

THE OCCULT REVIEW

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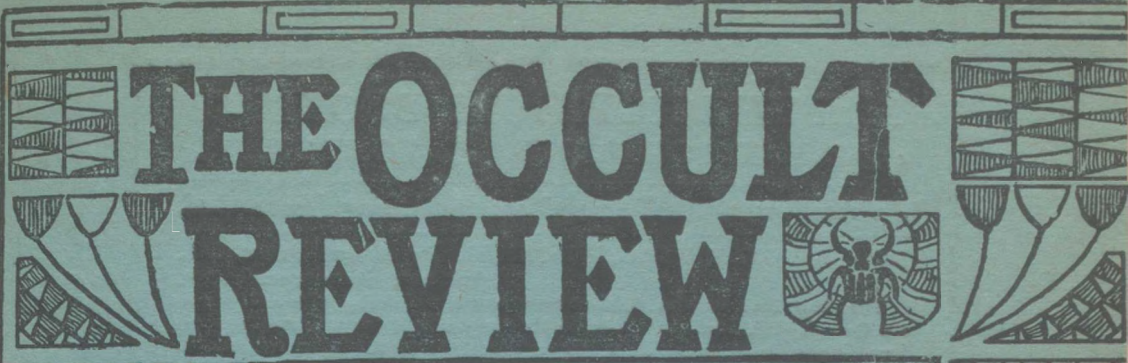
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NOTES OF THE MONTH

IT is no uncommon thing, among the many unbalanced and hysterical dabblers on the fringe of occult science, to come across cases of alleged memory of past lives—past lives which show the personality of the subject in the light of some great "has been." Lacking in all the qualities which go to the making of real moral stamina and worth of character, these unfortunate victims of a disordered imagination hug to themselves the cherished delusion of having been in a past incarnation some notability such as Julius Cæsar or Cleopatra, never by any chance some faithful but humble and unknown servant of the gods who may have earned the right to a memory of the long-forgotten past for the sake of the work he is pledged to carry on without ceasing, until the day of the Great Peace finds him standing on the threshold of a path that leads to regions beyond the ken of the spiritually unborn. The victims of such a mania are for the most part stamped with the signs of their affliction so plainly that none can fail to read them, while the utter lack of anything in the

shape of evidence to confirm the fancies of these deluded creatures makes cases of the kind all the more pitiful. Yet occasionally one hears of instances which it is difficult to classify under the above category; and as a matter of fact the above remarks are by way of introduction to the narrative of a case which abounds in features more startling in their implications than many of the claims made by the subjects of psychopathic delusions.

For the sake of continuity it is necessary to go back to a day towards the end of last year when three gentlemen were shown into the office of the Editor of the OCCULT REVIEW—a deputation of three well-known West End physicians who, to the writer's surprise, confessed themselves to be deeply interested and puzzled by a case of psychical development which left them at a loss for any explanation other than that of the invasion by a superior intelligence of the consciousness of the "subject." This subject, when the present writer had the pleasure of making his acquaintance, proved to be a young airman, perfectly sound in nerve and muscle, with the healthy zest of youth for all the happy and pleasant things of life, utterly devoid of interest in matters of psychical or occult research, and with little inclination to accept anything beyond the evidence of his physical senses. It is no matter of surprise that such a physically normal individual should feel uneasy with regard to the development in his own person of abnormal faculties. Hence the subsequent acquaintance with the doctors. He remained, however, perfectly calm and unexcited about the whole business; was, indeed, for some months in the highest degree sceptical about the validity of the "messages"; and was careful to keep an accurate diary of dates and events, thus leaving nothing to chance or memory.

It was, to be precise, at 8.55 on the night of February 9, 1925, that, having written some letters, he suddenly became aware of a voice within him which said, "Take that pencil and write." Startled, he naturally enough hesitated, when the order was repeated more peremptorily. Thereupon he obeyed, and the following, the first portion of a message too long to quote in full, came through:

"I come from a far country to thee, O my beloved, that I may show thee the ways that thou shouldst go. Behold, the things that I will show thee are passing marvellous. If thou hast strength and can pursue the road that I shall direct, thou shalt attain great heights spiritually. It is only by diligent study that thou canst learn the ways of truth. Behold, I will hold converse with thee each evening at this hour (8.55 p.m.) . . ."

Thereafter, at the appointed hour, the scribe, as we may as well call him, since he wishes for the present to remain anonymous, sat regularly. On the third night a fresh development occurred, and a series of automatic drawings was commenced. What might be the meaning of this psychic upheaval, if any, he had no idea. Both the writing and the drawings, it should be remembered, were carried out, for the greater part, in the presence of reliable witnesses. The scribe would take pencil and paper and in the presence of the medical men and others would execute with dexterity and precision drawings with the significance of which no one present had at first any acquaintance. These drawings, done automatically, and without erasure, by one who normally possesses no artistic ability, rival in delicacy of touch and beauty of design the productions of the skilled artist. Careful scrutiny by the aid of a powerful glass fails to reveal the slightest trace of disturbance of the original smooth surface of the paper upon which the designs are drawn.

The work had not progressed far before it began to be apparent that both the writing and the drawings had an intimate bearing on the subject of Egyptian archæology. The young airman, however, had never been anything of a reader; still less had he studied so dry and uninviting a subject as Egyptian origins. It soon became evident, in fact, that he was dealing with matters entirely outside the scope of his normal personal knowledge. For instance, the name of Amenhetep came through. It meant absolutely nothing to him. He was advised, however, that important archæological discoveries would be made in connection with that name, and also that he had been chosen for a definite purpose in connection with the restoration of the mysteries of ancient Egypt.

A few days later, on February 21, 1925, a new element was introduced, involving the idea of reincarnation, a subject of which the usual spiritualistic guide has no knowledge, and to a belief in which the young man was by no means temperamentally predisposed.

EGYPTOLOGY
AND REIN-
CARNATION.

It is significant, in this connection, that the Messenger, on the first occasion of communicating, announced that he had "come from a far country"—an intimation, surely, of spheres higher than the astral as the place of origin of the messages. At that sitting, then, the following communication was received:

"I am with thee, O my son, and to-night I shall speak with thee on the law of reincarnation. There is much controversy on your physical plane as to this subject. Some say it is so, and

some say nay. I say unto thee, however, that reincarnation is a fact that has to be faced by many of the spirits who have work to do which could not be completed during one earth-life."

On the 23rd of March of last year came a long communication with regard to the subject's "former life in Egypt." He was given to understand that he did not live to a great age, but passed out of his physical body in that incarnation when he was about thirty-five years of age. Two of his physical forms, he was told, are now in existence upon this plane: firstly, his mummified remains which still lie in the depths of Egypt's soil, and *which have yet to be discovered*; and secondly, the physical vehicle which he is now wearing. His death occurred through what is now known by the name of pneumonia. In that life, as Amenhetep IV, it was intimated, he was chief priest of the cult of Aten, but was in disfavour with the priesthood of that period. His priestly name was Akhenaten, "One who doth follow a vain thing."

Although he had a royal wife, it seems that Amenhetep's heart was given to his chief singer, one Hareesh (Hareth). On September 9, 1925, in the course of a long communication, the following information in this connection was obtained. In confirming the prophecy given as far back as March of that year, and quoted above, the communicator says:

"I will on this day confirm what I did tell thee long ago. Thy body hath never been found. It will be found, together with a skeleton, that of a young woman, which will be discovered in thy burial-place."

The allusion here is to the body of Hareesh, who ended her life by throwing herself in the Nile below Memphis. Her skeleton alone remains, because the process of embalming, it was explained, could not be carried out owing to the fact that the embalmers were from among the priesthood who, as stated above, regarded the alliance with scant sympathy.

Proceeding, the script obtained at this particular sitting goes on to tell how the body of the dead singer was carried into the tomb "by one, Ophalanku, a court musician and priest of Akhenaten's cult. . . . She doth still have about her various trinkets of jewellery, among them a ring with a ruby set therein even as a marquise. Thy treasures will be found together with a ring in which is set a blood-red ruby stone from which that on the hand of the skeleton was copied at thy command. . . . Further relics shall be found."

Akhenaten's burial-chamber, the recipient of these scripts was told, is just outside Thebes—the Luxor of to-day—in a sandy spot, and in the neighbourhood of two hills.

It is not to be supposed that the young man to whom this strange information was vouchsafed assimilated it immediately. As a matter of fact, it was only with the passage of time and much earnest thought that he finally accepted the idea as a hypothesis. And as a hypothesis he holds it at the present time. His confidence in the ultimate fulfilment of the prophecies contained in these communications, however, grows daily stronger. One of the most unequivocal statements with regard to the part he is destined to play is found in a message dictated on March 24, 1925 :

“ My son, the proof of reincarnation must be brought to your physical earth, and those beyond the veil have ordained that thou shalt of thyself prove this to humanity.”

The fact that the recipient of this knowledge is the very antithesis of the unbalanced and neurotic type, should ever be borne in mind, together with the fact, which is much to his personal credit, that he has kept and continues to maintain a sane and level-headed attitude with regard to every fresh development.

Some inkling of the purpose of these manifestations was revealed on June 25, 1925, and again on August 24 of that year. Recollecting the scribe's total ignorance of occultism, the statements and prophecies embodied in the script obtained under the later date are all the more striking.

“ As the East rises, O my beloved son, so the West sinks. Lo, its kingdoms have become an abomination before the face of the Father-Mother-God. In the East I have laid my foundation-stone, even the Great House—the Book which holdeth the knowledge of life and its laws. Behold, my son, in the days which came after thee, it became necessary for me to close that Book. The people were taken in idolatry, and the sacred shrines of us twain were used for the abominable rites which followed. Ritual of the vilest sex perversion, and cults of the lowest mentality were inaugurated by those who ruled what was left of great and glorious Egypt. My son, thou canst again open that Book, that light may be sent into the dark places. Man of the shameful flesh-body can again have a chance to repent while yet there be time. One more day of the Father-Mother-God hath passed, and the Fountain-Head, that Male-Female, Two-in-One, hath seen through His infinite mercy the necessity for pardoning those who did rebel,

THE BIRTH-
THROES OF
A NEW AGE.

and of giving them a chance to take up again the skin-coat, that spiritual-material body which was given unto mankind, not as a limitation, but as a help to his daily life."

This idea of the dawn of a new age is further emphasized in a clairaudient communication dated October 1, 1925, in the following words :

" Behold, the great day of Aquarius is born, and the divine mysteries have of a truth to be opened to those initiates whom the Father-King doth call upon."

Information obtained on June 25 of last year, on the nature and purpose of the Great Pyramid, is highly significant in view of the results of subsequent discoveries.

" The great pyramid was a place of initiation, and the entrance was through the front paws of the sphinx. At the present time there are other papyri and relics which are still hidden below the sphinx in one of the numerous passages. These will surely be found and given to the world in general to read."

Initiation, continues the script obtained at this sitting, had to be undergone by all who sought office. Initiation prepared the candidate for direct communication with the invisible worlds, enabling him to leave the body and hold converse with the inhabitants of other worlds, thus giving him the possession of seemingly supernatural knowledge. Since the kings and priests were the chief ruling powers of ancient Egypt, it was necessary that they should obtain first-hand knowledge and guidance by means of which to rule the people. Once launched upon the path of initiation there was no turning back, and the whole course had to be completed. The penalty for failure was physical death, not by mortal hand, but at the hand of the spirit of the initiation. It was pointed out in this connection that if aspirants had been allowed to falter and turn back " the secret would have become revealed and would have in turn devoured itself."

On Friday, September 25, 1925, some interesting light was thrown on the cult of Aten, the communication received on that occasion stating that " Aten " is a corruption of the old initiate-word meaning " the sun," and was the title by which the Lord of the Sun (who was the son of Osiris-Isis) was referred to.

" This cult was revived by Amenhetep IV when he came to the throne of Egypt about 1460 B.C. . . . Amenhetep IV was even as thyself who art the same as he. He did not know exactly the true worship of God the Father-Mother. . . . He revived what is called by Egyptologists the cult of Aten, or the worship

of the Sun-spirit. They are not able to tell that that Sun-spirit was Horus (the son of Osiris-Isis), who was the Lord of that flaming globe of life-giving energy. The cult of Aten or Atanu as revived by Amenhetep IV was only a shadow of the true worship, in which God the Father-Mother was worshipped through the mediumship of Horus, who was Lord of the life-giving orb ; for as thou dost know, not one particle of life could exist if the sun were to shut off its light."

During the period covered by these scripts, roughly some eight months, the automatic drawings had been steadily accumulating, and by the end of September, 1925, there were over sixty in hand, and instructions came through for the scribe to take down commentaries upon these productions. When this was done, portions of what was said to be the manuscript of a book were dictated. Five more drawings were automatically produced, and the dictation continued intermittently until by December 11—within a period of forty-one days—the work was pronounced complete. The fragments which were so puzzling in their separateness were found to fit together in a more or less coherent whole, to which the title was given by the Messenger, *The Book of Truth, or the Voice of Osiris*. It consists of three main portions: (a) A general outline of the divine plan for the evolution of humanity ; (b) The statutes (of Atlantean origin) of the Father-King to the Dhuman-Adamic race ; and (c) The revelation of certain ancient mysteries and their bearing on the salvation of mankind.

In view, however, of the scribe's scepticism of his own scripts, he was advised by the communicating entity to seek confirmation through selected channels, the names of certain mediums being given to him for this purpose. The effect of such sittings was almost invariably to strengthen his confidence in the authenticity of the communications which he was receiving.

A notable case in point was a séance with Mrs. Laura Pruden, the American slate-medium, which was held at the scribe's own flat in broad daylight. Acting according to direction, he had prepared overnight a set of questions which he placed in his pocket. Among these questions was one which ran : " Have I the greater part of the writings correct, and is the name right ? " The answer which was found written on the slate when it was opened was : " Yes, you must have more reliance on your own powers, and you will advance more rapidly. My dear friend, yes, indeed, I am your special guide, and through you I am to accomplish wonders.

AMEN-
HETEP'S
CULT.

THE
HAUNTED
NECKLACE.

Your writings are correct. (Signed) Adolemy." Needless to say, Mrs. Pruden never saw or even came in contact with the paper containing the written question, and "not another incarnate soul" knew of the name of Adolemy except the scribe and his wife.

More spectacular in the way of phenomena, but up to the present time rather less directly evidential, is the most recent development in connection with these manifestations. The episode concerns a mysterious necklace of beads which the scribe was given to understand would come into his possession. On June 11 last he was directed to visit Miss Estelle Stead, who had something to hand to him. When he met Miss Stead, the visitor, to her great surprise, made no secret of the fact that he knew exactly what it was she was going to hand over to him. The necklace, it appears, was formerly the property of Lady X (whose identity, of course, is known to the Editor), to whom they were *given* by an apparently ordinary Egyptian vendor, whilst she was touring in Egypt. She had, however, never been successful in keeping the beads strung. A couple of days after receiving the necklace the young airman was showing his new acquisition to a party of friends in his flat one afternoon, when they were casually handed to a lady who was a sensitive but non-professional medium. Immediately, in broad daylight, and in full view of the whole company of seven persons, the double silk thread upon which the beads had been specially and newly strung completely dematerialized except for one small fragment which has been preserved, and the beads were scattered on the floor. A strong perfume of oranges accompanied this extraordinary manifestation, and a powerful male voice coming through the medium announced: "She responded too quickly, and the things collapsed. They have been sent to you for a purpose."

The beads were gathered up on a plate and set carefully aside, but not yet, apparently, were the manifesting influences satisfied; for the plate and its contents were seen by the whole company "moving round in a circle," which phenomenon continued for some moments, in spite of the fact that the Rev. X, who was present, placed a restraining hand upon the revolving dish.

Many other psychic episodes of no little interest are bound up with these developments, but space will allow of no more than a bare allusion to the fact. What is the nature of the purpose above referred to in connection with the necklace, has not so far been made manifest. Indeed, there are many puzzling features about the whole chain of events. How much of the

knowledge that comes through is really in the nature of memory on the part of the scribe of a former Egyptian incarnation, and how much of it is due to exterior intelligences, is not yet clear. That some definite purpose lies behind this remarkable outbreak of psychic energy may fairly well be assumed. In any case, arrangements have been made to publish the entire series of automatic drawings, together with the corresponding psychically-dictated scripts. The volume should, indeed, be ready for publication almost simultaneously with the appearance of this issue of the OCCULT REVIEW. Time, it is hoped, will vindicate the judgment of those responsible for making public this remarkable work ; but in any event the volume, which will be reviewed in these pages in due course, cannot fail to make a wide appeal, both for the extraordinary manner of its production, and for the excellence of the automatic drawings which are so finely reproduced and so profusely strewn throughout its pages.

That the recent passing of the universally esteemed Emile Coué is both deeply and widely felt is, we learn through the Marquis de Chateaubrun, of the Coué-Orton Institute, evidenced by the large number of letters of condolence which have been received from all parts of the country and Continent. So great has been the quantity that it has been found impossible to reply to each correspondent individually, and we have pleasure in according publicity to that fact in these columns.

THE LATE
EMILE
COUÉ.

Although Monsieur Coué has left this physical plane, his work survives him. The influence of his teachings, we feel sure, will never cease to make itself felt, any more than his celebrated phrase will ever be forgotten. It was always the wish of Coué personally that the doctrine he originated, known popularly as Couéism, should achieve world-wide dissemination. With this end in view, the Coué-Orton Institute, supported by the many thousands of people who have derived benefit from the teachings of self-suggestion, will devote itself with energy and enthusiasm to forwarding the good work on which Emile Coué bestowed such astounding zeal.

Fortunately, Monsieur Coué has left a permanent record, giving the definite and final results of his investigations and practice extending over a period of a quarter of a century. Compiled in conjunction with his enthusiastic personal collaborator, Mr. J. Louis Orton, this legacy to the world, known as the Coué-Orton Course, is conducted solely by the Institute.

We learn that Mr. Orton, who from long and intimate association with the active work of Monsieur Coué, is pre-eminently qualified to continue it, is at the head of affairs at the Institute and is willing, as far as possible, to give personal consultations.

Further, in deference to the express wish of Monsieur Coué that there should be constant opportunity for the comparatively poor to benefit from his teachings, free lectures have been arranged thrice weekly at the Institute. Continuing the good work of its President d'Honneur, the Institute will carry on these free lectures indefinitely.

It is with much regret that I have to call attention to two annoying misprints which escaped attention in the last issue of this magazine, more particularly in one case, where my correspondent, Mr. Chas. H. Rouse, is made to attribute *Footfalls on the Boundary of Another World* to Vale Owen, instead of to Dale Owen. It is only fair to my correspondent to make it clear that the name was correctly given in his communication, and that the error was no *lapsus calami* on his part.

The other instance is not so noticeable, and concerns the letter signed "A," where the sentence "In sane teaching of Reincarnation love finds a very subordinate place" should, of course, read "In *some* teaching of Reincarnation love finds a very subordinate place."

THE EDITOR.

THE OCCULT SIGNIFICANCE OF THE OATH

BY EDWARD LAWRENCE, F.R.A.I., Author of
"Spiritualism among Civilized and Savage Races," etc.

PERHAPS one of the most significant psychological facts of our day is the return, in the most advanced circles of scientific thought, to certain primitive conceptions of natural phenomena. I do not have in mind the revival that has taken place, during the last fifty years, of certain crude beliefs entertained by backward races, beliefs which will not bear the scientific searchlight; but I am referring to certain modes of thought—such as we meet so often among savage peoples—which the majority of educated men and women vaguely believe modern science has swept away, and has consigned for ever to the dustbin of exploded ideas.

So far as the well-informed "man in the street" is concerned, he holds that science, as he conceives it, has broken up the old paths, and that the light of modern knowledge has entirely dissipated the fog of ancient superstition. That there may be, after all, a certain amount of truth or of reason in old beliefs, appears to be altogether beyond his comprehension. To his mind society needs reconstruction. The "new learning," as the twentieth century knows it, is to replace the ancient crudities of his forefathers. With him religion—and that moral code which religion has always sanctioned—is a thing for which he has no use. It is, indeed, a "thing" of the past; he holds it to be as "false" as the system of ethics which influenced the conduct of those who once believed in it.

Yet those of us who have made the pursuit of certain branches of science the work of a lifetime are compelled to admit that that which so often passes under the euphonic designation of "modern education and enlightenment" is frequently nothing but a popular expression which covers our ignorance. Many of our conceptions, modern though they may be, are erroneous conceptions. They are but ideas which represent the thoughts of a past generation, and no longer receive the sanction of men of science to-day. Such beliefs are nothing but a form of superstition in modern guise. The fact that many scientific men, historians, and popular exponents of "public opinion" still enter-

tain these concepts cannot be pleaded in order to establish their truth, for the simple reason that later investigation has proved their error.

Thus the mechanistic interpretation of both "mind and matter" was part of the popular scientific creed of a generation since. It receives little support from leading scientific men of our time. There *are* facts which go to show that Nature *is* working for a "purpose"; that she indeed is bent in a certain direction in order to achieve particular ends.* So far as the psychic side of life is concerned, we are faced with what is emphatically a return to the past, to the "Dark Ages" if we so like to express it; but such is, nevertheless, a fact of vital importance and significance. The "New School of Medicine," for example, is, in great measure, discarding drugs for "mental healing." One of the greatest physicians of our day, the late Sir William Osler, has told us that a noteworthy feature of modern treatment has been a return to psychical methods of cure, in which "*faith in something is suggested to the patient.*" Faith, it is declared, is the great lever of life. "Without it man can do nothing; with it, even as a fragment as a grain of mustard seed, all things are possible to him." It is the mental attitude of the patient that counts for all else.†

Let me give another instance, an instance afforded by an old Eastern myth. Modern theology now hides her head in shame for one of her oldest dogmas—her belief in the Fall of man. The doctrine of evolution, so it is claimed by some up-to-date theologians, has no place for this obsolete conception. The teachers of an ancient faith have for ever relegated it, together with other religious "relics" of a departed age, to that great dust heap to which they add year by year. But, while this old dogma, around which so much that is fundamental in the Christian creed has been built, is repudiated by theologian and layman alike, it has been held, by one of our greatest psychologists and anthropologists, the late Ernest Crawley, to be socially a fact, *even more terribly true than as recorded in the Bible.* In that conclusion I entirely concur.

We are only just beginning to recognize and to admit that a great many truths lie buried beneath ancient beliefs and old superstitions. It is necessary for us to study and interpret these

* See, for instance, Prof. J. A. Thomson, *The System of Animate Nature*, 2 vols., 1920. *Evolution in the Light of Modern Knowledge*, by various authors, 1925.

† *The Life of Sir William Osler*, by Harvey Cushing; Oxford, 1925.

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concepts of past ages, concepts which, in great measure, still survive in living form amongst primitive races. There is overwhelming evidence to prove that what we denounce as superstition acted in days gone by as a powerful social factor, a factor which, for the most part, made for good and not altogether for ill. For with a decline in occult and religious beliefs there has been a serious decline in private and in public morals. Keeping pace with this ethical degeneration we are face to face with a deterioration of a physical nature, a deterioration that bodes no good for the future of civilization.

Ignore it how we may, we are faced with an enormous increase of anti-social acts which, to my mind, has no counterpart whatever in the world's history. It is with one aspect of this decline in public morals that I am now concerned—the debasement of the oath, and the enormous increase of the crime of perjury. The deliberate violation of what was once a most sacred and solemn rite—the appeal to Deity that every word uttered should be truth indeed; that every promise made would be faithfully kept at all cost—is made every day in our Courts of Justice with impunity and without punishment. Sir James Fitzjames Stephen once declared that perjury is committed every day in England. In commenting on the glaring manner in which this crime is committed other judges have stated that the authorities make not the slightest effort to check it, least of all to punish it. A learned judge stated in open court that its very atmosphere was so steeped in perjury that he “went home occasionally absolutely in despair as to whether he had been doing justice or injustice” owing to the terrible amount of hard lying that occurred in his court.

If the Red Indian chief who once declared that all white men are liars were to visit one of our Courts of Justice, either in England or in the land of his fathers, he would find ample justification for his sweeping indictment. To-day veracity has little place in Christendom. Yet we know of savages, to whom we send our missionaries, unasked and unwanted though they be, who would rather suffer death itself than prove false to their plighted word—and why? Because they believe some terrible evil would overtake them if they spoke falsely. Until modern enlightenment dawned, the same belief was held in all civilized countries, and this belief always made for the public weal. The fear that the Deity would punish wrong acted as a brake upon human action; it inhibited the would-be perjurer from bringing ruin to his innocent neighbour, even if he did not risk his own soul.

It is stated by those who possess an intimate knowledge of Arab character, that a Moslem, when he swears on the Koran, does not tremble if he be innocent, but does so if guilty. The acute apprehension that a false oath will be speedily overtaken by Divine punishment acts as a powerful restraint upon his acts; consequently society is protected from a vice and a crime rampant in higher stages of civilization. It is this belief, expressed in so many different ways, which compels the lower races to speak the truth under pain of punishment from their gods.

The Todas, a primitive tribe inhabiting the Nilgiri Hills, Madras, believe that a man will fall sick and his cattle die if he makes a false statement in front of a sacred place set aside for such a purpose. Everything said in such circumstances will be believed by those concerned.* The seriousness of this oath is proved by many facts at our command. Abundant evidence goes to show that the perjurer is continually struck down by death, a death of psychic origin which, to the native mind, is naught but a chastisement by the gods for wrong-doing.

In Central Africa the most solemn oath that can be invoked is to swear by one's mother; an affirmation rarely used with levity. To say: "May my mother leave me," reaches the very bed-rock of sincerity, owing to the noteworthy and passionate devotion which the negro has for his mother. A native of Mukimvika, upon being accused of stealing from the Baptist Mission, protested his innocence by invoking the curse of death upon himself; he knocked a nail into his fetish as proof of his good faith. In three months, we are told, he was almost unrecognizable. From a hale, well-built man he became thin and emaciated. His self-imposed curse weighed so heavily upon him that he approached the missionary, and asked him to pray to God on his behalf, for indeed the things had been stolen by him and he would die unless God forgave him his sin.

European civilization, whether spread by the missionary or the trader, is undermining all native beliefs and destroying their morals. Consequently perjury is on the increase in Congoland as it is elsewhere, owing to the removal of old restraints. "In many parts of Congoland unsophisticated natives still believe in a direct punishment of God, or the gods, following on perjury . . . but in Western Congoland long acquaintance with Europeans and a weakening faith in the powers of their own fetishes have caused most of their invocations to be as trivial as our own." Many natives, in order to prove their innocence of a charge,

* W. H. R. Rivers, *The Todas*, 1906, p. 421.

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demand to take the poison ordeal, a proof in itself that such a test is not solely imposed by despotic chiefs or savage custom. Mary Slessor, from whom the late Miss Kingsley derived her information respecting the natives of Calabar, tells us that on one occasion a man was brought before the court, over which she presided, charged with stealing plantains. He swore that he was innocent. The missionary thereupon administered *mbiam*, the native oath, which consists in touching the tongue, face, arms and legs with "a vile concoction," which the natives believe will cause the death of those who are false to their oath. Soon after this the man died! *

One conclusion, forced upon those of us who have paid serious attention to primitive thought, is that superstition is a potent antidote to crime. It inhibits the savage, as we are pleased to call him, from committing specific acts which are against the public weal, and false-swearing is one of them. Few men in civilized countries are moved by ethical considerations in their daily acts. If *fear* of punishment—whether by Nature or by man (for Nature herself has her revenges)—be removed, there can be little restraint upon those anti-social acts which make for moral degeneration. The mind has a powerful influence on human conduct, both for weal and for woe. It was the recognition of this fact in a practical way which formed the basis of those oaths which, "in the bad old days," compelled men to do as they had sworn to do. But if the fear of some calamity befalling those who should prove false to their plighted word be removed, what agent will be powerful enough to restrain the majority of men and women from swearing falsely in order to gain material advantage over their fellows?

Soon after the rising in Scotland in 1745, an act was passed forbidding the tartan to be worn as part of the Highland dress, the penalty being six months' imprisonment for the first offence, and transportation for seven years if the offence be repeated. Under the Act of Indemnity the Highlander swore the following oath:

"I do sware, and I shall answer to God at the great day of judgement, I have not, nor shall have, in my possession any gun, sword, pistol, or arm whatsoever, and never use tartan, plaid, or any part of the Highland garb; and if I do so, may I be cursed in my undertakings, family, and property—may I never see my wife and children, father, mother, or relations—may I be killed

* *Mary Slessor of Calabar*, by W. P. Livingstone, 1916, pp. 99, 124, 232, 250.

in battle as a coward, and lie without Christian burial in a strange land, far from the graves of my forefathers and kindred ; may all this come across me if I break my oath."

No one who has paid the least serious attention to early ways of thought will doubt that this oath—which was repealed in 1772—proved to be an inhibitive factor as regards the conduct of those concerned. Such an oath is but an expression of a great ethical law which modern *culture* has overthrown.

It may be unnecessary to give pregnant instances of the effects upon the mind, so far as civilized races are concerned, as I am dealing with the restraining influence of the oath among primitive peoples, in order to illustrate the great moral factor it constituted in other days.

Colonel Frederick G. Burnaby tells us that the Khan of Khiva administered justice in the open air, surrounded by his court and officers of state. Should the delinquents refuse to admit their guilt forthwith he ordered them to be taken before the Mullah, whose especial duty it was to investigate all matters of this description. This officer produced a Koran upon which the suspected person had to swear his innocence. If there were no eye-witnesses to prove the man's guilt he was permitted to go free, so great was the faith reposed in his oath. Should he, however, have perjured himself, the Khivans believed the vengeance of Allah would speedily overtake him, and the retribution entailed thereby would be far greater than any punishment inflicted by human justice. Burnaby inquired whether some wretches would not be prepared to risk divine justice by perjuring themselves, and then be released to commit other crimes. "No," was the reply, "the fear of God's vengeance is happily too great to admit of such wickedness."

Many African tribes test a person's innocence or guilt by means of the ordeal of boiling water. It is believed that should a suspected person be innocent no harm can befall him, but if guilty he will be scalded, and afterwards punished by being burnt to death. On one occasion an old man was charged with bewitching the brother of the king of the Barotse, a tribe living on the Upper Zambesi River. The bewitched man, thinking he was becoming thinner in body, pointed to the old man as being the cause of his loss of flesh. The suspect, therefore, was compelled to thrust his hands into the pot of boiling water, *but he removed them uninjured*. F. S. Arnot, the missionary, relates how he himself saw this old man "twice dip his hands into boiling water, allowing the water to run over his wrists as he lifted his hands out of the

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liquid," yet, on the following day, *no injury had been sustained.*

It is all very well for missionaries and others to denounce such "savage" methods of doing "justice" as a piece of superstitious barbarism; but there are other explanations which force themselves upon us. One of those explanations is that to which I have already referred—the occult or psychic influence of the inhibitory factors of the mind which render men immune from pain and suffering, when they know themselves to be innocent of a specific charge, and their dramatic collapse when they are guilty.

During his stay with Hussein Daim Pasha at Erzerum, Arminius Vambéry, the celebrated traveller, witnessed what he termed "an original use of superstition in the service of the law." The Pasha had the misfortune to lose a valuable diamond ring. As he had not been out of his house it was thought that the ring would be found, unless one of the servants had made away with it; but all attempts to discover the ring proved fruitless. The adjutant to the Pasha, therefore, sent for a celebrated sheikh, renowned for his wonder-working powers. On his arrival he squatted himself in the middle of the great hall of the Pasha's house, where all the servants had been assembled. Presently, from underneath his mantle, he produced a black cock, which he invited all the servants to stroke in turn, after which they were to place their hands in their pockets. When the guilty man touched the cock the sheikh declared the animal would crow, and, by doing so, his guilt would be revealed. After all the servants had passed before him the sheikh told them to hold out their hands. All the hands were found blackened *with one exception.* The cock had been made black all over by means of coal-dust. The thief, *naturally* fearing detection, had avoided touching the animal; consequently his hand remained white while his conscience was black, and thus he betrayed his guilt.

This remarkably subtle method of bringing the guilty to justice shows a wonderful insight into human character. Crime, in civilized countries, goes, for the most part, undetected; comparatively speaking, it is seldom punished; if punished the penalty is inadequate for the crime. Condonation of crime keeps pace with civilization. A comparative study of the lower races of man leads us to the conclusion that among those "benighted heathen" there exists certain instincts, often shared with the lower animals, which are far more practical, and certainly far more just to society, than the complicated, expensive machinery of law in civilized countries. What we call superstition is often

nothing but another name for our own ignorance of certain facts or factors which, if understood, would go to explain why barbaric tribes are so deeply saturated in psychic lore.

Perhaps no country in the world has undergone such vast social change as the once great empire of the Far East—China. As the late S. Pollard said, one wonders what will happen when Western forces have succeeded in undermining the belief in spirits or the land of shades. When the people throw over the faith of their fathers, the belief in the ancestral gods, what other vital force is to replace that which is dying?

Pollard mentions an instance where justice was done owing to the influence of ancient superstition. A lady at an inn declared that she had lent her hubble-bubble (Chinese water-pipe) to a man who had not returned it; she demanded either the pipe itself or its money value. The accused man said that the missing article, after being passed around to those who wished to smoke it, had been duly returned to its original owner. After both sides of the case had been heard it was decided that an "oath of innocence" must be taken before the spirits of the heavens. If the lady took the oath the amount claimed, five hundred cash, would be paid to her, but, should she refuse, and the accused man be willing to swear as to his innocence, then no money would be paid and the affair would be considered to be at an end. In China the rank and file believe the gods to be incapable of wrongdoing, but will look after the innocent and protect them. The result was that the woman refused to take the oath, but the man complied. He was deemed to be the victim of a trumped-up charge on the part of a scheming woman, who evidently thought she would be able to blackmail an innocent man. As Pollard rightly declares, such a case as this would nonplus the West. It would certainly be impossible to obtain justice in a Western court of law, because no hesitation would be felt in committing perjury where the interest of the criminal is concerned, and where one man's word is so continually, yet so unjustifiably, held to be as good as another's.

There is little question that a loss of those inhibitory factors which operate on human conduct is a great moral and social loss, a loss which cannot be replaced among the majority of men by any other force which will compel them "to speak the truth, the whole truth, and nothing but the truth." The bulk of men are not moved by ethics but by fear; they are ruled by the desire for material gain, not by love of their fellows. Hence, when the old faith is lost, there remains nothing of equal value

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to occupy its place. Abstract justice, like Nature's laws, has no interest for "the man in the street"; consequently if he be not ruled by means of those old psychic forces which once formed the essential basis of conduct, he will deliberately perjure himself and walk off with the "swag" while society looks on with apathy. It may, however, be found after all that there does exist in the universe an ethical law declaring that certain things must be done and other things left undone, because Nature will not permit her laws to be set aside with impunity unless she exacts her penalty for the wrong committed.

THE SWORD OF THE SPIRIT: A VISION

BY H. TABOR

A VOICE spoke to me and said "Be strong and of good courage. Come!"

I was taken by the hand and led up a steep height. I did not consciously walk or climb, but I knew I had to attain the summit. When I got there, I saw a large circle, all glistening—raised from the ground—as it were a table. On the luminous white surface lay a Sword, the hilt towards my right hand.

For one instant I had seen the Sword suspended in mid-air, with the point just contacting the white surface of the circle; but that instant passed, and the blade of the Sword lay horizontally. The blade radiated like a diamond throughout its length, and the hilt was set with eyes, glowing and luminous.

A Voice said "Behold the Sword of the Spirit." An emanation of evil, not man or woman, appeared behind the table.

The Voice said: "Gird thee with the Sword of Spirit and Wisdom and Understanding, and strike!"

I said: "I cannot kill." The Voice said again: "Strike!" I then took up the Sword and struck—and there was no evil form, visible or invisible.

I then was conscious that I was on fire—flames coming up all round my body surrounding me, but I realized that I was not being burnt. A voice called out, "Oh! save her," but an answer came, "There is a fire that killeth, and a fire that burneth dross—thou didst ask to be laid to sleep in sheltering flame."

Then I woke.

THE COMING WORLD-STORM

BY REV. WALTER WYNN, Author of "What *Will* Come to Pass," "The Last and Next War," etc.

IT is no pleasure to me to differ in thought, much less in feeling, from anyone. It is my delight to agree when I can, and speak the highest words of praise. This, however, cannot be done at times without a sacrifice of conscience. I write this article, therefore, only because I desire fact and truth to be known. If any reader can show me wherein I reason wrongly, I shall feel grateful; but, after fifty years' careful reading and study, I am more than ever convinced of the "more sure word" of Biblical Prophecy. I also agree with the Apostolic injunction contained in the marvellous words found in 2 Peter ii. 19, 20, 21. Would the reader kindly refer to them? Prophecy has been sending out its clear rays into the world for thousands of years, and has never proved false, vague, or dim to any reverent student. The divine inspiration of the Bible is proved by its prophecies, which have been subjected to profound investigations, with striking results, during the last ten years. The conclusions of the Higher Critics concerning *Daniel* and *Revelation* have evaporated in the sunlight of recent history. They will have to try again! The reasoning of Canon Driver and Professor Peake, to mention no others, is more amusing than convincing in the light of what took place on the exact dates recorded in these two books and in the Great Pyramid, which Sir Flinders Petrie and Professor Peet have assured us was only a tomb! This theory is now shown to be totally false. The Great Pyramid is a psychical reflection of the foreknowledge of God, and is the Bible in stone. I believe Charles Haddon Spurgeon was nearer the truth in his interpretation of the verbal inspiration of Scriptures than the Higher Critics in their disgorged opinions and conjectures. There were revealed to the Hebrew Prophets in exact words, times and symbols, certain future events that their own minds could not have known or conjectured, and herein is their inspiration. It is not a question of interpolations, questionable chronology, whether Moses, David and Isaiah wrote all it is said they did, or whether they were inspired as Shakespeare, Burns, or Carlyle were. All this sort of thing is very poor stuff

for schoolboys to get excited about. The question is whether God's Universe is a Bush of Spiritual Fire, out of which God employs means to speak, and whether the Bible reports some predictions He has made. A rather different problem surely. The psychological or theosophical movement in the modern world, so ably represented by such men as Sir Arthur Conan Doyle and Sir Oliver Lodge, and by that gifted lady Dr. Annie Besant, is of vast importance as an aid to understanding the Bible, many tracks of which are hermetically sealed to the churches.

It is on these grounds I am anxious to reply to one statement in Sir Arthur Conan Doyle's recent letter. Sir Arthur, referring to the coming "storm," raises the question of its "form," and says: "At this stage one can only say that these descriptions given in the Bible of the events which accompany not the end of the world but the end of an Era, are so like those which are now predicted, that the latter would indeed seem to have been vaguely seen by those old prophets. Further than that one may not go." Most condescending to Daniel, David, Ezekiel, Zechariah, Isaiah, Obadiah, Paul, John, and our Lord Jesus Christ. They all saw "vaguely" what the messages sent to your correspondent outline with such luminosity and verbal exactitude! Sir Arthur is almost as patronizing as some of the Higher Critics. I am sure he only desires to know the truth. I will therefore quite dispassionately deal with what he says.

In the first place, I have read copies sent to me of the spiritualistic "messages" he has received. These in many respects are very vague, and in other matters—such as dates—contradictory. The Biblical and Pyramid prophecies are neither. In the second place, the Hebrew Prophets not only did not see "vaguely," but *they* did not see at all, any more than a modern medium sees when in a state of real trance. Both Daniel and John asked "the Angel" what the things meant that were recorded by them. The value of Sir Arthur's "messages" is in the fact that millions of spirits are interested in what is about to take place, but they have no more exact knowledge than millions of people in the world to-day, who never study the Bible, although they have a feeling that "something is going to happen." Hence when Sir Arthur asserts that we may not go further than believe that the Hebrew prophets saw "vaguely" into the future, he justifies his own assurance: "I have no very definite views upon either Biblical time calculations, pyramidal occult meanings, or astrological prophecies." But some of us, having studied the first two, have the most definite views, and possess the most

certain knowledge, based on unanswerable scientific evidence. We can *prove* that the Hebrew prophets and the Pyramid give the exact dates of the Birth and Death of Christ, the main events of European and world history since that time, and the exact date when the coming tribulation will begin. Daniel and John did not see "vaguely" these things. They saw, I repeat, nothing at all. They only report what they heard but failed to understand. History has proved the interpreter. There is an immense difference between this and Sir Arthur's "messages." In the same way, the builder of the Pyramid could not have understood the exact astronomical prophecies embodied in the divine structure. His Psychic Instructor did.

Again, we are informed by Sir Arthur Conan Doyle, that the "Christ Circle" "was deceived as to the immediate future." Deceived? By whom? Not by Christ, for He used the most explicit means to inform them that "the end was *not yet*," and told them to fix their attention on the Book of Daniel. Deceived? By whom? Not by St. Paul, for he wrote the *Second Letter to the Thessalonians* to counteract a silly scare, and told his readers what would have to take place before Christ returned. They deceived themselves. The exact astronomical prophecies in *Daniel*, *The Revelation*, and the Great Pyramid admit of no deception. 99.9 of them have been exactly fulfilled. Will the remainder fail? Time will swiftly show. The Pyramid symbolism denotes exactly from November 10-11th, 1918, to May 29, 1928, as a period of *truce in chaos*. From the latter date to September 15-16, 1936, intensified tribulation. After that, the personal reign of Christ.

Many people have written me expressing their astonishment at the contents of my two books, "What *Will* Come to Pass" and "The Last and Next War," and telling me, in the language of Sir Arthur Conan Doyle, that I ought not to go so far. One friend says my interpretation must be wrong, for in the day when the Pyramid was built, and the Bible written, men knew nothing of astronomy, and as to Christianity—it is derived from the religion of Osiris! All this from intelligent men living in London in 1926! It reminds me of an able doctor telling me, in a recent controversy, that he protested against my robbing Galileo of his merited honours by saying that the astronomical knowledge of the Bible was more exact than that of modern science; for, said the worthy doctor, men before Galileo regarded the earth as a disc only. How absurd to calculate "coming storms" on Biblical and Pyramid "astronomy"! I smiled in

bewilderment. I smile still, but will content myself with stating a few facts, in justification of my belief that the coming storm will begin on May 29, 1928, and that the Biblical and Pyramid astronomical data are more reliable than the findings of astronomical science in our own day, or any psychic messages.

The builder of the Pyramid knew more than our most advanced modern scholars. The Egyptian priests concealed the knowledge enshrined in the Pyramid, and ran, by means of distortions of it, the religion of Osiris in their own financial interests—an old game in all highly-organized Churches. The Pyramid is 5,000 years old and has nothing to do with Osiris, but only with Christ. The Greeks got hold of much that the Egyptian priests knew. Galileo comprehended little in comparison. The Roman Church had done her work in Europe for 1,000 years! Galileo was not to blame for his partial knowledge, but as a matter of fact *Thales* founded the Ionian School of Astronomy about 600 B.C. He taught "that the sun, moon, and stars are not mere discs on the heavenly vault, but solids; that the moon derives her light from the sun, and that this fact explains her phases; that an eclipse of the moon happens when the earth cuts off the sun's light from her." He also taught the sphericity of the earth, and the obliquity of the ecliptic. (*Vide* Prof. Forbes' *Hist. Astron.*, p. 13; also Moulton's "Celestial Mechanics," p. 30.) My smile, therefore, was justified when I read a letter written by Dr. Abraham Wallace to *Light* on May 5, 1923, in which he said: "I should just like one word as a student of Physics, regarding Mr. Wynn's statement about the splendid work of Galileo being anticipated by Isaiah xl. 22. . . . 'The circle of the earth' was doubtless the circle of a disc, and not the rotundity of a globe." Blind Thales! Why didst thou not live in 1923 A.D.? Thales was not alone. *Pythagoras* (569-470 B.C.) taught that the earth rotates and revolves in an orbit round the sun. *Democritus* (570-460 B.C.) also. And even Plato (429-350 B.C.), with his limited intellect, taught that the planets moved by circular and uniform motions. What Euclid (323-285 B.C.) did for Geometry, Dr. Gratten Guinness did with the astronomical cycles of the Book of Daniel. Read his "Approaching End of the Age," and "Light for the Last Days" in proof. Euclid also proved the apparent motion of the celestial spheres.

Enough! I have neither time nor space to quote from *Eudoxus*, *Aristarchus*, *Archimedes*, *Eratosthenes*, *Apollonius*, and *Hipparchus*, but I have said enough to knock the bottom out of the idea that we owe our astronomical science to Galileo.

Now, the Great Pyramid is more wonderful than all of them. It is more precise and exact than Professor Simon in his book "The Stars." Flammarion and Ball are elementary in comparison. Our best instruments cannot give the exact decimal point of the sun's distance from the earth. The Great Pyramid gives it, and also the 2520 and 1260 years' prophecies of *Daniel* and *Revelation*. It gives many others, and the exact dates of the beginning and end of the coming storm. Who built the Pyramid? God. Who inspired Biblical Prophecy? God. Have they ever been falsified by history? No. Is there anything "vague" about them? No. Can they be understood? Yes. By whom? By those who believe that the Universe is not a Palace of Mud, outlined and controlled by the rationalistic deities of the Rationalist Free Press, in Johnson's Court.

RAYMUND LULLY

By ARTHUR EDWARD WAITE

WHEN at the beginning of my literary life it happened that there was some attraction towards one who was termed by his admirers the *Doctor Illuminatus*, an explanation is to be sought in his legend and in the supposed fact that he was an alchemist who claimed in his records to have accomplished the Great Work. It will be understood that such a concern took me in the first place to encyclopædias and biographical dictionaries and secondly to such of his writings as appeared most prominently in these sources of knowledge. Some acquaintance was made in this manner with the Raymund Lully who devised and taught an *Ars Magna Sciendi*, an *Ars Universalis*, which attained a certain vogue, so that it is possible to speak of a school of Lullists and even of two or three Colleges perpetuating his method, for a not inconsiderable period, under the less ambitious title of *Ars Lulliana*. I have quoted elsewhere a definition of G. H. Lewes, according to whom the Art was "a new method of dialectics." Howsoever denominated—*Ars Magna*, *Ars Compendiaria*, *Ars Demonstrativa* and even the Universal Science—it is like millstones about the neck or a dead weight piled on the head of a modern student; but there was a possible refuge in that alternative Lully who was *Doctor Hermeticus* and wrote those cryptic texts which were of highest repute in Alchemy for the space of several centuries. There was enough to be learned concerning him and his pretensions, including the fact, ascertained as a result of long investigations, that he was another and very different claimant in the mask of an identical name. These are personal reminiscences of more than thirty years since, but they serve a purpose, indicating that at this period it was possible to learn readily enough about a Latin-writing Lully, but of Lully the Catalan poet, and author in that language of a didactic romance which stands alone in literature, one gleaned very little indeed, even if one heard of BLANQUERNA at a far distance and sometimes as if here also might be a Latin text. All this has now passed away; the Universal Doctor has given place to the poet and the romance has taken its proper and very high place among prose fictions of its epoch.

There is before me a translation in full of *BLANQUERNA* by Mr. E. Allison Peers * in a noble volume, which has brought joy to the heart of one who loves Lully but who does not know Catalan and to whom it has been therefore a sealed book, though available for others in two editions published at Majorca, respectively in 1904 and 1914. Mr. Peers speaks also of a text printed at Valencia in the sixteenth century, but of this I have not heard previously. I have said that the story stands alone and in the limpid simplicity of the English version it is difficult, from my own point of view, to find a dull page, though the translator speaks of its *longueurs*, its leisurely pace and the prolixity of certain parts. All this is true enough and indeed manifest, but every part and chapter belongs so inevitably to the purpose which informs the whole that those who are sympathetic could scarcely spare anything. This is how it strikes a reader, but it is admissible that he who put the text into English must have had occasional times of weariness, the fact notwithstanding that Mr. Peers confesses in his preface only to work "full of enjoyment from beginning to end."

Of the story itself there is need to speak at some length, because it is more than a mere setting for things introduced therein or interlinked therewith. *Blanquerna* was born of parents in the uttermost state of dedication to Divine things, and because the chronicle of his life is for every place and time, we do not hear of the country and much less of the precise place, except that it was a certain city. He was brought up as one chosen out of thousands to do the work of God, and hence it came to pass that when he was of marriageable age and was desired by his parents to take a wife, he resolved rather on the life of a hermit, to their great distress. It was so arranged accordingly, and while he sought a place for his purpose, they stripped themselves of their possessions and built a hospital in which they ministered to the poor. In this manner they are held to have mortified the seven deadly sins, and this gives rise to seven intervening episodes in illustration of these and their conquest. Meanwhile a youthful and fair lady, who might have been wife to *Blanquerna*, seeing that he was called otherwise, entered the life of religion and was ultimately elected abbess, which gives rise to twelve further episodes, concerned with the ruling of the five corporal senses and the exemplification of seven virtues. It

* *BLANQUERNA*: A Thirteenth-Century Romance. Translated from the Catalan of Ramón Lull by E. Allison Peers. Royal 8vo, pp. 536. London: Jarrolds, 34 Paternoster Row. Price 30s. net.

is a long time therefore ere we hear again of the proposed hermit, who is seeking in a forest for a place of contemplation and worship. It proves to be a realm of allegory, wherein he reaches a palace which is the habitation of the ten commandments and is consoled and blessed by them. He meets subsequently with Faith, Truth, Understanding and Diligence, while later episodes are so much successive instruction on worth or valour, on consolation, fortitude, temptation and penitence. When he comes at last to an abbey, that which happens therein belongs to matters of perseverance, counsel, the ordering of studies, vainglory and lessons arising from accusation. But the end of all is that Blanquerna is elected Abbot, much against his will, and so rules his convent that it becomes like a living book in exposition—clause by clause—of the *Ave Maria*. The result of this is a bishopric, which is also against his grain, and the manner in which he orders his diocese is like a study at large in poverty, meekness, mercy, purity, peace and so forth, with Blanquerna as one who practises while he teaches, and teaches most in practice. In fine, however, against all his own judgments, he is elected Pope, whereupon he assigns to himself and his Cardinals the clauses of the *Gloria in Excelsis Deo*, one for each, as an office, “to the end that through their good works glory might be given to God in the Heavens.” The history of these clauses, the life and work therein occupies eighty pages. But Blanquerna renounced the Papacy, that he might at last become a hermit, as he desired from the beginning and had been forestalled throughout. In this solitude he wrote a *BOOK OF THE LOVER AND THE BELOVED* and an *ART OF CONTEMPLATION*, which follow in due course, and then a final chapter ends the spiritual romance.

Having gone through the great text once again for the purpose of my summary, I feel more assured than ever that it is throughout a living memorial, that its disquisitions belong to the narrative, and that the narrative enlightens these. It is a great book of its period and a great illustration of doctrine as it obtained therein. Over and over it is worth the whole *ARS MAGNA* and its appalling mechanism. I think also that Mr. Peers' translation will live long among a few, to whom such things have a message. But I am writing here for a special class of readers, and they must not look in Lully for any light of the spirit which may be thought to lie behind the thirteenth-century doctrine of the Latin Church. They will find, e.g., that unbelievers who “die in the sin of ignorance” are delivered to

"everlasting fire." It must be added on my own part that, so far, I have known the books on the *LOVER AND BELOVED* and *CONTEMPLATION* only under Latin veils and that in the better light of their English version I should qualify two or three things which have been said previously. They are works of a mystical class but not of a real mystic, the end of whom is neither in contemplation nor in vision but in the unity behind union. The *ART OF CONTEMPLATION* is a didactic treatise, confessedly on the search for "new argument" and "lengthier matter." In the prologue to the *LOVER AND BELOVED* there is a valuable light on the way in which it was composed. Its author "considered the manner wherein to contemplate God and His virtues"; thereafter he "wrote down the manner wherein he had contemplated," and then added further "arguments" daily. The result is a delight to read and have, but it is "about it and about" and not of the oneness beyond the one in one. Yet the method is characteristic of the man, for in his external life Lully was comparable himself to a great debater going from place to place and "a challenge to all the field." But he was also a Knight of God, and *BLANQUERNA* is a high romance of Spiritual Chivalry.

OCCULTISM AND SCIENCE

By PHILIP S. WELLBY, M.A.

THE task which has ever been set before Science is the discovery of causes, and the observation of results, a vast undertaking which must embrace every branch of knowledge and every field of human activity. In view of the immense domain which Science has claimed as her own, we may be permitted to ask what are the preliminary qualifications necessary to the scientist to enable him to set about this task with a reasonable hope of success in its accomplishment. These may be summarized as a sense of responsibility, an open mind, and a firm purpose to arrive at correct conclusions by indefatigable labour in research, experiment and the examination of facts which are presented to him. This much we might assume could be taken for granted. M. Charles Lancelin * has recently written a book of imposing length and of excellent clarity, which shows conclusively that, during a period extending over several centuries, the official representatives and acknowledged authorities of Science have possessed none of these qualifications ; that the paths of knowledge have been deliberately and persistently blocked by their uncompromising conservatism, and that the discoveries of the pioneers of research have been vigorously discredited and denied by their abysmal self-complacence. This is no new indictment, but even at the present day there is room for a restatement of the position of Science, and its attitude towards the progress of ideas. Entrenched behind barriers of accepted theories, the scientist of the past has regarded with suspicion and even with open hostility those discoveries made from time to time which conflicted with the theories that he had adopted as proven and authoritative. He only ceded ground when his original position was no longer tenable, and, retiring no further than was absolutely necessary, he would repeat the process of entrenchment, and seek to strengthen the barriers that should protect his cherished possessions.

How deplorable is such an attitude in contrast with that of the true leader who advances cautiously but with confidence

* *L'Occultisme et la Science*. Charles Lancelin. Editions Jean Meyer (B.P.S.), 8 Rue Copernic, Paris (16e), 1926. 30 francs net.

towards the goal of achievement. "Alas!" exclaims M. Lancelin, "what a long way we are, in this respect, from following the scientific rule, so absolute in its beauty, formulated by that Master, William Crookes, when he said: 'To stop short in researches which promise to extend the boundaries of our knowledge, or hesitate to proceed from fear of difficulties and hostile criticism, would bring Science into disrepute. The sole duty of the seeker is to go straight ahead exploring every field, inch by inch, by the light of reason, and to follow that light wheresoever it may lead, even though at times it may appear like a will-o'-the-wisp.'"

After vindicating his attack on the official representatives of Science in the past by a great number of particular instances of their attitude towards new discoveries or progressive theories, M. Lancelin tries to find the reason for "this horror of new truths." In a comprehensive review of the origins of Science amongst the earliest civilizations, he reaches the conclusion that in what is usually termed Hermetic Science, or Occult Science, is found the key to the Wisdom of the Past, and further, that this Wisdom included an exact knowledge of many scientific truths regarding the constitution of matter and the laws that govern Physics and Metaphysics, which even to-day have been only partially recovered by recent discoveries in radio-activity, and are still, for the most part, entirely unknown to modern Science.

The abhorrence of the whole range of studies classed as psychic research, so deeply imbedded in the minds of the majority of professed scientists, is a heritage derived from the Dark Ages, when the official Church visited with wrath and persecution all that in any way threatened its autocratic power, or was in conflict with its tyrannical decrees. It is significant that at this very period the Church had itself lost the knowledge aforesaid guarded with the utmost secrecy by the initiated priests in the ancient sanctuaries. Being themselves destitute of true knowledge, the prelates fostered universal ignorance, and on this basis maintained an artificial supremacy over their votaries. Hence arose the necessity for concealment, and the use of cryptic phraseology such as that employed by those students of the laws of Nature and the phenomena of Chemistry, the Alchemists. Science became Occult, or hidden, and only those who were content to submit to ecclesiastical domination were admitted to the emoluments of the professorial chairs. Having secured these comfortable berths, the instructors of youth took

good care to consolidate their position by a rigid exclusion of all progressive theories, or revolutionary discoveries. How far has this traditional attitude survived to modern times? asks M. Lancelin. Are there not to-day important avenues to further knowledge almost entirely barred by those who hold the reins of government in scientific circles? Science, even to-day, devotes itself to the investigation of those phenomena of matter which can be dealt with by material instruments and physical methods, to the exclusion of the recognition of super-physical states and conditions of matter wherein is to be sought the cause of those results which are manifested in the physical and material world. Granted that we have advanced rapidly towards a wider knowledge of the constitution of the material universe during the last fifty years, the extent to which the application of Science has benefited the human race is trifling and superficial from certain definite points of view.

Science, it is maintained, has contributed little to the happiness or security of human life. It has multiplied engines of destruction without making it easier to live. It has raised the pace without providing us with stamina to endure, and has created a standard of values which has no relation to character or the eternal verities. There was a time when Science was sacred and confined to the sanctuaries. There was a *Divine Science* committed to those who had been found worthy to receive instruction in its principles, and wield the power conferred by its acquisition. Amongst the Western races this Divine Science is in abeyance. It would be hard to convince one man in a thousand that there is, or ever was, such a thing as Divine Science. But there is sufficient proof to those who can receive it, that there is a range of experiments beyond the resources of our laboratories, by which the hierophants of Egypt and the masters of Alchemy gained a knowledge of the mysteries of Nature, in comparison with which the discoveries of modern Science are trifling and superficial. Some fragmentary truths of Divine Science have been given to the world from time to time by those who have devoted their lives to this thankless mission, but the official Science of the day has not concerned itself with them.

What then, asks M. Lancelin, is the reason of this incompetence on the part of modern Science to tell us how to make life less difficult, fuller, richer and better, and to guide us to an assured to-morrow? The answer is simple. Science has deserted the source of true knowledge, of which the ancient Mysteries

were the repository.* The Universe is guided from within outwards. As above, so it is below, as in heaven so on earth; and man—the Microcosm and miniature copy of the Macrocosm—is the living witness to this Universal Law, and to the mode of its action. . . . It is on the acceptance or rejection of the theory of the Unity of All in Nature in its ultimate essence that mainly rests the belief or unbelief in the existence around us of other conscious beings, by whom the whole Kosmos is guided, controlled and animated. Hermetic (or Occult) Science teaches † that the divine in man, imprisoned by the bonds of matter, is his immortal part, the part that should be at liberty in order that, being developed, it should once again rule the mortal. . . . In the pure substance out of which all has been made all power is reserved to vivify all dead substance, and to purify all that is impure.‡ We see that God in His work hath united spirit and matter, visibles and invisibles—and out of the union of spiritual and natural substances riseth a perfect compound, whose very nature and being consists in that union. How, then, is it possible to demonstrate the nature of that compound by a divided theory of spirit by itself, and matter by itself?

It is profoundly unfortunate that owing to the almost universal aversion to the language and terminology of religion amongst modern scientific students, the truths of religion are not recognized as worthy of the attention of Science. In this connection consider the statement that the fear of the Lord is the beginning of Wisdom. The essence of this truth lies in the interpretation of those words "the fear of the Lord." According to Occult Science the Lord signifies the creative and evolutionary power that animates and directs the energy of Life in all its processes and manifestations; the fear of the Lord implies an appreciation of the amazing method and mathematical symmetry displayed in the processes and operations of Nature, as well as the reverence and admiration exacted by a study of Nature from every intelligent human being who is able to discern in some small degree the infinite resources of the directing Power. What can Science tell us of "the utterly unexplained marvel of gravitation," of the mystery of terrestrial magnetism, or of the constitution of

* *The Secret Doctrine*. H. P. Blavatsky. Vol. I, p. 273.

† *The Cloud upon the Sanctuary*. Von Eckarthausen; trans. by Isabelle de Steiger.

‡ *Euphrates Eugenius Philalethes*. The Works of Thomas Vaughan; edited by A. E. Waite, 1919.

the two fundamental electric particles, the electron and the proton, which build the atoms of all chemical elements? *

Occult Science has investigated and arrived at an understanding of many of the so-called mysteries of Nature. Its conclusions are often expressed by symbols, which can only be interpreted by those whose training has enabled them to decipher the symbolism employed. In *The Secret Doctrine* occurs the following passage † :

“Such is the mysterious power of Occult symbolism, that the facts which have actually occupied countless generations of initiated seers and prophets to marshal, to set down and explain, in the bewildering series of evolutionary progress, are all recorded on a few pages of geometrical signs and glyphs. The flashing gaze of those seers has penetrated into the very kernel of matter, and recorded the soul of things there, where an ordinary profane, however learned, would have perceived but the external work of form. But modern Science believes not in the ‘soul of things,’ and hence will reject the whole system of ancient cosmogony. . . . The fundamental law in that system, the central point from which all emerged, around and toward which all gravitate, and upon which is hung the philosophy of the rest, is the one homogeneous divine SUBSTANCE-PRINCIPLE, the one radical cause. It is called ‘Substance-Principle,’ for it becomes ‘substance’ on the plane of the manifested Universe, an illusion, while it remains a ‘principle’ in the beginningless and endless abstract, visible and invisible SPACE. It is the omnipresent Reality: impersonal, because it contains all and everything. *Its impersonality is the fundamental conception* of the system. It is latent in every atom in the Universe, and is the Universe itself.”

If, as Hermetic Science assures us, man is so constituted as to be able to search out and comprehend the mysteries of Creation, it can only be by the employment of faculties of which mankind as a whole is ignorant, and by methods with which modern Science does not concern itself.

M. Charles Lancelin believes that, in a day to come, Science will be compelled to direct its researches towards the scientific dogmas of the Great Mysteries. He wrote this book, he tells us, because he felt that a duty was laid upon him to write it—“un devoir pour moi qui ai acquis une certitude.”

* Vide “Science Notes,” by E. E. Free. *The Forum*, May, 1926.†

† *The Secret Doctrine*, by H. P. Blavatsky. Vol. I, p. 272. London, 1888. Facsimile re-issue. *The Theosophy Company*, Los Angeles, California, U.S.A., 1925.

THE ORDER OF THE SONS OF GOD

BY BROTHER ANDREW

TO-DAY the race stands at the threshold of a new age. The old age with its limited consciousness of the Universe is dying, and Truth is coming to the race through Revelation in many ways. It is coming through Nature, through Science, through Philosophy and through Illumination direct to human souls. The soul that seeks may find, and those who desire Truth may have it revealed to them, provided they fulfil the Laws of the spiritual and Divine world.

Throughout all the ages there have been spiritual Teachers and Masters in the spiritual world, that have been guiding the course of evolution of the human race, as it slowly winds its way to those heights of Wisdom and Love, and Divine consciousness, that are the quest of all humanity.

From other worlds the Masters come, and by vision, illumination and revelation, they seek to emancipate humanity from its thralldom of sin, sickness, disease and death, and bring to the races of mankind the knowledge that they are spiritual Beings, living in contact with a spiritual world, which is the real world, so that this spiritual universe with all its glorious life, knowledge and truth may become an open book to all who are prepared to pay the price for such knowledge.

In this spiritual universe are all degrees of Orders, ranging from the lower degrees of disciples, through the initiates, until we come to the Masters and adepts of higher worlds. Nor do we stay here. The ladder of Life ascends to a higher stage of Divine realization and perfection, at the head of which is the Great White Lodge.

To this Great White Lodge belong all the Elohim and Gods, who, throughout the ages, have been helping in the creation and perfection of planets and stars, and the evolution of solar systems. They are the creators of the forms that embody the One Life, which, in its universality, is the Ocean of Life from which all Life comes and to which all Life returns.

Standing at the Head of the Great White Lodge is the Christ Order of Melchizedek; Who, as it states in Hebrews vi. and vii., was "without father and without mother, without descent,

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having neither beginning of days, nor end of Life, but made like unto the Son of God, abiding a priest continually."

From time to time in the history of our planet earth, when earthly conditions had got so bad that it required some special intervention of the Divine world to lead the human race back to its right process of evolution, this spiritual Being came from the Divine world to the earth, to help to train and guide souls who were selected to represent the Great White Lodge.

Such an epoch was that depicted about the time of Abraham, when Melchizedek himself came to Abraham, and blessed him. The wickedness of the earth had become so great that the Lords of the earth decided that in the interest of humanity certain evil centres, such as Sodom and Gomorrah, should be destroyed in order to save from pollution the remainder of the race, and this was done.

Then to Abraham was given a covenant, that through him and his seed the nations of the world should be blessed. Now Great Britain is part of this seed, as we shall see later, from the teaching of the Great Pyramid, the teaching of Stonehenge, the coronation stone in Westminster Abbey and the Salt Tower of the Tower of London, and the position of Cleopatra's Needle. All confirm this view. Therefore Great Britain and America are vitally interested in the Eternal Order of Melchizedek, as, whether they know it or not, they and their descendants are direct descendants of Abraham, and are therefore heirs to the promises made by Melchizedek to Abraham.

To me, it is a very remarkable fact that all the Visions, illuminations, etc., received by any soul from this Divine and Masonic Order have come through souls living in England, Scotland and America. I have personally met and talked with a number of such people, who have had teaching direct from the Priests of this Order of the Sons of God: the Elohim of the Ancient of Days. My own wife and my daughter are among that number.

Further I have met a Bro. from Glasgow who declares that he has met and held converse with this same Melchizedek, Priest of the Most High God, the Great Architect of the Universe: while the Head of the Order, living in Los Angeles, California, claims similar powers.

From my own personal knowledge, I know that revelation and inner illumination have come direct to a number of these souls, such illumination explaining the great principles of the Universe, relative to light and heat, electricity and magnetism, and their application to time and space. To others have been

given the keys to the geometry of space, proving that Plato was correct when he stated that God geometrizes in space; while to one has been given the solution of mathematical problems that have puzzled mathematicians for the last 4000 years.

One of the members of the Order has recently solved the mathematical problem of how to square the circle, which alone gives the true mathematical key to the Great Pyramid, and by it one is able to forecast events that are likely to happen within the next ten and twenty years to this earth of ours. Now these are facts and *not theories*, and can be demonstrated by definite results.

To others have been given the inner key to Astrology and the signs of the Zodiac, which, ere long, will be given to the world, linking all the signs up with the Vision of Ezekiel, of the wheels within wheels, and the soul and spirit of the earth actually being within the wheels. (Ezek. i. and ii.)

To several others of its members have come that glorious vision and realization of Cosmic consciousness, when the soul realizes, actually and experimentally, something of the unity of the real Self with the universal Self, and the absolute knowledge and certainty that the real Self of every soul is Eternal, undying and unborn, like to the Spirit of Melchizedek—"without father, without mother and without beginning or end of days." I may give an account of such an experience in a later article.

The glory of these facts is that the revelations have come to all sorts of men and women living to-day, the majority unknown and unrecognized. They are nearly all, from the worldly standpoint, comparatively poor men and women, yet having sold all their possessions, they have found the Pearl of Great Price, which alone brings Knowledge, Wisdom, Peace and inner Joy.

At the Head of the Order, so far as this Solar system is concerned, stands the Grand Master of the Lodge. He is the Lord Jesus Christ, Who, up to the present time, is the one man Who has been able to overcome death, and transmute the physical into a spiritual body, and take that spiritualized and transmuted form with Him through death, thus proving His Kingship over the earth, the flesh and the devil.

He, and He alone, is King of the Earth, though as yet His Sovereignty is not fully recognized and made manifest. Yet nothing can stop His All-Conquering Spirit triumphing over the forces of darkness and evil. The last enemy to be destroyed by the race is death.

Further, He is the One Man, the perfect flower and embodi-

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ment of the Sons of God, Who came back, and proved that immortality could conquer mortality, and spirit conquer death. He demonstrated once for all that Life can conquer Death.

Further, He gave to the world the inner teaching and principles of this great Mystery of Being, and His words relative to the Water of Life, and the Bread of Life contain mystical and physiological teachings which to-day are only just being fully understood.

He came to give the true physiological, mental, moral and spiritual basis of regeneration, and wholeness or holiness, by which mankind could actually acquire that abundant life and vitality which all the race are seeking to-day.

The time has now arrived in the history of the earth for this Great Order to again be manifested among men. The angels of the Order are waiting to help, to guide, to train and fit all souls who are willing to be so guided and trained, so that they may be initiated into the mysteries of Spiritual Power, Spiritual Life and Spiritual Wisdom.

The realization of God must work through the physical, the mental and the spiritual, until every cell of the body, mind and soul are charged with Divine Power and Divine Strength.

Then the age-long quest of the human soul is reached, and the soul knows by its own definite and illumined experience that it is a Son of the Universe, in living and conscious touch with all the Elohim, and the Absolute, and that the Powers of the Gods are open to it to do, dare, be, act, speak and think in harmony with the Mind, Will, Life and Wisdom of the Architect of the Universe.

The call has come to the world and to all professing Christians to follow Christ, to the death if necessary. This call is a call of consecration, the giving up, if needs be, of everything we have for the glory of God. The days are fast shortening when a new Revelation will come and a New Age will begin. To all who are in the Spirit of Christ we send the Message to help us by your prayers, your Silence, so that the days of darkness may be shortened, and the soul of the planet be redeemed from its bondage of corruption, sin, sickness and death.

The whole creation waiteth and groaneth for this great consummation. The whole spiritual and divine World are ready to help all who will adventure for service to hasten on the New Age, and link their lives up with the Spirit and Life of the Living Christ, Who verily is the Way revealed, the Truth unfolded, and the Life made manifest.

THE KALEVALA MYTHOLOGY OF FINLAND

BY LEWIS SPENCE

IT is strange that the Kalevala, that rich national collection of Finnish folk-song, should be known rather because it suggested the metre of "Hiawatha" to Longfellow, than through its own intrinsic merits. Since 1889 it has been available to British readers in Crawford's most adequate translation, and has even found its way into a popular miscellany of world-literature. This notwithstanding, few can be found who have perused its octosyllabic lines to their somewhat breathless close.

Finnish men of letters had long been conscious of the existence of a vast and scattered poetic literature treasured by the peasantry of their lake-clustered land, when in 1831 the Finnish Literary Society commissioned Dr. Lönnrot to visit the remote country districts and recover the floating fragments of folk-poetry still sung round the hearths of their timber shielings. The results of his labours surpassed all expectations. Max Müller hailed Lönnrot's collection, which its compiler entitled the Kalevala, or "Land of Heroes," as worthy to be ranked beside the Iliad and the Odyssey. But it was obvious from the first that it was in no sense a homogeneous work, but an artificial composition made up of fragments of many independent cycles of poems and welded into an artistic whole by the selective ability of a poet-collector who employed a freedom in arranging it and combining its parts almost as great as that used by Macpherson in his "translation" of the Ossianic poems. Later Finnish scholars, indeed, have for long been engaged in separating the original verses from their artificial context, and in the result Lönnrot's Kalevala has been found to consist of four outstanding and quite separate cycles: that known as the Sampo songs, including the Finnish myth of creation; the lays relating to the Finnish national hero Väinämöinen; the songs of Lemminkäinen; and those of Kullervo. Incidentally there are woven into the fabric of the "epic" seven distinct romances, chiefly of Russian or Oriental origin. The lapses between these are filled in by a great number of prayers,

chants, ritualistic formulæ, and magical songs of a surpassingly curious kind.

The story of the theft of the Sampo, or magical mill of the country of Pohjola, or Lapland, is not only the central incident in the Kalevala, but one of the richest and most complete in the records of Finnish mythology. By means of this wonder-working mill any substance might be ground, and its possession brought unrivalled prosperity to the country which owned it. To ensure its safety from robbers, it was buried deep in the earth, but the Finns, who had originally presented it to Pohjola, resolved to secure it at any cost, and an expedition for this purpose was headed by the three supernatural leaders Väinämöinen the great wizard, Ilmarinen the mighty smith, and Lemminkäinen the great lover. These heroes ploughed up the Sampo from the frozen soil, and in the act of bearing it off were pursued by Louhi, the queen of Pohjola, and her host of fiends. But the vessel which bore the Sampo towards Finland was wrecked, and the sacred mill, with the exception of a few fragments, was lost in the sea. This saga obviously contains elements found in the Grecian tale of the Golden Fleece, and in the Grail Legend. The expedition is reminiscent of that of Jason, and the Sampo itself is of the class of prosperity-bringing palladiums to which the Grail certainly belongs.

The mythology of Finland bears a strong resemblance to that of the Sumerian-Akkadians of pre-Semitic Chaldæa, as does the magical system with which it is connected. Dualism, the belief in good and evil spirits, and in the power of words or spells to influence them, is the basis of Finnish folk-religion and magic. Indeed magical works in the Akkadian tongue contain a strong general, and in places even a verbal, resemblance to the Finnish *Loitsurunoja*, a work consisting of material collected at first-hand from Finnish wizards, translated by the late Lord Abercromby, and partly published by him in his "Pre- and Proto-Historic Finns." The magico-religious system which pervades the Kalevala is obviously connected with that Shamanism which formerly flourished as the faith of the northern peoples from Kamschatka to Cape North, and which overflowed into North America. It had its nature-deities, misty spirits of air and water, who appear to have been almost entirely at the disposal of the Shaman or sorcerer, who dictated their movements, and believed that by pulling the strings of the small puppets which represented them he was forcing the gods themselves to act on his behalf. These nature-spirits, Ukko, "the Old Man," Akka, "the Old Woman,"

Ahti and Vellamo, the god and goddess of water, Pellervöinen, the deity of agriculture, Tapia and Mielikki, the gods of the forest, were all known to the Finns as jumalas, or gods, but in the hands of the expert in magical songs or spells they became, like the Slave of the Lamp, merely the familiars of the wizard, blind and helpless forces, compelled to carry out his behests. To know the origin of these beings was to possess absolute dominion over them. In the Finland of the Kalevala the song was indeed a spell, and the entire tendency of the epic is a glorification of the sorcerers of Finland at the expense of the defeated wizards of Pohjola or Lapland.

Although the theft of the Sampo is the central and most important incident of the Kalevala, it is preceded and followed by others of almost equal significance. Its opening runes or cantos recount the Finnish myth of the creation, and the birth of the god Väinämöinen, "the eternal singer," son of Luonnotar or Nature, the daughter of the Air. Väinämöinen created trees and plants, but incurred the envy of the Lappic sorcerer Joukhainen. To the Finns all things Lapponic were, and still are, barbarous and evil. Joukhainen, lying in ambush for the divine hero, treacherously slew him by means of a serpent, and hacking his body into pieces, cast it into a lake. But his mother Luonnotar, as did Isis in the myth of Osiris, sought out his scattered fragments, and piecing them together, restored him to life by singing the magical songs of blood and breath. The malignant Lapp was forced to render up his daughter to Väinämöinen, but Aino, the nymph in question, fled seawards, and perished in the ocean rather than become the handmaid of the Finnish hero-god.

These two motifs, the theft of the Sampo and the wooing of the bride, compose the chief elements of the Kalevala. The Finnish hero is not a warrior proper, but a wizard. War in old Finland meant combat by sorcery with all its weapons of spell, song and curse. The mightiest hero was the most doughty wizard. His foes were the sorcerers of Lapland, whose arrowy words he turns back upon the speaker by dint of superior spells. To the ancient Finns the very name "Lapp" meant "wizard." Indeed, when alluding to their own magical powers they not infrequently describe themselves as "Lapps." The Finnish heroes met their Lappic foes in combat-by-song. This consisted chiefly in repeated assertions by the Lappic sorcerer that his enemy was incapable of wounding him. Such invulnerability, he often asserts, is hereditary, a property received as an inheritance from his ancestors. In the magical song, indeed, we discover not only

the basis of all Finnish popular poetry, but also the literature of a caste, that of the hero whose prowess demonstrates itself in the gifts of sorcery and poetry.

In the incidents which relate to the wooing of the bride, the heroes display their virtues in overtaking the herculean tasks which they must perform in order to obtain the maiden of their choice. These undoubtedly preserve the memory of an ancient national custom, common among the Finno-Ugrian peoples, of seeking the bride in a kindred but hostile tribe. This is, of course, a relic of totemic practice, in which the mate must be chosen from another division or phratry of the race. In such a wooing, magic, as well as mere native cunning and endurance, were displayed, and the greater the difficulties to be overcome, the higher the honour due to the hero.

The Kalevala thus forms a record of relatively early folk-custom in Northern Europe. Like the Iliad, or the Ossianic lays, it was preserved mnemonically by peasant singers, some of whom were capable of reciting more than four thousand lines. The folk-song elements of which it is composed are believed, from internal evidence, to date from the eighth to the eleventh century of our era. Placed between two different currents of poetry, the Scandinavian and the Slavonic, it yet maintained a distinctive type, although it borrowed elements from both. The introduction of Christianity into Finland in 1151 substantially modified it, and after that date allusions to Biblical personages are to be discovered in its runes. But, notwithstanding all influence of change, it remains on the whole a marvellous monument of northern life and custom during the pagan ages.

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.]

“VERULAM.”

To the Editor of the OCCULT REVIEW.

SIR,—As there is a time for silence, so there is a time for speech in the swing of the great pendulum of time.

The people are crying out for *food*—some consciously; others, like babes, unconsciously. They seek here and there along the occult path, grasping at anything that in its subtleness appears mysterious and illusive, thinking thus to reach their goal. I wish God-speed to all in their upward climb, and especially to those who call themselves “Rosicrucians”; but under that holy name much that is not true and straight, much that is not perfectly square, is being done. In some cases it is just a means for getting fees for instruction and healing—a thing that is absolutely forbidden in the true and Sacred Order of the Ancients. The Ancient Order was in existence long before the Christian era, and the name means a state of spiritual unfoldment. Only the true Initiate knows what lies hidden under its symbolism.

The degrees are taken in the silence of the Invisible Temple and the true hierophant is the “Holy Spirit.” The pass-word is never spoken on the physical plane; the only sign is the recognition through the eyes; the only grip is the one you will know instinctively as you clasp the hand of a true brother. As regards the symbolism, *we* are the living symbols. In the days of the Ancients these things were known, whereas to-day we would use words as being the easier method.

The true “Rosicrucian Order” is in the Invisible with which one links up through attainment—a body of Initiates coming along all lines, not merely the Christian. Naturally there was the Christian School, that being one ray of the “Light.” True Rosicrucians earn their living in the world of men, as all true men do, by honest labour of some sort, but they do not sell their spiritual gifts and knowledge; that is not theirs to sell. It belongs to all humanity, and they rejoice in the giving. There are Masters and Masters, but the true ones are only recognized by their silent works. They neither proclaim themselves, nor are they proclaimed. They are hidden in their at-onement with the “Father,” Whom they reflect silently. HE needs no show or outward manifestation; that belongs to the Prince of this World. The outward advertising of the self as a teacher or

master might show that one had been trained in an occult school, but would indicate failure to pass the supreme test upon the Pinnacle of the Temple. Many fine souls have failed at this point, although they may have passed the test on the "Top of the Mount."

Be wise, beloved ones. Be on your guard. Watch and pray.

Yours in the Bond of Brotherhood,
ELIZABETH MARY EAGLE SKINNER.

THE SHADOW.

To the Editor of the OCCULT REVIEW.

SIR,—Striking evidence in support of Mr. Chaylor's views of the psychic dangers that threaten the world, as expressed in his recent article "The Shadow," will be found in the following paragraphs which appeared in *The Times* of July 6 last.

"As part of the energetic campaign for the extermination of wolves the Soviet Press has published figures showing the alarming growth of rabies, which, it is alleged, is spread chiefly by wolves.

"28,000 persons were bitten by mad animals, chiefly dogs and cats, in the Russian Federation of Soviet Republics alone in the course of a single year, and 295,000 in the Ukraine in a similar period. 10,000 were bitten in Moscow and 3,000 in Leningrad. This represents a tenfold increase during the past ten years. The Pasteur establishments are overcrowded with patients."

The intimate relation between the physical horrors that have seared the minds of all living Russians; the effects of such in the mental and astral realms; and then the coming outward again of these in the form of "impulses," must be clear to all who have any understanding of such matters.

Most, if not all, of the recent world-wide increase in crime of the kind usually attributed to "uncontrollable impulse," is the direct result of such reactions; and its cause is to be found in just such physical atrocities as have been committed by the human race in Russia and elsewhere upon their own kind, and in the fiendish treatment that has been meted out by them to the animal creation in the abattoirs, and in the vivisection hells of the so-called "physical laboratories."

Mankind, by their own deliberate acts, are putting the finishing touches to the creation of the very horrors that threaten to destroy them; and to the terrors of murder, physical torture, suicide epidemics, civil and international warfare, and ever-increasing atmospheric and seismic disturbances, will be added that other horror—the unloosing of the entire animal kingdom (both domesticated and wild) upon the human race.

The writer has already had sufficient direct evidence to convince him that, even in England, the psychic germ of panic resulting from

fear is already infecting the mass-consciousness of the animal kingdom, and that the inevitable result will be a sudden and overwhelming outbreak of rabies.

These phenomena are clearly visible in the mental and astral realms for all who have the eyes to see, and who will take the trouble to use them to such purpose; and the day of their coming through into physical manifestation cannot be long delayed unless, even now, some means can be found of restoring the human race to sanity, and to a sense of its awful responsibility—Yours faithfully,

ION.

“THE SHADOW” AND “THE TOCSIN.”

To the Editor of the OCCULT REVIEW.

SIR,—I have followed with interest the correspondence arising from Mr. Chaylor's article, and although I cannot write with the authority which many of your correspondents possess, I can perhaps suggest some further thoughts on the subject as they occur to one who makes no claim to any “occult” wisdom.

Supposing that a universal disaster really threatens, what will be the effect of all this nervous apprehension, this massed concentration upon the chosen year? If we believe in creative thought, this may well be pondered. Are not psychics of all people the most likely to be influenced and thrown off their balance? Is not this present, what might almost be called “astral hysteria,” rather nearly related to those other “end of the world” panics which have been commonplaces in all ages, and at which we have been tempted both to smile and to sigh?

As to the existence of the Masters from whom this warning is said to have come, we must decide for ourselves if they are real entities or personified portions of man's subconsciousness. If they exist, one cannot but wonder that they did not think it worth while to give some general warning regarding the disaster of 1914. The events and terrors associated with the Great War still linger with us subconsciously, and must influence the race mind for some time to come. What effect have they upon mediumistic communications, many of which are admitted to have a subconscious origin? It is rather significant that Spiritism first made headway in England during the Crimean War of 1856.

Then, have we no parallel for our present anxieties in the history of only some hundred years ago? What of the French Revolution? the Bonaparte bogey? the revolutions to be brought about by Chartists and Luddites. In those days there was no Spiritist movement to suggest ingenious causes for these happenings, but then, as now, there was the eternal Providence of God to guide us through our troubles. The Great Disaster of 1928 would certainly be unique in recorded history, unmatched indeed save in the fabled days of Atlantis.

I have no personal animosity against Sir Arthur Conan Doyle, but

I certainly think his influence over-rated. I believe that there are still thousands of earnest men and women who, having passed through the fiery trial of bereavement, would still rather trust the voice of God in their souls than the voice of the best and most honest of mediums. We can never safely divorce occultism from mysticism without falling into some extravagance. Spiritual beings can only be satisfied by spiritual experiences. The true mystic lives in the Invisible now, and is convinced from personal experience, both of personal immortality and of the changeless Providence of God.

Are we really capable of judging the true, inner quality of our western civilization? We are reminded of the story of Elijah of old. "I, even I only am left," moaned the weary prophet. And the Lord answered him saying, "Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him."

Yours faithfully,
AD ASTRA.

To the Editor of the OCCULT REVIEW.

SIR,—I am sure very many readers of the OCCULT REVIEW must have noticed with surprise and deep regret the letter over the signature of Chas. H. Rouse in your August issue, in which he attacks Sir Arthur Conan Doyle.

It is strange how many "professing Christians" appear to think that the fundamental principles laid down by Jesus the Christ are not intended for practical use, but can safely be ignored whenever there is a desire to attack one who happens to hold opinions that appear to be out of harmony with or opposed to one's own.

Sir Arthur Conan Doyle is entitled to be credited with quite as good motives as Mr. Rouse, and has—I am inclined to believe—taken very much greater pains to acquaint himself with actual facts than has the latter.

Many of us who have done our best to give effect to the Master's admonitions, "Seek and ye shall find; knock and it shall be opened unto you," have, quite independently of what Sir Arthur Conan Doyle has written or spoken, come to conclusions similar to those which he holds regarding Spirit communion.

Not only is such the case, but a little study and research reveals the interesting fact that the attitude of the Church to-day in respect to the rightness or wrongness of intercommunion between spirits incarnate and discarnate, is the very antithesis of the attitude of Christians for the first two centuries A.D. or rather more; and of most, if not all, of the early Saints and Fathers of the Church.

Can Mr. Rouse explain this astonishing *volte face*?

If such intercommunion was prohibited by Jesus, how is it that both He and many of His apostles and disciples acted in the contrary sense? Was He not *the* Great Exemplar? and why did St. Paul insist

that spiritual gifts were to be greatly coveted, the first and foremost of which is Charity, another being the "discernment of spirits" which means much more than merely the power to see or perceive them.

Again, why did St. John give us his reasoned advice "try the spirits"?

If intercommunion was prohibited there could be no question of "trying"; but if it were not, then the advice is as good and sensible, and indeed necessary, to-day as it was in those early days.

Because anything *can* be abused, is no argument against its proper use; if it were, we should not be able to use anything.

May it not be that the words of Father Coleridge quoted by Mr. Rouse, regarding the dullness and delusion of men (who do not share his views) may be capable of a different interpretation?

There are still a number—although happily a rapidly decreasing one—who insist on shutting their eyes to present-time evidence, and read the records of the past, especially in the Bible, without exercising either their intelligence or critical faculties, and this greatly to their loss.

Who are the "Gods" referred to approvingly by Mr. Chaylor and Mr. Rouse as follows: "Whom the Gods would destroy they first make mad"?

From their description would it not be more reasonable to classify them as "devils"?

The angel ministrants and messengers of to-day—as in early Christian times—teach a God of Love, as did Jesus the Christ who came to Earth to *save sinners*, not to make them mad and then destroy them.

The "faith" that in these the latter days of the Christian era the Church has been demanding from its adherents is of a kind which often does violence to both reason and intuition, and so—many of us think—could be better named superstition.

It is such like "faith," I would suggest, that both Sir Arthur Conan Doyle and Sir Oliver Lodge have no great confidence in.

The faith which encourages, supports and enables very many true Christians to press on and persevere in their pilgrimage onwards and upwards, is of a very different calibre.

Undeveloped spirits, either incarnate or discarnate, may attempt to communicate with or influence us in various ways, and without a doubt often do—whether we happen to be aware of the fact or not; but if and when this occurs, who are most likely to truly discern whether "they be of God," or otherwise; those who *have* "tried," and know *how* to "try," the spirits; or those who have neglected to act in accordance with St. John's advice? And more important still, who are in a position to extend to them the hand of Brotherhood and possibly be able to assist in some small measure in leading the erring ones from darkness into light?

Are they less God's children than we are?

"They that are whole need not the physician, but they that are

sick: I came not to save the righteous but to bring sinners to repentance." Has His attitude changed?

Yours faithfully,

ARNITE.

To the Editor of the OCCULT REVIEW.

SIR,—The ills Mr. Chaylor has indicated with such profound insight and unerring precision are, as he insists, *spiritual*. And since the units of a nation are the cells of the body politic, it is in the *individual*—in change of heart and outlook—that the remedy lies.

At such a momentous period in the national life, I venture to suggest that "The Shadow" and "The Tocsin" should be published in pamphlet form, with a foreword from yourself, and sent broadcast over the land.

Many, doubtless, would ask: "Who is this ruthless critic of modern civilization? What mandate does this prophet of evil hold that he should disturb our peace?"

Others might remind both him and us of the "fanatics" in America, who ascended the mountain, there to await the end of a world that still keeps whirling through space.

Although Mr. Chaylor brackets the *publisher* with the preacher and the politician, as amongst those who hear the "Tocsin" and heed it not,—yet surely there are those who see more clearly than priest or politician, whilst their power to influence the masses is far greater.

There is, as yet, no *spiritual* Moscow to finance such a propaganda; but surely the financial difficulty should not be great, seeing that even "A Message from the Masters of Wisdom" is offered to a troubled and discordant world for threepence!

May I close with a variant of a "wise old adage" that I came across, and used as a heading in "Russia's Destiny—An Occult Forecast."* The lines run thus:—

There is a ruin that precedes Creation:
There is a death before new birth is had;
Whoso will find himself, must first face losing:
Whoso the Gods will *lead*, they oft drive mad.

(Anon.?).

Yours faithfully,

J. SCOTT BATTAMS.

To the Editor of the OCCULT REVIEW.

SIR,—Mr. Chaylor loves to make our flesh creep, but does he really and honestly believe that "in Europe all are to-day morally and spiritually decadent"? Has Mr. Chaylor studied the social history of the middle and end of the nineteenth century, and if so is he prepared to assert that Europe as a whole is now any more morally and

* *Light*, February 16, 1924.

spiritually decadent than it was in that utterly materialistic period? In or about the sixties of the last century religion seemed to have come to a dead end, and nine men out of ten had found nothing to replace the old creeds. From then on for the next thirty years it was not considered good form to even mention eschatology in polite society.

There was—in England at least—great and ever-growing material prosperity among the moneyed classes, while in the slums millions lived in squalid misery, working terribly long hours for the merest pittance. Charity consisted mainly in subscriptions to foreign missions.

Slums are still with us, but where will you find a nation more alive to this evil than ours is to-day? In what age have there been half, aye a tenth, as many earnest-minded folk struggling seriously with social problems? Though we are now a poor nation as compared with our state before the Great War, never were there such sums given in charity, never was there more thought and consideration for the weak, the sinful and the suffering, never were there greater sacrifices made to educate children, and never—this perhaps the best sign of all—never a greater degree of kindness towards animals. In a minor degree these traits hold good in most other European countries.

The fact that the Government of one European nation, namely Russia, has been seized by a gang of criminals cannot be denied, yet according to the latest statistics, even in Russia there are only seven hundred and fifty thousand Bolshevists out of a population of nearly one hundred and twenty millions, while certainly the number of "reds" in other countries combined does not amount to anything like Russia's figure.

Europe is hard up, and statesmen of all countries are consequently full of troubles, troubles which, however, are exaggerated by certain sensation-hunting newspapers. One might fancy that Mr. Chaylor got his information mainly from this particular type of journal. What we want is comfort and reconstruction, not scaremongering, and I am only one of many who consider that articles like "The Tocsin" do nothing to help, but much to harm.

Yours faithfully,
T. C. BRIDGES.

[A large amount of Correspondence has unavoidably been held over, owing to lack of space.—ED.]

PERIODICAL LITERATURE

WE remember in the old days, very far back indeed, that Dominican Friar and Priest, Father Suffield, who compiled *THE CROWN OF JESUS*, in its day the most popular devotional manual among the Catholic laity in England. He passes vaguely across the horizon of early childhood. At or about the time of the Vatican Decrees he left the Roman Church and became a minister less or more of unitarian persuasion, dying ultimately of cancer in 1891. He was an acquaintance and correspondent of W. E. Gladstone, who sought vainly his restoration to Trinitarian views, and some or most of the letters on the part of the great Liberal Leader are now printed in *THE HIBBERT JOURNAL*, with the permission of Lord Gladstone. Whether those of Father Suffield are extant does not appear in the remarks prefixed to the selection, which has been made by Mr. F. B. Sandford. Dr. Strömholm of Upsala writes in the "Riddle of the New Testament" on Jesus-sects existing during the age of Peter and differing greatly from one another. Two chief congregations are recognized, "both acknowledging Jesus," not, however, as a contemporary, but "as one who had lived some time previously." Compare Mr. Mead's inquiry whether the Christ of Nazareth is referable to one hundred B.C. One of them lived in Judea, was an orthodox Jewish brotherhood and was governed by the twelve apostles. It was originally a secluded circle with no propagandist interest and it held that Jesus of Nazareth was crucified by the Romans for claiming to be King of the Jews. The other sect was dispersed through the eastern parts of the Græco-Roman Empire and regarded Jesus as essentially a Divine Person, Son of God and Messiah or Christ. It had also the doctrine of the Spirit or Holy Ghost, which was unknown to the Judean community, and it held that Jesus was stoned and not crucified. The story supposes further that the sects joined forces and harmonized their Passion accounts. Here is hypothesis in bold outline only; but the author's hope is to lead it towards demonstration in future articles and so justify his belief that "the whole evangelical material, otherwise beset by so many obscurities, can be rendered comprehensible" thereby. The Rev. J. S. Bezzant, Vice-Principal of Ripon Hall, tells us "where the shoe pinches" for "credal and dogmatic Churches." Several directions are exhibited, but in sum, the infallibilities have gone, and the Divine Sanctions once found in Church or Bible are shown by criticism to be in neither. Hence a revolutionary change of attitude towards all dogmas is inevitable and cannot be long postponed. Prof. D. Fraser Harris records his view that the human psyche is indestructible, that it transcends space and time, is the person in essence and the indivisible ego. Last but not least, Dr. E. W. Lummis formulates a case against "Q," including "Corrected Mark"

and their "satellites." It is more material in plenty for debate in the expert schools and more evidence that the soul of man has no lasting stake at issue over documents in such a position as those of the New Testament. . . . As we have always reviewed THE QUEST in connection with THE HIBBERT JOURNAL, our readers should know that the usual July issue of Mr. G. R. S. Mead's admirable quarterly has not appeared and that a new series will begin in October next at a reduced price. There are other alterations pending which will, as we hope, contribute to the further success of a review which has always received and has deserved always our unstinted praise.

We confess for once to a certain sense of disappointment with the REVUE MÉTAPHYSIQUE in respect of its current issue. It appears that many scientists gathered recently at the French Academy of Medicine to celebrate the jubilee of Professor Charles Richet, under the presidency of M. Painlevé, Minister of War, assisted by Marshal Foch. There were addresses by representatives of practically all countries, so that it was like the nations paying tribute to the great biologist, who is also a Member of the Institute and laureate of the *Prix Nobel*. For us he is of course above all the distinguished French representative of Psychical Research, while recognizing that he has earned titles also as historian, dramatist, poet and writer of romance. Of that which he has accomplished in these and yet other fields of activity the meeting heard at length; but the report of the proceedings presented by the REVUE lies well within two pages, and Professor Santoliquido, President of the Metapsychical Institute, who has written the account of it, fails even to specify the kind of jubilee that was celebrated. Is it fifty years since Richet obtained a degree in medicine? It may go without saying over there, while here we are not in close touch; but there also as here we feel that a much fuller report of what occurred and a summary of the chief addresses would have been of interest to readers and of value as a permanent record. Dr. Osty concludes his memorable account of séances with Pascal Forthuny, to which we have alluded previously. They exhibited an exceptional gift of revealing the written contents of a great many sealed papers, a few only of which had been barely touched by the medium. But in later experiments he gave his impressions beforehand of persons who would occupy a certain chair chosen at hazard before the sitting began. These impressions were taken down in shorthand and afterwards written out. The results were extraordinary in one case; in the second they applied to the occupant of a neighbouring seat, and in a third to the husband of the lady in the chair selected. In our opinion the second instance is of all the most convincing.

THE BRITISH JOURNAL OF PSYCHICAL RESEARCH has issued its second number, and this also is disappointing, because most of its pages are occupied by an account of phenomena witnessed at the home of the Schneiders by Mr. Harry Price, with which account we are familiar otherwise: it is reprinted from the JOURNAL of the American Society

and has been noticed in these pages. Surely at such an early stage it is regrettable that original material should not be forthcoming, whether belonging to research or reflection. Mr. J. A. Lindsay contributes editorial notes which tell us that the National Laboratory of Psychical Research has begun its career in earnest: it is said elsewhere to be "the finest installation in the world." A review of statistics collected from time to time on matters belonging to the research subject at large is of practical and historical consequence; but a summary account of further sittings with Stella C. is obviously the centre of interest. We are told that if given in detail too much space would be occupied but that a record in full can be consulted in the office of the laboratory. . . .

PSYCHIC SCIENCE has a portrait of Mrs. Champion de Crespigny, whose name is familiar among us, having been associated with psychical subjects "since she was eight years old." She is known otherwise as artist and author and has been President of the Writers' Club. Among articles in the issue there may be mentioned (1) Mrs. Mackenzie's notes on early physical phenomena with Franek Kluski, extracted by her from an untranslated Polish work of Col. Ocholowicz, who has done so much to make known the gifts of this medium for materialization: it may be remembered that Kluski's services to the cause of research are voluntary, for "the benefit of science" and for "the comfort of mourners"; (2) the report of a personal experience with the Crewe circle, in which an "extra" is thought to have been obtained on a photographic plate under most strict conditions, leaving no loophole for substitution; (3) a full account of Frau Maria Silbert's third visit to the College of Psychic Science and of the physical phenomena obtained with this famous Austrian medium. It includes notes taken at the time by Mr. G. R. S. Mead, the Rev. C. Drayton Thomas, and Mrs. Mackenzie, on behalf of the College, of which she is honorary secretary. . . . The case of Margery is with us once again in the JOURNAL of the American Society for Psychical Research; but this time it is by way of reflection and criticism on the part of her husband, Dr. L. R. G. Crandon. He investigates the divergence in point of view between "the spiritist who takes the control personality at its face value, as a possession from without, and the psychologist who insists upon regarding it as an outgrowth from within." He has been drawn to the subject by M. Sudre's insistence that the alleged "presence and activity of a personality from another world" is always and only fictitious—is impersonation, that is to say. It is known that "Margery's mediumship consists mainly in display of physical phenomena" and that by the hypothesis there is a control-personality, who is her deceased brother Walter. After reciting various experiments at séances and contrasting the alternative explanations within the range of possibility, Dr. Crandon is led to conclude that there is at least a "strong suggestion" of an intelligence at work which is "not any part of any sitter" and therefore "other than an outgrowth from the medium." M. René Sudre follows with an examination of scientific opinion in respect of Psychical Research and a contrast of its

present deportment with that which ought to prevail. It is the substance of a lecture delivered at the College of France and has not as yet been printed in that country. According to one of its affirmations, the strongest argument which can be brought against scientific adversaries of metapsychical phenomena is that their negation is *a priori*, "a state of mind" and one which emerges from "no conscientious examination of the facts." Dr. Karl Gruber concludes his study on the problems and significance of materialization: it is the work of one who is convinced in respect of the facts and who sets aside definitely the explanations of occultists and spiritists. He himself and his fellow-workers are content—but perhaps for the present only—with an attempt "to bridge the gap between the known psycho-physiological world and the parapsychical phenomenon-complex." Mr. J. Malcolm Bird also brings to its term his collation of reports and comments by various investigators who have sat with the slate-writing medium, Mrs. Pruden: the ground is reviewed and a conclusion reached on the part of the American Society's Research Officer. That conclusion makes no allegation of fraud: it implies nothing, conceals nothing and "is not to be interpreted as in any way going past its own face value," but it affirms as an essential fact beyond challenge that "in its bare bones Mrs. Pruden's work"—as exemplified in five sittings—"can be reproduced by trickery." In alternative terms, "a means exists for fraudulent duplication" of her manifestations "under her exact conditions," while on the other hand, under those same conditions, "no means exists . . . for determining whether Mrs. Pruden employs that fraud." It is explained further that this position of affairs "arises solely out of the circumstance that sittings have been given and conclusions invited under inconclusive conditions." We believe that we have borne witness previously to the patience, skill and analytical keenness of Mr. Bird: they have never been exemplified more fully than in connection with the present inquiry, the result of which is not only important in itself but is enhanced in value by the repute of Mrs. Pruden as a slate-writing medium in America.

A lady who writes under the pseudonym of Dion Fortune contributes to THE THEOSOPHICAL REVIEW a paper on Esotericism, Occultism and Mysticism, which affirms that "a mystic is simply an introvert occultist and the occultist an extrovert mystic." The explanation is that "both aim at the same goal, though they seek it by different methods"; that "one progresses through the higher knowing and the other through the higher feeling"; while it is added that they meet in the end. This kind of distinction and comparison is useful in its way, since it enables us to see where we are. The quality of "higher knowing" does not happen to be defined, but it appears to be other than that of which there are records at large in the western occult world. We hear also of the mystic's "visions," which are said to be for himself alone, and this suggests some other kind of Mysticism than that which one has been accustomed to regard as bearing valid seals. It is certain,

moreover, that Eckehart and Ruysbroeck would have spoken trenchantly on the proffered distinction between knowing and feeling. All this notwithstanding, it is probable that here, as so often, the confusion may be a question of terms, for Dion Fortune recognizes at least that the goal of the mystic is Divine Union by the path of "absolute devotion." . . . THE HERALD OF THE STAR takes us back to that "New Organic Force," the alleged discovery of which is connected with the name of Mrs. Maud Dickinson. It was the subject of important contributions to THE OCCULT REVIEW some twelve months and more ago, and these are cited by Mr. J. A. Pattrieuex in an article—one of a series—on New Ways for Health. Unfortunately very little is added to our previous knowledge of an exceedingly obscure question, but we are told that Mrs. Dickinson is investigating the values of the new force along medical and healing lines. It is said to have powerful antiseptic properties, and it is thought that it may "indicate a means of cure for cancer." The first desideratum is that the discoverer should herself come forward and give us the benefit of her knowledge, to check what has been said at second hand. At present we have learned only (1) that as the result of special studies she composed an antiseptic and remedial substance made up from oils, spices and sap of trees; (2) that it was placed in jars and when these were examined subsequently small reddish-brown crystals were found scattered over the covers; (3) that she subjected these to the heat of a Bunsen burner; (4) that one explosion "shattered the vessel containing the preparation"—which, however, was contained in several jars; (5) that "the reddish-brown crystals disappeared and in their place appeared a little diamond-like crystal of strange shape"—colour not mentioned and apparently a single object; (6) that Mrs. Dickinson "filtered the preparation of which the contents of this tube were a part"—no tube having been mentioned previously; (7) that the result revealed a substance of vegetable origin and golden-red colour; (8) that it scintillates in the sun and apparently has radio-active qualities; (9) that its rays pass through lead but not wood; (10) that it has been sealed up for ten years in a glass phial but continues to radiate and produces stony particles of different colours, shapes and sizes, the composition of which is uncertain, etc., etc. It will be seen that this account is at once confused and confusing. We do not know what became of the jars in which no explosion occurred or what it was that was actually put into a tube at a later stage. Above all, there is nothing to tell us whether Mrs. Dickinson could repeat her experiment *ab origine* and produce the same results. It should be added that the particulars in THE OCCULT REVIEW were clearer than those of Mr. Pattrieuex.

REVIEWS

SCIENCE AND ULTIMATE TRUTH. Fison Memorial Lecture, 1926. By the Very Rev. W. R. Inge, C.V.O., D.D., Dean of St. Paul's. London: Longmans, Green & Co. Pp. 32. Paper Covers, 1s. net; boards (cloth back), 2s. net.

It is an encouraging sign when a Platonist like Dean Inge is invited by the authorities of the great medical school of Guy's Hospital to lecture on the fundamental verities. I remember the time when the spokesmen of natural science hardly veiled their contempt for philosophy, or confidence in the complete adequacy of their own methods for the satisfaction of all legitimate needs of the human Spirit. The wonders of Nature being inexhaustible, those who explore them are like miners who, in their eagerness to enrich themselves by subterranean gropings, may forget the stars shining overhead. The quest of truth needs for its consummation a converted mind, just as that of beauty needs a converted heart, or that of goodness a converted will. Many of our scientists begin to realize this need; when all do there will be no occasion for that slightly-apologetic tone which Dean Inge adopts in certain passages of his lucid and powerful plea for a return to first principles. The time will come when we shall regard as mere toys many of the discoveries and inventions on which we plume ourselves to-day—dangerous toys, too, in view of their obvious tendency to enslave us to transient interests, in oblivion of the true object of life. Truth must be sought above as well as below, within as well as without, in the sphere of the noumenal as well as in that of the phenomenal; and to that end it will sooner or later be found necessary to unlearn Kant's plausible doctrine of mistrust in pure reason, and to sit at the feet of Plato and Plotinus, not to mention even greater names than theirs.

CHARLES WHITBY.

THE SCIENCE OF FAIRY TALES. By E. S. Hartland. With an Introduction by A. A. Milne. 7½ in. × 5 in., pp. xii. + 372. London: Methuen & Co., Ltd.

THIS is a welcome reprint of a work published some thirty-five years ago. It is to be regretted that it was not possible for Dr. Hartland to recast the work, although this does not detract from its actual value, but rather from its potential greater value. Dr. Hartland studies fairy births and human midwives, changelings, robberies from fairyland, the supernatural lapse of time in fairyland, and swan-maidens. The essential and ancient parts of these characteristic aspects of fairy traditions he traces back as being remnants of pagan mythology, overlaid in many cases by a superficial addition of Christian elements. This theory has undergone many alterations of fortune since it was first formulated by Grimm and so ably supported by Dr. Hartland. But this book reads as fascinatingly as ever, for Dr. Hartland's writings are distinguished not merely by great erudition but also by considerable literary skill.

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THE MESSAGE OF THE MASTER. By the Reverend Theodore Bell.
London: The Guild Publishing House, 29 Addison Avenue, W.11.
Price 1s. net.

THIS little book is the first of a series which aims at giving some new interpretations to the old dogmatic teachings. Mr. Theodore Bell looks forward, not to a new dogmatic system to replace the old, but to an ever-changing, ever-new interpretation by each age of the purpose and meaning of life in the light of the glad tidings of the Kingdom.

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He makes some interesting reflections on repentance, which he interprets as metanoia—a change of mind, a change in the focus of attention. "To change the attention from one set of phenomena to another is the most profound metamorphosis of which life is capable."

The little book is interesting as the expression of a thinker within the fold of the Church. But as an effort at Christian apologetics, it does not amount to much. To fit the orthodox system of Christian theology into the framework of modern thought is as hard a task as to square the circle. It cannot be done in ninety-four pages, nor in ninety-four thousand.

R. B. INCE.

100 BEST POEMS (Dead Poets). Chosen by C. Lewis Hind. London: A. M. Philpot, Ltd. Price 2s. 6d. net.

As I glanced through this jazz-jacketed little book my heart sank. I found some of my favourite poems not quoted in full, whilst much was omitted which I consider more representative of the great poets included in the volume. Upon reading Mr. Lewis Hind's "Explanation," however, I felt that my hands were, so to speak, tied—for he makes the following disarming statements:

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

FROM THE DEAD. By "Recorder." With a Foreword by the Rev. F. Fielding Ould, M.A. London: L. N. Fowler & Co. Price 1s.

THIS little book contains the plain and simple testimony of a father who, bereaved of both son and daughter within a comparatively short time, was helped, by Spiritualism (and his own spiritual intuitions), to realize the continuous loving nearness of his children. He had sittings with several of the best and most trustworthy sensitives, including Mr. Vout Peters and Mrs. Wriedt, to whom he was quite unknown, and from whom he received many interesting and touching proofs of identity. The Rev. F. Fielding Ould in his Foreword declares quite rightly and truly that the dangers of Spiritualism are not so much on the lines of "obsession" as on that of being misled by the statements of spirit-communicators who, as he says, "give their own opinions irresponsibly about the highest matters," which opinions are often taken for gospel by sitters, simply because they emanate from beyond the vale. The mere fact of having discarded the physical body does *not* endow the individual with omniscience. Humility is often conspicuous by its absence.

EDITH K. HARPER.

ESSAYS ON RELIGION. By D. Clutton-Brock. With an Introduction by B. H. Streeter, F.B.A. Pp. xxvi + 172. London: Methuen & Co., Ltd. Price 6s. net.

THERE is a beauty and an appeal in this collection of essays which is of a very intimate kind. They represent the religion of an artist who had come to believe that a mere sense-approach to the mysteries of heaven and earth was too cheaply achieved, and who set himself desperately to walk by the paths of reason and intellect. There is about this volume a sense of the restraint which the head imposes on the heart when man essays to reach out to God. Mr. Clutton-Brock was seeking for a solution of "the problem posed by the discord between man's highest values and the facts of the universe revealed by science." This volume of essays, separate yet not wholly disconnected, does more than contain the author's solution to his problems; it does much to reveal the man. Canon Streeter's picture of his friend is just that which a reader can deduce from Mr. Clutton-Brock's own writings. This is not to undervalue Canon Streeter's admirable introduction, rather is it to advertise the simple sincerity of Mr. Clutton-Brock's writing. To all who believe that there is an ultimate harmony "in God" of beauty, truth and goodness, . . . and that the artist, the scholar and the saint have ultimately the same message to teach, this charming volume should make an irresistible appeal.

JOHN NORTH.

NĀRADA SŪTRA: AN INQUIRY INTO LOVE. Translated from the Sanskrit with an independent commentary by E. T. Sturdy (3rd edition). Pp. 64, 3 $\frac{3}{4}$ in. x 6 in. London: John M. Watkins. Price 2s. net.

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JOHN EARLE.

FROM LUTHER TO STEINER. By Ernst Bolt. Translated by Agnes Blake. London: Methuen & Co., Ltd., 36 Essex Street, Strand, W.C. Price 7s. 6d. net.

MR. BOLT endeavours to study the evolution of spiritual knowledge in Germany from Luther to Steiner, but it cannot be said that he has been successful. In fact, his book is most misleading both as regards Anthroposophy and Dr. Steiner, and was published without the knowledge of the Doctor or of his Society, which Mr. Bolt was asked to leave some years ago. Though stating in isolated passages that the Pan-Germans are Germany's real betrayers, the author is nevertheless strongly imbued with Pan-German tendencies, which he has endeavoured to apply on the spiritual plane where they are even more pernicious than on the physical plane. There is also a most reprehensible and utterly untrue statement in the book to the effect that Dr. Steiner entered the Theosophical Society with the intention of breaking it up from within; whereas the truth is that the Theosophical Society was not big enough to hold Dr. Steiner. It was not his fault that the new wine of Anthroposophy was too strong for the decaying skins of formal Theosophy. As an example of loose thinking, hasty generalizations, ridiculous and tactless hero-worship, Mr. Bolt's book is almost unique. It exhibits most of the tendencies which are destroyed by a genuine study and practice of the spiritual science which is taught by Dr. Steiner.

MEREDITH STARR.

STILL SHE WISHED FOR COMPANY. By Margaret Irwin. London: William Heinemann, Ltd. Price 7s. 6d. net.

THE novel with a supernatural motive is, and probably always will be, the most difficult of all kinds to write well.

The difficulties, also, are such as, in all probability, will increase rather than decrease, as time goes on; since the modern occult novel has to reckon with many developments of modern science, and to blend them with the ancient lore of magic, into a convincing and consistent whole. Miss Irwin, in the novel before us, has obviously realized these difficulties, and, to a great extent, she has surmounted them. It would be scarcely just to describe her book as a *ghost* story; but it is one of the *ghostliest* that we have encountered for some time. Not only does the heroine, Jan Challard—a very charming self-reliant breadwinning girl!—wish for ghostly company from the dead past, and meet it in her waking dreams, but she herself also unconsciously haunts those who haunt her, and flits across their field of vision, as a ghost of the unborn future. For Lucian Clare and his young sister, Juliana, who lived in the year of grace

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1779, also wished, in their old Berkshire manor, for ghostly company, and, with the help of Lucian's obdurate will and Juliana's innocent clairvoyance, summoned it to them, from the days yet to be.

The idea is one which in inartistic hands could easily have become both confused and confusing. It is Miss Irwin's achievement to have handled it throughout with ease and charm, and to have shown us, in a really exquisite and intensely human story, both the ghostliness of the real world and the reality of the ghostly one. All men are ghosts, whether bodied or disembodied, and all time is but a name given to periods of eternity. We know these things, of course; but we are apt to forget them. *Still She Wished for Company* will refresh our memory. G. M. H.

FREDERICK DELIUS. By Philip Heseltine. London: John Lane The Bodley Head, Ltd. Price 6s. net.

NEVER has the bright sun of genius emerged more gloriously from the drab clouds of commercial mediocrity than was the case with Frederick Delius, the musician. His father, a Bradford wool merchant with a taste for music in his leisure hours, had resolved that his son should enter the business. But the aspirations of young Frederick refused to be muffled by wool, and in 1884, at the age of 21, he was allowed to emigrate to Florida, in the hope that he would settle down as an orange-grower. Here, in the Solano grove, an old Spanish plantation, "remote from the false culture and superficial distractions of modern civilization," he received "that interior illumination which Nature is always ready to give to those whose hearts have not been hardened by materialism and external trivialities. . . . In his solitary communion with Nature he had found himself and realized that he could trust his own intuition against others' reason," and henceforth devoted himself entirely to music.

The life of Delius contains some remarkable instances of the benevolent intervention of Destiny, or the Law of Karma. Thomas F. Ward, the organist of the Jesuit Church of SS. Peter and Paul in Brooklyn, while passing the open door of a music-store in Jacksonville, heard sounds of such singular beauty that he entered the store and begged to be introduced to the player—who was none other than Delius engaged in trying a piano he wished to hire. Ward, himself an excellent musician, returned with Delius to the grove, remained there six months, and it is from him that Delius derives his entire technical equipment.

During his sojourn in Paris, Delius became acquainted with Strindberg, Gaugin and Dr. Encausse. Strindberg was then occupied with alchemy, and claimed to have extracted gold from earth. He showed Delius pebbles coated with the precious metal and requested him to have a sample analysed by an eminent chemist, who found it to be covered with pure gold.

The masterpiece of Delius is *A Mass of Life*, the text of which has been derived from Nietzsche, the poet. In Mr. Heseltine's words, "*A Mass of Life*, from its first triumphant choral invocation of the will of man to the stupendous closing hymn to Eternity where the heart would fain break for very excess of joy, is an epic of initiation, of the bringing to birth of God in man." No one who is attracted by the mystical element in music should miss an opportunity of hearing this wonderful work.

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and precision, and not the least attractive portion of the book is his delicate and imaginative rendering of the operatic, choral and orchestral works of Frederick Delius.

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YOUNG WINKLE. By John Hargrave. 6½ in. × 4¾ in., pp. 320.
London: Duckworth & Co., Ltd. Price 7s. 6d. net.

MR. JOHN HARGRAVE, Head Man and White Fox of the Kibbo Kift Kindred, is a portent in the modern world. Last year he published a novel called *Harbottle* (which contained, by the way, some very ignorant and one-sided remarks about occultism) in which was first given to the world, in the form of fiction at least, his philosophy of life. Now we have an exposition of a remarkable secret brotherhood, the purpose of which is the complete reform of the world along lines which are described at some length. Mr. Hargrave's more mature studies have made him much more sympathetic towards occultism and his book gains thereby. But the great interest of this work is largely increased by the fact that such a brotherhood as that of which Mr. Hargrave writes is actually in existence under his leadership. If it undertakes even a tithe of the work he describes we shall all have to bestir ourselves very actively. Everybody interested in modern thought should read this remarkable novel. THEODORE BESTERMAN.

THE LIFE OF OLIVE SCHREINER. By S. C. Cronwright-Schreiner.
London: T. Fisher Unwin, Ltd., Adelphi Terrace. Price 21s. net.

OLIVE SCHREINER was unquestionably one of the world's greatest women, a genius of the first order. Even when a little child, she used to agonize over the problems of existence, and she had her first illumination at a very early age. It was an experience very similar to what the Hindus call *Dhyana*; for a space she entered the ideal or heavenly world, "a world in which the strong helped the weak, and men forgave each other and did not try to crush others but to help." This day remained to her "the most important and unforgettable" day in her life. In her own words: "That which was for the young child only a vision, a flash of almost blinding light, which it could hardly even to itself translate, has, in the course of a long life's experience, become a hope which I think the cool reason can find grounds to justify, and which a growing knowledge of human nature and human life does endorse."

Olive was unusually shy and sensitive as a child and would hide instinctively from strangers. These qualities remained in later life; "a knock at the door and she would hide under the table or anywhere." Her sensory acuteness was extraordinary, but as Havelock Ellis remarks, it was the imaginative energy behind it that was really the significant fact.

"As one got to know her well [writes Ellis] one felt that the overwhelming vivacity and intensity of her inner emotional and intellectual life was the most impressive thing about her, enhanced by the sounding-board of powerful expression. She possessed a nature that was fundamentally simple, strong, primitive, and passionate. It absorbed its food through its vivid sense organs, but it worked mainly within, creating the atmosphere of an imaginative dream-world."

When alone, she possessed great powers of concentration. "A person may come into the room and stand before me," she records. "I do not see them. I will sometimes write page after page without noticing that the inkpot is empty and there are no marks on the paper." She was a

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most formidable antagonist, when roused, and she suffered terribly from asthma. "I have seen her," writes Edward Carpenter, "shake her little fist at the Lord in Heaven and curse Him down from his throne, with a vibrating force and intensity which surely must have been felt (and surely also with healthy result) in the Highest Circles." She had a complex personality. Cronwright-Schreiner, her devoted husband, to whom we owe this wonderful *Life*, writes (p. 239): "It was a surprising experience, when the baby side was up, suddenly, in a flash, to be confronted with one of the most brilliant and powerful intellects in the world; or for a man, who might think it was the woman he was speaking to, to be knocked out by a 'masculine' intellect, beside which his own must seem to be a puny thing." Though Olive Schreiner was an avowed free-thinker, she had much in common with Buddhism. The sorrow of the world and the tragic side of life weighed heavily upon her, and she had an immense love for humanity and for everything that lives. The student of occultism will find this *Life* extraordinarily interesting. Olive Schreiner was one of those rare individuals who always lived on the borderland of illumination. "I have never been able to conceive of God and man and the material universe as distinct from one another," she wrote. "The laws of my mind do not allow it. When I was a little child of five and sat alone among the tall weeds at the back of our house, this perception of the unity of all things, and that they were alive, and that I was part of them, was as clear and overpowering to me as it is to-day. It is the one thing I am never able to doubt." The book is an enduring and luminous tribute to one of the noblest and most gifted women who have ever lived, a woman of whom humanity may feel justly proud. MEREDITH STARR.

RAMBLINGS AND JOTTINGS IN THE DRAMA OF LIFE. By Dudley M. Wallace. Published by C. W. Daniel. Price 5s.

MR. DUDLEY M. WALLACE has written a book of quiet introspective essays with a suggestion of Trine's *In Tune with the Infinite* and Richard King's *With Silent Friends*. He is an Emersonian and a mystic, and his bedside manner of feeling the pulse of our invalided Life should bring comfort and joy to many. X.

PSYCHOLOGY: THE KEY TO THE MYSTERY OF LIFE, EVIL AND DEATH. By Alfred Stringer. Manchester: Sherratt & Hughes, 34 Cross Street.

It must be confessed that we opened this brightly bound and well-printed little volume with no very extravagant expectations. There seemed something too pontifical and dogmatic about its title, something which suggested that its author belonged to that large company of well-intentioned but credulous optimists who flatter themselves that all the mysteries of the Universe can be solved by a few semi-scientific platitudes. We were, accordingly, all the more pleasurably surprised to find that Mr. Stringer's chapters on Individuality, Auto-Suggestion, Emotion, and kindred subjects, were quite readable, lucid, and interesting.

Much of what he says is really helpful and thought-provoking; and there is a refreshing absence of that tone of complacent superiority which, in so many treatises of this kind, serves to antagonize all save the most patient readers.

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We may add that, though the author expressly denies that he had any religious purpose in writing this book, or used it as a means of voicing any views save scientific ones, it is obvious that it could only have been written by a deeply religious man.

G. M. H.

L'ANTHOLOGIE DE L'OCCULTISME. By Gillot de Givry. Paris: Aux Editions de la Sirène, 29 Boulevard Malesherbes. Price 20 fr.

THE *Editions de la Sirène*, Paris, have recently published a book of 420 pages called *L'Anthologie de l'Occultisme*, by Gillot de Givry, one of the most ardent followers of Camille Flammarion and an occultist of some little note on the Continent.

The book gives a brief outline of the life of all the greatest occultists the world has ever known and range from Khoung-Tseu (or Confucius), who existed in the sixth century B.C., to F. Ch. Bartlett, who died in 1921.

In the case of every man spoken of something is given to indicate their mode of thought, a specimen of the writings or some report of their verbal sayings.

On the opening page the author tells us that "The first page in the history of all the nations is one of purely supernatural history." This he proves at some length, but in a sufficiently convincing manner.

The part dealing with the inner occultism of Egypt is extremely well written and deals with such mysteries as "The Book of the Dead," "The Book of the Inferior Hemisphere" and finally but not at all least "The Book of Respirations." The author certainly knows the history of ancient Egypt in a manner that is at once scholarly and remarkable.

It is, however, strange that in a book as exhaustive as this one finds no record of Gilles de Leval, Baron of Rais, who lived in the fourteenth century and was hung by the law of France for having killed some hundreds of children in order to use their blood in the cult of black magic and was afterwards burnt by the Canonical Inquisition for having practised witchcraft. This man is at once a sinister yet powerful figure in all the dark history of France, and yet there is absolutely no mention of him. It is to be presumed from this that Monsieur Gillot de Givry deals only with the more *convenable* occultists and leaves those with such sanguinary proclivities strictly alone.

There is much in the book that seems to me almost new in spite of the use of Flammarion's immense Library, certain things that I imagine are based more on a sentiment of the romantic than strict facts, and yet the work is written in the usual cold, scientific manner one associates with such volumes.

In the part relating to Fludd (1574-1637) he gives in full a strong defence of the Rosicrucians and their mysteries—a defence evidently written by a friend, although certainly not an accepted Rosicrucian. It is, however, due to a careless translation, for to the best of my knowledge Fludd, who was born in Kent, England, was in everything an accepted and tried member of this fellowship, although perhaps a member of no regularly founded lodge.

In nearly all respects the work is good and well worth the twenty francs asked for it. There are, however, certain discrepancies that take away all the faith we otherwise might have had in it. Such small details as these serve to spoil our entire confidence in any book.

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A very just translation is given of the article by Sir William Crookes on "Luminous Apparitions," a translation that is in some of its phrases even better than the original, as it is infinitely more easy for the man in the street to understand.

On the whole the translations are just and straightforward, although in those relating to India the metaphysical terms used are translated somewhat bluntly and lose a great deal of their proper mysticism. The book, however, as I said before, is well worth the twenty francs asked for it, and should be used for reference. J. SUTTON-PATERSON.

A SPIRITUAL BASIS OF HEALTH. By J. Stenson Hooker, M.D., L.R.C.P., L.R.C.S., etc. London: C. W. Daniel, Ltd., Graham House, Tudor Street, E.C.4. Price 3s. 6d. net.

WE have moved far indeed from the Victorian age when a doctor can publish a little book like that under review. Dr. Hooker is no believer in the medical and surgical triumphs of the age, which are so glibly referred to and so vehemently advertised in the popular press.

He quotes a writer in *The Times* who claims that "a real revolution is taking place in the whole attitude towards the prevention and cure of disease." "True," comments Dr. Hooker, "we shall require a counter-revolution among members of the Forward School of Medicine to counteract the vicious effects of this orthodox and official 'revolution,' because we know too well what this means, viz. fearfully increased taxation for 'research' work and official posts, buildings, etc., with very uncertain and quite incommensurate results."

In support of his main thesis Dr. Hooker points to the following significant facts:—

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In face of these statistics, it is fairly obvious, as Dr. Hooker points out, that "the real revolution" referred to in *The Times* is a revolution mainly on paper.

But Dr. Hooker is not only destructive. The point from which Dr. Hooker would begin is the spiritual side of man. Insisting on the known (but often forgotten) fact that the body is the instrument of the spirit, he would have far greater attention paid to the spiritual aspects of life than is paid by the orthodox medical man of to-day. He advocates a quieter, simpler and more open-air life, greater reliance on spiritual methods and

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less on drugs and vaccines and a reformed dietary. A most interesting little book; clearly and simply written, which should cause some little flutter in the consulting-rooms of Harley Street. R. B. INCE.

MIND-ENERGY. Lectures and Essays. By Henri Bergson. Translated by Prof. H. Wildon Carr, Hon. D.Litt. London: Macmillan & Co., Ltd., St. Martin's Street, London. Price 10s. net.

ENGLISH readers will welcome Prof. Wildon Carr's painstaking translation of *L'Énergie Spirituelle*. In the first paper Prof. Bergson defines matter as being at once an obstacle, an instrument and a stimulus. It organizes, differentiates and incarnates tendencies formerly confused in the original impulse of life. Matter calls forth effort and makes effort possible:—

"Thought which is only thought, the work of art which is only conceived, the poem which is no more than a dream, as yet cost nothing in toil; it is the material realization of the poem in words, of the artistic conception in statue or picture, which demands effort. The effort is toilsome, but also it is precious, more precious even than the work which it produces, because, thanks to it, one has drawn out from the self more than it had already, we are raised above ourselves." This conception of matter is essentially creative and is in harmony with the requirements of modern thought.

Professor Bergson thinks that the frequent phenomenon of "false recollection" (i.e. of believing that we are present at a conversation or scene already previously enacted in all its details) arises from the united action of perception and memory. I remember an authentic case in which a man dreamed vividly of a conversation at which several persons were present and in which every detail stood out clearly; for some days he wondered what the dream could mean; and in about three weeks he found himself in the identical room and with the people of his dream; the conversation took place exactly as dreamed. This would indicate that events seem to happen on the astral plane before they transpire on the physical plane. But the above case would probably belong to a different category to the cases of false memory here dealt with. In analysing the functions of memory, Prof. Bergson concludes that "the effort of recall consists in converting a schematic idea, whose elements interpenetrate, into an imaged idea, the parts of which are juxtaposed." In the brilliant article on "Intellectual Effort," he proves that "the feeling of effort, in intellection, is produced on the passage from the scheme to the image." Thus when we meditate on an ideal we imagine it as already realized; we see the end apart from the means. Then we set to work to discover the process (the means) whereby the ideal can be actualized.

Prof. Bergson shows how, in the assumption of an equivalence between a psychic state and its corresponding cerebral state, the methods of realism and idealism are unconsciously confused. I agree with the learned author that, while every psychic state corresponds to a definite cerebral state, the converse is by no means true, since a definite cerebral state might accompany any one of several psychic states. But it may well be that realism and idealism, as defined by Professor Bergson, are only complementary aspects of reality, equally true and equally false so long as they are kept in water-tight compartments, and that in a more illumined consciousness they would be replaced by a perception which would retain the indispensable elements in both idealism and realism while rejecting all others.

MEREDITH STARR.