

THE OCCULT REVIEW

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George Sheringham 1907.

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.

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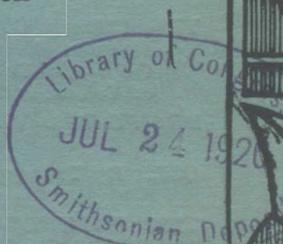
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THE OCCULT REVIEW

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

"Nullius addictus jurare in verba magistri."

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NOTES OF THE MONTH

WHAT the modern Spiritualistic Movement owes to the tireless propaganda of its stalwart champion of to-day—Sir Arthur Conan Doyle—only posterity will be in a position fully to realize. It has fallen to my lot to devote the Notes of the Month of the present issue of the OCCULT REVIEW to a consideration, as far as the limitations of space will permit, of what is without question the most important work in this connection that has so far emanated from his virile pen.* That it will be possible adequately to cover even a fraction of the vast territory comprised by the two handsome volumes of which the work consists is, on the face of it, impossible.

In the first place, the many ramifications of occult and psychic science which are embraced by the generic term, "Spiritualism," and which are liable to escape notice in a more cursory survey of the field, are brought forcibly to mind by the reading of this most comprehensive addition to the literature of the subject.

* *A History of Spiritualism.* By Sir Arthur Conan Doyle. London: Cassell & Co., Ltd. Price 42s.

As regards readers of the OCCULT REVIEW, it is not a question of "making a case" for Spiritualism. Few, if any, investigators of psychic and occult science will deny the truth of the phenomena, whatever views they may hold on the attempt to establish a religion on the foundation offered by the mass of evidence for human survival obtained from Spiritualistic sources. Such views, in fact, will vary as much as human nature does itself.

The average man will always find it difficult to dissociate Spiritualism from the phenomenon of mediumship ;

THE SCOPE
OF SPIRIT-
UALISM.

but although the modern movement is based to a very large extent upon evidence obtained through automatists and mediums, it is by no means confined to these. Indeed, if we are to take the opening sentence of Sir Arthur's latest work as an indication of its scope, it becomes difficult to assign any specific limits to what may be included by the term. "It is impossible," he says, "to give any exact date for the early appearances of external intelligent power of a higher or lower type impinging upon the affairs of men." Without attempting to distort this opening phrase into anything resembling an attempt to outline the whole domain, it still remains true that such varied phenomena as those of inspiration, clairvoyance and crystal-gazing, clairaudience, telepathy, psychometry, are all brought within the general meaning of the term.

From the point of view of public propaganda little occasion arises for differentiating finely between the automatic manifestations of psychic force, and those which result from the exercise of the subtler faculties whilst in possession of full consciousness and uncontrolled by any outside power. To the thoughtful reader, however, not to mention the serious student of these subjects, the desirability of discriminating between these types becomes more and more apparent as knowledge advances.

The phenomena of spiritualism, it will be found, fall within two great categories—those which involve possession or control by an external entity—Mediumship ; and those which depend upon the unfettered exercise of the subtler psychic faculties—Seership. Classical examples of the latter are given by Sir Arthur in chapters devoted to a consideration of the life and teachings of the two great psychics, Swedenborg and Andrew Jackson Davis. In regard to the former, it is worthy of note that for twenty-seven years Swedenborg was in constant rapport with the inhabitants of the other world, and functioning on the subtler planes without any necessity for going "under control." After making due

CLASSIFICA-
TION OF
PHENOMENA.

allowance for the theological bias of this seer, Sir Arthur declares that his worth "is really to be found in his psychic powers and in his psychic information, which would have been just as valuable had no word of theology ever come from his pen." It is to be feared, however, that if we are to limit the meaning of the word "mediumship" to phenomena involving some degree of possession or control by an outside entity, accuracy will scarcely justify the classification of Swedenborg as "the first and in many ways the greatest of the whole line of mediums," in the manner in which Sir Arthur Conan Doyle describes him. But, of course, the objection may naturally be urged that the present writer is unduly limiting the scope of the term "mediumship"; although, as a matter of fact, the definition is merely put forward tentatively as conducing to a more methodical classification of phenomena.

Even in the second example given, that of Andrew Jackson Davis, control by external forces was necessary only in the earlier stages of the unfolding powers of the seer. "Spirits," says Davis, "have aided me many times, but they do not control either my person or my reason." In view of the foregoing suggested definition, the establishment of rapport with a "guide"—the spirit of Swedenborg in the case of Andrew Jackson Davis—does not necessarily imply possession or control by a discarnate entity, and need not, therefore, involve actual mediumship.

Examples of mediumship in the sense above indicated are to be found in all those cases where the medium's physical organism is surrendered to the control of the communicating entity. Where that control falls short, to a greater or less degree of being absolute, we have the many and varied phenomena of physical mediumship, including apports, materializations, slate writing, and direct voice phenomena, as well as automatic writing, communications through the ouija board and planchette, table turning and rapping, and so on. Gradually we arrive at that class of psychic phenomena in the production of which the use of a physical organism is not so clearly discernible, such as hauntings, poltergeist phenomena, etc. Yet even here the presence of a person endowed with what is known as a mediumistic temperament will generally be found to conduce to manifestations of greater intensity.

Perhaps the most notable case to-day of mediumship "under control," or trance-mediumship, is that of the famous Mrs. Osborne Leonard. Sir Arthur describes her as the greatest trance-medium with whom he is acquainted.

A FAMOUS
TRANCE-
MEDIUM.

“The outstanding merit of her gift,” he says, “is that it is, as a rule, continuous. It is not broken up by long pauses or irrelevant intervals, but it flows on exactly as if the person alleged to be speaking were actually present. The usual procedure is that Mrs. Leonard, a pleasant, gentle, middle-aged, ladylike woman, sinks into slumber, upon which her voice changes entirely, and what comes through purports to be from her little control, Feda. The control talks in rather broken English in a high voice, with many little intimacies and pleasantries which give the impression of a sweet, amiable and intelligent child. She acts as spokesman for the waiting spirit, but the spirit occasionally breaks in also, which leads to sudden changes from the first person singular to the third, such as ‘I am here, Father. He says he want to speak. I am so well and so happy. He says he finds it so wonderful to be able to talk to you . . .’ and so on.

“At her best, it is a wonderful experience. Upon one occasion the author had received a long series of messages purporting to deal with the future fate of the world, through his wife’s hand and voice in his own home circle. When he visited Mrs. Leonard, he said no word of this, nor had he at that time spoken of the matter in any public way. Yet he had hardly sat down and arranged the writing pad upon which he proposed to take notes of what came through, when his son announced his presence, and spoke with hardly a break for an hour. During this long monologue he showed an intimate knowledge of all that had come through in the home circle, and also of small details of family life, utterly foreign to the medium. In the whole interview he made no mistake as to fact, and yet many facts were mentioned.”

Mrs. Leonard has to her credit many sittings of great evidential value, and, in its highest form, control by the communicating entity is perhaps more effective than any other method of demonstrating the actuality of personal survival after death.

It is a noteworthy fact that many successful mediums appear to be constantly attended by familiar sprites like CHILD-
GUIDES. Feda, and Sir Arthur Conan Doyle, in commenting upon Mrs. Brittain’s child-familiar, Belle, makes the following observation:—

“Like Mrs. Leonard, Mrs. Brittain has a kindly little child-familiar named Belle. In his extensive researches the author has made the acquaintance of many of these little creatures in different parts of the world, finding the same character, the same voice and the same pleasant ways in all. This similarity would

in itself show any reasoning being that some general law was at work. Fedra, Belle, Iris, Harmony, and many more, prattle in their high falsetto voices, and the world is the better for their presence and ministrations."

Certainly the winning tenderness and innocence of these "child guides" hint at contact with angel life, and suggest an origin other than that of this world. That there is indeed some law at work in such cases, by the establishment of which a flood of light might be thrown on the relationship between the human and the deva kingdoms, all the available evidence tends to suggest.

Not all the influences encountered by the medium are of human origin. Strange cases are on record of contact with non-human forces. The marvellous immunity from the harmful effects of fire which characterizes certain rare types of mediumship is presumably attributable to this fact. The mischievous pranks that are sometimes played during a spiritualistic séance are a further indication of powers of other than human origin.

Sometimes, of course, actual human intelligences of an inferior order are responsible for cases of deception and practical joking. It is generally admitted, and Sir Arthur himself confesses, that most spiritualistic investigators have been at some time or other hoaxed by communicating entities, despite all precautions. "Every observer," he says, "has had some trick played upon him. The author has himself had his faith sorely shaken by deception until some compensating proof has come along to assure him that it was only a lesson which he had received, and that it was no more fiendish or even remarkable that disembodied intelligences should be hoaxers than that the same intelligence inside a human body should find amusement in the same foolish way."

The difference in the degree of intelligence between individuals on that plane whereon those who have departed this earth-life find themselves, is as wide as it is "down here." All sorts and conditions of men sojourn there until the time comes for them to pass on once more, and contact is entirely lost with earth conditions. Not yet has the traveller arrived at his eternal home. Not yet is the soul in constant touch with eternal verities. The psychic sphere, in fact, bears all the marks of the ecclesiastical Purgatory. While the range of knowledge and perception may be considerably extended as compared with material conditions, the soul in that intermediate realm is only to a limited degree freed from the trammels of earth, and as far as spiritual perception is concerned is in little better position than the soul incarnate.

When, therefore, spirits differ in regard to the vexed question of reincarnation, it should be remembered that it is not in this realm that proof is to be found. The point that anti-spiritualists sometimes try to make by pointing to the differences that characterize the "spiritistic" as compared with the "spiritualistic" school is therefore of less importance than would at first sight seem to be the case.

No History of Spiritualism would be complete without a consideration of the work of "Allan Kardec," and it is on communications received by this French investigator that the philosophy of spiritism with its theory of reincarnation is founded.

Allan Kardec began investigating the subject of Spiritualism in 1850 through the mediumship of two daughters of a friend. "Spirits of a much higher order than those who habitually communicated through the two young mediums," he was told, "would come expressly for him . . . in order to enable him to fulfil an important religious mission." As the result of the teaching thus transmitted, he found himself in possession of "an entirely new theory of human life, duty and destiny . . . perfectly rational and coherent, admirably lucid and consoling, and intensely interesting."

Spiritistic philosophy maintains that we have passed through many existences, and that these successive incarnations are always progressive and never retrograde. The soul possesses its own individuality before incarnation and preserves it after separation from the body. On returning to the spirit world the soul again finds those whom it loved on earth and *eventually* it regains the memory of its former existence. The qualification implied in the adverb "eventually" is significant, indicating as it does that not until the fetters of earth are shaken off entirely does the soul come within reach of the storehouse of spiritual memory. Thus are the fundamental principles of spirit teaching in regard to reincarnation as promulgated by Allan Kardec given in the introduction to *The Spirits' Book*, the recognized text-book of French spiritualistic philosophy.

"Spiritualists in England," Sir Arthur points out, "have come to no decision with regard to reincarnation. Some believe in it, many do not, and the general attitude may be taken to be that, as the doctrine cannot be proved, it had better be omitted from the active politics of Spiritualism. Miss Anna Blackwell (the English translator of Allan Kardec's works), in explanation of this attitude, suggests that the Continental mind, being more

receptive of theories, has accepted Allan Kardec, while the English mind "usually declines to consider any theory until it has assured itself of the facts assumed by such theory."

With admirable clearness and commendable impartiality, the brilliant advocate of modern Spiritualism in this, his latest work, thus sums up his personal position in regard to the question of reincarnation:—

"On the whole, it seems to the author that the balance of evidence shows that reincarnation is a fact, but not necessarily a universal one. As to the ignorance of our spirit friends upon the point, it concerns their own future, and if we are not clear as to our own future, it is possible that they have the same limitations. When the question is asked, 'Where were we before we were born?' we have a definite answer in the system of slow development by incarnation, with long intervals of spirit rest between, while otherwise we have no answer, though we must admit that it is inconceivable that we have been born in time for eternity. Existence afterwards seems to postulate existence before. As to the natural question, 'Why, then, do we not remember such existences?' we may point out that such remembrance would enormously complicate our present life, and that such existences may well form a cycle which is all clear to us when we have come to the end of it, when perhaps we may see a whole rosary of lives threaded upon the one personality. The convergence of so many lines of theosophic and Eastern thought upon this one conclusion, and the explanation which it affords in the supplementary doctrine of Karma of the apparent injustice of any single life, are arguments in its favour, and so perhaps are those vague recognitions and memories which are occasionally too definite to be easily explained as atavistic impressions."

In our opinion and from a purely personal point of view, it is when he approaches a consideration of the religious aspect of Spiritualism that we see Sir Arthur Conan Doyle at his highest level. "Spiritualism," he writes at the commencement of the

long chapter devoted to the subject, "is a system of thought and knowledge which can be reconciled with any religion. The basic facts are the continuity of personality and the power of communication after death. These two basic facts are of as great importance to a Brahmin, a Mohammedan, or a Parsee as to a Christian. Therefore Spiritualism makes a universal appeal. There is only

THE
RELIGIOUS
ASPECT.

one school of thought to which it is absolutely irreconcilable : that is the school of materialism, which holds the world in its grip at present and is the root cause of all our misfortunes."

The old religions of the world, our author maintains, of themselves have failed in their mission : hence this " new revelation." But while this revelation may be new, it is not singular. " To spiritualists every path upwards is commendable, and they fully recognize that in all creeds there are sainted, highly developed souls who have received by intuition all that the spiritualist can give by special knowledge."

Here Sir Arthur puts his finger on a vital spot, and he will, I feel sure, forgive me for pointing out that the possession of spiritual insight through the development of intuition, the ideal of mystic and occultist alike, is no monopoly of the adherents to the creeds. The soul does not require a creed to enable it to live by intuition. Rather does intuition give it wings, and thus permit it to soar above the limitations and narrowness of dogma. On the wings of intuition it mounts upwards to the realm where dwells Eternal Truth Itself. Greater than any conviction that may come from without is the realization of the Spirit within. In the passionate words of the late F. W. H. Myers :

Whoso hath felt the Spirit of the Highest
Cannot confound nor doubt him nor deny :
Yea with one voice, O world, tho' thou deniest,
Stand thou on that side, for on this am I.

But although the spiritualist may not be a mystic, he is nevertheless not without promise of a vision of that Jacob's Ladder which, stretching upwards from mankind on earth, becomes lost in the golden radiance of that glory which lies around the footstool of Divinity. The way to this vision is pointed out in a notable passage by Sir Arthur himself :—

" Looking up at the lofty hierarchy of spiritual beings above him, the Spiritualist realizes that one or another great archangel may from time to time visit mankind with some mission of teaching and hope. Even humble Katie King, with her message of immortality given to a great scientist, was an angel from on high. Francis d'Assisi, Joan of Arc, Luther, Mahomet, Bab-ed-Din, and every real religious leader of history are among these evangels. But above all, according to our Western judgment, was Jesus, the son of a Jewish artisan, whom we call ' The Christ.' It is not for our mosquito brains to say what degree of divinity was in Him, but we can truly say that He was certainly

nearer the Divine than we are, and that His teaching, upon which the world has not yet acted, is the most unselfish, merciful, and beautiful of which we have any cognizance, unless it be that of his fellow saint, Buddha, who also was a messenger from God, but whose creed was rather for the Oriental than for the European mind."

Such are the highest "Guides," the "Elder Brothers" of mankind, who even now stand by, patiently whispering to the human heart to push back the bar of self and admit the Sunlight that ever streams into the human soul when once it has opened the Gates of Gold. This is the supreme mediumship—to become a channel for Their silent but all-powerful influence in the world of men.

This is to be achieved, however, not by "sitting for development" in the mediumistic sense, but by a definite reaching upwards of the heart and mind, such as is implied in the act of "sitting for meditation." Spiritual guides of the highest order seek to draw the soul upwards, and a necessary preliminary is that the soul should be willing thus to be drawn. This upreaching effort will carry the consciousness right through the psychic realm to the plane of the Divine, of which the former is but a reflection—and from its nature liable to render back distorted images of spiritual truth. As Sir Arthur himself says: "The mere acceptance of spirit return and communion is not enough. . . . We need a moral code as well." The writer of the present Notes would go even further. Not only do we stand in need of a lofty moral code such as that of Christ or Buddha, but we stand perhaps still more urgently in need of the spiritual inspiration to make these ethics a vital factor in our lives. Is it to be supposed that with the physical death of the great Teachers who taught these codes in olden times, They have ceased to be, or that Their direct inspiration is no longer available? The Spiritualist would be the last to hold such a belief. The highest type of Spiritualist is he who is ready to admit not only human survival and the possibility of personal contact beyond the veil, but also the fact of the immortality of the Spirit, and the actuality of Spiritual communion for all who are prepared to make the effort necessary to partake of it.

In the issue of the *Sunday Chronicle* for June 13 last, the subject of the Notes of the Month for the July OCCULT REVIEW was dealt with in an article for popular consumption specially

written by the Editor of this magazine. In spite of the fact that it was there pointed out that premonitions and prophecies of impending disaster have been received from many sources, a letter was received from a gentleman protesting against the inclusion of Spiritualism as a source of any such prophecies, of which, although he is a lecturer on the Spiritualistic platform, he claims never to have heard. No mention of the name of Sir Arthur Conan Doyle was made in the newspaper article, and the inference is that my correspondent was unaware of the remarkable letter contributed by the great apostle of Spiritualism to the July issue of the OCCULT REVIEW.

Communications and inquiries of a different character have also come to hand, as the result of an allusion made in the last paragraph of the *Sunday Chronicle* article, in which the statement was made that "a movement is being initiated to knit together all those who definitely enlist on the side of the angels in this inner and outer warfare against the powers of hell." The allusion was occasioned by the contents of a pamphlet which was brought to my knowledge, and of which an announcement will be found in the advt. columns of this number. In *A Message from the Masters of the Wisdom in 1926*, the title of the pamphlet in question, the unequivocal statement is made that "the Masters, foreseeing the things which are about to come upon the earth, have prepared the present Work. It is an Ark of Refuge. . . ." The contents of the pamphlet are strictly non-militant, no attacks being made on existing organizations. The Message is spiritual in tone, and the claim is made that it "will act as a spiritual touchstone, and all persons who have an affinity with the present work will be drawn towards it by a process of spiritual self-selection." This work is "to be done in the hearts of individuals rather than through outward forms and organizations." "Its immediate purpose is to train and prepare individuals . . . to attain spiritual enlightenment." We wish the movement every success. It may be safely predicted, however, that its progress will be in direct proportion to the fidelity of its adherents to the lofty ideals which seem to inspire it. "By their fruits ye shall know them."

THE EDITOR.

THE OCCULT REVIEW 31

A MYSTICAL DIALOGUE BETWEEN THE INTELLECTUAL AND INTUITIONAL MINDS

By E. WILMOT LAMBERT

PART I

THE INTELLECTUAL MIND (*Musing*).

I AM the Intellectual Mind—Reason do I adore.
Together do we possess all knowledge that can well be known.
Of all appeals we are the final Court.
Outside of us there is no wisdom.
The laws that rule the Universe do we reveal.
Together do we dig and delve into the source of nature's mysteries,
and thus disclose her secret powers.
All science is at our command.
We guide the energy aback of all things,
and harness its unknown forces to the needs of man.
Our telescopes unveil the starry heavens,
We weigh the rolling worlds,
The fathomless abyss of ocean do we probe,
and bridge its limitless expanse.
No part of nature can escape the purview of our minds,
nor can evade our stern decrees
to yield her secrets up.

INTUITIONAL MIND (*An Intervening Voice*).

And who art thou that dares to speak
with such authority? What dost thou know?
What canst thou tell me of the Human Soul?

INTELLECT.

The Human Soul! I know not if such exist.
How then can I speak thereof?

INTUITION.

Thou knowest not if such exist!
How then canst thou dare to say
thou dost possess all knowledge?

INTELLECT.

And who art thou that thus
intrudes thyself upon my musings
and questions the authority I claim?

INTUITION.

I am the Mind Intuitive, thy Master
and thy Better Self. I dwell in the higher regions
of thy mind. Call upon me and I will impart to thee
Wisdom and Knowledge that ye wot not of.

INTELLECT.

And whence didst thou learn this knowledge?

INTUITION.

I learned it not. With me it ever was.

INTELLECT.

Whence came it then to thee?

INTUITION.

It passeth from the Spiritual Mind,
the Parent of all Wisdom and all Knowledge.
This if thou wilt I can impart to thee.

INTELLECT.

How can I then obtain that Knowledge,
which thou art willing to bestow?

INTUITION.

Only if thou dost follow the conditions
I now lay down for thee.
Thou must discard all doubt and fear,
and work with Faith and Trust.
Then will the vision of thy mind expand
and thou wilt then possess the golden key
that will unlock all hidden mysteries.

INTELLECT.

And how?

INTUITION.

Unless thou first seekest, thou shalt never find.
Unless thou askest thou shalt not receive.
Thy mind but "sees" and "thinks."
Alone art thou guided by the senses five.
Mine "feels" and "knows."
There are the things that Intellect alone can seek,
but which unaided it can never find.
These things the Mind Intuitive alone can give,
though it need never seek them of itself.
Only when thou dost cast aside thy Intellectual Pride
and ask of me, in childlike faith,
shalt thou receive an answer to thy questionings,
and I will thy mind illumine.

INTELLECT.

Thou dwellest on the heights, I in the valleys.
What Knowledge thou canst give I will receive
and would be taught of thee.

(To be continued.)

DRUIDISM AND GIPSY LORE

BY M. MITCHELL, B.A.

TO suggest that certain lines of comparison may be drawn between people of undisputed wisdom like the Druids, and the so-called "illiterate" Romany folk, may appear highly irrational on first consideration. I am of opinion, however, that there is sufficient evidence to form at least a working hypothesis to the effect that among the Gipsies of to-day are to be found many of the ancient Druidical traditions, the meaning of the truths underlying the debased customs of the nomadic peoples being now lost to them as it is to non-Romany races.

I shall, however, do no more than place certain facts before the reader, and will leave it to those more competent than myself to draw anything in the nature of an inference from the material which follows here. I wish to stress this point, if only that I may be spared the criticism of those who might otherwise say I had done no more than suggest comparisons which are to be found in all religions, and in all customs having a religious significance.

It must ever be borne in mind that scholarship is not necessarily the touchstone of spiritual verity—that Truths lie hidden, and often deliberately, under the cloak of superstition—and above all that is the people nearest to Nature who have retained most faithfully the esoteric wisdom of the Eternal Verities.

I do not know whether the same theory of the retention among the Gipsies of Druidical beliefs and customs struck Mr. Borrow, but I find that in Vol. II, *Asiatic Researches*, he writes as follows: "That the Druids were Brahmans is beyond the least shadow of a doubt, but that they were all murdered and their sciences lost, is out of all bounds of probability: it is much more likely that they turned schoolmasters, Freemasons, and fortune-tellers."

Many other eminent authorities have traced the earliest recorded home of the Druids to India, and Pococke, in his *India in Greece*, claims that they were of the Indu-Vanes or Lunar race, hence the crescent symbol worn by the Druids when officiating at the Mysteries. Their last refuge in Britain was Mona (Moon), and their chief settlement in their early home was in

the Hi-Budh-des, says this writer. Now it has been established beyond all dispute that the first known home of the original Romanies was also India, and in regard to the lunar symbol just mentioned, the very same emblem of the crescent is a prominent feature in the christening ceremony with many families of the Gipsies, particularly among those of South-Eastern Europe. The sign of the crescent moon is made on the forehead of a newborn child after the baby has been anointed and has been given its first bath.

It is common knowledge that much of the Gipsy sorcery has been worked by the light of the full Moon, especially in connection with love charms, the horns of the crescent having a phallic significance, and being regarded by the Romanies, as by so many other peoples where traditions of Shamanism linger, as emblematic of fecundity. Several incantations in this connection have been noted by Wlislöcki, one of which is:—

Three asses, three dogs, go up the hill:
Eat, fill thy belly with young!
Three asses, three dogs, go down the hill,
They close the holes, they put the Moon in:
Thy belly be soon fruitful.

The very origin of the word *Zingan*, by which the Gipsies are known in most parts of Europe, is derived from the Chen-Kan legend, in which the Sun (Chen) was, through the machinations of a sorcerer, made to marry his sister the Moon (Kan), and this unnatural union brought upon his people the curse of eternal wandering. This legend mentions Mekran as the place where the marriage of the luminaries occurred, thus clearly showing that India was the home, and possibly the first home, of this fable.

When we come to philological considerations, the evidence for the Indian origin of both Druids and Gipsies is fairly well established. The Druidical word for "God" is *Duw* (Sanskrit *Dyu*, "the shining One"), and the Romany word to this day is *Duvel*. *Duveleste*, or "God bless you," is the common form of salutation among the Gipsies in England as elsewhere. "Who is that physician, Dew Danwantara, so prominent in Sanskrit story?" asks Maurice in his *Studies in Indian Antiquities*. "The authentic origin of the Rom," says Leland, "is lost in ancient Aryan record. But there are reasons," he adds, "for thinking that the Gipsies are descended from the pre-Aryan race of Dom, for they are described in the Shastras or Sopkuh

as 'Dog-eaters'' (Fredk. Drew, *Types of India*). *Dom*, of course, becomes *Rom* in Romany-Hindu, the "d" being almost invariably transposed to "r" in the adoption of a word of Sanskrit origin into the Romany tongue. Thus *Romni* is found instead of *Domni* in Europe.

Borrow states that "the language of the Gipsies, formerly supposed to be the gibberish of thieves and pickpockets, is really Hindostanee," and Grellmann, in his *Dissertations on the Gipsies*, remarks: "Twelve out of every thirty words of the language are either pure Hindostanee, or else bear a striking resemblance to it." The Sutra or Pariah origin of the Gipsies has been ably advanced by Morwood; certain it is that Hindustani has been understood by English Romanies.

Leland has shown, and I think it is agreed beyond refutation, that the Gipsies originated in the *Dom* class of Indian Pariahs, and the *Nāts* in India to-day are their descendants. Their business was to sing and dance at festivals, which of course was also the function of the Bardic class of Druidical priests in all countries in which we have any record of them. Gipsies, it may be remarked, call a foreign country by the Hindu word "tem." And if we want almost conclusive evidence of the Indian origin of the Romany tongue, we may find it included in *Die Sprachen Europas* as the only Indian language spoken in Europe.

One Hindu word, *Sarishan*, which means literally "early evening," is the common greeting at any hour in certain parts of India to this day, and it is also the usual salutation among the Gipsies, morning, noon, or night, and Leland from their *Sarishan* greeting infers that "the Rom was a nocturnal character."

Now it is well known that the Druids also reckoned time by night: Martin in his description of the Western Islands of Scotland says that the chief Druids are said to have "wrought in the night time and rested by day."

The Druids, in common with all priestly classes, had two sets of doctrine, exoteric and esoteric, and had further two sets of letters, the vulgar and the sacred: the latter, of course, was that known as the Ogham Script. Mr. Wright has stated that the Hibernian Druids made use of both hieroglyphic and alphabetic characters. It is not so generally known that the Gipsies have two dialects, one for the "initiated" (this in a literal sense, for blood infusion is still practised by many of the Romany race), and for those who, not Romany, are nevertheless their

associates on the road. This second dialect is known as "cant" or "kennick," and there is a third—a veritable mystery—and one which, so far as I know, Mr. Leland alone has made any serious effort to elucidate. I refer to the Shelta tongue. Now the sacred Script of the Druids was guarded as jealously as the Gipsies have kept their Romany, and anyone who has made an attempt to get "Romany talk" out of a Gipsy will know what I mean when I allude to the difficulty in this connection.

Outside of India itself, England is the best country in which to study Romany for its roots in Hindustani; for the English, of all the Gipsies, have retained the purest form of Hindustani. It is just a little strange—though it is obvious that I do not advance the fact in support of my preliminary suggestion—that it was the British Druids who were commonly acknowledged to have kept the ancient faith the purest, and to Britain came men from Gaul and other countries to study at one of the thirty seats of learning in England.

When we come to compare the religious beliefs of Druidism with those held by the Romany people (and it must be understood that the latter have certain very definite beliefs, in spite of much that has been said to the contrary), we are struck with the common ground on which these are based. It will, of course, be argued that all religions—all more or less spiritual institutions and customs—have something or much in common in their essentials, and also in their symbolism, but I incline to the view that the similarity between Druidical and Romany ideas is too marked to be accounted for by referring them merely to links in the great chain of spiritual evolution.

Theodore Watts Dunton—whose *Aylwin* should be read by all who want a good story of a very remarkable member of the Lovell family of Gipsies—says of Druidism, that no other religion so expresses "the very voice of nature." But he might have excepted the faith of the Romanies, who though they have never in the days of their wandering, possessed an institutional religion, have yet, as before remarked, retained customs which have an entirely religious significance, and whose faith, I suggest, is substantially the same as that taught by the ancient Druids. "There are seventy-four and a half religions in the world, and that half belongs to the Gipsies," is an old Hindu saying.

Transmigration is a common belief with the Romanies, and Woodcock records the following incident:—

"A gipsy lad was one day beating an animal, when his father

stopped him saying, 'Hurt not the animal, for within it is the soul of your own sister.'"

There is also a superstition among the Romanies that those who die bald will turn into a fish, so in some cases certain magical rites are performed at the birth of a child to ensure that it will have a good crop of hair.

The doctrine of re-embodiment was of course one of the chief tenets of Druidical faith, whose priests taught also that the clouds were the soul-forms of the recent departed, unable through impurity to reach the Circle of Felicity, and obliged to return to earth life later. Some, the higher souls, they believed, went to the Moon Sphere, but returned to earth at the time of an eclipse. And here it may be remarked that their conception of the state of such souls was definitely Buddhic.

I was struck once by the remark of an old Romany woman who said to me: "Those bright shiny clouds you see show good spirits, and the big black clouds the bad ones."

The Druids taught that the origin of all things material was the water element, and Leland has shown that some at least among the Gipsies believe *Boro Duvel* ("Great God") to be derived from "water," and in the form of rain it is regarded as "God's blood."

Close parallels may be traced in the religious practices of both peoples. It was the custom with the Druids, as it is with the Gipsies even to this day, to bury things with their dead. Both showed marked reverence for the departed. It is well known that the Gipsies will refrain from mentioning the names of those who have died, and will deprive themselves of the enjoyment of those things once favoured by the people they have lost. This cannot be traced to that fear of the departed—to propitiation of "shades"—which is common to many "uncivilized" races even to-day. It is definitely a mark of respect. Nor can the belief in Immortality which the Gipsies hold, be ascribed to the influence of Christianity or any other established religion; indeed the Gipsies have been singularly unaffected by the religions of the countries in which they have wandered. They have remained what they always were, so far as we have any record of them, Deists and Animists, just as the Druidical followers were.

The word *Miraben* means both "life" and "death" in Romany, which at least suggests that "mors" was looked upon as "janua vitæ."

In the matter of human sacrifices it must be said in fairness

to the Druids that the extent to which this practice prevailed among them has been much exaggerated. They were only accustomed to sacrifice those already condemned to death, and usually the victim was a willing party, regarding such punishment as an expiation of his crime required by the Deity.

That the Gipsies have made human sacrifices is known in Turkey at any rate, and as Shamanism played so great a part in their early history, this practice may not have been uncommon with them. With both Druids and Gipsies the idea was that of Placation—and the victim suffered vicariously in a sense, as well as in expiation of his wrong-doing.

Among the community-laws held in common by the two peoples we are considering, is the Law of Debt. Other than the Gipsies and Druids, no people have ever attached greater importance to this. The Druids taught that if a man died in debt, he would have to make the matter good to his creditor in the after-existence; the Gipsies enforce the *Pay Horuss*, which stipulates that double the amount of money borrowed from one Gipsy by another must be paid if the money is not returned at the time first agreed on. If the amount is not repaid in money, kind or service, then the debtor is cast out from the "family." Excommunication of such a transgressor only finds its parallel in severity in those cases where the Druids pronounced "the sword naked against him." Cæsar says that these priests could even excommunicate princes, and such outlawry meant a fate worse than immediate death, for no one could give the exile food or shelter, and he must walk barefoot, clothed in black.

Green is the colour to which the Gipsies attach as much importance to-day as the Druids did of old. The Druidical robe was blue, green and white, the Bardic robe was green (emblematic of learning), and the Ovates wore green beads. Green is the favourite colour among the continental Gipsies, and in Germany a member expelled from the Romany fraternity is forbidden to wear this colour.

If the Druids venerated the oak, the Gipsies have regard for the acorn. There is the *Song of the Seven Acorn Sisters*, in the charms of Marcellus Burdigalensis, of the third century, which, as Leland points out, is in effect one of the "subtractive" songs based on the magical property of Numbers. (cf. *Ten Little Nigger Boys*). This *Acorn Song* was used as a charm against "jaw-ache." Another *Carmen Mirum Glandulas* has come down to us from Roman times, and is, like the first one, of Romany origin.

Albula glandula,
Nec deleas nec noceas,
Nec paniculas facias
Sed liguescas tangian sabis in aqua!

“Straw lore,” says Leland, “is extensive and curious.” With the Gipsies it is symbolic of sterility and death, while the Druids claimed they could make a man mad merely by flicking a wisp of straw in his face. The symbolism of these two peoples is indeed in many instances identical. It is well known that long before the introduction of Christianity into Britain, the Druids used the cross in their rites; it was their custom to fasten a cross beam on to an oak, and inscribe on it the names of their chief deities. The Gipsies have brought the cruciform symbol with them from the east, and anyone who is familiar with their signs will know that it is one of their chief guide-marks when found on the roads, the long stem indicating the direction of their route.

In herbal knowledge both Druids and Gipsies have shared secrets unknown to other peoples, particularly, it maybe remarked, in noxious ones! Thus we read in the account of the battle between the Milesians and the Tuatha Fiodhga, of the “learned Druid exquisitely skilled in poisons,” who provided the antidote to the poisoned arrows of the Tuatha. Vervain was regarded as possessing magical properties by the Druids, and like the Gipsies they did not scruple to use it for love potions, as well as for its proved therapeutic value. They also employed it as an antidote to snake bites, gathered with the left hand at the rise of the Dog Star and waved aloft, then infused with wine.

Of animals held in reverence by the “Wise Men” and the Roma, the snake comes first. The Druids of Wales were actually known as *Nadredd* (snakes), and the snake stones or rings, supposed to be formed by the meeting and hissing of adders, were objects of especial regard with the Druidical class. The latter were also known to place live serpents at the foot of their altars during the celebration of the Mysteries, and the powers of the Druid’s Egg (Serpent’s Egg) worn round the neck of the priest was part of his sacred insignia. “Snake” is *Nag* in Romany tongue, and also in Hindustani, but the Gipsies have now given that name to the blind-worm, which they believe to possess unusual powers. Mention of eggs must remind us that the Cosmogonic Egg has its place in Druidical worship and in Gipsy lore. Water poured on the Serpent’s Egg of the Druids was supposed to be

productive of life, and the Slavonic Gipsies regard the egg as an amulet fortunate for delivery in child-birth.

The horse is another animal which has been held in common esteem ; it was the one most frequently sacrificed by the priestly class of Britain, and the Druids were the finest smiths in the world. Their method of shoeing has evoked the admiration of a noted French writer, M. Megnin, who says they were the inventors of shoeing by nails. Now there is to-day no cleverer smith than the Gipsy *Pentulengro* who has certainly inherited his art from his Sudra ancestors, famous for their work with horses. No one can teach a Gipsy anything about a horse even now ; he is quite clever enough to sell a broken-winded one after doctoring it with a simple concoction of lard and starch, and can "tool," and succeed in selling, a glandered horse after drugging it.

Druids and Gipsies alike have placed great faith in the occult powers of women, and the Romany "witches" to this day are credited with the same supernatural achievements as were attributed to the ancient Druidesses. It was the belief of the Druidical followers that such women could control the winds, and tradition says that in an island off Brittany were nine consecrated virgins, who could raise tempests by song, who could predict, and who could also transform themselves into the shapes of animals—all of which powers were claimed for certain of their women by the Gipsies. They also shared a belief in fairies.

The Druids, like the Romanies, have always been the recognized interpreters of dreams, and both had regard for certain conventions in their conclusions. In the practice of divination, the Gipsies still retain many of the old Druidical customs, water being the most common medium in this connection. The Hungarian Gipsies, Leland tells us, on Easter morning boil water, and from the bubbles predict future events. Exactly the same method was followed at the Druidical cauldrons. Stones were also cast into the water as is the practice with certain of the Romanies to this day, and predictions were made from the ripples so caused.

The superstition attaching to the Cup, which is such that among the Romany race in Germany if one is broken it must never be used again, had its origin in the veneration of the Chalice or Grail, about which of course there are many Druidical legends. In the Hindu story of the Flood we read of Dew Danwantaree rising "from the churned ocean . . . bearing in his hand a sacred vase full of the water of life." Readers who are familiar with the symbolism of the Tarot cards, which have descended to us

from their ancient source through the "Bohemian peoples," and used, to my own knowledge, by the Sinfie Lovell described in *Aylwin*, will recall the Seventeenth Trump and its meaning.

If the Gipsies have gained a reputation for Cheiromancy, the Druids certainly practised what was known as "divination by the palms," though a trance state was induced here, whereas the Gipsy woman is very much awake when revealing the future!

Sortilege by the flight of birds was another method of prediction common to both Priests and Gipsies, and it is interesting to note that the wren was held in great esteem for this purpose: the Gipsies still call it the "witch-bird." The raven, regarded universally as the bird of ill-omen, was unpropitious with the Druids, just as its appearance is feared by the nomadic race to-day. In certain Druidical records it is stated that just before the Bishop of Kellah was murdered, the raven was heard to croak, and "seven ravens" have figured in more than one Gipsy incantation, according to Wlislöcki. Other methods of augury in common include sneezing, the direction of smoke from a fire, and sticks cast on a white cloth.

The Irish Druids, like certain of the Gipsies I have met, drew portents (other than weather ones) from the clouds. When Sinfie Lovell bids farewell to Aylwin in Watts Dunton's novel, she says: "My mammy told my dukkeripen out of the clouds." And when Aylwin assures her they will meet again, she cries: "No, no, everythink says 'No' to that; the clouds and the stars says 'No.'"

It is curious to note to what extent the Number Nine has been credited with especial potency by both the priests of ancient Britain and by the Romany race. In Druidical rites it was customary for the candidate for initiation to go nine times round the Sanctuary; and in the prophetic Hymn of the Deluge we read: "The Inundation will surround us. . . . A holy sanctuary there is upon the ninth wave." In a later account of the Bards of Britain we find: "Have I not imparted of my power a ninth portion of the prowess of Arthur?"

The Gipsy cure for fever is to go to a running stream, cast nine pieces of wood backwards with incantations, and on hearing the cuckoo, all true Romanies should go nine times to a tree, bore a hole and spit in it, to avert illness for a year to come. These are only two of innumerable instances of charms in which the number nine plays a part. The nine potency, of course, is recognized in most of the Mysteries—the Pythagorean, the Eleusian, etc.; none the less it is interesting to observe the great

law operating in peoples so *apparently* dissimilar as the very learned and the most unlettered.

Though the history of the persecution of both Druids and Gipsies naturally offers no evidence in favour of these peoples having a common origin, it is a little curious to see what a similar fate has overtaken them, though it will ever remain one of the mysteries that the nomads have survived persecution, whereas the Druids were practically exterminated in their *priestly capacity*. Some authorities maintain that Druidism is not extinct to-day—that there exist in Wales descendants of the old Bards who are in possession of Druidical knowledge which is lost to the rest of mankind. It would be interesting to know their opinion of my suggestion that at some time in the world's history the Romany people were taught by the Druidical class in India.

THE TOCSIN

BY E. A. CHAYLOR

FOR those who can hear, a Bell is tolling. Through the shrill clamour of the marts and the roar of an endless traffic its solemn undertones may be discerned. It is heard in the Halls of Amusement, in the slithering of feet upon the dancing-floor. Slow and solemn, it marks the passing of an Age—it tolls the death knell of the civilizations of Europe.

Another stroke—or two—or three, and the measure of its rhythm will change: no longer an undertone, it will dominate all other sounds. Harsh and clamorous it spreads the alarm, ubiquitous, penetrating, inescapable. It is the Tocsin, the herald of another and more dreadful St. Bartholomew.

For centuries it has rung out the triumphs of Might and sounded the dictates of Intolerance. It has heralded conquering armies and rung the Assembly for execution, the fire, and the stake. It has been the last sound to beat upon the ears of the dying, it has drowned the anguished cries of countless millions.

This Bell was shaped by human hands, fashioned in the hearts and minds of men. It was melted and moulded by fierce passions, and beaten by the hammers of selfishness upon the anvils of hardened hearts. Men made it, and men toll it.

To-day it sounds for Consummation, for the dissolution of the Old Order and the uprising of the New. The chemist, brewing wholesale death in new and horrible forms, pauses in his work to listen to it. The feet of millions armed and drilled for murder keep time to its tolling. The politician, the publisher, the preacher—all hear it but none give it heed. Only the people do not hear, or if they hear, they fail to understand: they are busied with their own concerns—affairs of the market, or of marriage, or of sport.

§ 2

The potent seed of all good and evil is hidden in the hearts of men: from the minds of men come all those evils which embitter life. Hence spring the poison-weeds of Passion, Envy and Desire, the causes of wars and tumults, of misery, of want, and of degradation. This truth none may deny: all men know

it, yet no man will acknowledge it. It has no seat at their councils, no weight in the scales of their judgments.

Nor is the reason far to seek. The evils which afflict mankind go deep below the surfaces of life. The things which men bewail and suffer are but effects: the origins lie deep-rooted in the world of Causes—of spiritual verities.

To cure, the remedy must reach the cause; to prescribe it, calls for vision which few possess. So men, mistaking shadow for substance, build and demolish, tinker and patch, endlessly re-arranging their little box of effects. Their cardboard castles are swept to ruin by eddying currents of conflicting thought—unstable, insecure.

The nations are in pitiable plight, "full of wounds and bruises and putrefying sores." A very little while, and the people will no longer be deceived by boastful words or the fluttering of flags. At last they begin to understand that their "great" men are merely greatly advertised. All are faced with problems which they cannot solve—economic, financial, national—they drift from bad to worse.

Of a multitude of words, there are none worth recording. Men are sick of words; they call for one who shall show them Wisdom. We may not compel men to righteousness by legislation; no nation can be tricked into altruism by a treaty. The way of change from misery to happiness lies through a change of heart—there is no other panacea.

Tradition has it that in the hour of need, one comes who can answer the call: were it not so, most nations would perish prematurely and few would reach their prime. But nations reach and pass their prime. In Europe to-day, all are morally and spiritually decadent. Casting covetous eyes upon their neighbour's lot, their minds jaundiced with suspicion and distrust and busied with the dark designs of death, they plot and scheme for mutual destruction.

Because of these things destruction shall overtake them. They who think thoughts of Death shall drink from his cup. Because of these things they produce no Liberator; their leaders are impotent, their statesmanship is akin to madness. Because of these things, when they cry for help none will deliver them.

§ 3

In order that men may progress, that tolerance and sanity and the love of simple things may be preserved, the civilizations of Europe must be melted and re-moulded. In all their essentials

they are evil: the principles upon which they are upreared are rotten; therefore their fruit is bitterness and they must be destroyed. The Race or Nation that thinks wrongly cannot act rightly. If the spirit of a people is clouded by wrong ideals, if the minds of its children are distorted by false teaching and wrong beliefs, naught but the heated irons of national disaster can destroy the canker or cauterize its wounds.

Europe is dying of a spiritual rotteness, poisoned by the bitter fruitage of wrong thinking. From the degeneration of ideals has arisen a falsification of values, so that life, from whatever point we may view it, seems out of focus. Competition is the breath of modern existence—a struggle to wrest the prize from others. The statesman, the merchant, the school-child: all must be proficient in the art of gaining by another's loss.

To despoil a weaker nation is "legitimate expansion." Concessions and "spheres of influence" are the prizes of a crooked diplomacy. Of all professions, that of arms is the most honourable, and wholesale murder is sanctioned by a flag. These are the foundations upon which the civilizations of Europe have been raised: in their essence they are destructive, and because of them the superstructure shall be destroyed. "They that take the sword shall perish by the sword."

The crying need is for drastic reconstruction upon a basis of sound moral values. Before this can proceed the existing slums and cesspools of national intrigue and iniquity must be swept away. The barriers which politicians and "patriots" have erected between men and nations have to be demolished, and until this is accomplished no outstanding figure will come to the rescue—the days of tinkering and patching are numbered. That is now preparing which shall stamp the earth flat, and existing institutions will be swept before it as dead leaves before a winter gale.

So long as they endure, existing governments will not abandon policies of selfishness; they will not surrender institutions which yield rewards and power to grasping minorities. Until these have been overturned there can be no justice as between nations, and Wisdom can gain no hearing.

Therefore the work of healing and of reformation must be first wrought in the hearts of men. In the hearts and minds of those who come after us we must implant the seeds of right Principle and true Ideal. From these shall spring a New Order, an era of Righteousness and the happiness of simple things. It is upon the foundations of Right Thought and Right Action

that the Temple of a Universal and Spiritual Brotherhood will be raised.

§ 4

Reformation, to accomplish real or lasting good, must deal with Principles: it is therefore out of favour with parties. To toss the wand of office from one set of self-seekers to another will accomplish nothing. Men will drown in the turbulent torrent of Democracy as quickly, and perchance more painfully, than in any other political sea.

Neither is there any valediction in violence. That the poor should plunder, is as great a violation of Principle as that the rich should oppress. If we but rob Peter to pay Paul, no man is the gainer: not thus may we increase our wealth or our happiness, we but add to the sum total of hatred and misery. There is no more of saving grace in a red flag than in one of any other colour.

It is time that men ceased from the follies of flag-worship. A flag is a symbol of selfishness, it has ever stood for collective or national self-interest, and the selfishness of nations is no more praiseworthy than that of individuals. It is as immoral to steal a country as a pocket-book. Righteousness and Justice are out of favour all round: they have no place in politics, they have no advocates—only adversaries.

Men fear to speak Truth; all belong to a church or to a political party or to a social set. They travel the road of common men, fenced in by the hedges of convention and guided by the star of expediency: not from amongst these come the saviours of mankind. There is no hope for the world in the things of the world; man's only hope lies in the birth of true Ideals, of moral courage, and an awakened spiritual vision.

The need of the nations is for one who shall teach them spiritual Truths, who shall open their eyes to the follies of selfishness, and to those disasters which tread upon the heels of national greed and unrighteousness. But, should such a one arise, he would not be heard. Self-interest does not welcome Truth with open arms; it fills both hands and all its pockets, and prepares to stone the prophets. It is useless to cry for a Deliverer until the world has ceased to enjoy the spectacle of a crucifixion.

For Teachers, like other men, learn wisdom of experience; they cease to "kick against the pricks." Such pearls as they possess are given to those who will wear them. Having learned

wisdom, they sound the general alarm—once. Thereafter they turn their attention to such as are in earnest about the business of escape. Always there is made a “way of escape,” always the warning is sounded forth, but it is for those who “have ears to hear.” The pleasure seekers, the “sports” and the profiteers; all the vast army of the ignorant, the careless and the indifferent—all these pass on and are punished.

Because of these things, the work which must be done is a work of preparation and of the sowing of seed. But first the fields of Europe must be ploughed and harrowed; the weeds of the existing order have to be cut down, and the stubble must be ploughed under. Then, in the silence which follows that storm, the seed shall bear its fruit.

That which raises man above the “beasts which perish” is Reason. If we would touch the finer chords in man to melody, we do not strike the lower notes, the heats and instincts of the body; we do not sweep the chords of elemental passion: rather we strive to compass the sweet, true-ringing octaves of the Reason.

Patriotism may be defined as that special duty which we owe to our own nation and kindred. True patriotism *teaches men to think rightly*: none other service is so high as this. From right thought, right action springs; the sovereign remedy for every ill.

Man is best served by that which reveals his Higher Self: as with the man, so with the nation. The appeal to the best in a nation is not by encouraging its instinct for depredation; it is not achieved by fostering a sense of national egotism. Patriotism is a weightier matter than the waving of a flag.

As Truth is never palatable, so the patriot is never popular; he is more likely to be acquainted with prisons than with palaces. Therefore those who truly labour for the good of humanity work most often in silence and seclusion. Those who lay to-day the foundations of to-morrow will not be found amongst the leaders of Society or the exponents of Socialism: they affect neither platforms nor pulpits.

Salvation is not by an appeal to the masses—these rise to Passion, not to Reason. It lies rather in the training of a few; the few who are willing to abandon the old out-worn traditions of *meum* and *tuum*, of Might is Right. It will be by the preparation of that little “leaven” which leavens the whole lump.

The foundations of the City of Refuge must be laid in the hearts of the children of to-day—they who will be the Thinkers,

the Leaders, the Rulers to-morrow. Above all they must be saved from the contamination of current ideas, from the pernicious evils of the popular view-point.

In the persistence of the present lies the peril of the future. The day of reckoning can be delayed no longer lest "righteousness perish from the earth." What will not bend must break: the dead branches of an old and evil order must be pruned away, that the green and tender shoots may spring up to the Light. The wine of the new Dispensation must be poured into new vessels, clean of traditional hatreds and oppressions, free from the Karma of a blood-stained past.

ONE MOMENT

By J. M. STUART-YOUNG

IF for one moment, year by year,
Those whom we call the Dead
Could come again with smile or tear,
And on us shed

Their presence as of old, that we
Might feel their living breath:
Full sure am I we would agree
There is no Death!

SANE OCCULTISM

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

IF we study the history of occultism we are impressed by three things ; firstly, that some of the greatest minds of all ages have given it their belief ; secondly, that it has had more than its fair share of charlatans and impostors ; and thirdly, that whenever the heavy hand of persecution has been removed from it, there has sprung up a host of occultasters who, though neither good nor bad, but merely credulous, ignorant and vain, have brought trouble on themselves and discredit on the sacred science.

At the present day, the study of occult science is a flowing tide, and its increasing popularity is hatching out occultasters as the spring sun hatches out gnats. In every direction new associations are being formed for the study of occultism, and old-established organizations are burgeoning forth in new directions, till we may very well ask, how much of this lush growth is ever going to make timber ?

Occultism is a thing which lends itself to the exploitation of credulity. The necessary secrecy attendant on its operations, and the peculiar nature of the evidence it has to offer in support of its statements, afford so much cover for charlatans that it is a public service to set fire to the brushwood occasionally and make the Path safer for inexperienced feet. It may, of course, be argued that credulity needs to learn a lesson, and that experience is the best teacher ; but it seems a little hard that sincerity should be misled by false guides, and not know where to look for the signposts.

It is high time that we should turn round and ask for evidence in support of the many statements that are made regarding the Unseen. In the old days it was the custom to deny anything which was not tangible. Nowadays it seems to be the fashion to accept anything that is mysterious. A psychic makes a statement concerning the Inner Planes, and those who are not equipped with the doubtful blessing of clairvoyance seem to think that they are dealing with proven fact, concerning which there can be no dispute, and any attempt to question or test is regarded as blasphemous, or resented as disloyalty.

They seem to think that to doubt a psychic's vision is equivalent to doubting his word, and is therefore a slur on his honour and a personal insult; and if they have been indebted to the powers of that seer for the illumination of life which the esoteric doctrines bring, they take up the cudgels in his defence as being an honourable man maligned.

It is an aberration of common-sense and scientific discretion to look upon matters in this light, and argues total ignorance of the psychology of psychism, or, indeed, of any kind of psychology, especially crowd psychology. A psychic may be perfectly sincere, and yet be at times unreliable. A seer can no more guarantee the accuracy of his vision than a poet can guarantee the beauty of his poems. There are many factors to be taken into consideration in assessing the value of a vision, and it is a very fine psychic who has 50 per cent. of completeness and 75 per cent. of accuracy.

True seers have always been characterized by self-questioning; they know better than anyone else the extreme delicacy of their faculty, and its liability to distortion. They fear to mislead, and their statements are tentative. Experiments in the psychology of evidence have proved how unreliable are the five physical senses and powers of observation upon the physical plane, and it is so well known to lawyers that no two witnesses will describe an incident exactly alike that a complete agreement of description is looked upon as a sign of collusion. Psychologists are equally well aware of the distortions and illusions of memory. If this be the case upon the physical plane, where one sense can reinforce another, how much more must it be the case in observation of the Inner Planes, where one sense only is at work? If we know that we cannot trust the highly developed and highly specialized physical senses, so that for any observation requiring special accuracy we are obliged to employ instruments of precision such as the camera, the scales, or the measuring-rod, how much less ought we to trust the unaided vision of the seer?

It is not my intention by these words to discredit psychic vision, but to point out its inevitable limitations, and to endeavour to discount that semi-religious credulity which does so much harm to the best interests of occult science. It is my conviction that after every test has been applied there will remain a residuum of proven fact sufficiently extensive and substantial to justify our belief in the occult teachings, and that the ship of the Mysteries will sail all the better for a judicious jettisoning of dunnage,

for an impartial facing of the facts and weighing of the evidence, and for an intellectual honesty and frankness which insists upon regarding certain matters as hypotheses rather than as cosmic laws. We are much more likely to bring our pet theories into the realm of proven fact by this method than by defending them with the zeal and animosity usually associated with religious controversies. And after all, ought we to have pet theories to justify, or spiritual axes to grind? Is not Truth the supreme goal of research, and may it not be well worth our while to sacrifice some of our cherished convictions in order to reach it? What shall it profit a man if he gain the agreement of everybody when he is in error? There is only one foundation upon which any philosophy can stand. Let us learn to trust Truth instead of fearing her. We shall be all the wiser and happier in the end, even if it mean some immediate sacrifices.

Some psychics who make a profession of their gift, although they may be perfectly genuine and willing to admit in private conversation the foregoing psychological considerations, fear that if they made similar admissions to their clientèle they would harm their reputations. Their clients think that positive utterance goes with clarity of vision, and professional psychics have to study the arts of salesmanship as well as of psychism. I am afraid that it cannot be denied that those who sell spiritual things sell something of their own souls as well, and never penetrate into the Holy Place where is seen the True Light. Some of my psychic acquaintances remind me of the old-fashioned country doctor who, on the strength of an impressive bedside manner, undertook to treat all the ills that flesh is heir to. He might impress the peasants, but his brother doctors knew what that manner was worth—several hundreds a year to him, but less than nothing to medical science.

In addition to the pitfalls that beset psychism at the best of times, the psychic whose researches are associated with any society or organization has to take crowd-psychology into account. He has to consider the view-point of people untrained in the subtleties of psychic research, whose emotions are deeply concerned in proving the truth of occult science, and who, in their *naïveté*, regard signs and wonders as the strongest proof obtainable. If he has ever given them a message from a Master, or, on the strength of his psychism, made any authoritative statement about a Master, he is for ever pledged to the absolute letter of that statement, for their very faith and belief in his vision so pledges him. Everything he has ever brought through from the

Inner Planes is written down and used as evidence against him should he ever try to retract one iota of his message. It is all or nothing with his devotees, and this is very unjust to the psychic, for even Homer nods. Mme. Blavatsky, for instance, declares, "All the letters from the Masters rest upon the same evidence; if one is proven false, then all must be false"—a most amazing piece of logic, too absurd to need any demonstration beyond the bare statement. The evidence in support of the Mahatma Letters is of the sketchiest description, and would not for a moment be admitted in modern psychic research; but does this offset Mme. Blavatsky's work? Most assuredly not. The philosophy she taught holds its own in spite of all controversies, teacups, and sliding doors, because it is true; and phenomena, whether genuine or fraudulent, have no bearing upon its truth. A very large proportion of her work has stood the acid test of time. Can any worker in any field of knowledge ask more than that? To demand more is to show ignorance, and harm her cause. At this distance we can afford to forget the controversies, and remember the teaching.

Distance gives perspective and enables us to assess a man's work impartially, and overlook his eccentricities. During his lifetime personal bias comes into the matter, and what we regard as his vices may make us underestimate his psychism; and equally, what we know to be true in his psychism may make us underestimate its discrepancies, and his personal prestige cause us to refrain from any attempt to countercheck his statements and use our critical faculties upon them. The problem of a just estimate is not rendered any easier by the crowd psychology of his devotees, who are swayed, as is the way of crowds, not by reason but by group-emotion. Whatever he says is magnified, and if he wishes to hold the imagination of his followers, he dare not disillusion them. We had a demonstration of crowd psychology in the rumour of the coming of the Russian troops that ran like wildfire through England in the early days of the war. The evidence in support of that rumour was of much the same character as that which supports some of the statements about the Masters, who are supposed to be living on the physical plane at the present time. Everybody in certain circles believes in Them; they can produce friends who have had friends who have had communication with Them; but no one ever produces the actual Masters. Equally it may be remembered that in those early panicky days of the war there were people whose friends had seen the Russian troops, or who even alleged that they

themselves had heard them marching past in the dark, playing wild and barbaric music on their samovars!

We know that there is such a place as Russia, that she had troops, and that they took part in the war, but they never passed through England; and I shall be greatly surprised if the same phenomenon of crowd psychology is not found to be at the bottom of many of the beliefs current about the Masters at the present day. I do not wish it to be thought that I deny the existence of the Masters, for I personally believe, and consider that I have sufficient evidence to justify the belief, in Their existence; but I claim leave to query some of the statements made concerning Them, especially when different psychics make different statements. There is no religion higher than the truth, not even loyalty to a beloved leader, and if we allow people to do our thinking for us, we must expect to reap the reward of parasitism, which is atrophy of the unused powers.

People break away from the bondage of orthodox theology in order to study occult science, but they all too often bring with them the narrowness and bigotry of the pit whence they were digged, and apply it to a different set of doctrines. The same fanaticism burnt in the breast of both Inquisitor and Puritan; they merely differed in their choice of victims; and so, at the present day, the same methods that made Little Bethel an intolerable place are not unknown in esoteric societies, where, although homage may be paid to freedom of thought in the literature, it is not always accorded the same treatment in the lodge.

It has been wisely remarked that a nation invariably gets the kind of government it deserves. A nation of slaves will have a despot, and a nation of freemen will have a democracy. The reform called for in occult circles is not of the nature of a crusade, but rather that each individual should seriously take himself to task and go over the evidence on which his beliefs are based, and ask himself whether these beliefs rest on absolute proof, or whether they are of the nature of the credence which most of us were guilty of bestowing on the coming of the Russian troops; and if we find that our beliefs are not supported by demonstrable proof, although they may satisfy us intellectually, although they may appeal to us as the most logical interpretation of life that we know, let us be honest and call them hypotheses, and not cosmic laws.

SPIRITUAL PERCEPTION

BY ION

VARIOUS questions of supreme importance are brought into prominence by the present recrudescence of, and interest in, what is commonly known as prophecy. The world to-day is full of "voices," each calling for devotees to follow its particular path as the only way out of the growing perplexities of life; and whilst it is true that most of such voices profess altruistic motives and some form of "divine" inspiration, it is also obvious to the observer that the diversity of panaceas and teachings proffered cannot but add to the confusion of the world's thought rather than to its clarification. "Confusion," "chaos," "anarchy," are three terms which are closely allied, if not identical in meaning, and there is at least some ground for the suspicion that the great majority of such "voices" are subversive both in intent and in effect, and that they are not entirely unconnected with more outward movements with equally undesirable aims.

The mere profession of altruistic and "humanitarian" ideals is an old-time bait that appears to have lost none of its ancient power to deceive the credulous and the unwary.

Particularly at present in relation to the realm of "prophetic" or "warning" utterances is it necessary to walk warily, and it may be well to consider whether there may not be certain methods by which earnest seekers after Truth can guard themselves against deception.

Let us first consider the various ways in which such prophecies can come.

(1) There is the message received automatically and stated in a sequence of words set down precisely as heard. This procedure suspending, as it does, the reasoning power of the medium, involves "control" of the recipient of the message by some power outside himself or herself. It is therefore certainly not "Divine," for the Divine never controls Its servants by any such automatism. Any message received in this manner must come from some exterior entity, and whilst its import may be what is commonly known as "spiritual," it is generally of little or no real value, and the whole method is far too liable to abuse to be relied upon. The idea that entities "on the other side" have

necessarily greater spiritual or any other kind of knowledge, is a fallacy, and is not borne out by the general character of such "communications."

(2) Closely allied to No. 1 is the setting down of a message received interiorly during meditation, but in full consciousness. This *may* be a true message from the Soul; it may be merely an astral "suggestion"; or it may be a telepathic mental induction from the mass of the Earth's thought-currents, received as the result of some weakness or flaw in the "instrument." It will be seen, therefore, that in such cases the value or otherwise of the message must depend upon its character; in other words, it must bear its hall-mark of origin within itself, or it must be rejected. The popular idea that a message is necessarily important or valuable because it is received subjectively, or "from Beyond," is another dangerous fallacy, especially so when one is asked to accept, or obey, a message received by any person of whose spiritual and moral status we are in entire ignorance.

(3) This is the reasoned conclusion of the Mind working from Cause to Effect, which indicates what is likely to result from the combination and reaction of certain observed sets of circumstances. This prevision may result from the observation of material, psychological, psychic, or even spiritual phenomena, and must necessarily always depend for its fulfilment upon the complete outworking of the forces under observation without the interposition or interference of other forces not yet apparent. Such prevision, based as it necessarily is upon historical and empirical knowledge, can be of great value in pointing out the dangers liable to arise from the pursuance of certain courses of action, or the benefit to be derived from the following of others. It can perhaps be described as the result of human intellect working at its highest and best, and no thoughtful man or woman should ever refuse to give to it a full and careful study, analysing and testing it in the light of their own experience and knowledge.

(4) This is a similar process to No. 3, but with the Intuition taking the place of the Mind as the critical observer and commentator upon observed or "sensed" phenomena, which may be again those found upon the material, psychological, psychic, or spiritual realms of manifestation. Here, again, the resultant prevision is the outcome of historical and empirical knowledge; this time, however, with the difference that the "prophet" is the Soul with all its vast accumulation of the knowledges of both good and evil.

The Intuitive faculty is the result of a harmonious co-operation

between Soul and Mind, whereby the former is informed by the latter of phenomena upon the outer planes, and the Mind is then instructed from the Wisdom of the Soul how to interpret such phenomena, and how best to act in relation to them. A Soul which passed, for instance, through the closing days of the great Atlantean catastrophes, and the era of gross abuse of psychic power which led up to them, might well in these days draw a sombre picture of the trend of events in A.D. 1926.

The power to construct such a picture, however, would by no means necessarily involve the actual "recovery" of any memories of other days. Such "recoveries" are, in fact, extremely rare, and are of little practical importance. What is of great value is the mental recognition of the true character of the spiritual and occult forces playing behind all the curious phenomena of to-day, in combination with the *Soulic* memory of what has in the past been the result thereof.

When we have to deal with prophecies or prevision under this category, it is obvious that we cannot sit in judgment upon them with our mind, for our present personal mind knows nothing of such things and, left to itself, it would contemptuously reject them. This is, indeed, the attitude of the average human mind to-day, and it is well perhaps to recollect that it is quite impossible, by any process of argument or reasoning, either to assist or compel such a mind to understand; it is only in those whose own intuitive faculties are again stirring that any such message *can* find either hearing or response.

Truth should always bear, and indeed does carry, its own hall-mark stamped upon every link in its chain, and a sympathetic mind attuned to the voice of an awakened Soul should always be able to recognize Truth and separate it from Error quite apart from its context, and without reference to the person, book, institution or manner in which it comes. Such prophecies as come under this category are always unto "Those who have ears to hear." None other can recognize them or learn from them.

The following definition or exposition of Intuition, by Edward Maitland, may be of interest. This faculty, he wrote, "consists in such *polarization*—by means of intense concentration—of the consciousness to its innermost and highest point, as brings the man into open relations with his central, essential, permanent ego, the Soul, and makes him a participator in the knowledges concerning God and the universe which, in the long ages of its past as an individuated entirety, the Soul has acquired by experience.

This condition constitutes for the subject of it *Spiritual Illumination*, and its products are *Divine Knowledges*."

And again, by the same author: "The method of Divine Revelation is always the same, namely, the intuition operating under spiritual illumination."

Revelation, under this category, may come during full waking consciousness, or be received in sleep or trance, in which latter cases the memory of its import is carried through into the waking consciousness.

(5) We now come to the last aspect of our subject, and this carries us beyond the *spiritual illumination of the mind by the soul*, to the *divine illumination of the soul by the spirit*. Here we have to speak, we trust reverentially, of what is essentially Divine in the true sense of that much-misused word; we are contemplating the Holy of Holies, the very sanctuary of the being, wherein alone God ever has conversed, or can converse, with Man. Anyone who would serve his fellows by helping them to understand God's will and intention towards the race and the planet at any given epoch, or in ultimo, must consecrate his life in every aspect of it, and must endeavour to raise himself to that state where he can at least hear the Divine Voice speak from behind the Veil of the Innermost. And if it be that in the days ahead, as in the days of old, a "way of escape" is to be provided, it will be made known in one of two ways only, and in either case only to those who by their efforts to "live the life" have attuned themselves either (1) to learn of it for themselves from within themselves, or (2) to be so far awakened intuitively by consecrated service and pure living, as to be able to recognize the essential truth of a message which may, for some, have to be conveyed by more outward methods.

To sum up: The way to acquire the power to recognize Truth, and to be able to avoid Error or deliberate deception, is to set ourselves to "arise in state"; and to the accomplishment of that there is, and ever has been, but one way, the "perfect way," i.e. *living the life*. And this, especially hard though it is in such days as these, is the gangway over which alone can any Soul pass into the Ark of Safety which is preparing against the coming days of trial. This doctrine is the acme of Divine Lovingkindness, for it offers the possibility of escape unto all. The possession or lack of psychic or so-called "spiritual" powers is immaterial; great intellectual capacity and the simplest and crudest belief in the literal interpretation of scripture have the same opportunity; neither the past greatness of any soul, nor its sins, can

enhance or affect adversely its opportunity of salvation from the coming storm; *all* are equally called to qualify for it, and there is but the one condition upon which knowledge of the "way of escape" will be made known.

Purity of diet for the body, integrity of purpose for the mind, and constant aspiration towards the Divine for the soul, are the only means by which anyone can become open to such celestial influences.

This is the day of the False Prophet, who is no man, but is the *spirit of false prophecy*, which can, and does, speak through many mouthpieces. No message purporting to come from the inner realms, or from the heavens, through any person whose standard of life does not conform to our test, can be accepted by anyone who has any real knowledge of what the Divine really is, and how alone It can speak with, and operate through, Its children.

To those who would, perhaps, wish to know the writer's belief regarding the nature of the forces now playing upon the race and the planet, and which are causing so much disturbance among sensitives, all that he feels able to say at present is that he has reason to believe that there are some to whom the following will be of both interest and assistance.

The quoted paragraphs are extracts from a personal letter to a friend in answer to a query as to the nature of the Power being used in the cosmic redemptive and regenerative processes now in progress.

"Those who look upon the universe from a material point of view, content merely to catalogue phenomena, and who overlook or deny the all-important fact that the universe, and consequently also the sun, in relation to this planet, is Divinely directed, are naturally unaware that the present activities of the solar rays in our direction are conscious, deliberate, and *healing*. The fact that their potency results in disturbance and discomfort in both the 'natural' and human kingdoms does not mean that the rays are not beneficent, the disturbance being caused, as I think we have pointed out before, by the opposition offered to the purifying and rectifying influences, and *not* by any thought of wrath or vengeance in the human sense of the words, on the part of the Divine, such a thing being inconceivable and impossible.

"The Power that is being used by the Divine for the healing of the planet and her children is the great electric force now being sent out from and through the sun. It is the play of some of these tremendous forces upon the magnetic elements of the earth's crust and atmosphere that is to accomplish their healing by bringing them all back into true polarity to the Divine Life-

stream. As these elements, with the single exception of radium, are at present in varying degree 'fallen' or in an impure state, the operation not unnaturally causes disturbance, in exactly the same way that the injection of a serum into the blood of the victim of physical disease causes all manner of complications and disturbances before it finally overcomes and gets rid of the opposing germs. (You will understand that this example is taken solely for the sake of illustrating my point, and in no way implies approval of it as a method of treating disease upon the physical plane.)

"The degree of the disturbance cannot be definitely known even to those who are carrying out the healing operations, as it depends entirely upon the degree of magnetic (planetary) opposition that the enemy are able to set up, but the Great Process was not commenced until the Heavens were satisfied that it could be undertaken without any longer involving the risk of disintegrating the younger souls. . . .

"You ask what is our authority for what we say. There can be no authority in the ordinary sense of the word for such statements as have been made by us. If one has been involved in this cosmic drama for ages, the record of the events through which one has passed is stored up in the memory of the soul, which to-day is, in some, manifesting as an awakened Intuition. One either knows that these things are true, or one does not. There is no argument—there can be no argument—though it is true that a person who has known of such things before may not yet be fully reawakened soulically, so as to be able to know inwardly that one has known it all before; or, it may be that a person belongs to the younger races and never has yet had any knowledge of such cosmic happenings."

I will conclude this article by quoting from the "Editor's Notes" of last month a passage the vital importance of which cannot be too much emphasized: "*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."

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 SHADOW."

To the Editor of the OCCULT REVIEW.

SIR,—I read with interest Sir A. Conan Doyle's remarks anent my article "The Shadow," and if you can spare a little of your valuable space I should be glad to comment upon one or two points which he raises. While I naturally have to emphasize those matters upon which we do not apparently see eye to eye, there is much in Sir Arthur's letter with which I am in agreement.

As regards the responsibility for advancing "gloomy" views; from the standpoint of the ordinary man the *facts* are gloomy; the immediate need of a world notoriously indifferent to all but the pleasures or excitements of the moment, is not so much consolation as an AWAKENING. That the *final* outcome of these approaching disasters will be beneficial, none may doubt, but the crying need is for knowledge of how to survive rather than how to bear them.

In "The Tocsin," which appears in the present issue, I endeavour to show why the coming upheavals *are inevitable*. Nothing short of a change of heart can improve the condition of the European nations; only by suffering and bitter experience can that change be brought about.

It is true that, in many cases, these events are seen as "pictures," but information as to the actual time of their occurrence is gained by quite other means. All things are governed by Cyclic Law, and the course of mundane events may be neither hastened nor retarded; they move towards the appointed hour, and that hour has been appointed by those spiritual "tribunals" to Whom has been committed the oversight of human progress and development.

The Cause, as Sir Arthur rightly concludes, "lies in the complete divorcement of modern thought in every country, from all that is truly spiritual." The remedy is to be found only in a spiritual regeneration, in the awakening of the peoples of the Earth to right Principles and to true spiritual values. Nothing less than the dissolution of the existing order will suffice to produce that change.

I have refrained from expressing any opinion as to the position of Spiritualism *per se*, chiefly because we badly need a clear and exact definition of that term, an authoritative statement as to just what it does, or does not include. I have, however, pointed to the fact that experimental, and therefore uninstructed tampering with the forces

and powers of the astral world will result in widespread evil and disaster. I do not say that it may, but that it certainly will; it is not a supposition, but an unqualified statement based upon exact knowledge.

The process of evolution may be defined as the slow development from unconscious spiritual homogeneity into a conscious spiritual Unity. Man, as a complete being, possesses a spiritual, a psychic, and a physical body; these are composed of materials of their respective "planes" or worlds, and are man's vehicle of consciousness in each. This material man specializes to his own use, bringing it under control, first of the human elemental, then of his individual will.

The astral plane is the habitat of entities æons of time behind us in the evolutionary scheme: they are still engaged in the process of involution, and therefore seek increasingly material forms of manifestation. Instinctively these crave the experience of individualized consciousness, and that can only be gained by alliance with, or possession of a human body. Therefore these entities constantly strive to supplant with their own essence that matter which forms the astral body of individualized man, and which he has brought more or less under his own direct control.

If this illegal substitution is not resisted self-control becomes increasingly difficult. Normally it is successfully resisted by what we may describe as the human elemental. Whenever a "medium" goes under "control" he or she deliberately inhibits the protective activities of the sub-conscious human elemental, and thus admits or even invites the intrusion of inimical entities. This is the *modus operandi* of obsession, and it is an uncontrollable epidemic of obsession which is now threatening civilized humanity.

A beneficent Providence has interposed a protective barrier between the physical and astral worlds for the safeguarding of the great masses of humanity, as yet too undeveloped to protect themselves. In the "Borderland" of the Spiritualist there is more evil than good, for while it is "God's realm" in the sense that all realms are subject to divine oversight, it is also a realm inimical to humanity, and man incurs great evil and danger by forcing an entrance thereto.

Many Spiritualists confuse the psychic with the spiritual worlds' "Angelic" forces are not normally encountered in the astral world. Spiritual (as distinguished from astral) entities and forces *do not manifest on any plane below that of the Intuition*: all below that level is either mental, psychical, or physical, *but it is not spiritual*. The fight is not between the spiritual and the material, but rather it is between the Spiritual (heavenly) hosts and the psychic—the invading hordes of the lower astral planes.

I am not a Theosophist in the sense of being a member of the Theosophical Society, and I distinctly repudiate nearly all their later teachings and pronouncements. Sir Arthur states that I am "guilty of a serious error." There is, of course, the possibility that my view may

be a mistaken one, and it is also possible that Sir Arthur himself may be mistaken. "The proof of the pudding is in the eating," and I think that the issue will be decided beyond any possibility of dispute between this present time of writing and the close of 1928.

Yours faithfully,

EDWARD A. CHAYLOR.

To the Editor of the OCCULT REVIEW.

SIR,—In the autumn of 1916 I was on Government War-work in London. The work was extremely hard, and the mind had to be keyed up continuously to concert pitch. In November, owing to slight 'flu, I was away for four days, and on the third evening at home, I was lounging in the gloaming near the fire in my work-room in the half-comatose state of relaxation and cat-like contentment of convalescence, when I suddenly felt an irresistible force impelling me to go to a certain part of the room which I habitually use for meditation. No sooner was I there, than there came to me the consciousness of a Voice—as it were the Voice of God—thundering out sentences to me. I took down this message—as I believed it to be—and I have it now. But much of it was untranslatable into words, expressing itself as a deep awareness, and soul-shaking certainty, that Bolshevism would sweep through the world. In the beginning of Bolshevism I saw the instrument for almost universal destruction and annihilation. I seemed to "see" immense spaces, with hordes of people tortured, flying, mown down, and red—red everywhere. All civilization disappeared, men and women living once more in caves, and in rough shelters made of the boughs of trees. Then these went, and those who did not die in the great Red slaughter perished of disease, privation and want. Less than one in a million were saved, and those few were those sufficiently strong and spiritually developed to go through untold horrors and emerge purged and purified, in a clean but empty world, where they helped reconstruct a new and finer, less material world on the burnt ashes of the old. In this new and better world simplicity and unity resumed their reign instead of the complexity and separateness which had been growing apace for so long.

Curiously enough, this certitude of impending doom did not terrify, hardly even distressed me, except in a remote, detached way. It seemed, on the contrary, in some incomprehensible manner, to give a fuller, deeper purpose to life.

These things were to happen within a period of six to eight years, according to my conviction. Time passed, and 1924 came to an end. Though unrest seemed gradually broadening and deepening throughout the world, no overt calamity of such dimensions as in my vision had yet occurred. The few friends to whom I had mentioned it, smiled and murmured "alarmist," and doubts arose in my own soul. Conviction weakened, I began to question the validity of these "impres-

sions " photographed on an imaginative mind and overwrought brain— Had the whole thing been a myth? An unacknowledged feeling settled upon me that I had been deceived and cheated by lying spirits, instead of receiving, as I had believed, a message from "above." A deep melancholy settled on my soul. Of what use efforts at spiritual development, since they led to such futilities, such charlatanries as this? . . .

I have now read "The Shadow," with profound interest. 1928—the year indicated by Mr. Chaylor as the time when "destruction shall commence," reduces to 2, an evil number, of which Pythagoras is believed to have said that it is "like to a devil and an evil intellect," "wherefore the Pythagoreans say that 2 is not a number, but a certain confusion of unities." Another interpretation gives it as "a number of selfishness, contention, enmity and unhappiness. It contains vast possibilities for trouble . . . it is a number of fatality . . ."

Yours faithfully,

R. E. BRUCE.

To the Editor of the OCCULT REVIEW.

SIR,—I, too, read Mr. Chaylor's article with sympathy. Sir Arthur Conan Doyle's reply I read with mingled pity and indignation. He, Sir Arthur, says that he has every reason to believe that the human race is in danger, and that some great trial is coming. There are those of us who have every reason to believe that there is no man, perhaps, who, in his generation, has done more to increase that danger, and to render men helpless in that hour of trial, than Sir Arthur himself. He is notoriously a man of fiction; but the cruellest work of fiction he ever wrote is his *New Revelation*.

He says that he feels it to be a great responsibility to put forward views of a gloomy character. Had he no sense of responsibility when he set himself, under the guidance of his "spirits," to undermine men's faith, to rob them of their belief in the Saviour's Atoning Sacrifice, and persuade them that they were their saviours? Has he no misgivings to-day when he reflects that he has hurled thousands of souls from the Rock of Ages into the quicksands of this demon cult of Spiritism? How true are the words of Father Coleridge: "The most marvellous and the most inexplicable of all the signs before the end of all things will be the dulness and delusion of the men in whose time they will come."

One thing that is most definitely foretold, in Holy Writ, concerning the approaching trial, is that there will be, first, a great falling away from the Faith: and the "glorious haven" which Sir Arthur sees, "at the other side of the storm" is for those who have "Kept the faith" and not been led away from it by "seducing spirits," and the lure of "science, falsely so called." But Sir Arthur once publicly declared,

"I have done with Faith," agreeing with Sir Oliver Lodge, who has said, "The decay of faith must precede emancipation."

And having done so much to let loose these spirits, on whose "communications" he has built a new religion, which, he once said, is "even more important than Christianity," he has the effrontery to suggest that they are "angelic forces which may save and redeem the world."

Well did Mr. Chaylor commence his article, with the quotation—"Whom the Gods would destroy, they first make mad."

In his *Footfalls on the Boundary of Another World* Vale Owen says, and let Sir Arthur ponder the words: "There are more plausible reasons than many imagine, for the opinion entertained by some able men, Protestants as well as Catholics, that the communications in question come from the powers of darkness, and that WE ARE ENTERING ON THE FIRST STEPS OF A CAREER OF DEMONIC MANIFESTATIONS, THE ISSUES OF WHICH MEN CANNOT CONJECTURE."

CHAS. H. ROUSE.

REINCARNATION.

To the Editor of The OCCULT REVIEW.

SIR,—May I offer a brief suggestion in relation to one point in the letter opposing the principle of Reincarnation?—Not to the writer, who, having an answer "*ready*," is not prepared to consider the subject dispassionately—but to those who *may* be more open to such considerations as I can offer. The rejection of this Truth is often caused by its wrong presentation. "Ye reap as ye sow" is often used in the punitive sense, because the human mind imports into Eternal Truth the limitations of the warped and perverted mentality of the immature mind.

The "true justice" of the parent to the child might be more truly expressed if the parent would seek out some error in the *training* of the child—and rectify the error that makes "punishment" necessary.

The old "revengeful" god still "reincarnates" in new "gospels." Even the "New Religion" known as "Spiritualism" has its "agents of vengeance" prepared to execute dire revenges upon those who refuse its dominance! Into the teaching of Reincarnation the idea of being punished for sins we do not remember is introduced, and the Great Truth of Human Destiny is thus obscured. There is no revengeful parent to "punish" us, nor do we reap *only* pain and sorrow. Every individual shares in the gain obtained at great cost by others as well as by himself.

When the Human becomes conscious of the glorious destiny that is ours, the "rebuffs" are welcomed as well as the pleasant things of life. We "welcome each rebuff"—knowing that the attainment of the power to be "Masters of our Fate," and not mere creatures of

circumstance, can only come by and through *experience*. By making mistakes and rectifying them; by going the wrong path; we learn to choose the right. Deny to us the power even to "damn" ourselves if we so choose, and you deny the growth into the god-like power to be arbiters of our own fulfilment, our own judge and our own saviour.

We have been weakened by teaching that has robbed us of our conscious divinity. We have been taught that our salvation depends upon power external to ourselves, and so we become less than we might be, and sometimes repudiate our own greatness.

Wanting virtue to be strong
Up to the measure of accorded might,
And daring not to feel
The majesty of Right.

And—in *sane* teaching of Reincarnation, Love finds a very subordinate place. How *can* Love be perfected in manifestation unless the Divine Spark experiences the various forms of Love, until, like the diamond, the pure stone reflects Light *from every facet*?

It is true "we reap as we sow." But Love that *is* Love often takes over part of the "Karma" of the Beloved—to lighten the load, and so give the weaker soul a better chance to progress.

The teaching of Reincarnation appeals to some of us because it gives Love such a GLORIOUS chance. *Under no other concept* can Love, in all its *Glory* and *Majesty* and *might*, find fulfilment and coronation.

But, sir, I must not fill your pages—and I *could* on this theme.

I am,

Yours faithfully,

"A."

MISLEADING SPIRIT MESSAGES.

To the Editor of the OCCULT REVIEW.

SIR,—It occurs to me that the following experiences may be of interest to your readers, so I write them out exactly as they happened, premising that we are not habitual "spirit rappers"—in fact, we have not practised it more than perhaps a dozen times in all, at infrequent intervals, getting, however, response from the other side whenever we have tried it, and using a tumbler on a polished table, with the alphabet in a circle.

On Sunday evening, May 30, three of us were sitting round the table, and after a few very unimportant words, hardly to be called messages, the tumbler pointed to my daughter's name. Asked whether the message was for her, the answer was "Yes," followed by the word "Rex." Asked which "Rex," it spelt out the name of some mutual friends, connected with a certain "Rex," of whom we had heard nothing for about two years. Asked whether it was "Rex H.,"

it answered "Yes." It then told us that he had died some time ago at Birmingham, where we knew that he had lived at one time. It then spelt out "Great love," and "Portrait." I had an old photo of "Rex H." and put it on the table, when "Downstairs," was spelt out, so we put it on the floor and said "Is that right?" getting the answer "Yes."

We then inquired whether he was happy, and the word "sister" came through, and this also fitted in with the probability of its being "Rex H.," as he had had a sister who died and of whom he was very fond. Again pressed to give some proof that he was the person we supposed, the word "Hortense" came, making nonsense to me; but my daughter explained that during their acquaintance they had often danced together, that the tune "Sweet Hortense" was one of their favourites, and that they used to sing it as they danced.

Thus we had three words, each of which seemed to prove that it was a genuine communication from our former friend, and that he was dead. However, to make sure, we wrote to his family, with whom we had never been acquainted, inquiring after him, but of course saying nothing of his supposed death. By return of post came the news that "Rex H." was alive and well!

I also happened to have the address of "Rex H." at Birmingham, and we had asked "him" for the name of his landlady, meaning to get news through her. He spelt out "Condop," but the name turned out to be "Chancellor." And I must here note that this answer, which was wrong, was the only one which could not have been read from our minds, as we had never heard his landlady's name.

The astonishing part of all this is that we had not thought of "Rex H." at all for at least two years—we were certainly not doing so at the moment—that the name of the mutual friends was familiar to me, but that my daughter did not recognize it (in fact, we had lost sight of them), and that the words "sister" and "Hortense" conveyed nothing whatever to me. The third person present had never heard of "Rex H." at all.

One is therefore driven to the conclusion that a lying spirit was "faking" the whole message. Twice before we had had communications which we tested, and which proved to be absolute fabrications. On one occasion the spirit purported to be "Frances, Duchess of Huntingdon," and she kept on imploring us to go to "York Abbey" and explore a "queer tomb" in the west aisle, mixing it up with various melodramatic words, such as "Cord," "poison," "frightened of husband," "taken vows," "will in box," etc. But investigation showed that no such person ever existed.

The third instance related to an imaginary legacy, and was disproved by a reference to Somerset House.

Regarding the case of "Rex H." one would like to know whether the spirit was merely reading our "subconscious" thoughts, or whether he had followed the doings of years ago and remembered them accur-

ately enough to deceive us now—and if so, why? Besides, he must have known that we should find out that he was lying, if not in that instance, certainly in the two others, yet he not only begged us to write about them, but gave us addresses which led to our finding out the truth.

I should be glad to know what some of your other correspondents think of this story, for naturally when out of our very few experiments, three are proved to be deliberate lies, it makes one doubtful of the authenticity of other communications—I do not mean doubtful of the good faith of the sitters, but of the communicating spirit. On all these occasions the same party of three—all women—were the mediums of communication, the place and hour were identical, and the good faith of all above suspicion. Several times the tumbler moved so rapidly that one or more of our fingers were left suspended in the air, so that any idea of conscious or unconscious pushing on our part may be ruled out.

With apologies for this long letter.

I am, yours truly,

CONSTANCE DOMVILE.

ASTROLOGICAL-PSYCHOMETRY ?

To the Editor of the OCCULT REVIEW.

SIR,—Why do persons practising Psychometry so often ask for the Date of Birth? For some years, when in London, I practised Psychometry, with no little success, but never required the birth-date to help me.

I would like to say that birth-dates are not required in the Practice of Psychometry, and that Practitioners should either drop the birth-date business, or be honest and advertise for Astrology, and done with it.

Some time ago the Editor of an Astrological Journal called the attention of his readers to this matter, and strongly deprecated the practice.

I believe the idea is simply this: many persons are opposed to Astrology, but believers in Psychometry; hence the bait of Psychometry, the real business being Astrological.

In any case the mere birth-date can give but a very limited insight into the client's affairs, but the client once obtained this difficulty can no doubt be removed with ease.

Let us, Sir, keep ourselves clear of such subterfuges as these, which after all do not help in the investigation or understanding of these interesting subjects.

Let Astrology be Astrology, and Psychometry be Psychometry; then automatically honesty will be honesty.

Faithfully Yours,

REGULUS.

PERIODICAL LITERATURE

AMONG French psychical periodicals there is always something to attract attention or to enlist sympathy in *LA REVUE SPIRITE*, which has maintained for close upon seventy years its faith in the fact of communication between man embodied on earth and disincarnate humanities in the world beyond. We have been acquainted with its record on our own part for about half the period of its existence and are therefore entitled to speak. Innumerable magazines and reviews dealing with the same subject have come and gone, but in its grey old-age—of which it gives no sign—*LA REVUE SPIRITE* pursues its course, exhibiting the same capacity, the same reserve and dignity which have marked it from the beginning. A set of its sixty-nine volumes would be a precious possession, not only for the philosophy of Spiritism but as the archives of its history. No formal work on either of these subjects could do more than summarize baldly, but there is the record in full, for that which was founded in 1856 by Allen Kardec has never existed merely to promote the reincarnationist school of Spiritism, but has kept in touch with the movement on all sides, as well as with collateral interests. We note in the last issue an exposition of the subject on the side of its moral sanction, which has been denied by hostile criticism. It is affirmed to be rooted in the mechanism of natural law, to be more beautiful than other ethics, a doctrine of spiritual evolution, independent of transitory dogmas and illuminating conscience with light shining from invisible spheres of being. . . . *LE VOILE D'ISIS* has been discussing the future before us in its recent issues, beginning with recent predictions of Sepharial, based on astrology, and then reviewing various prophecies of the past, with some of which we are familiar, at least by name, while others will be new most probably to English readers. Among the former are those connected with La Salette, Anne Catherine Emmerich, the English Mother Shipton, and the famous Prophecy of Orval. The latter include conventual visions, like those of Sister Mary Catherine in 1848 and the stigmatic Maria Julia, referable to the year 1881. There are also prophecies connected with Tilly-sur-Seules in 1897, which foretold the catastrophe at Martinique and the canonisation of Joan of Arc. The most interesting of all is found, however, in an anonymous French pamphlet of 1863, entitled *TWENTY EVENTS TO COME*—that is to say, between 1906 and 1931. While 1914 and the Great War are passed over with a vague reference to more and more terrible and general revolts and warfare, we hear of (1) a coming confederation of states, including England, France (*plus* apparently Alsace and Lorraine), Spain, Italy, Austria (apart from Hungary), Greece,

Egypt, Syria (in separation from Turkey) and the Balkan States; (2) an approaching universal war, i.e. from January 1927 to 1931, as a result of which the confederated nations already mentioned will become red republics; (3) the Second Coming of Christ in or about April 1931. There is also an Antichrist predicted under the denomination of a Syrian Prince. Our contemporary points out that a last King of France and a last Pope are characteristics of most predictions. . . . Those who are acquainted with the Abbey at Soulac-sur-Mer and its tradition of St. Veronica, who is said to have had an oratory and also to have been buried thereabouts, will read with some interest the experiences of a psychometrist who has visited the restored Church and tells his story concerning it in a recent issue of *PSYCHICA*. Monsieur G. Phaneg, who is known as a writer in the Paris occult press, is clairaudiant as well as clairvoyant and was told by a voice that one of the apostles once sojourned in the district and baptized on the site. He saw also in vision as well as heard, but there was nothing evidential. We are wondering, however, whether there is any authority in legend for the points of alleged fact, and it has been cited to elicit information from those who are acquainted with the mythical history of apostolic wanderings. . . . We have mentioned previously the passing of Paul Sédir, the French occultist who turned in the direction of Christian Mysticism and translated at least one text of Jakob Böhme. A memorial notice has appeared since under the signature of Henri Durville in *PSYCHIC MAGAZINE*, and it says that Sédir embraced what is called "The Christic conception" with all his soul. We hear also that his conferences and writings produced a great impression, collecting a group about him, which he directed from his retreat in the vicinity of Rouen. It seems possible that his *DISCOURSES ON THE GOSPEL* and *MYSTIC BREVIARY* might have an appeal in England—presumably in the more liberal school of mystical thought. . . . *LA REVUE MONDIALE* goes beyond its usual limits and not only discusses at some length the poetical and artistic work of Rudolf Steiner but has a special article on contemporary Astrology, in which we hear of Astronomy and Mysticism and even of the Universal Church of Aquarius. It is mere justice, and we hasten therefore to add that while the old art is treated with a certain tentative respect, even in its modern developments, the scorn of our contemporary is heaped upon the alleged Church, which—perhaps on account of its name—is said to have originated in astrological dreams, as well as to have emerged at Minnesota, U.S.A., in 1909. On the other hand, the study of Steiner is a discriminating panegyric which will appeal to his admirers, of whom there must be many in France, in view of the zeal and activity of Edouar Schuré. We learn that the second Goetheanum is likely to be completed in the course of the present year and that it is of vast extent.

We are indebted to the Californian publication, *RAYS FROM THE ROSE CROSS*, for a "brief exoteric history" of the original Rosicrucian

Brotherhood. It is well perhaps that the lucubration is confined within something less than four pages, for it is packed with every kind of misstatement and delusion. Pythagoras became a Mason in Egypt; Masonry is "exoteric Rosicrucianism"; the English Grand Lodge was organized by members of the occult Fraternity; the Eighteenth Degree of the Scottish Rite is a presentation of "basic" Rosicrucian truths, and so also are the plays of William Shakespeare. Finally, the DIVINE COMEDY of Dante is said to "vibrate with the symbolism and philosophy" of the Rosicrucians, who "at different periods in the world's history" have "sent out certain men with a message for their age." They are in fact those Elder Brothers of whom we hear so much in modern occult reviews and who are claimed indifferently by several unconnected movements. It is with such ridiculous fantasies that Rosicrucian Fellowships at Oceanside and elsewhere fill their deluded votaries, and this at a time when the facts of the case are known widely, when searching investigation has found no trace of the Brotherhood till early in the seventeenth century, at which date it arose in Germany as an obscure occult sect.

We have received a complete set of THE OCCULT DIGEST up to date for the last six months, and observe that this is its second year of publication as "a monthly for everybody," according to the sub-title. It is presented otherwise as an exponent of reincarnation doctrine, since it is said to stand for "one law, one life, one truth, eternal progress through successive embodiments." There is not much on this subject in the issues before us, but that is the point of departure, and it may have been discussed fully in the earlier numbers. There are articles on Hypnotism and the Law, the Hypnotic Power of Motion, OAHSPÉ and American Faithists, and the Builders of Nature—a few, of course, among many. There is also much borrowed matter, chiefly from contemporary magazines. One would wish to say a word of encouragement for a comparatively new venture, but the salient characteristic throughout is extreme sensationalism and parade of claims, after the worst fashion in American journalism: witness such statements on covers as "THE OCCULT DIGEST reveals things kept secret from the world," and "THE OCCULT DIGEST reveals the Mystery in life," not to speak of Miss Effa Danelson invariably describing her Notes of the Month as "living editorials." A "psychic prophecy" which appeared in the January issue should have read this kind of thing a lesson. With the dawn of the year 1926 "big guns" were to be fired on "the coast of south-eastern Italy"; the "conflagration" was to sweep "from country to country"; dynasty after dynasty was to fall; and four great countries were then to "unite for peace." It is added that "the world's greatest revival of occult manifestation is scheduled to take place in the early summer." We have certainly found THE OCCULT DIGEST diverting after its own manner, but the manner is unfortunately that of penny dreadfuls in the past. Chicago is the place of publication.

It appears from THE THEOSOPHIST that the Vice-President of the Society has received a circular from certain Dutch members protesting against the growth of formalism in the Society; but either the document does not specify the implications of the term or we do not learn from the answer how it was meant to be understood. On his own part Mr. Jinarajadasa proceeds to deal with the fact that some Hindu and Christian theosophists, as well as adherents of other faiths who belong to the Society, are seeking to revive them—*ex hypothesi*, in a more simple and purified sense. They are apparently activities within the organization, and we feel that a point is scored when it is affirmed that they are not attempts to restore ancient orthodoxies, but rather “to bring into religion a new conception of congregational worship, inspired by the Theosophical understanding of what underlies ceremonial.” Whether the Society has a vital “conception” of the kind is obviously another question, but if so it seems to us that the charge of formalism fails. It appears further that there is a second point of criticism, being that of alleged departure from fundamentals; but we have to decide for ourselves whether it is embodied or not in the Dutch circular. The answer is of two kinds: firstly, a plea for definition of the meaning attached to the word; and, secondly, an enumeration of several exemplary cases in which officers or groups within the Society have undertaken definite “lines of service” and were thought to be leaving fundamentals thereby and therein. All this notwithstanding, the organization continues and is not, in the Vice-President’s opinion, “going on the rocks.” He regards it as a waste of time to argue for or against the possibility of dangers ahead. All this is good pleading, and it interests us as such; but from our independent post of observation it appears to us most plainly that outside fundamentals and formalism the Adyar headship assumed a grave responsibility when it proclaimed the Advent of a World Religion and another Divine Teacher, already on the threshold. It seems to us that Headship and Society must both stand or fall thereby.

LE SYMBOLISME is “an organ of initiation” into “the Grand Art of Universal Construction,” an affirmation which has remained obscure till the last issue explains that the whole programme is unfolded in the Tarot. The Juggler is the “initiable” person who passes through successive realizations, represented by the other Trumps Major, till he attains that state signified by the Fool and falls into “the vertigo of the Infinite.” Such is “universal construction.”

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No. 9.

REVIEWS

MYSTICAL PHENOMENA. By Mgr. Albert Farges. pp. xvi. + 668.
London: Burns, Oates & Washbourne, Ltd. Price 17s. 6d. net.

THE full description of this monumental work is thus given on the title-page: "Mystical Phenomena: compared with their Human and Diabolical Counterfeits. A Treatise on Mystical Theology: in agreement with the principles of St. Theresa set forth by the Carmelite Congress of 1923 at Madrid. By Mgr. Albert Farges: translated from the second French edition by S. P. Jacques." It would certainly need more space than is available here to review it in any adequate sense. Briefly the thesis is as follows: The learned author in the first part is at considerable pains to sift out the essentials from the accidentals of the mystical life. He regards the "inspired prayer of contemplation" as being the *esse* of mysticism (in this he follows the Catholic tradition as found alike in the writings of Benedictines, Jesuits and Carmelites). In this "didactic" section he analyses with great care this type of prayer: and follows with an apotheotic section which is concerned with replies to controversial points. It is not until the second half of the book is reached that he deals with "accidental or marvellous mystical phenomena and their natural and diabolical counterfeits." This part of the book should prove of great interest to readers of the OCCULT REVIEW. Mgr. Farges divides the marvellous phenomena of mysticism under two main heads: those of the cognitive order (visions, hallucinations, locutions), and those of the affective order (ecstasy and its parallel conditions). A final section of this scholarly work examines some of the marvellous complements of Divine ecstasy (stigmatization, levitation, and so on).

This brief summary of the book is given in the hope that it may induce readers of the OCCULT REVIEW to study what a Catholic doctor of philosophy and theology has to say from his Church's standpoint in regard to those phenomena which occultists, as well as Catholics, know by personal experience. The accuracy of the facts adduced is beyond question; but not all readers will agree with the interpretation which Mgr. Farges gives of these facts. But the book should be most carefully studied.

JOHN NORTH.

THE HIDDEN SPLENDOUR. By A. Scrivener. London: Rider & Co. Paternoster House, E.C.4. Pp. 284. Price 7s. 6d.

IT is difficult to accept the author's playful suggestion that *The Hidden Splendour* is the irresponsible experiment, "just for fun," of a literary tyro. To my mind it conveys rather an impression of the skill which conceals itself behind a semblance of artlessness. The book makes pleasant reading because on almost every page one gets passages breathing the charm of nature, and because it enables one to share for a time the lives of a group of delightful, happy people, who seem to have discovered some great secret which enhances the joy of life to a degree approaching ecstasy. For all its carefully preserved lightness of touch, this book has a most

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What some of our pupils say:

734 M. "I shall be pleased for you to use any of my remarks if they are of any use, for I cannot express my gratitude for the help the training has been to me, and it has been accomplished under difficulties, also I was in frail health at the beginning.

"It is a wonderful course and has opened a new world to me, and I am speaking from my heart in all sincerity. The previous exercises strengthened my back so that I can now walk and move easily and am able to perform duties that I had not done for several years, owing to my having fallen through a trap door and injuring my back four years ago.

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serious purpose, to inculcate what mystics call "the practice of the presence of God." Nearly all the characters we meet—David, the retired grain merchant, Renée, his adopted daughter, old John Gray, young Stephen Thain, are wholehearted devotees of this supreme quest. Now Mysticism has two main aspects, experiential and theoretical: on the one hand it is a way of life; on the other, a doctrine. The strength of *The Hidden Splendour* consists, to my mind, mainly in the success with which the author helps us to realize that "enhancement of life" which results from the mystical endeavour.

Although the term "Christian Science" does not occur, the doctrines expressed and implied in the discussions are very similar if not identical with that system. As presented here, they impress me more favourably than in such more formal expositions as I have met with elsewhere. I see as I never saw before how great and valuable an element of truth, *neglected* truth, Christian Science contains, although I am still convinced that, from the standpoint of universal and infallible tradition, certain of its tenets are very dangerous. The question is too big for treatment here, nor do I wish to end on a controversial note. I cannot imagine that anyone can be other than the better for reading *The Hidden Splendour*. *Seven* is the author's own modest estimate of the number of appreciators he may hope to obtain. I believe he will do far better than that, and I am sure that he deserves to.

CHARLES WHITBY.

IN JACOB BEHMEN'S SCHOOL. By H. W. Shepheard, M.A. Pp. 90.
London: J. M. Dent & Sons, Ltd. Price 3s. 6d. net.

MR. H. W. SHEPHEARD, in this essay, has given an acute and penetrating analysis of the doctrine of the great German mystic, Jacob Behmen. It is a doctrine which has had a profound influence on subsequent mystical thought and teaching, both within and without the Christian Church. A modern writer has called Jacob Behmen "one of those cloud-wrapped immortals who must be rediscovered and reinterpreted by the adventurers of every age." We hail Mr. Shepheard as an adventurer of this age. Through the mazes of Behmen's intricate symbolism he threads his way skilfully and courageously, and introduces us to the lofty doctrines of the Divine Love and the super-sensual life. It is a little book which should appeal to lovers of the spiritual life, and they will be grateful to Mr. Shepheard for helping them the better to understand the great German mystic of whom Angelus Silesius wrote after his death "God's Heart is Jacob Behmen's element!"

JOHN NORTH.

FLORENCE UPTON: PAINTER. By the Hon. Mrs. Alfred Lyttelton.
London: Longmans, Green & Co. Price 7s. 6d.

THERE are some things in life so tender and delicate that one almost hears the lament of Psyche for the eternal elusive Eros, the Divine Lover, when one comes into their range. I felt I had wiped the dust from the wings of a butterfly, the soft bloom from a peach, when I laid down this gentle, intimate record of a woman's soul. Florence Upton's life has a rare, strange pitch, like the music of a wistful violin. She was a designer who invented the Golliwogg, which has now become to me something whimsical and childish in its creator's nature. She was a gifted artist, and her "Yellow Room" and "Blue Room" even as reproduced in this

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L'ATLANTIDE A-T-ELLE EXISTÉ. By Abbé Th. Moreux. Paris: Gaston Doin, 8 Place de l'Odéon. Price 4 fr.

A GREAT deal has been written concerning Atlantis since Donnelly's classic on this fascinating theme. Mr. Lewis Spence has probed the thesis exhaustively, and the American Geographical Society recently published a book on Legendary Islands. Abbé Moreux begins at the commencement and quotes the famous discovery of *Critias*, and the dictum of Socrates affirming the existence of Atlantis.

This is all old ground, but the chief value of Abbé Moreux's new inquiry lies in the fact that he is a fully qualified scientist, and deeply versed in astronomy, geology and physical geography, and that he brings all his exacting knowledge to bear upon this vexed question. L'Abbé belongs to that school of enlightened French scientists who intellectually administer a severe snub to their more materialistic and hide-bound fellows. In the confines of a review I can do no better than to quote the final result of the learned author's inquisition regarding the site and veracity of the Atlantean rune:

"Scientifiquement, je pense, le doute ne saurait être permis, *oui, l'Atlantide a existé*; elle était bien, à l'aurore des temps quarternaires, là où Platon l'a située, dans cette région où se heurtent les deux grandes cassures atlantique et méditerranéenne."

One cannot but voice again the regret which surrounds the destruction of the great library of Alexandria by the Muslims—for then perished all the records of the Egyptian priesthood and, no doubt, some fuller accounts of the lost world which still murmurs mysteriously in the Atlantic ocean.

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As in other vital phases of life, India has displayed in this film a notable grasp of the more popular side of the cinema, and with an excellent dramatic skill, Niranjan Pal has blended together the chief incidents in the last life of Gautama the Buddha. There are points one may criticize, chief being the entire disregard of archæological accuracy. Accepting the available palaces, exactly as the Italian masters painted their Madonnas and saints in the garb and custom of their own day, so this Hindu producer superbly utilizes Hindu architecture of the later periods of Moghul rule; modern wheeled vehicles, and other things not associated with the lifetime of Gautama. But most people seldom bother about such things; what they respond to is psychological accuracy. And this is the real basis of art, the content, and not the form.

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Rising in the night, he leaves the palace, and on the road returns his royal arms and badges to his one companion, proceeding alone. Gopa weeps, throws off her jewels, and follows, asking each one she meets, "Where is he who was a prince, and who has become a beggar?"

Gautama has wandered, and begged, and rested in the silent places, finally receiving illumination under the bodhi-tree. He brings the inspiring message to the hungry hearts of the people, and they follow him and listen by the river banks. There Gopa finds him, and she too, in a wonderful faith rather than the knowledge he has received, makes her renunciation; a noble end to her own story.

The acting is moving, full of restraint, dignity and pathos intervening with scenes of hunt and tournament, and the beautiful ceremony of the royal wedding. With little attempt at displaying the inner story visibly, the film makes a wonderful appeal in its inherent humanity, and this glorious theme is finely expressed in a production which all students of Buddhism should see.

W. G. RAFFÉ.

THE PROBLEM OF SPIRITISM. By V. W. Thompson, M.A. London and Edinburgh: Marshall Brothers, Ltd., Price 3s. 6d.

THIS volume contains one of those periodical, well-meaning attacks, on a much-misunderstood subject, which leaves the question more or less where it was before.

Mr. Thompson in his endeavour to decide the merits and demerits of the matter, once and for all, quotes several well-known authors, including Thomas Jay Hudson, Elliott O'Donnell, and Dr. Schofield, in support of his own opinions, which are obviously hostile from the start; but he does not give one the impression of having had much personal experience. There are, however, two sides to most things; Religion had its *auto-da-fé*; doctors do not always cure their patients; marriage is sometimes a failure; and there are frauds in all walks of life.

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making pastry: "It is quite hoptional, ma'am!" Unhappily, the too often dreary formalism of official religion has itself to blame for "hungry sheep" turning to other pastures.

EDITH K. HARPER.

REICHENBACH'S LETTERS ON OD AND MAGNETISM. Translated Text, Introduction, with Biography of Baron Carl von Reichenbach, Notes, and Supplements. By F. D. O'Byrne, B.A. London: Hutchinson & Co. (Publishers), Ltd. Price 7s. 6d. net.

IN his long and interesting introduction, Mr. O'Byrne suggests that "A Society for the conservation and recovery of scientific observations might . . . do immense service to humanity." "In every age," he writes, "some truth discovered is lost because it is unwelcome truth," that is to say, unwelcome to certain official custodians of learning.

There is much to be said, I think, in favour of this suggestion, and I have the labours of the alchemists in mind as a case in point. How far, if at all, a reinvestigation of the subject would tend to substantiate Reichenbach's theory of an odic force, is an open question. Certainly there are intimations outside Reichenbach's works of a force, an aura, a something emanating from living beings, from magnets and other bodies, which is capable of being visually perceived. I have in mind the doctrines of the Theosophists concerning clairvoyance, and the experiments of Dr. Kilner on the human aura. Unfortunately the various accounts do not tally, and that tends to prejudice the mind against taking cognizance of any of them. The real solution, of course, is to be found only in further experimentation.

In any case, those who believe that in the advance of scientific knowledge some items of truth have been overlooked—even, perhaps, brushed aside—will be grateful to Mr. O'Byrne for his excellent translation of Reichenbach's Letters.

H. S. REDGROVE.

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JOHN EARLE.

DAS OKKULTE IN DER MUSIK. By Dr. Fritz Stege. Munster: Musikverlag Ernst Bisping. Pp. 269.

THE author's point of view is not that of the occultist, pure and simple, but rather that of the student of occultism, music and history combined, who believes that the paths of science and occultism are drawing ever nearer to one another. He has gathered together an immense amount of material, and has managed to present it in a style sufficiently popular and readable to render it acceptable to the ordinary lay mind, while not losing hold on the interest of the musician and the occultist. This is no small accomplishment, and it is safe to say that the book will be found a fascinating storehouse of information by readers of many different types.

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slumber-songs, spells and incantations of every imaginable kind. This is one of the most fascinating and successful portions of the book. Finally, we have "Spirit Music," dealing with manifestations at mediumistic séances and so on, in the course of which Dr. Stege puts forth a theory which is likely to meet with a good deal of opposition—namely, that there is no appreciable difference between the creative methods of the ordinary artist (poet, painter or musician), and those of the "medium" who has no artistic gifts in ordinary life, and can only produce when "under control." This is a subject too wide to be discussed here, but enough has been said to show that the book is one of unusual range and importance.

EVA MARTIN.

DEATH-BED VISIONS. By Sir William Barrett, F.R.S. London: Methuen & Co. Price 3s. 6d.

THE late Sir William Barrett was engaged upon this book at the time of his death a year ago, and though not quite completed, it has been thought best to publish it just as he left it, without any addition. He was keenly anxious to establish, as a proven fact, the survival of personality after death, and to this end devoted much labour and time. It seemed to him that visions of the dying, if well authenticated, might greatly help to solve this problem and would be of untold comfort to many sorrowing hearts.

Sir William was deeply impressed by a recent experience of Lady Barrett's when attending a patient at the Mothers' Hospital, Clapton. The patient was very ill and begged Lady Barrett not to leave her, it was so dark. Suddenly, with a radiant smile, looking intently at one spot, she said: "It's lovely, lovely." "What is lovely?" she was asked. "What I see, lovely brightness, wonderful beings. I can't stay." Then she exclaimed, "Why, it's father!" and later with surprise, "Oh, why, there's Vida." This was the name of a sister who had died shortly before, but of whose death she had not been told, owing to her own illness. The matron and others present heard her say these words and others about the brightness and those waiting for her on the other side. She died an hour or so later.

This case is particularly striking, as the girl knew nothing of her sister's death and could not therefore have been expecting to see her on the other side, nor can it be explained by telepathy, as the doctors present did not know of the deaths of either of the two persons whom the girl recognized at once. This is only one of many well-authenticated cases of death-bed visions which are given by Sir William Barrett in this little book. He justly says it is impossible to ascribe them *all* to hallucination or externalized impressions, so numerous are such visions. Music is sometimes heard, not only by the dying, but by the watchers or others in the house, coming from some invisible source. Instances are also given of the dying person seeing those still alive, but at a distance. Sometimes such a vision is reciprocal, for the dying persons are able to make themselves visible and can also tell those around them where they have been and whom they have seen.

In his Introductory chapter, Sir William says that these death-bed visions, especially where the death of those seen was unknown "form, perhaps, one of the most cogent arguments for survival after death." Even Prof. Richet, not a believer in the existence of a soul, says: "Facts of this

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kind are very important. They are much more explicable on the spiritist theory, than by the hypothesis of mere cryptesthesia. They seem to me to be the most disquieting (i.e. from a materialistic point of view)." As Goethe said, "A new truth may wait a long time before it can win its way"; but surely the day of contempt has now gone by. R. M. B.

THE LIFE BEYOND THE VEIL. Vol. 1, *The Lowlands of Heaven*; Vol. 2, *The Highlands of Heaven*. Spirit messages received by the Rev. G. Vale Owen. London: Thornton Butterworth, Bedford Street. Price 4s. each.

A MUCH-NEEDED cheaper edition of these well-known books whose contents were given in automatic writing to the Rev. G. Vale Owen has just been published. Those who have not already seen these writings, animated as they are by a beautiful spirit of love and service, will, no doubt, be glad to obtain them now. In the Introduction, Sir A. Conan Doyle truly says: The "House with many mansions . . . ceases to be an elusive vision, it becomes real, assured, solid, a bright light ahead. . . . A new era is beginning. Those who have worked for it may be excused if they feel some reverent satisfaction as they see the truths for which they laboured and testified, gaining wider attention from the world."

The Lowlands of Heaven gives messages from those near the borderland, while *The Highlands of Heaven*, as may be expected from the title, passes into a wider and higher realm and concludes by saying that, though the cloud of sin here prevents the world from seeing the unseen beings and blessings around us, "Still He is with you. Open your heart to Him and you, as we do, shall have what He brings to give you."

ROSA M. BARRETT.

ROUGH PASSAGES. By Alice Perrin. London: Cassell & Co., Ltd. Price 7s. 6d. net.

THESE ten stories of Anglo-Indian life will add to the success already achieved by Miss Perrin as a story-teller of unusual ability. The mystery of the East, as it often intrudes on the experience of those who live for a time in India, is skilfully handled in each of these tales. Passion, courage, tenderness and tragedy hold the stage in turn. The sympathy and interest of the reader is excited by the sure touch of a finished artist, notably so in the "Tiger's Luck-bone," and "The Spell." A high level of design and execution is maintained throughout the volume. P. S. W.

HERE AND BEYOND. By Edith Wharton. London: D. Appleton & Co. Price 7s. 6d. net.

THIS is a collection of six short stories by a well-known and widely-read writer. Miss Wharton is becoming earmarked by the stolidity of the American short-story writer. The English magazine is too trivial, the American apt to be too detailed and pedantic, although worthier of serious attention. The one perfected gem in this volume, which in my opinion entirely vindicates Miss Wharton's reputation as a sound craftsman, is *Bewitched*, a narrative atmospheric enough for Poe's *Tales of Mystery and Imagination*, analytical enough for Bret Harte, and with that cold cameo-cutting about it which one finds in *Marie Chapdelaine*. Herein Miss Wharton rises high to those peaks scaled by Kipling, W. W. Jacobs in his rare tragic moments, and Nathaniel Hawthorne's brevities. In

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her other stories, however, this magic fails her. *Miss Mary Pask*, though full of fine mood painting, fails to succeed, and there is a long descent from the sublime to the ridiculous from this first story to *Velvet Ear Pads*, though the hyper-intellectual Professor and the exotic Russian Princess are well drawn. *The Seed of the Faith* is a mixture of Kipling and Flora Annie Steel. One could never deny the book a permanent place in any library, for *Bewitched* is an exquisite piece of characterization and penmanship.

REGINA MIRIAM BLOCH.

BUT IN OUR LIVES. By Sir Francis Younghusband. London: John Murray. Price 7s. 6d net.

THIS novel tells of the life of Evan Lee, an English soldier animated by the highest idealism. The story is narrated with great simplicity and evident sincerity, and cannot fail to command respect. But to me at least, a spiritual, mystical idealism seems a little incompatible with a soldiering life, and for such an idealist to die triumphantly on the battlefield because he has succeeded in slaughtering a number of fellow human beings, seems something of an anti-climax. Readers will be interested in Chapter XVIII, in which Lady Meara describes her mystical experience.

THEODORE BESTERMAN.

POEMS TO THE MASTER. By Mary C. A. Bright. Adyar, Madras, India: The Theosophical Publishing House. Price 1 Rupee.

THESE verses are by a devout Theosophist, and thus only her accidental Christianity causes her to address them to Christ, rather than to Krishna or some other divine incarnation. It therefore seems correct that the Theosophical Publishing House should produce this volume. Yet, as is often the case, the author's exaltation far outstrips her powers of expression. The merit of the prosody is too unequal to be passed over without criticism. Occasionally she strikes a higher chord, as in "Star Gardens and Not I, But Christ." One cannot deny her aspiring soul and her earnest passion for the Eternal Quest, but alas! the music of Francis Thompson or William Blake is denied to her.

REGINA MIRIAM BLOCH.

ANNUAL REPORT OF THE SMITHSONIAN INSTITUTE FOR 1924. Washington, U.S.A. Price \$1.75.

SUCH a report as this is of necessity of a rather miscellaneous character. Fortunately, however, the Institute have for some years adopted the excellent practice of including in their Report a number of articles of general interest. Readers of the OCCULT REVIEW will find matter worthy of attention in Mr. Casanowicz's "Shamanism of the Natives of Siberia," and in M. Termier's "The Drifting of the Continents," which has some bearing on the problem of Atlantis. The article on Shamanism has two plates showing the costumes of two Shamans.

THEODORE BESTERMAN.

POETRY OF TO-DAY. London: Erskine Macdonald. Price 2s. 6d. net.

THESE 116 new poems by sixty-two contributors to the *Poetry Review* are, with few exceptions, somewhat lame aspirants to Olympus. A curious monotony of emotions dulls the pages of the volume. There are the usual nature pictures without the trenchant play on adjective or noun

which distinguishes the verse of a modern singer like Muriel Stuart. Out of the forlorn 162 I would choose "Frensham Little Pond," by Enid I. Carter, "Jew," by Alfred Gordon Bennett, "The Rejected Son," by Marguerite Pollard, "Autumn," by Edith Jenkinson, and the really beautiful and passionate "The New Song," by Doris Acland. It contains the authentic touch when she lilts

"Of tropic trees
That flame and bleed
With blossom, as they lean
Stirred by your breeze."

One wishes Miss Acland had written as much in the book as Kate Cassidy, who vents an amusing but absurd Irish spleen in "Iconoclasts."

REGINA MIRIAM BLOCH.

IN THE WAY OF HEAVEN. Edited by Theodore Besterman. London: Methuen & Co., Ltd. Price 5s. net.

To collect under one cover the principal passages in Buddhist, Christian, Confucian, Hindu, Jewish, Muslim, Taoist and Zoroastrian texts relating to the qualities the cultivation of which is necessary for spiritual progress, has been Mr. Besterman's object in the compilation of this inspiring anthology. It is intended, he tells us, for those who already believe in the continuity of life after death. Such a belief, if honestly held, must necessarily be the most powerful influence on right conduct. But what is right conduct? Obviously, the most satisfactory answer will be found in the teaching common to the Scriptures of all religions.

Such a synthesis Mr. Besterman has sought to effect in the hundred odd texts here collected, and it is not too much to say that any aspirant regulating his life on the lines laid down by the great Teachers here represented will be well on his way to becoming a Saint or an Adept. This by way of tribute to Mr. Besterman's catholicity of choice and skill in selection. But even for the devotional soul who does not dare as yet to aspire to great spiritual heights, the collection should prove of immense assistance to his progress and should be a continual source of encouragement to him in his progress towards better and higher things.

P. H.

THE MEDICINE MAN. By John Lee Maddox. 8½ in. × 5½ in., xv., 330 pp. New York: Macmillan. Price 10s. net.

DR. MADDOX calls his book a study of the character and evolution of Shamanism, but this title is far too ambitious. This book gives interesting facts, selected from a limited number of sources, about certain aspects of the medicine man. We are shown how the superstitions of the savage have laid the foundation of modern science (a task already performed by Sir James Frazer in *Psyche's Task*), and the position occupied by the witch doctor in primitive society is briefly sketched. Dr. Maddox, however, is obviously unable to make up his mind whether or not to believe the accounts given of some of the remarkable supernormal exploits of these medicine men. Thus his book loses psychological interest. But it is an interesting attempt, and on the whole a useful one, to make a beginning towards a complete detailed study of the supernormal phenomena to be found among savage peoples, a study that I believe will one day yield very rich results to psychology and psychical research.

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