou art there; if I descend into the abyss, Thou art there also."

We mentioned last month the passing of Mr. Harold Baillie-Weaver, who was well known to many of us before and after he became active in Theosophical circles, and there are further memorial notices in the Society's various organs. Among her notes of the month in THE THEOSOPHIST, Mrs. Besant speaks of him as "a dearly loved and trusted comrade and friend," an able educationalist and the first Registrar of the World University. Mr. S. L. Bensusan says in THE THEOSOPHICAL REVIEW that "he seldom made an enemy or lost a friend." From THE HERALD OF THE STAR, which gives another excellent portrait, we learn that he was its special friend and had great faith in its future. He was a member of the Star in the East from its foundation, but we hear much also of his wide sympathies, his friendship for the young, his influence on the old and helpless, his love of animals and his staunch support of every animal cause. . . . THE THEOSOPHIST shows Mrs. Besant in a mood of humour. It appears that so far back as 1894 the astrologer Sepharial published her horoscope in that periodical—long years before it came under her editorship—and foretold that she would live to enter her sixtieth year, but would not see her corresponding birthday. The fatal year was survived in due course, but soon after another astrologer—the late Alan Leo—assured her that she ought to have died, and the fact that she failed to do so "had knocked the bottom out of English astrology." Matters might have stood at this point, but so late as last February it occurred to the native President of a Theosophical Convention at Billimora, District of Surat, that Mrs. Besant had justified the stars with much civility in 1906, had considerably passed away, and that a Mahatma was working through her body since that date. Hereof, it would seem, are convictions which may arise from a forty years' membership of the Theosophical Society, and the local Convention had due assurance on the validity of the case in point. Since then it occurred to the President that he might refer the question with advantage to the person who was most directly concerned, and he invited her through the post to admit that a Brother of the White Lodge was really in charge of her body. Mrs. Besant replies in THE THEOSOPHIST, regretting to disappoint her correspondent and apologizing for being still alive; but

she remains in the same old frame ; it is serving fairly well ; and if some Master " had needed a coarser body than his own " she questions whether he would have " chosen that of an old woman."

THE HERALD OF THE STAR is concerned naturally with the new Star Congress which is to be held in July of this year, but it gives space rather curiously to a long article on recent Bedford developments of the Joanna Southcott movement, which appears to have assumed activities in the direction of spiritual healing. There is not very much about the World-Teacher, but we are intrigued by the Vice-President of the T.S. when he cites a Burmese aspiration which is said to have gone about for ages from mouth to mouth : " May I be born on earth when the Lord Maitreya comes." That is very nice indeed, but the comment is : " And He is come now." O Lord of Oxford and Asquith, how wise art thou : the counsel is, " Wait and see." THE HERALD meanwhile is printing some " informal talks " of Mr. Krishnamurti, which are pleasant enough in their way and are looking at the path to reality. Our contemporary brackets from month to month a certain foreword which registers how " lucky " it is in being able to print them. But oh for one " touch " of the great manner and " the sound of a voice " which has something to say on its own and is true at that. The Master spoke at Ommen, as we are told by those who heard, but He said nothing. " Woe is me, Alhama." Meanwhile, a belated issue of THEOSOPHY IN INDIA tells us just how Benares prepared for a coming visit of Mr. Krishnamurti : the Theosophical Schools and College spent the best part of a year in " tidying up." *O tempora, O mores.* After this manner he came into his own ; his own received him ; and he talked to them much about washing. If the Lord Maitreya is to preach a gospel of baths, through his " Vehicle " or otherwise, He will do some good in Burma as well as Benares, and it is to be hoped that He will visit Wapping, if not Mayfair. An earlier gospel has said : " Cleanse your hearts and not your garments " ; but since the discovery or invention of germs there is something to be done for the garments, and it may well enough take two gospels to make the whole world sweet.

We observe with a certain relief that THEOSOPHY of Los Angeles has at last come out of the silence and has given forth its views on the alleged " Messiah craze " ; but they do not happen to signify, and we must be forgiven if, in our detached manner, we find Adyar more interesting than the independent and " United Lodge " of California. It is idle to talk of propaganda and advertising, mischievous to distinguish between true and false Masters of Wisdom, in the absence of any real canon of criticism, while it is not less than paltry to suggest that Mrs. Besant has adapted the revelations of Francia A. La Drue, some unknown American prophetess.

# THE HIDDEN SPLENDOUR

by **A. Scrivener**

(7/6 net)

"The profoundest themes are handled with a deftness and gaiety that give the work a distinct fascination. It is a flight into lofty regions of thought by a laughing sage—a man who can smile at his own philosophy. There is a shining simplicity about it all."—*Light*, 15th May, 1926.

LONDON: RIDER & Co., PATERNOSTER HOUSE, E.C.4

# REMINISCENCES SOCIAL AND POLITICAL

by **Roma Lister**

(*Illus.* 21/- net)

Throughout her life Miss Lister has been deeply interested in folklore, psychical experiences, ghost stories and legends, and in the course of her book she relates a number of unusual experiences in the realms of the occult, as well as the many excellent first-hand stories of Royalty which we expect from one of the author's social eminence.—*Sphere*.

LONDON: HUTCHINSON & Co. PUBLISHERS (LTD.), PATERNOSTER ROW

# REICHENBACH'S LETTERS ON OD AND MAGNETISM

(1852)

(7/6 net)

This translation of Reichenbach's Letters should excite interest in every field of psychic and occult research, and stimulate investigation into what we now have reason to believe are etheric radiations of various kinds as discerned by normal but highly sensitive sight in a darkened room.



LONDON:  
HUTCHINSON & Co., PUBLISHERS (LTD.),  
PATERNOSTER ROW.



## REVIEWS

GLIMPSES OF MASONIC HISTORY. By C. W. Leadbeater, 33°. Demy 8vo. Front. Portrait and Plates. Adyar: The Theosophical Publishing House. Price Rs.7.

MR. LEADBEATER'S intention in writing this book is to throw a little more light upon some of the dark spots in Masonic history, and to bridge over some of the gaps that still remain in its archives. Only one who is qualified by extensive knowledge of the existing literature of the subject can appraise the exact historical value of the author's work; but the chapters on the Egyptian mysteries (the outcome of personal experiences in a previous life on earth) as on the Cretan, Greek, Jewish and Mithraic mysteries are admirably written and present clearly defined pictures of the procedure observed and of the consecutive teaching enshrined in the various sanctuaries from age to age.

The author, as a Freemason, is chiefly concerned to-day with the Ancient and Accepted Scottish Rite and the Co-Masonic Order, a full account of the origin and development of which is given in Chapter XII. It is of particular interest to note that the ritual of the Craft degrees as worked in the Co-Masonic order was revised in 1916, in accordance with their ancient occult meaning, by order of the "Head of all true Freemasons" who is none other, according to Mr. Leadbeater's statement, than the master or adept who, in a previous life on earth, was known as Christian Rosenkreutz.

As to the origin of the Ancient and Accepted Scottish Rite, Mr. Leadbeater writes: "I cannot expect that my statements will be accepted by Masonic scholars who pin their faith to documents alone, but I shall nevertheless give a brief account of what actually took place." From this brief notice it will be seen that the work is of an unusual and arresting character, and cannot be overlooked or lightly dismissed by any student who is not content with stereotyped and superficial instruction.

P. S. WELLBY.

CHRISTIANITY AND THEOSOPHY HARMONISED. Edited by G. Leopold. Manchester: The Veritas Press. Pp. 267. Price 6s. net.

THIS book consists of a series of questions put by Mr. Leopold, through a medium known as "A.M.," and answered by the Master Jesus and the Lord Maitreya. To accept this statement as fact means that it is impossible to criticize the book, and difficult even to comment upon it; to challenge it is to suggest deception or delusion—or both—on the part of those concerned in the reception of the messages. It is, at any rate, obvious that both Mr. Leopold and "A.M." are thoroughly convinced of the genuineness of their experience, and that they are actuated by the highest possible motives in giving it publicity. The reader will perhaps be a little disappointed at finding so many of the questions answered by monosyllables—and a certain number not answered at all—and one cannot avoid feeling that in some ways the most was not made of a very





## ABAFU

Genuine African  
Good-Luck Image

ACTUAL SIZE AS ILLUSTRATED

"Abafu Mi Ni"

"It is my Fate or Fortune."

**SUCCESS**

**POWER & FORTUNE**

will be yours, and a

**FREE LIFE-READING**

by

**Sheik Yesufu O'Yeyede**

if you send

**5/- only**

for this Success-Compelling Image.

**ABAFU SOCIETY,**

**Ibadan, Nigeria, West Africa.**

FOR QUICK REPLIES—

**ABAFU SOCIETY,**

**14 Temple St., Birmingham, England.**

## FREEMASONRY UNIVERSAL

An illustrated Masonic quarterly published in England for the Order of Universal Co-Masonry. Contains articles of interest to Freemasons and to students of Mysticism, the Occult, etc. The June number starts a new volume.

Subscription rates 8/6  
post free. Single copies 2/6

*Orders, accompanied by remittance, to the Secretary,*

**FREEMASONRY UNIVERSAL**  
2 Lauderdale Road, London, W.9

## THE FELLOWSHIP CLUB

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

An exclusively vegetarian Residential Club. Includes fine lecture, library and reading rooms in addition to drawing-room, smoke-room (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.)

## The Psycho-Therapeutic Society

Founded 1901. Incorporated 1910.  
134 Hartfield Road, Wimbledon  
(Near Railway Station)

The following

### LECTURES

will be given at the above address

**At 8 p.m.**

Thursday, June 3rd.

Dr. B. P. ALLINSON

**How to be Healthy though  
Civilized.**

Thursday, June 17th.

Mr. ERNEST HUNT

**Nerve Control.**

ADMISSION 1/- (or 4/- for the remaining 8).

*Treatment and advice obtainable without appointment Mondays and Thursdays, 11 a.m. to 8 p.m.*

Membership or Donations earnestly solicited.

marvellous opportunity. Many of the questions deal with the interpretation of passages of Scripture, or with matters of detail which seem of comparatively small importance, and in one case there came the answer: "It does not matter. Why delve in the past when the future lies before thee?" But there is, nevertheless, much of very great interest in these pages, notably the teaching concerning the transmutation of human Karma through the Eternal Sacrifice of the Christ; while a mass of information on occult subjects is contained in the *Notes*.

It appears that, since publication, one of the statements made has been confirmed in a remarkable manner, the Lord Maitreya having announced to "A.M." (on August 8th, 1925) that He was coming again to earth at the end of the year. This the Editor takes as having been substantiated on December 28th of last year, when the first "overshadowing" of Krishnamurti took place at Adyar, as reported in various papers.

It will be seen that such a book can only be judged by a personal reading. No proof is possible, either for or against the claims made, and every reader must form his own conclusions. EVA MARTIN.

THE GOLEM: LEGENDS OF THE GHETTO OF PRAGUE. By C. Bloch. Published at Vienna, *The Golem*, Postamt 37. Price 10s.

THE theme of "The Golem" has been made familiar to the British public by a film of this title. It tells again the story of the famous Rabbi Judah Loew, of Prague, and how with the aid of formulæ laid down in the *Sefer Yetziroth*, the kabalistic Book of Creation, he created a Golem, a daemon inspired with life, to aid him in defeating the ends of the persecutors of Israel.

The volume is full of most curious interest, especially to the student of occultism. There is no doubt that Rabbi Loew was a great initiate and through the obscuring smoke of superstition one catches glimpses of an earlier and purer altar fire.

Chayim Bloch—between whom and the present critic there is no relationship beyond the coincidence of nomenclature—is to be congratulated on his fascinating and lucid narrative of a mysterious person and period.

REGINA MIRIAM BLOCH.

FUNDAMENTALS OF HERMETIC SCIENCE. By John Hazelrigg. New York: Hermetic Publishing Co. Pp. 141. Price \$4.00.

THE author of this book has, without doubt, a profound knowledge of his subject, but would convey his thought more clearly to others if he were less addicted to the use of abstruse language, and words which surely are in some cases self-manufactured. He defines Hermeticism, in a broad sense, as "that system of philosophy that treats of the Doctrine of Correspondences, by which the identities and co-relationships of principles throughout all departments of Being are tested and made explicable"; and proceeds in a series of very suggestive chapters to expound this doctrine in detail, with especial regard to the relationship between man and the stars. His teaching concerning the Seven Norms, the Seven Planets, and, incidentally, the seven days of the week, is extremely interesting. Indeed, the whole book—despite the very difficult style in which it is written—is so packed with occult information that it is impossible

## FREE—This startling Booklet "MASTERY OF DESTINY"

This remarkable illustrated booklet points the way to your true Kingdom of Life as revealed in the age-old Rosicrucian Teachings. It draws the veil from the infinite realm of mind and spirit and explains how you may assume command over the cosmic forces that materialize success, happiness, health. If you would free yourself from doubt, fear, worry, ill-health and all the shackles of the material world, you should send for "Mastery of Destiny" to-day and learn how you may receive personal instruction by correspondence in the Rosicrucian Teachings.

**SOCIETAS ROSICRUCIANA IN AMERICA, Dept. 3.**  
P.O. Box 420, CITY HALL STATION, NEW YORK, N.Y., U.S.A.

### 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.

## MASONIC PUBLICATIONS

### WOMAN AND FREEMASONRY

By DUDLEY WRIGHT. Crown 8vo, cloth, 6s. net.

"Here is a book that should be in every Masonic Library."—*The Square*, Vancouver, B.C.

### ROMAN CATHOLICISM AND FREEMASONRY

By DUDLEY WRIGHT. Demy 8vo, cloth, 10s. 6d. net.

This is an historical not a controversial work. The volume contains a full translation of the official Bulls, Allocutions, Encyclical Letters, and Decrees issued against the craft by Popes and Bishops, as well as the official records of the sufferings imposed upon Freemasons in the Inquisition. The range covered by the work extends over two centuries, beginning with the latter part of the seventeenth century and carried up to the present day.

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

### Educate! Educate! Educate!

Read these messages given by one who has passed to the Spirit World.

### "THE PROGRESSION OF MARMADUKE"

SECOND SERIES

Through the hand of Flora More. With Foreword by Mrs. Ch. de Crespigny. Who writes: "This is essentially one of those communications from the higher planes which should refute completely and for ever the cry of the inexperienced in Spiritualism that nothing but trivialities ever come through."

225 pages. Price 3s. 6d., by post 3s. 10d.

Copies of the FIRST SERIES of the Marmaduke Messages may still be obtained. 3s. 6d., by post 3s. 10d.

STEAD'S LIBRARY, 61 Marsham Street, Westminster, S.W.1.

### YOU NEED A GUIDE

through the intricate maze of Policy Conditions

**P. E. BEAVIS & CO. LTD.**

*Insurance Brokers*

16 WATER LANE,

LUDGATE HILL, LONDON, E.C.4.

Insurances and Assurances of every description. Free consultations by appointment.

Telephone City 8285

to give any idea of its scope within the limits of a short review. All who are interested in the "inner side" of Astrology, and who desire to understand something of the why and wherefore of planetary influence, should obtain and study it.

EVA MARTIN.

**THEOSOPHY AS THE BASIC UNITY OF NATIONAL LIFE.** Lectures by Annie Besant, J. Krishnamurti, Lady Emily Lutyens and C. Jinarājadāsa. Pp. 96. Adyar: Theosophical Publishing House. Boards, Rs. 1s.; Cloth, Rs. 1s. 8d.

THIS volume contains the four Convention Lectures delivered in Bombay at the Forty-ninth Anniversary of the Theosophical Society in December, 1924. Dr. Besant takes for her theme the question of "The Real and the Unreal in a Nation's Life," and, in her contribution, the interesting, though very debatable, view of a nation as an organism—"an individual made up of lower individuals"—is put forward.

J. Krishnamurti deals with "The Citizen as a Divine Agent." He emphasizes the fundamental oneness of all religious systems, and criticizes the decadent condition of organized religion in India.

Lady Lutyens' lecture is a plea for "Brotherhood as a Reality." In the great family of Humanity some are elder brothers, others are younger. How are these determined? "It has been said that only the weak have rights, the strong have only obligations, and you can test your own place in evolution by asking yourself which is it that means most to you, the acquisition of rights or the fulfilment of obligations." Her lecture is a fine criticism of the present social systems both of the East and the West, and a plea for a more considerate treatment of our weaker brethren.

The final lecture, by C. Jinarājadāsa, M.A., deals with "The Spiritual Organization of a Nation." It is based on the assumption of the individuality of nations and that, as such, they have an essential part to play in the Divine Plan of the Universe—an assumption of doubtful validity. I find it easier to envisage the Universe as a Divine Experiment, whereby beings have been evolved that may not behave according to plan.

In any case, all four lectures are of considerable interest and present an important aspect of modern theosophical thought.

H. S. REDGROVE.

**EVOLUTION AND MAN'S DESTINY.** By Annie Besant, D.L. London: The Theosophical Society. Pp. 226. Price 2s. net.

THE price at which this volume is issued, with photograph of the author and various diagrams and coloured plates, seems almost incredible until one reads that it is published as a token of gratitude by "a business man who received much help and inspiration at a critical period of his life through reading one of Dr. Annie Besant's books." It is his wish that her teachings should be given every opportunity to reach a wider public, and consequently this compilation has been made from books published during the last twenty-five years, in the hope that it "will aid all who are seeking for a solution of the difficult problems of life, and will bring to many the peace of understanding."

The various chapters deal with such subjects as *The Great Plan, Reincarnation, The Occult Hierarchy, The Emergence of a World Religion, The Masters and the Way to Them*, and so on, and it is safe to say that

## UNIVERSAL ASTROLOGICAL SERVICE

(Under the direction of VIVIAN E. ROBSON, B.Sc.)

### HOROSCOPES. DIRECTIONS. LESSONS.

Every kind of astrological work undertaken by an expert staff. Write for prospectus.

**2s. 6d. SPECIAL TEST HOROSCOPE 2s. 6d.**

Send P.O. for 2s. 6d. with date, time, and place of birth for a test reading specially prepared for each applicant.

16B ST. ANN'S VILLAS, HOLLAND PARK, LONDON, W.11.

## All Freemasons should take The Speculative Mason

(Formerly The Co-Mason.)

CONTENTS FOR JANUARY AND APRIL.

Which foot bare? and why?

The Four Sons of Aymon.

The Substituted Secrets.

Signs and Salutations

Masonic Phrase and Proverb.

Star Worship.

The new **MASONIC ENCYCLOPÆDIA** is free to subscribers.

*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

## "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.

## POWER AND PURPOSE. By H. ERNEST HUNT.

Price 2/6 net.

A little volume of helpful and inspiring essays on the various factors that together go to the formation of a well-balanced character, and the living of a healthy, sane and useful life.

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

no one can read the book without obtaining a very clear idea of what Theosophy really stands for, and what its chief teachings comprise, with, incidentally, a considerable insight into the character and mental outlook of the President of the Society. For clearness of thought and directness of language Dr. Besant is without rival, and it would be easy to pick at random a score of terse and illuminating statements which throw an astonishing amount of light upon problems usually held to be obscure. Whether she is writing of democracy and its aims, of the new race type, of the instinct of possession, of trades unions, of dogmatism, or of the divine immanence, she never fails to bring to bear on the subject that remarkable clarity of thought, that still rarer quality of *true common sense*, which, in the present-day welter of conflicting views and "isms," are indeed pearls beyond price. It is to be hoped that this book will attain the very wide circulation made possible by the lowness of its cost, and amply fulfil the purpose of its publication.

E. M. M.

THE HIDDEN LIFE IN FREEMASONRY. By C. W. Leadbeater, 33°. Demy 8vo. Plates. Adyar: The Theosophical Publishing House. Price Rs.9.

THIS work gives in detail and at length the significance of Masonic Ritual as ascertained "by the use of those perfectly natural but super-normal faculties" which the author is enabled to employ after developing them by many years of effort and practice. Even to Masons only partially acquainted with Theosophic teaching as to the constitution of man, Mr. Leadbeater's exposition will be acceptable, as it is undoubtedly of absorbing interest. It cannot but be inspiring to believe that the Fraternity is under the immediate guidance of those of our human race who have reached heights of development far beyond those to which the rank and file of us have even aspired. Only by removing or interpreting the veil of symbol and allegory with which our ceremonies are enwrapped is it possible to appreciate their full beauty and grandeur, and to receive their full benefits. In Chapter IX the working of Two Wonderful Rituals is given: "The Building of the Temple of Amen," and "The Ceremony of The Building of the Temple of the Angels." These rituals may indeed be described as wonderful and magnificent. They convey to the reader vividly in what manner a ceremony can be used to provide a definite channel for the outpouring of spiritual power.

Mr. Leadbeater's book is one of the most suggestive and informing yet written on Masonic subjects.

P. S. WELLBY.

EXPERIMENTELLE TELEPATHIE. By Dr. Carl Bruck. Stuttgart: Julius Püttmann. Pp. 80. Price 5 Marks.

A FOREWORD to this book is contributed by Mrs. Sidgwick, who remarks that a medical man has peculiar opportunities for coming into touch with people likely to make good subjects for telepathic experiments, and points out that Dr. Bruck's work has a special value in that it throws some light upon the actual process by means of which telepathy takes place. The author describes in detail a series of experiments in which it was sought to reproduce drawings and pictures telepathically, and gives his reasons for choosing these in preference to other material. At the end of 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 CURTISS, B.S., M.D., Secretary,**

New Address—2608 Tilden St., N.W. Washington, D.C., U.S.A.

## 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.

## 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.

## PSYCHIC BOOKSHOP, LIBRARY & MUSEUM

(Proprietor: SIR ARTHUR CONAN DOYLE).

**UNDER NEW MANAGEMENT.**

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**  
 (Near Westminster Abbey),  
 LONDON, S.W.1

book are a number of plates showing the original drawings and the attempted reproductions of them. They constitute quite an interesting study, the "percipient" having in some cases been in a state of hypnosis, but not in others. Some few of the drawings have been "telepathed" with remarkable accuracy; some show only the vaguest resemblance to the original; in some there is no resemblance at all. But Dr. Bruck remarks that he has learnt as much from the failures as from the successes, as, for instance, when a drawing of a pair of socks was reproduced as a cravat!—a "failure" which certainly showed some connection of thought. The whole collection is worthy of the attention of anyone interested in this little-understood subject.

E. M. M.

THE CHRISTIAN COLOURS : AN INTRODUCTION TO THE WRITINGS OF S. JOHN. By the Rev. Ernest Walder, M.A. Pp. xii + 148. London : Messrs. Williams and Norgate, Ltd. Price 5s. net.

THE author has approached the writings of S. John (the Gospel, Epistle and Apocalypse, which he regards as a great trilogy) from the mystical, or rather symbolical, angle. From his studies in Johannine theology he has come to the conclusion that S. John and his *alter ego* "presbyter John" are none other than Marcion. He is of opinion that S. John, whoever he may be, gives a very original interpretation of the Christian religion. It is not impertinent to suggest that Mr. Walder gives a somewhat original interpretation of S. John. It is doubtful, for instance, if the symbolism and imagery of the Apocalypse can sustain the somewhat fanciful interpretations which the author (in common with many like-minded folk) gives it. Readers of the OCCULT REVIEW do not need to be reminded of the danger of taking symbolic writings too literally or too fantastically. It is easier to read interpretations into a text than to extract them from it. Nevertheless we shall look forward to that larger work on the same subject which the author promises us in his foreword.

JOHN NORTH.

COMPARATIVE RELIGION AND THE RELIGION OF THE FUTURE. By Alfred W. Martin. Pp. viii + 122. New York : D. Appleton & Co. Price 4s. 6d. net.

THE aim of this book—small in quantity but great in quality—is to take of the teachings of seven of the great religions of mankind (Christianity, Hinduism, Buddhism, Confucianism, Zoroastrianism, Mohammedanism, and Judaism) and show what each can offer towards the solution of the world's ethical problems. He has drawn out an admirably synthetic Chart of Religions, and in his book he develops with great skill and forcefulness the contributions of each great world-faith towards the evolving religion of the future. The only serious criticism of the book is that it is far too short for the purpose which it is intended to serve. The author is a little cramped for space : and this has led to a reduction of explanation and argument to a minimum. We should much like to see the theme of the present volume worked out at adequate length and with far greater fulness by Mr. Martin. At present we cannot escape the rather foolish impression that occasionally he is trying to mix oil and water. A longer treatise would doubtless remove this impression.

JOHN NORTH.



**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.

*The popular Spiritualist Paper with the large circulation is*

**THE TWO WORLDS**

A Weekly Journal devoted to the  
HISTORY, PHENOMENA, PHILOSOPHY AND TEACHINGS OF  
**MODERN SPIRITUALISM.**

(FOUNDED 1887.)

Edited by ERNEST W. OATEN.

Price TWOPENCE. Post Free, 2½d.  
Subscription Rates: 12 months, 10/10; 6 months, 5/5; 3 months, 2/9.

**We hold the Largest Stock of Books on Psychic  
and Spiritualistic Subjects in the Kingdom.**

**"THE TWO WORLDS" PUBLISHING COMPANY, LTD.**  
18 CORPORATION STREET, MANCHESTER.

**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.

**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.

**BROTHER MARKONIUS, M.A., OXON.**

Will cast your horoscope for 5s. and give delineation. Also if desired, fuller delineation: directions: solar revolution: all transits and every variety of predictive pointers carefully calculated. Individual judgment guaranteed.

Send for form to 24 Rowsley Avenue, N.W.4.

**Applied Psychology the Liberator**

JUST OUT

The key to the solution of every personal problem, the gateway to the land of our dreams through the use of the Subconscious. The course (delivered to the members of the Harrogate Psychology Society) teaches creation or development of any faculty or talent, extension of Coué's system, business psychology, mental healing, creative energy, initiative, originality. 5s. 3d. direct from The Talisman Publishing Co. (Dept. Z), Harrogate

"... Many thanks for your most interesting, helpful and refreshing Reading ..."

**Numerological, Astrology & Kabalistic Readings,**  
5/- to 15/- Test Reading, 2/6. With Long 10/-  
& 15/- Readings—one Question answered FREE  
with Horary Map. State Names used, Birth date (time  
if known), Sex, Colouring. Interviews by written app't.  
only. Clients visited. Lessons on Hands, Numbers—  
Postal and Personal. Letters only.

**PHILIP DURHAM, 3rd FLOOR,**  
67 JERMYN STREET, PICCADILLY, S.W.1.

THE PASSING OF THE RAINBOW MAKER. By Olive Katharine Parr (Beatrice Chase). Obtainable from the Author only, Venton House, Widecombe-in-the-Moor, near Ashburton, Devon. Price 1s. 6*d.*, post free 1s. 8*d.*

MISS OLIVE KATHARINE PARR's mother, the "Little Rainbow Maker," has long been familiar to many readers of the OCCULT REVIEW, through her delightful books on Animal Pets, and on the human derelicts for whom she once worked so lovingly as Home Office Visitor to Prisons. Some of these stranded mariners on the earth-life's rock-bound coast have surely welcomed her to the Land of Perfect Peace.

The "Rainbow Necklaces,"—the beautiful work of her crippled hands,—were sold by her to gain funds for her S. Michael's Holiday Home of Rest for Poor Ladies, toiling in crowded cities. And this devoted record of her illness, and its close, is being sold for the continued benefit of the same gracious object, "as the Rainbow Maker's best Memorial."

May all blessings attend it!

EDITH K. HARPER.

EVER: A CHILD'S BOOK OF JOY. By A. M. Pullen, Author of "The Invisible Sword," etc. London: H. R. Allenson, Ltd. Price 2s. 6*d.* net.

ALL that is beautiful lives For Ever, and Death is but the passing through the Gate of Life after shedding a no-longer-needed garment, is the keynote of this charming Book of Joy, which, though written in the first place for children, will be appreciated by many an older reader. Rosemary Anne, round whom the story centres, is a most winning character. She has a little spirit playmate, invisible to all but herself, through whom she learns by degrees what Browning expressed in the words of Abt Vogler:

"All we have willed or hoped or dreamed of good shall exist;  
Not its semblance, but itself; no beauty, nor good, nor power,  
Whose voice has gone forth, but each survives for the melodist  
When eternity affirms the conception of an hour."

EDITH K. HARPER.

THE MIGRATION OF SYMBOLS. By Donald A. Mackenzie. Pp. xvi, 219. London: Kegan Paul. Price 12s. 6*d.* net.

THE object of this book is to show that certain symbols, namely the swastika, the spiral, ear symbols and tree symbols, are not merely art-motifs, as is very widely supposed, but also associated with magico-religious beliefs. Mr. Mackenzie's book is not very lucidly written, but he gives a large number of illustrations (the sources of which are not generally given), and succeeds in making out a good case in this connection, and also for the diffusionist theory that these symbols, in common with many other things, originated in Egypt. This is a work, therefore, of interest to students of occult matters, who should not overlook it, although they should remember that the author is sometimes not accurate in his facts.

THEODORE BESTERMAN.

EVOLUTION AND CREATION. By Sir Oliver Lodge. Pages 164. London: Hodder & Stoughton. Price 3s. 6*d.* net.

THE purpose of this latest work by Sir Oliver Lodge is to show that the dogma of creation and the theory of evolution are not incompatible.

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

**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.

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.*

## HORACE LEAF

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

Public Developing Circle every Friday,  
8 p.m. 2/-.

Holds a Conversazione every Tuesday at  
8 p.m., 2/-.

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

## THE WORLD-RENOWNED KEIRO

Palmist, Clairvoyant, Psychometrist,

25 YEARS IN REGENT STREET,

CAN BE CONSULTED DAILY AT

2 Nevcrn Road, Earl's Court, London,

ALSO

## MADAM JEANE CAVENDISH

The Gifted Psychic and Clairvoyante.

Clients visited at their homes.

Consultations by post, 5/-.

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.

## 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

## EIGHT LESSONS ON ASTROLOGY

Embracing the fundamental principles of Hermetic and Esoteric Astrology, how to erect a map in the most rational manner, etc., with a complete Table of Fixed Stars, Simplified Ephemeris from 1921 to 1926, and 12 artistic horoscope blanks, are sent against forwarding of 5/- or \$1 to

UNIVERSAL ELECTRIC ASSOCIATION  
Casella postale 331, ROMA, ITALY.

The author's view is, in brief, that creation takes place by means of evolution. Sir Oliver Lodge is well aware that this leaves the most important question, the problem of the origin of things, unsolved, but he is content with stating in his habitually lucid and accurate manner the evidence that exists in favour of his theory. So far it is possible to speak with a certain amount of authority. As for the rest, the author does not fear to speculate, and speculates boldly, and no doubt to the satisfaction of the large audience who always await Sir Oliver's books with undiminished eagerness.

THEODORE BESTERMAN.

THE WORSHIP OF NATURE. By Sir James George Frazer. Volume I, pp. xxvi 672. London: Macmillan & Co., Ltd. Price 25s. net.

A NEW book by Sir James Frazer is something of an event, and it is a great pleasure to be able to say that the present volume is up to Sir James's highest standard. On every page one encounters what I termed in a review of another of Sir James's books in these columns "that magnificent efflorescence of annotation." The veteran anthropologist has even added to his other stores of learning, for in his Introduction he quotes from some of the latest scientific works.

This is the argument of the work:—The mind of man is ever searching for the real, and whatever hypothesis he accepts his instinct is always to simplify the scheme of things as he understands it. One example of this simplification is the development of the idea of a divine being from that of the existence of an almost infinite plurality of such beings. Sir James's present subject is the stage in this development in which nature and its manifestations are worshipped and often personified. In this volume the worship of the sky and of earth is surveyed and the worship of the sun is begun, to be continued in the next volume, in which we are also promised the completion of the whole task. It will be readily seen that this is an immense undertaking, and while the survey is admittedly fragmentary, what we have is rounded off with that beautiful precision and elegance which we have learned to expect. It is to be hoped that in the second volume Sir James will include a discussion of the facts which he has so plentifully brought together.

THEODORE BESTERMAN.

LES FORCES QUI REGISSENT LA CHANCE. Par Fernande d'Arsen, Officier d'Academie. Paris: Libraire Générale des Sciences Occultes, 11 Quai Saint Michel. Prix 10 francs net.

THE key-note of this pleasantly written and informative little work is the power of self-direction over the circumstances of life. Most of us are agreed that to know how to steer our own course, and to govern our own actions and impulses is the secret of all success worth the name; but few of us have any very clear ideas as to how that knowledge can be attained, or put into practice. As the author herself observes, the majority, like blind persons, are at the mercy of every obstacle which comes in their way.

The reason for this is to be found, says Madame d'Arsen, in the prevailing ignorance of the immutable laws of Nature. To understand the forces of our own personality we must understand also the forces exterior to it. Thus only can we hope to rule chance and govern our own destiny. A great portion of the book deals with the ancient science of Astrology

SIR

# A. Conan Doyle's

*greatest mystery novel intro-  
ducing his famous characters*

Professor Challenger  
Lord John Roxton  
and Mr. Malone

## The Land of Mist

7 / 6<sub>NET</sub>

*At all Booksellers  
and Libraries*

Hutchinson & Co. (Publishers) Ltd.

and the influence exerted by the heavenly bodies on human character and human fate.

The writer earnestly combats the widespread belief that Astrology is a species of fortune-telling, and that its principal aim is the prediction of future events.

Such errors as to its true nature and purpose have been responsible for bringing astrologers, at various periods of history, under the ban of the Church; whereas, in the writer's view, Astrology, rightly understood and applied, should be an actual aid to a reasonable and virtuous life, and to the attainment of the ends designed by God for man.

G. M. H.

THE LIFE AFTER DEATH IN OCEANIA AND THE MALAY ARCHIPELAGO.

By Rosalind Moss.  $7\frac{3}{4}$  in.  $\times$   $4\frac{1}{2}$  in., pp. xii. + 247. Oxford University Press. Price 14s. net.

THIS book makes no pretence to literary graces after the manner of Sir James Frazer, and is too heavily loaded with facts to make light reading. It is a serious study of all the available information on its subject and throws new light on more than one point of some importance. Thus the facts show that the heaven of the Oceanic peoples is nearly always located in the direction of their ancestral home, the home, that is, from which they originally emigrated to their present homes. When this event took place a considerable time ago the heaven has a tendency to move towards the horizon and gradually climbs into the sky. The last heaven then often becomes associated with sun worship and thus a complete misunderstanding of the ceremonials connected with burial even among European peoples has arisen. Other beliefs of the same nature are similarly illustrated by the author, and make this book, which is well provided with bibliography, index and maps, one of great value to all students of cognate matters.

THEODORE BESTERMAN.

SCIENTIFIC PALMISTRY. By Noel Jaquin. London: Cecil Palmer. Price 7s. 6d. net.

THIS little treatise should prove of considerable value to the amateur palmist, who may be saved, by a careful study of it, from many follies and credulities.

The writer frankly admits that the science of palmistry has fallen into disrepute through the superstitions with which it has been associated; and he sets out to clear its general principles from these accretions, and to give a lucid and practical account of the laws that govern it.

There are chapters on the different types of hand, and on the light thrown by palmistry on character, career, and constitution. The writer also claims to have worked out a system of "palmistic diagnosis," showing the medical and therapeutic side of the science; and the part that a careful "reading" may conceivably play in the detection and treatment of certain diseases is considered at some length, and instances given from the writer's own experience.

The illustrations of the hands of famous persons, and the explanatory diagrams by Mr. Norman W. Grigg, add interest to this interesting and well-printed volume.

The writer's English is somewhat awkward in places, and we shall

## 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).

## 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.)

MME.

## MANYA RICKARD

(Member of Oxford University)

Clairvoyant trance diagnosis. Daily 11 to 7. World-wide testimonials for psychometry.

Send article with 5/- or 10/-

**41 SUSSEX GARDENS,**  
**LONDON.**

Phone: Paddington 1487.

## ASTROLOGY

HOROSCOPE WITH THREE YEARS' DIRECTIONS - 5/-

Detailed Year's Reading, 10/-.  
Birth hour necessary. Hand Reading.

HOURS: 11-7 P.M.

**MISS A. BULL**

36 Shaftesbury Avenue, LONDON, W.1

## Are Your EYES

### Affected in Any Way?

If so, let us send you, FREE, our informative book on "EYES," that tells in a fascinating way all about and how to take care of the

### Most Wonderful Piece of Mechanism in the Human Body.

And, if weak or defective, how to cure without glass-lenses, drugs or surgery. All these admitted failures are superseded by the Neu-Vita successful natural method, that helps Nature to strengthen the eyes and restore the vision. A safe mode of self-massage that quickly stimulates the eyes by restoring the blood circulation—that is all that weak eyes need. For refractive errors, as Near-sight, Far-sight, Astigmatism, Squint, etc., due to eyeball distortion, the eye is moulded painlessly yet surely to perfect shape. Five minutes' daily treatment counteracts eye-strain, headache, etc., and enables spectacles to be finally scrapped.

**Animals don't wear spectacles. Neither need humans. Have faith in Nature. THROW AWAY YOUR EYE-GLASSES. SEE NATURALLY WITH NAKED EYES.**

To spread eye-knowledge the Book (published price 1s.) is distributed freely at cost. Send no postcards, but secure your FREE COPY to-day by sending four (six foreign if abroad) stamps. Enclose with full name and address to—

NEU-VITA (DEPT. C.1)

4-78 Central Bldgs.,

Southwark St.,

London, S.E.1, Eng

## Masonic Legends and Traditions

By DUDLEY WRIGHT.

Crown 8vo, cloth. 5s. net.  
RIDER & CO.

## 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.**

hope to see some of the more involved and ambiguous sentences, as well as a few curious grammatical errors, corrected in future editions.

We also venture to think that a book of this kind should, invariably, be furnished with an Index. G. M. H.

LE MECANISME DU REVE. By Luma Valdry. Pp. viii + 134. Paris :  
Bibliothèque Chacornac. Price 6 fr.

DREAMS AND EDUCATION. By J. C. Hill. Pp. viii + 107. London :  
Methuen & Co. Price 4s. net.

MR. HILL'S book is a rare thing indeed : a book about the dream written by an enthusiastic Freudian, yet written clearly, with common sense, and, wonder of wonders, by a writer who has not lost his sense of humour. Mr. White is therefore far more convincing than any other popular writer of this kind known to me, and his book may be safely recommended to anyone who wishes to grasp the rudiments of psycho-analytic dream-interpretation.

M. Valdry's book is of a very different order : he is mainly concerned with speculation, but his book need not therefore be of any less value. But in speculation, even more than in deductive and inductive reasoning, it is important that one's speculations should have a continuous relation to known facts. This, however, is not always the case with M. Valdry, and consequently his observations about the nature of the dream cannot be criticized. They must be accepted or not according to one's faith in the author's supernatural knowledge. THEODORE BESTERMAN.

THE INDIAN COLONY OF CHAMPA. By Phanindranath Bose, M.A.  
Madras : Theosophical Publishing House. Price Rs.2. :

THIS most recent addition to the "Asian Library" is a learned treatise covering twelve hundred years of colonial administration under Hindu kings and their descendants. The land which was Champa is the southern part of Annam, now under French rule, so that it is to French scholars that we owe most of our knowledge of this remarkable period of civilization in the Far East. In this small volume Professor Bose has compressed a remarkable amount of information, based on wide reading and illumined by his knowledge of Hinduism and its history. His claims for the essential influence of Hindu thought are in accordance with the conclusions of European scholars, such as Professor Victor Goloubeff, who only last year published (*Influences of Indian Art* : India Society) an important paper on the art of Indo-China, in which, however, he insisted on the local reactions which occur in all such translated forms, whether in religion or in art. Professor Bose is to be congratulated on his work, though we should have been the more pleased to see some illustrations, and at least a map, to round off the volume. This, like Coomaraswami's *Introduction to Indian Art*, adds to the credit of the T. P. H. of Madras. W. G. RAFFÉ.

TELEPATHY AND MIND-CURE. By C. W. Leadbeater. Pp. 24.  
London : Theosophical Publishing House. Price 6d. net.

WE have here a new edition of a pamphlet which has also appeared as a chapter in *Some Glimpses of Occultism*, now out of print. Mr. Leadbeater writes very clearly of etheric, astral and mental telepathy, and expresses



# STARELLEO

ASTROLOGER

## Special Astrological 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**

## Miss N. McCALLUM

AUCHUDULVORIE,

69 ELDON ST., 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

## 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,

Write to: BM/BRNS, London, W.C.1

## 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.**

## 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.

## "AQUARIUS,"

**MR. JACK MEARNS, 272 Renfrew St., 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.

**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.

## 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, nr. Highgate Tube, N.19. 'Phone: Mount View 4863

## A VISIT TO BRIGHTON

is incomplete unless you give the Eminent Phrenologists a call.

**Professor & Mrs. J. Millott Severn**

68 West Street and West Pier. Daily.

25 Years' Practical Experience.

## MAX METCALFE

The well-known Lecturer and Psychic, gives postal psychometry from small articles. Advice on Health, Talents, etc.

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

"ROTHSEA," CECIL STREET, KETTERING, ENGLAND.

## 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.

## MADAME LIBRA

gives clairvoyant readings. Appointments by letter only. Send stamped addressed envelope.

7 Earl's Court Gardens, London, S.W.5 (opposite station).

## The "Afu-Ra" Chapter of The Brotherhood of Light

has now been formed in London. Public Meetings are now being held every Friday Evening at 8 p.m., at 6 Bishops Road, Paddington, London, W. (half minute from Paddington Station). A copy of the Constitution and Rules and list of Lessons issued on application to W. WATKINS, Hon. Sec., 97 Ledbury Road, Bayswater, London, W.11.

## 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.

the opinion that a "medical process" should not be erected into a religion. He also speaks strongly against the systems which teach that mental powers should be used for the attainment of wealth and material success. As regards mental healing, he distinguishes five different methods, all of which can attain success to a greater or lesser extent, but he holds that—with the exception of the fifth—they should be looked on rather as auxiliaries to, than as substitutes for, ordinary medical treatment. There is a great deal of sound common sense in these few pages.

EVA MARTIN.

TOWARDS DISCIPLESHIP. By J. Krishnamurti. Pp. 144. India: Theosophical Publishing House. Price Rs. 2.4 (cloth); Rs. 1.8 (boards).

To those who have read of the part which Mr. Krishnamurti is said to be destined to play in future world-events, this little book may be something of a disappointment. It consists of a series of informal "talks" given at Pergine, in Italy, during the summer of 1924, and we are told that it has not been in any way revised or corrected by the author. Readers will search in vain for any striking manifestation of beauty, wisdom or originality. What does appear is a very definite attitude of mind—an earnestness, a purposefulness, and an unshakable faith in the existence of those superhuman beings known as "the Masters."

Those who are seeking any startling novelty, either of thought or expression, will not come upon it in these pages. But, putting any such expectations on one side, the thoughtful reader will find considerable food for meditation.

EVA MARTIN.

SIXTY-THREE YEARS OF ENGINEERING. By Sir Francis Fox. 8 $\frac{3}{4}$  in.  $\times$  5 $\frac{1}{2}$  in. Pp. xii + 338. London: John Murray. Price 18s. net.

A GENERAL review of this book would be beyond the scope of these pages. There are, however, several incidents recorded in it which should be noted. First there are two coincidences: Bishop Grosseteste was one of the most important builders of Lincoln Cathedral; by 1921 the Cathedral had become unsafe but was preserved by the employment of the machine known as the Greathead grouter (Grosseteste = Greathead). In 1892, Sir Francis lived at a house called Mount Alyn, in Denbighshire; he was obliged to move to London and the house he bought at Wimbledon was called Allan Bank (Alyn = Allan).

During the building of the then Great Central main line, "there was a great scarcity of water, and a young lady, the daughter of a local vicar, who was said to be able to 'divine' its presence, kindly offered Mr. Middleton to try her powers. She was successful in finding water close to some houses occupied by the workmen, and (what was perhaps more curious) she indicated the presence of water at a point at which a water main existed below the surface of the ground. But her attempt to find water for one of the stations failed, owing perhaps to the fact that water was not present in that area at all" (p. 48). Finally, Sir Francis tells the story of a death on board ship accompanied by unusual details having been foreseen in dreams by the father and the daughter of the dead man. The writer concludes this story by saying (p. 292), "I was pressed by the psychical research people to allow them to publish this incident in their journal, but declined."

THEODORE BESTERMAN.