

THE OCCULT REVIEW

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

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ADVERTISEMENTS.—All applications respecting these should be addressed: The Advt. Manager, "THE OCCULT REVIEW," 34, Paternoster Row, London, E.C.4. Tel.: Central 1462-3-4-5. RATES: On application.

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

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

VOL. XLIV

DECEMBER 1926

No. 6

NOTES OF THE MONTH

"THE bewildering multiplicity of psychic and occult movements springing up on every hand" is a characteristic of our times, to which one or two of my correspondents find themselves distinctly averse. Regarded superficially, there is little doubt that the Babel of tongues, each striving to gain a hearing for its own little message, is an ever-potent factor in the growth of that confusion and lack of balance which so many have cause to deplore. People there are who drift about tasting the various brands offered by the numerous occult fraternities—"occult-tasters" as Dion Fortune aptly dubs them—and, finding satisfaction in none, either relinquish their efforts to discover Truth for themselves and relapse into a state of mental and spiritual inertia; or else, as so frequently happens, seek refuge within some cast-iron creed where no choice is left to them but to believe or—to pay the consequences. Far from regarding the upspringing of the multitude of occult orders as entirely evil, it seems to me that the fact points rather to an abounding vitality. Whether the growth is altogether healthy is another question. So many movements have no real spiritual power behind them.

In reality, those who are swept hither and thither by every changing current of thought and opinion in matters occult stand confessed to the fact that they have not yet attained to any degree of inner certitude of their own, have not attained to their own inward centre, where flow the deep unruffled waters of true living. They dwell upon the circumference rather than at the heart of things. The more deeply the consciousness penetrates towards its eternal Centre, the less the vicissitudes of the outer life, whether on the actual material plane or in the world of thought and emotion, have power to sway it. As a matter of fact, the troublous region in which the normal waking consciousness finds its sphere of action—the realm of our hopes and fears, our doubts and disillusionments, our loves and hates, our schemings, our disappointments, joys and sufferings—this region is the great battleground of life. It is the realm of the personality.

It is from this point that the quest *begins*. There is no prospect of realisation until the limitations of the personality are to some extent transcended; and life itself is the questing ground. No use trying to evade it. No use trying to keep out of the game. No use shrinking back within a shell and endeavouring to live in a world of illusion created for one's personal enjoyment and that of no one else. Such a course sooner or later leads to a rude awakening. To the refined and sensitive person it is a matter of no small difficulty to advance boldly and grapple with the ugly things of life, especially if the spiritual nature is as yet unawakened. Nevertheless, it is essential that this clinging to the personal centre should be abandoned before one may hope to solve the problem of gaining that strength in weakness which is the secret of all real spiritual power and poise. To all appearances one may be relinquishing all that makes for "a forceful personality" by thus surrendering the personal will. Yet it is not the act of surrender itself, so much as the object and motive of the abandonment that determines the strength of character lying behind. To yield to the personal will of others at every turn "for the sake of peace and quietness" may be the line of least resistance for the milk-and-water personality. Yet to consistently sink one's personal predilections in favour of others, when this can be done without injustice, even when those others may confidently be reckoned upon to account it to us for weakness, requires an effort of a far higher order than that which is involved in the attempt to force one's wish upon others

against their will. One of the earliest and most difficult trials on the Path is to learn to scorn the opinion of other people. "But the brazen criminal does no less" may be justly urged by the critically minded. True enough. Only in the one case we have a moral nature entirely undeveloped or atrophied to the point of insensitiveness, while in the other we have the first tender buds of the coming Spring, when the soul shall commence to blossom in all its beauty. In other words, we have here two distinct types of soul: one on the path of outgoing, and one on the path of return.

Not all Prodigal Sons have yet set their faces towards Home. The work of those on the outward path is entirely different to that required of the soul on the path of return. In the one case it is the definite object of the ego to individualise and make firm. The personality manifests exuberant energy and force, often misdirected and unwisely used. Struggle and competition are the order of the day. It is a question of what is known in Theosophical and kindred terminology as Dharma, or the duty of an individual at any particular stage of evolution to carry out the will of the higher ego. Sister Nivedita, in *The Web of Indian Life*, clearly indicates the essential meaning of the term.

"To the artist his art, to the man of science his science, to the monk his vow, to the soldier his sovereign's name, to each believer his own particular belief—any of these or all may be Dharma."

This is presenting the higher aspects—or rather, higher examples of Dharma; but the same principle applies right down the scale, to the savage devotee who would murder without compunction to propitiate his god of blood. It would be equally his Dharma if he came under the influence of a missionary and was Christianised, or "took refuge in Buddha," to hold his bloodthirsty proclivities in check. It is not difficult to realise that Dharma varies infinitely as the differences between human individuals. The

WHEN THE SOUL HEARS position of that soul which has advanced sufficiently to break away from the mass and think for itself is peculiarly trying. As regards the inner life, it is so far without any guide to its Dharma. The babel of the crowd bewilders it. It has almost forgotten how to speak their language. At the same time, it has not yet learned the language of heaven. In many cases the soul becomes a prey to an indefinable melancholy, which, although it may not know it, is the first intimation of divine home-sickness. Then one day the word is spoken in the heart. The soul awakens, perhaps

gradually, perhaps with a sudden burst of illumination. The status in life matters nothing. The same event has a similar significance in the case of the humble tiller of the soil as in that of the brilliant intellect of science. Until the soul has heard the Voice of the Silence it remains asleep; but once it has heard the language of heaven the language of earth distresses it no longer. No more is it troubled by the apparently conflicting creeds, the new movements, the cries of "lo! here, lo! there." The awakened soul recognises its own language wherever it may be spoken, in whatever guise, whether in Theosophy, Rosicrucianism, Buddhism, Christianity, Hinduism, or any of the thousand-and-one sects and occult schools which formerly served only to bring bewilderment and disgust. "It is my mother tongue." Happy the soul that has learned not only to hear, but to utter it! It is not to be found in any mysterious occult cypher. Brother recognises brother spiritually without any need for words. The language of earth, in fact, tends only to misunderstanding. The delicate contact of spiritual brotherhood has its origin beyond the realms of illusion.

The first to develop is the essentially passive sense of hearing. The soul gains the power to recognise spiritual truth in whatever guise it may appear. With this unfolding of the finer perceptions comes a steady cessation of mental turmoil, a growth of interior peace. Destructive criticism becomes alien to the nature. An attitude of steady interior aspiration slowly replaces the ceaseless chasing of the personal mind after the illusions of the lower worlds. More and more clearly and certainly the soul learns to recognise its mother tongue, and by imperceptible degrees acquires the strength to speak that tongue itself.

Then it is that the effects of the inner unfoldment begin to become apparent to the outer world—first of all only for those who have ears to hear. But slowly, as Power manifests through the personality, an indefinable something makes its presence felt—a something which will reach across the barriers of physical separateness and unerringly find its own. For the most part such a soul will be turned to instinctively for sympathy and advice, although actively-evil natures will find themselves stirred to unaccountable antipathy. How this reaching inwards towards the divine and outwards towards other souls is combined in the life of perfect service is so clearly and inspiringly pictured by Evelyn Underhill¹ in a recent booklet that I am taking the liberty of quoting at some length.

¹ *Concerning the Inner Life*, by Evelyn Underhill. Longmans. 2s.

“ Our deepest life consists in a willed correspondence with the world of Spirit, and this willed correspondence, which is prayer, is destined to fulfil itself along two main channels: in love towards God and in love towards humanity—two loves which at last and at their highest become one love. Sooner or later, in varying degrees, the power and redeeming energy of God will be manifested through those who thus reach out in desire, first towards Him and then towards other souls. And we, living and growing personalities, are required to become ever more and more spiritualised, ever more and more persuasive, more and more deeply real, in order that we may fulfil this Divine purpose.

“ This is not mere pious fluff. This is a terribly practical job; the only way in which we can contribute to the bringing in of the Kingdom of God. Humanitarian politics will not do it. Theological restatement will not do it. Holiness *will* do it. And for this growth towards holiness it seems that it is needful to practise, and practise together, both that genuine peaceful recollection in which the soul tastes, and really knows that the Lord is sweet, inwardly abiding in His stillness and peace; and also the suffering, effort and tension required of us unstable human creatures, if we are to maintain that interior state and use it for the good of other men. This ideal is . . . so elastic that within it every faithful personality can find a place and opportunity for development. It means the practice of both attachment and detachment; the most careful and loving fulfilment of all our varied this-world obligations without any slackening of attachment to the other-worldly love. . . .

“ . . . And as that real life, that interior union with God grows, so too does the saints' self-identification with humanity grow. They do not stand aside wrapped in delightful prayers and feeling pure and agreeable to God. They go right down into the mess; and there, right down in the mess, they are able to radiate God because they possess Him. And that, above all else, is the priestly work that wins and heals souls.”

That these words are addressed specifically to clergymen in no way detracts from their value to the layman who feels the urge to undertake the arduous ascent of the Path that leads eventually to Initiation. Again, the awakened soul will recognise its mother tongue, wherever it is heard.

What matters it that, scattered throughout the world, are to be found such countless numbers of occult and psychic organisa-

tions, from those that have a really spiritual message to offer, to those whose source of inspiration is none other than the realm of shadows? The soul will unerringly hear the language which it knows. All other will pass it by. A glance through the pages of some comprehensive occult directory is calculated to fill with consternation the inquirer who would learn something of the nature of "this occultism." And different movements are being born every week. I note that I was myself guilty in the last issue of this magazine of confusing a new fraternity, the Aquarian Foundation, with the Aquarian Fellowship; although, since I had nothing derogatory to say, perhaps no harm was done.

As a matter of fact, these new movements are in the main the outcome of the state of psychic ferment which is so strikingly apparent everywhere. They are a sign of the times. What they portend has been made sufficiently clear in previous issues of the OCCULT REVIEW. Now comes to hand from America a little book by Mrs. and Dr. Curtiss, outer heads of the Order of Christian Mystics. It bears the title, *Coming World Changes*.¹ Within its pages is included a chapter taken from the second edition of their *Philosophy of War*, published in 1917. In view of present tendencies it strikes a startlingly confirmatory note. After the unequivocal statement that the War of 1914-18 was only the first phase of Armageddon, the authors go on to state, in reference to this recent war, that:

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“When the physical conflict is over a terrible mental revolt against all forms of restraint both in government and religion will burst forth. It will be a period of extremes, extremes of individualism; a period when the opposition to all systematised or organised spiritual teachings, which is even now manifesting under various doctrines of religious and so-called ‘soul freedom,’ will find extreme expression.”

The extremes of licence, unhappily, are visible on every hand, while the revolt against organised religion is fermenting everywhere, the Bolshevik movement in Russia affording one of the most glaring examples. The authors of the book then proceed to state that the same fire that has manifested as physical war will again sweep the world as a mental, spiritual and psychic conflict. “It will be a time when all spiritual movements will be under a cloud,” and, very wisely, they add that it will be a

¹ The Curtiss Philosophic Book Co., Washington, D.C. \$1.

period when all those who have gained some illumination of their own will need to cling firmly to the divine Reality within. They prophesy that "every system of teaching not founded upon the rock of Divine Reality and expressed in terms suitable to the new conditions must pass away to make room for the new."

Outlining the planetary changes which mark the evolution of humanity and of the earth, our authors continue :

"The progress of the sixth sub-race, into which we are now entering, will be marked by tremendous disasters precipitated upon the physical plane—wars, earthquakes, cyclones, volcanic eruptions, floods, etc., of more or less severity until the final battle and cataclysm in which the battlefield and the defeated army will be swallowed up, and a new and purified land shall arise out of the waters, during the sixth sub-race, for the new Sixth Root Race to inhabit."

This, it should be noted, was *first* published as far back as 1909. Is it merely a coincidence that seismic and meteorological disturbances of all kinds are now becoming so frequent and severe ?

In anticipation of some possible objections on the part of the sceptic, it is admitted, in the chapter devoted to the philosophy of planetary changes, that it is not a general continental cataclysm that is facing humanity at this time, but a relatively minor, though extensive one. The *Secret Doctrine* is quoted in corroboration of the statement that the sub-races at the end of a cycle are due to pass through a period of purgation, "and it is the changes due at the winding up of such a sub-race—the fifth—that are at hand to-day."

It is pointed out that while it may seem fantastic to those unacquainted with occult philosophy to assert that the thoughts and actions of humanity have anything to do with storms, earthquakes, and cataclysms, nevertheless a study of the laws of radio-activity should give a clue to the problem.

"The forces of nature operate in a rhythmic and cyclic manner, season following season with the precision of a gigantic cosmic clock. These changes normally come about in a harmonious manner. The snow falls gently to blanket the earth, protect the seeds from winter-killing by the intense cold, and to fill nature's reservoirs with moisture for the coming season ; the rain descends to refresh the earth and its children and supply them with

water ; the wind blows mildly or strongly to circulate and purify the atmosphere according to the meteorological conditions, all in peace and harmony and co-operation. But where great clouds of inharmonious mental and magnetic force have been generated by mankind they tend to find expression through the forces of nature, and thus the equilibrium and rhythmic harmony of nature is upset, and destructive expressions of normally constructive natural forces take place.

“ If the seemingly absurd theory that such vastly remote causes as storms in the photosphere of the sun (sun-spots) can so upset the magnetic balance of the earth and its atmosphere as to produce marked climatic changes has been proved true, and accepted as scientifically correct ; if the invisible radiations of human thought exert a sufficiently physical force to affect a photographic plate and produce an impression of the thought held at the time, as in the hundreds of experiments of Dr. Baraduc in Paris, is it any more strange or unreasonable to assert that an accumulation of millions of such streams of thought-force of an intensely inharmonious character should affect and upset the harmonious balance of nature-forces and find expression in destructive storms ? ”

In view of these facts, it is pointed out that while planetary changes are due to take place, it rests entirely with humanity itself whether those changes shall come about gradually and harmoniously, or suddenly and cataclysmically.

THE EFFECTS OF WAR . . . Harmonious vibrations generated by humanity through love, brotherhood, co-operation, and the definite currents of constructive cosmic energy which can be invoked through prayer and aspiration—as testified to by all religions in all ages—tend to neutralise the inharmonious and destructive vibrations and sustain the normal earth-currents. While the natural and cyclic changes in the earth’s surface do not come as punishment for man’s sins—for our God is a God of Love and Mercy—yet the radio-active power of man’s evil and destructive vibrations can so unbalance conditions that they precipitate normal changes in a cataclysmic manner.”

If, to a world still suffering from the effects of the recent great war, should come another world-war, the result upon the ill-balanced earth-currents not yet returned to equilibrium might very well be to precipitate a great catastrophe in Europe.

“ For the same forces which were the instruments through

which the catastrophes at the last crossing-over were brought about ages ago are now about to complete another turn round the globe and another crossing-over. And if such a crossing-over is not accomplished normally : if it is perturbed by the destructive vibrations of intense antagonism and hatred of whole nations, of injustice, bloodshed and all the horrors of another world war, it may well result in disasters which will wipe out whole nations and necessitate a reconstruction of civilisation by those that are left."

The remedy ? This is most admirably indicated in the article published in another part of this issue entitled "Purification : The Way of Escape." Naturally enough also, the solution offered in the Curtiss book follows along similar lines. They point out also that many thousands are being systematically trained to think that only through extreme selfishness, retaliation and revenge can they end their injustice and suffering ; that only as the earth is drenched with the blood of their fellow-men can peace, brotherhood and prosperity once more reign. Unless some positive effort on the part of those who realise the gravity of the situation is made to counteract the effect of these separatist and destructive thought-currents, the world is likely to witness once more the terrible drama of death and destruction. They therefore suggest that all who will should use some such prayer as the Prayer for world-harmony which occupies a conspicuous position in the work, in order that its vibrations may affect and inspire the hearts of all mankind.

Needless to say that we consider the course indicated is one which is worthy of every commendation, and that we can heartily recommend the practice to readers of the OCCULT REVIEW. As a matter of fact, a correspondent has asked me to draw attention to a movement by which it is intended to take advantage of the Great Silence due on the eleventh of November, with a similar object in view.

There is one point, however, which should not be overlooked, and that is, while a decided advantage may accrue from the projection of definite collective thought-currents, with a view to shortening the coming days of tribulation which are so freely predicted, each earnest mind in the world, whether in the East or West, is contributing its quota to the pent-up thought-force. Every soul that prays for brotherhood, peace, and spirituality is radiating force which can be used to restore the lost equilibrium

of nature. It does not matter whether we adopt any particular formula, or whether, as we could hope, the majority of us radiate thoughts of harmony and brotherhood instinctively, as we breathe; what is necessary is the realisation that we need be attached to no particular organisation to do it. For after all, it is not the organisation, but the individuals composing it that count. Let each choose, then, the particular form best suited to his requirements. And above all, let us not fall a prey to the temptation to believe that only through our own particular physical channel is the good work being carried on. We only stultify ourselves by thinking so. To revert to our previous simile, wherever there is true spiritual aspiration, whether in the creeds or churches, in the occult fraternities, in each or all or none of these, the language of heaven is spoken, and the awakened soul will recognise its mother tongue, however it may be disguised in outer form.

It is to be feared that pressure on our space has involved some delay in the publication of two articles which it would otherwise have been desirable to include in the current number. In the next issue of this magazine, therefore, will appear the second and concluding instalment of "Clairvoyance Amongst Primitive Peoples," by Theodore Besterman, and an article by E. A. Chaylor, in which an endeavour is made to clear up misconceptions in regard to the nature and cause of *The Shadow*, and to refute the contentions of those critics who maintain that the day of prophecy has once and for ever passed.

THE EDITOR.

THE MUSIC OF PERFUMES

By EDUARD MAURER, M.S.C.I.

"Intellectually, we know, smell does not rank so highly as the other two senses, but it is, on the other hand, more emotional, and stirs the mind more deeply than seeing or hearing."—W. H. HUDSON: *A Hind in Richmond Park*.

"Smell can bring as certainly and as irresistibly as music emotions of all sorts to the mind."—DAN MCKENZIE: *Aromatics and the Soul*.

"Scent, as something invisible yet strongly felt, has always excited the interest of mankind and a certain magic power has often been attributed to it."—F. A. HAMPTON: *Flower Scent*.

IN the very beginning of the great Christian Epic, we are faced by that supernal and archaic science of the ancients; that sublime art which, having its origin in the forgotten ages, has accumulated during the centuries of its existence vast and wonderful knowledge concerning the inmost secrets of man's constitution and his relation to the universe, both visible and invisible. In the opening phase of the Christian pomp we find the three magi, the watchers of the host of Heaven, who, following the Star, have been led by their Holy Science to the Incarnation of Light; and they bring gold, frankincense and myrrh . . . those ancient symbols of Life, Birth and Death.

The conscious mind of man stands at the outermost verge of his being, but it is emotion that constitutes the greater part of his directing force, and it is into this inner soul region of emotion which feels and knows, but does not think, that the sense impressions penetrate. It is into this dark region, the mysterious part of man's being, that go the subtler appeals, the haunting melody, the elusive perfume. Even the impressions of colour, taste and touch do not penetrate as far as perfume, for harmony and fragrance have no correlation with form and object; they belong to the formless, and thus talk the very language of the soul.

By the aid of perfumes and music the mind is brought into a state in which it may contact the higher octaves of being, and thus is the innermost linked for the nonce to the outermost. The writer does not intend to cover in this article the actual history of Perfumery—this, like the chemistry of the subject, is encyclopædic—but to give various correlations and a general *résumé* of certain practical work dealing with the psycho-chemical

application of perfumes, by which is meant the essential oils and compounds which are the raw material of the chemist, and not the spirit-dilutions of a blend sold to the public under a fancy name.

Some years ago, when trying a series of experiments suggested by W. R. C. Latson¹ particularly with regard to accentuating the sense of smell by having a number of phials containing the lesser-known essential oils, it was found by the writer that there was always 'associated' with these oils some plant, place or person; and further, that, in common with most people, not more than thirty distinct simple odours could be remembered. J. N. Kenneth² has found that a number of people had a decided tendency to arrange phials of essential oils in a certain definite order, which was found to be sequential to their specific gravity, which conclusion the writer has verified; and, after specialised training, this faculty of odour recollection has been extended to something like a thousand aromas.

Whilst engaged in research upon the production of the various bases for the 'heavy Oriental' type of perfume, the opportunity presented itself to investigate the association of ideas in a number of persons when a phial was suddenly held near the nostrils. The average remarks made were as follow: "Smells like an Eastern Palace"; "Reminds me of when I was in India"; and one particular subject, after absorbing the aroma, closed his eyes and gave a vivid description of a temple ceremony. As he already possessed the faculty of associating colours with individuals, he became a valuable collaborator in a series of experiments extending over several years.

The earliest of these were undertaken to further develop the colour-perception faculty and its association with definite musical notes. A comparison of a vast number of so-called tables of correspondences, where colour, music, planets, vowels, days of the week, and numbers are inter-related, proved so confusing, as no two were alike, that it was decided to make a first-hand investigation.

The conclusion drawn from these experiments indicates that the colour-schemes so associated did not vary, no matter how long a period might have elapsed between the two presentations of the same sound, and it was decided that an attempt should be made to see whether the subject could obtain any similar parallels

¹ W. R. C. Latson, *Secrets of Mental Supremacy*.

² J. N. Kenneth, *Nature* 1923, 359.

between colours and perfumes. It should be stated that in the former musical experiments, the subject was, although seated comfortably in a very quiet room, perfectly conscious. However, in this condition of wakefulness it became evident that the mind was too alert, making parallels and following up associations, soon working away from the matter in hand, and also presenting reports of the reactions of sounds or individuals which obviously came only from previous associations and outer suggestions.

To obviate this condition as far as possible in the perfume experiments, slight hypnosis was induced by the 'hypnoscope,' elaborating the method of Joly and Poole.¹

Now it is well known that in persons who have lost the sense of sight, the senses of touch, smell and hearing are accentuated, or at least greater attention is paid to their impressions, thus, under the hypnotic state, the sight factor was not in action, and the apartment being far removed from any external sounds, the ears were not conveying any sense impressions to distract the attention from the odours submitted. The hypnosis being of the first degree only, the subject was sufficiently conscious to reply coherently to briefly-worded questions.

Now the writer, fully aware of the complexity in chemical constitution of the odoriferous oils, and of the acquaintance of the subject with such well-known odours as rose, lavender, etc., determined in this series of experiments to use a relatively simple oil which at the same time was sufficiently uncommon for immediate recognition, and for this purpose geranium was selected. A few drops were applied to the tube of a modified form of Zwaardemaker's Olfactometer,² and this, suitably supported, was gradually brought in the vicinity of the nostrils of the subject. After some time he reported that he seemed to see light feathery clouds of a crimson hue which pulsated from crimson to scarlet, and *vice versâ*; and then he volunteered the information that he seemed to hear a sound something like a ringing in the ears. This was at first attributed to the congestion of blood brought about in the cerebral veins by intense concentration, and the fact that a slight headache began to manifest seemed to prove this.

However, this murmuring or humming sound continued in the ears, and on replacing the geranium with cassia the subject reported a change in colour to a brownish-yellow, and, further, indicated that the singing in the ears seemed several tones

¹ Joly and Poole, *Phil. Mag.* 1922, 254, 345.

² H. Zwaardemaker, *L'Odorat*.

higher. It was at once seen that some aural correlation was taking place in the mind of the subject so powerful as to react on the centres of hearing. Experiments were further conducted with dilute solutions of these oils in spirit, but no change in the tone of the cloud was reported, the only difference being the protracted period before this was visible, which was essential before the audibility of the corresponding note. Further work on the "dilutions" is in progress, as it has been found that one particular oil, of the violet type, gave no results in a concentrated condition.

Further research was undertaken at this point by substituting the main odoriferous body in the oils with the nearest synthetic compounds suggesting them, these being manufactured in the laboratory from a coal-tar base. In the first instance geranium was replaced by diphenyl oxide, which possesses the type-*aroma* to a remarkable degree. The subject reported the extremely rapid formation of the cloud, but that it was fierce and fiery, and that the corresponding note seemed quicker, harsher and more metallic; and when cassia was replaced with cinnamic aldehyde the cloud was browner, equally rapid in formation, but the 'hum' was about the same. It further seems that these clouds with the natural oils are slightly opaque, but with the synthetics appear "clear but fierce."

Asked to correlate the type of sounds after a series of naturals and synthetics had been submitted, the subject reported that the sound was in no way as musical as an organ note, but rather suggested the 'drone' of a distant aeroplane, slow and pulsating, sometimes like the *æolian-harp* effect produced by the wind over a long stretch of telephone wires. One series gave a high-pitched 'whine' like a mosquito in flight, different entirely to the usual 'buzz' of insects; and, finally, the other type-sound recorded recalled the 'shriek' produced in elementary physics experiments when a length of glass-rod is polished with a cloth damped with spirit.

A casual blending of two oils gave a very remarkable result, inasmuch as the colour of the cloud perceived, instead of being a blending of the two primaries, which approached yellow and red, and which, according to the laws of physics, should have yielded an orange, the colour recorded was its complementary: a bluish-violet. Further, the correlated sound resembled the note of a powerful dynamo. This series was carefully explored, for its potentialities are of considerable interest.

In correlating the corresponding sounds and odours, tuning-forks were used, as these gave the nearest type-tones, and, no matter how long a period lasted between the two presentations of any given perfume, the note was always the same. This, however, requires some modification, for the subject reported that the actual effect was really as if every octave of the particular note were being struck.

This peculiar phenomenon lasted for some time after the perfume had been removed, no amount of suggestion or attempt to bring it forcibly into action again succeeding without the application of the perfume. From the data gathered during its manifestations, it was found that perfumes seem to form actual octaves, in the same manner as the musical scale, certain odours blending in harmony, and each producing different degrees of a nearly-similar impression. Thus, according to Bastick,¹ almond, heliotrope, vanilla and orange-blossom form such a series. Citron, lemon, verbena, and orange-peel, forming a higher octave of smells, blend in a similar manner. Rose, rose-geranium, and neroli form but half-notes, whereas pettigrain and orange-flower are full notes. This, on the whole, agrees fairly well with the scheme of Piesse,² who maintains that every perfume has its own effect upon the olfactory nerves exactly as musical notes have upon the hearing. According to his "odophone," the heavy odours are the low tones, and the pungent odours are the high tones.

The following scale of perfumes may be taken in a general sense as the experimental basis, no allowance being made for the heavy percentage of the same 'isolate' being common to two or more oils.

BASE CLEF—THREE OCTAVES BELOW MIDDLE C ON KEYBOARD :

C Patchouli	C Sandalwood	C Geranium
D Vanilla	D Clematis	D Heliotrope
E Clover Bark	E Rattan	E Iris
F Benzoin	F Castoreum	F Musk
G Frangipani	G Pergulaire	G Pois de senteus
A Storax	A Bals. Peru	A Balsam
B Clover	B Carnation	B Cinnamon

MIDDLE—IN TREBLE CLEF :

C Rose	C Camphor	C Jasmin
D Violet	D Almond	D Bergamot

¹ P. H. Bastick, *Annal Pharm.*

² S. Piesse, *The Art of Perfumery.*

E Cassia	E Portugal	E Citron
F Tuberose	F Jonquil	F Ambergris
G Orange-flowers	G Syringa	G Magnolia
A New-mown Hay	A Tonka Bean	A Lavender
B Aurone	B Mint	B Peppermint

Mediæval science was much concerned with the stars and their reputed effects on terrestrial matters, and the following general scheme existed: "All odoriferous roots were placed under the rulership of Saturn, odoriferous fruit under Jupiter, odoriferous woods under Mars, under the Sun all aromatic gums, while sweet-smelling flowers, odoriferous leaves, and aromatic peels came respectively under the patronage of Venus, the Moon, and Mercury."¹ Cornelius Agrippa,² states that: "... if of coriander, smallage, henbane, and hemlock be made a fume, spirits do presently come together"; and further: "some suffumigations, also, or perfumings that are proper to the Stars, are of great force for the opportune receiving of Celestial Gifts under the rays of the stars, inasmuch as they strongly work upon the air and breath." Albertus Magnus, Bishop of Cologne in the thirteenth century, has left us a table of elements said to incorporate and be governed by Celestial Powers, and these are the daffodil, henbane, ribwort, knotgrass, vervain, cinquefoil, and goosefoot, coming respectively under the rulership of Saturn, Jupiter, Venus, Mars, the Sun, Mercury, and the Moon. Statements in his writings, as in many of the mediæval and ancient authorities, show that the branch of science which deals with the psychological responses of man to odours generally were carefully explored.

A suffumigation known as the "Seven Aromaticks," and attributed to Hermes, was considered in the mediæval period to be of great occult power. This was composed of pepperwort, nutmeg, lignum-aloes, mastick, saffron, cinnamon, and myrtle. It appears to have been a kind of "Electrum Magicum," resembling that of Paracelsus.³ Many of these recipes, strange and wonderful, even as the great "Khyphé" of the Egyptians,⁴ incorporating aromatic principles drawn from the animal mineral, and vegetable kingdoms, must have resulted in an obnoxious effluvium, more suggestive of the inattention to the oven of the handmaiden (who always appears in the old alchemical

¹ K. van Lynd, *Fragments of Forgotten Sciences*.

² Cornelius Agrippa, *Occult Philosophy*, ch. xliii.

³ F. Hartmann, *Life of Paracelsus and Magic, White and Black*.

⁴ G. R. S. Mead, *Thrice Greatest Hermes*.

pictures), rather than a sweet savour or pabulum to nourish the gods.

The fumes of opium (stramonium) were used by the 'pagan' priesthoods, and under the influence of these substances they delivered their oracles: while the sibyls, their natural sensibility heightened by the mephitic vapours, particularly of burning bay-leaves, gave forth those strange sayings some few of which have come down to us.

Though some attention has been given to the Biblical incenses, e.g., Exodus, xxx, 22-25, considerable doubt exists whether the substances mentioned are of the same botanical origin as those known to *Materia Medica* to-day. Mediæval Kabalistic literature, however, contains formulæ which are of considerable interest, and we find that Eliphaz Levy¹ gives the following correlations of Colour and Incense:

Purple	Incense composed of	Saffron, cinnamon, and red sanders.
White	" "	Camphor, amber, aloes, white sandal, and cucumber seeds.
Green	" "	Benzoin, mace, and storax.
Scarlet	" "	Balm, ambergris, grains of paradise, and saffron.
Blue	" "	Roses, violets.
Black	" "	Sulphur, scammony, alum, and asafoetida.

This remarkable series of incenses will be found to possess many points in common with the music-perfume scale, and it is here that the link is established. Some two years previous to the initial perfume experiments the writer found that the ordinary psychic phenomena could be greatly assisted by the somewhat monotonous repetition of a plaintive Eastern air, the theme of which continually returned to the Minor Chord D-F-A, and it was later decided to investigate the properties of a perfume corresponding to the octave in which the theme ran, with a base of vanilla, benzoin, and storax, (i.e. *Styrax*), which bears a marked resemblance to the "Green Incense" of Eliphaz Levy. Experiments were conducted with suitable admixtures, but although an olive-coloured cloud was apparent, accompanied by a nondescript murmuring, any attempt to obtain psychic results merely by organolepsis was not successful. The addition of music of the same theme merely produced a violent headache in the subject, and it was decided to compound these odoriferous bodies with a suitable base to ensure even combustion and to

¹ Eliphaz Levy, *Doctrine and Ritual of Transcendental Magic*.

liberate the energy in the approved fashion by means of heat. That 'energy' is liberated is without doubt, as the "Green Incense" when compounded as a simple fumigation certainly gave the colour-cloud and note, but the latter was very faint, and after a long sitting (Crystal-clairvoyance), no results were obtained.

On adding a definite percentage of the blended oils which gave the colour-reversion and the "dynamo-note," the subject reported an almost immediate formation of the cloud, brighter and pulsating more quickly, together with the corresponding note "speeded up"; and satisfactory results with the crystal were obtained almost immediately.

The investigation into the series of 'key-isolates' (i.e. aromatic compounds of definite chemical constitution), of the blended essential oils which gave the "dynamic-effect," revealed the fact that, when arranged in chromatic sequence, their atomic weights gave a progression practically identical with that known as "Bode's law of the relative distances of the planets and the intervals of the musical scale." Perhaps this gives a further insight into the "Music of the Spheres."

Basing the work upon this progression, and upon the data collected at a considerable number of sittings, a series of oils, gums and artificial aromatics, plus the "dynamic base," has been selected which are adapted to cover the range of psychic investigation from Clairvoyance (in which the pettigrain factor plays so important a part) to Clairaudience (in which the pinus group "opens the door").

Clairvoyant observation upon the burning incense itself, apart from any colour scheme, reveals a figure-of-eight aura in rapid convolution, and psychometrical analysis of the unused material produces a slight tingling sensation in the finger-tips, and an impression of small bluish-white sparks.

A parallel is here found in the reports of the sensitives of Baron von Reichenbach,¹ who attributed odours to the lambent odic flames which they saw play about the finger-tips, the poles of a magnet, etc. This would seem to indicate the existence of higher octaves of smells. "It is also known that monotonous action on the hearing . . . the noise of wind, the reciting of prayers, have a marked effect of producing sleep in many people. It likewise occurred to us to produce a lethargic sleep by fatiguing

¹ Baron von Reichenbach, *Researches in Magnetism*, etc.

the sense of smell with a protracted odour of Musk." (Binet and Féré.¹) This peculiar property of benumbing is also exhibited by the violet, both the natural floral otto and the harsh artificial Ionone.² Experiments with the latter did not induce hypnosis, but a rather strange reflex action induced favourable conditions for automatic writing in a subject unused to that form of work.

Further investigation into the basic principle of the "dynamic base" reveals the fact that it bears some relation to the "osmo-phone" grouping of Bogert and Curtin,³ who refer to the number of well-known perfume substances that possess this arrangement, amongst which are camphor, thymol, safrol, heliotropine, vanillin, and certain artificial musks. This group are part of a series which have been further investigated from the point of view of their germicidal value by Penfold and Grant.⁴ Thus the idea of "Mental Antiseptics" is by no means without foundation, and on this theme formulæ have been worked out which allow for the sequence of meditation, concentration and creative thinking which can find direct application in inspiration, particularly with regard to the production of new designs, authorship, and the composition of music.

In this direction "Perfume as a Recapitulator" is worthy of consideration. Oliver Wendell Holmes refers to: "Memory, imagination, old sentiments and associations, are more readily recalled through the sense of smell than almost any other channel." It is here that we must look for a physical as well as a psychological reason to explain this strange connection. The proximal end of the rod-like olfactory cell tapers into a nerve fibre which passes by way of the olfactory nerve, which is the only one directly connected with the brain, in which we have every reason to believe the intellectual processes are performed. This, however, is governed by several factors: volatility, the insolubility of a perfume in the aqueous layers, and the chemical action at the osmoceptors of the nose. During a further series of experiments several factors which could not be accounted for were divulged strongly reminiscent of a former incarnation, and research is in progress to determine whether the latent memory—if any—of a previous existence can be reawakened by a suitable perfume.

¹ Binet & Féré, *Animal Magnetism*.

² F. A. Hampton, *Flower Scent*.

³ Bogert & Curtin, *Jour. Amer. Chem. Soc.*

⁴ Penfold & Grant, *Proc. Roy. Soc. N.S.W.*

A. M. Hutchinson outlines an interesting theme as follows: "We are also aware, if we interest ourselves . . . of intrusions of our subconscious life into our everyday consciousness. Such intrusions may sometimes be produced with the aid of our various senses; thus a sound, an odour, the falling of a glance upon an apparently insignificant object, are sufficient. It may be that in the hilarity of a picnic party we are suddenly dissociated from our conscious surroundings, and for the space of a moment we live vividly in quite other scenes. Why? Merely because a sudden waft of peat smoke has awakened and forced up into our conscious thoughts almost forgotten memories which lay centred round the smell of peat smoke."¹

"This strange revival of by-gone days by olfaction is most clearly and completely to be realised when the inciting odour comes upon us unawares, and then, as in a dream, the whole of the long-forgotten incident is displayed, even although it may have been an incident in which the odour itself was not specially obtrusive."²

A further correlation of how potent a factor is smell as a great awakener of memories is given by G. J. H. Northcroft:³ "The smell of burning charcoal makes me see again . . . the Bahamas. More primitive and widespread even than that is the smell of burning wood. Indeed, the odour of burning fuel and melted grease are the two smells the world over which awaken the traveller's spirit and revive his wanderlust. The smell of burning wood calls up more memories than anything else. It is more generally used, more universal than any other sort of fuel. There is no tongue loosener like this. Nothing so revives the raconteur, 'By Jove! doesn't this remind me of . . .?' Nor must I forget the odour of the Mangrove swamps . . . to me they always suggest death—why, I do not know. The essence of the odour is death." Perhaps it is that a repulsive odour is dangerous.

This "odour of death" is not unknown to physicians, and bears some relationship to the phenomenon known as the "odour of sanctity." This spontaneous generation of an ethereal perfume is recorded in many psychical records, and Macbeth Bain,⁴ referring to the occult production of Scents says: "The production of various fine-smelling perfumes was so very common an

¹ A. M. Hutchinson, *Hypnotism and Self-education*.

² Dan McKenzie, *Aromatics and the Soul*.

³ G. J. H. Northcroft, *Cassell's Weekly* (Sept. 1923).

⁴ J. Macbeth Bain, *The Lady Sheila*.

experience that I ceased to notice it carefully . . . they were most serious nourishing to my odic and magnetic bodies."

Sax Rohmer¹ suggests the possibility of the destructive power of Music in the Moorish air "Mizmoune," which when played caused certain flowers to fall from their stalks. An attempt was made to manufacture the perfume according to the scale already given. Slight substitutions were made, and the formula now stands as follows :

Coumarin	9.0 gm.
Nerolin	5.0 gm.
Tuberose	6.0 cc.
Rose Synth.	3.0 cc.
Cinnamic ald.	2.0 cc.
Ionone a	1.0 cc.

This was diluted one part with nine of spirit, and placed near some tulips, which drooped within an hour; insects avoided it; and it rapidly induced a headache. A thoroughly unpleasant material, yet there is nothing lethal in its composition. "Valse Triste" and the "Melody in F" are receiving the same attention, and a very refreshing boquet was constructed from the "Chord of C major," with sandalwood, geranium, acacia, and orange-flower as the main constituents.

The *Music of Perfumes* must be received as a beautiful compound chord, reminiscent of a prolonged chord on a three-manual organ. The writer managed by assiduous searching to obtain four electric bells which gave the chord in F Minor, and, connected so as to simultaneously ring upon pressing a switch, they conveyed a nearer impression by the rapid oscillation, although the organ was naturally richer in tone.

"Why do not the perfume-makers present us with more of these gateways to Paradise . . . we might be given odours of peace and contentment," asks Dr. McKenzie.²

Much interest was displayed at the recent meeting of the British Association both with regard to Reincarnation and the origin of Life. One wonders when modern science will absorb some of the elementary principles indicated in the philosophies of the older religions of the world, wherein the perfume of the Breath of Life and the Spoken Word simultaneously control those forces from which crystallise the animate.

¹ Sax Rohmer, "The Romance of Music": *Occult Review* (Sept. 1923.)

² Dan McKenzie, *Aromatics and the Soul*.

SECRECY IN OCCULTISM

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

THE very word "occult" means *hidden*, and occult science has always lived up to its name. Rumour, no doubt, has had free rein, but experience has worn the cowl. Even in times and countries where the facts of occultism have been accepted, and the Mysteries respected, the cowl has not been thrown back, and the adept has secluded himself from veneration as sedulously as from persecution. To this day the same venerable oaths are required on admittance to any of the numerous secret fraternities that abound among us, and although many, or even most of them, have nothing more recondite to reveal than an eccentric way of shaking hands, and information long since available for the subscribers of lending libraries, others do indeed hold secrets that are of value.

The reason for this secrecy is frequently, and not unreasonably, questioned. Do not other scientists give their discoveries to the world for the benefit of humanity? Why, then, should occult scientists conceal knowledge which is admittedly of inestimable value for human upliftment, when it is being so earnestly sought after? To keep in private hands knowledge which should be broadcast for the benefit of humanity is to stand confessed as a charlatan who would make profit out of the infirmities of his brethren, or retain power in his own hands for self-aggrandisement.

It must be conceded that this charge could be made good against certain of the Mystery-schools at certain periods of their history, but in that we are not concerned; our task is to investigate the charge that is brought at the present day by the seekers after initiation, and see whether their claim can be made good, or if the reserve of the *illuminati* may be justified.

An institution, like an individual, can never hope wholly to escape from the influence of its past. The experiences and vicissitudes it has undergone have made it what it is, and it takes time for other experiences to undo the work. The true occult orders date back to time immemorial, when they carried on their work and developed their systems under conditions very different to those that prevail at the present day. Firstly, they had to carry on their work in the midst of a populace much less highly evolved than that by which they are surrounded at present, in an

age when persecution meant something much more tangible than hard words. Some knowledge of occultism, or at least a sincere belief in its powers, was current among those outside the temple, and nothing would have pleased the rulers better than to make the secret fraternities a weapon of political power. Time and again they succeeded in their aim, and each time it meant the corruption and downfall of the mysteries so prostituted. It is little to be wondered that the oft-learnt lesson of misunderstanding, persecution, and exploitation at last sank in, and the occult fraternities became, as they have remained to this day, cryptic orders in both senses of the word.

Times, however, have changed, and the guardians of the Ancient Wisdom may not unreasonably be asked to reconsider their position and say how much, if any, of the knowledge in their trust may safely be rendered available for the generality of mankind.

The amount of teaching which is given must always be determined by the capacity of the recipient, and the occult fraternities can never give out to the world more than the world can take; and as the pace of a convoy is always that of the slowest ship, it follows that the amount of knowledge released from the Mysteries must be determined by the capacity of the least evolved among its possible hearers.

Fifty years ago the experiment was tried of giving out the *theory* of occultism to the general public, and Helena Petrovna Blavatsky was the messenger employed for this purpose. She taught the basic principles of occult cosmogony and philosophy, and these ideas have worked like leaven through the thought of the age, and profoundly modified its standpoint. The bitter accusations she levels at the science and theology of her day would not be applicable to ours, so well has her mission fulfilled its purpose.

She did not, however, teach the *modus operandi* of such simple miracles as she performed, and it is the custom of the Theosophical Society at the present day to procure its teacups through the ordinary channels. That section of the knowledge of the Magi which is popularly called Magic was, as always, withheld.

Most students of occult science have no doubt realised that it is concerned with the mind side of things—the mind of man, the mind of nature, and the unorganised, raw material of mind; and they know that, theoretically, it is possible to manipulate all this by means of the powers of the human mind alone. Many schools

teach their students that there is no other means of advancement than through the trained human mind. Some students, however, have realised that to try to control the mind side of things by the unaided mind is like trying to carry on any form of labour with the bare hands. Man is a tool-using animal, and the occultist is no exception to the rule, and it is the knowledge of the occult tools which is so sedulously guarded by the *illuminati*. Just as the operative mason uses tackle and mechanical devices to enable him to handle weights beyond the power of his unaided sinews, so does the occultist, in his rituals and "words of power," use the psychic equivalent of the lever, counterpoise, and pulley.

The formulæ of occultism exactly resemble the formulæ of mathematics, in that they are expeditious ways of achieving certain known ends that have been explored in the past and are too well known to need to be rediscovered by each successive student; though, if the teacher be wise, he will satisfy himself that his pupil is capable of doing the necessary calculations and thoroughly understands the principle involved before he furnishes him with the mantram or "word of power" that is a mechanical device on the inner planes. When a true occult order confers the secrets of its degrees it is really giving its initiate an ephemeris and table of logarithms corresponding to the plane with which the degree is concerned. Mme. Blavatsky, when she published the *Secret Doctrine* and *Isis Unveiled*, gave to the world just as much knowledge of the Secret Wisdom as a student might obtain from a book of astrology if he had access to neither ephemeris or logarithms. It is quite true that he might observe the heavens, and work out his own tables, and compute his own calculations of the movements of the heavenly bodies, but he would need to be a mathematical genius to do so, and it would be a weary waste of time, for the knowledge is already in the world.

So with occultism. The principles are available in the literature of many an esoteric occult society. Enough is given out to enable the student to see the implication of the concepts of occult science, but by no manner of means is enough given out to enable him to *do* anything beyond the exercise of a little mild and unreliable psychism, heavily adulterated with the workings of the imagination, which he possesses no means of counter-checking. The Theosophical Society ought not to forget that, although Mme. Blavatsky founded an Inner School, she caused it to be closed down and disbanded, and the present E. S. is not its lineal descendant.

We may take it, then, that the principles of occultism have been given out to the world under mandate from the Elder Brethren by such writers as Helena Blavatsky, Rudolph Steiner, Eliphas Levi, Papus, Waite, Wescott, Mathers, and others of similar standing and scholarship, who have the right to rank as initiates of the Secret Wisdom ; but that the *modus operandi* is still sedulously guarded, and that not every initiator who invokes the Name of God is called of our Father.

The knowledge that confers the practical powers of occultism must remain, as ever, under lock and key ; and this safeguarding of the knowledge which is power is not peculiar to the occult fraternities, for the medical profession does the same, and even the fiercest opponent of trade unionism would hardly care to maintain that anyone who has a mind to do so should be at liberty to buy poison by the pound at the nearest grocer's.

The knowledge guarded by the secret fraternities is too potent to be given out indiscriminately, and is guarded, not as a sordid trade secret, but as the power to dispense drugs is guarded—for the safety of the public. It may be asked, of course, that, if occultism is so dangerous, had it not better be left alone? To which we reply that if a drug be sufficiently potent to act as a remedial agent, it will be sufficiently potent to upset the balance of metabolism or destroy the substance of tissues if given upon the wrong occasion or in the wrong quantity. And so with occult science. Because it is potent enough to raise the mind to higher consciousness, it is also potent enough, under wrong conditions, to destroy the mind. When we realise, for instance, the immense possibilities of, say, hypnotism, even as practised by the medical profession, and realise that this is but a leakage from the Mysteries wherein a three-day cataleptic trance was part of the ritual of initiation, we can guess at the possibilities of occult knowledge in wrong hands. The power conferred by this knowledge is neither good nor bad in itself any more than a lever is good or bad in itself, and it can be a servant of either regeneration or destruction. It depends entirely upon the motive with which it is handled. Can you, then, blame the guardians of this dangerous brightness if they use every precaution to ensure that it shall only find its way into clean and trustworthy hands? Be assured that the secrecy of the occult schools will never be relaxed till human nature is regenerated.

The guardians of the Secret Wisdom are only too anxious to

communicate it to those who are worthy to receive it, but suitable pupils are not very easily found. There are, on the other hand, earnest seekers after illumination who complain that the Teachers do not make themselves sufficiently known, and therefore opportunity for advancement is denied. To these it may be replied that the finding of the Teacher is one of the tests of the aspirant. There are plenty of indications offered by the propaganda organisations, and if the aspirant studies these carefully and draws his own conclusions he will find the way. One hint may be given, however. The way lies inwards, and not outwards. We find the Master on the inner planes before we are assigned to a Teacher on the outer plane; and if we aspire with a resolute determination that never counts the price, and, on the material plane, leave no stone unturned, importuning all those who have anything to give, ruthlessly discarding that which is found to be worthless, we shall work our way to our goal by the only path that leads there, learning as we go.

It is useless to complain of the lack of signposts; the signposts are there for those who can read.

It must not be forgotten, however, that although the persecution of the occultist in the present day does not take the form of the halter and faggot, it can make itself felt in subtler ways, and therefore occult fraternities have very strict obligations concerning secrecy as to their membership and places of meeting. If a man cares to announce himself as a student of the Secret Science he has a right to do so, but he also has not only a right, but, for certain work, a necessity, for secrecy. Antagonistic thought directed towards an occult operation may prevent its achievement, and therefore the situation of the temple and the names of the brethren must always be kept secret.

There is one true charge, however, which can be laid at the door of the Guardians of the Secret Wisdom. Have they made sufficient provision for the preaching in the marketplace, for the training in the Outer Court of the Temple? Why was it that the Eastern Tradition had to be brought to Europe? The soul that has once been initiated into an occult tradition finds its way back to its old school readily enough when it has reached spiritual maturity in each incarnation. To such the secrecy of the fraternities presents no barrier. It has the entrée, and passes within the veil without obstruction; but the case is far otherwise for the soul that, having learnt all that evolution can teach it, is desirous of setting foot on the Path for

the first time. Such a one wastes much time and effort from lack of the necessary knowledge, and may well say to the Guardians of the Mysteries, "Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven." The Eastern Tradition has its outpost in the Theosophical Society. Has the Western Tradition an equivalent?

Do not let it be forgotten that traditions are racial. What that great Initiate, Rudolph Steiner, did for the German-speaking races someone must do for those who use a Latin-root language and the Anglo-Saxon tongue. It may be argued that Mme. Blavatsky did this; but to advance such an argument is to show ignorance of the fundamentals of occultism. I would be the last to belittle the work of that great pioneer and brave servant of the Masters, but the fact remains that she brought no more than the kindling for the fire of the West, and until the coals of our native occultism catch, the fire cannot be said to be alight.

Many times in the history of the Western races has the light of occult science been stamped out on the physical plane, and as often has it been rekindled by a spark from an Eastern altar. Whether from that of the Druses of Lebanon or the Mahatmas of the Himalayas is immaterial, for there is but One Light in the Highest, and fire is of the same nature everywhere, be it of coals or of the spirit. What are our Western adepts doing to feed the sheep of their Master now that a hunger for the bread of wisdom has been awakened? We have in our midst a widespread organisation that has an open platform. The Eastern Mahatmas are working through it, but where are the Western adepts? Why do they not co-operate for the common purpose? The factors which they have to bring in are the factors of which the Theosophical Society stands in such dire need at the present time. It generously offers an open platform without distinction of creed, caste, colour or religion. Is the great Western Tradition prepared to organise a rival propaganda society, or will it co-operate with the one already in existence which is prepared to welcome its co-operation? The gap between the Temple and the market-place must be bridged so that the wayfaring man may pass over if he be found worthy. Are we to have an Eastern School and a Western School competing for the suffrages of the populace, or shall we have one clearing-house of initiation wherein the candidates, duly prepared, can meet each his own Master? If the Western Schools are not prepared to do as the Himalayan School has done, send out messengers to meet the

man in the street, they must be content to smoulder beneath the ashes of the past ; and if the Theosophical Society cannot find a place for all the Rays that make up the White Light of the Lodge of the Masters, it must continue to submit to the steady drain of its most promising converts when, having learnt of the existence of the Ancient Wisdom and the Temples of Initiation, they return to their native fold in one or another of the Western fraternities.

These fraternities batten like great vampires on the Theosophical Society, absorbing the results of its work and contributing nothing to its resources. If they are not prepared to go out to the man in the street themselves, they ought to support those who are, instead of reaping where they have not sown. Eight out of ten occultists in England have passed through the hands of the Theosophical Society at one stage or another in their career, and all of them avail themselves of its publications. There ought to be some acknowledgment of this debt.

It may be argued that there are many things in the Theosophical Society with which Western-trained occultists would not find themselves in sympathy. To this the answer may be made that the Theosophical Society is not the private property of any human being, or of any sect or trust, but of the Great White Lodge itself, as an outpost of its activities, and that when we join it we serve each under our own Master and not under any personality, but are allies for the common cause. We each serve therein our own Master, and it is not our business to solve the problems of those on another Ray and tradition than our own. "To each man his own Master, and who art thou to judge another man's servant? to his own Master he standeth or falleth." If all who ever left the Theosophical Society in the past because they disagreed with its policy had remained therein and gone on with their work without troubling about the mote in their brother's eye, they would have controlled that policy by now, and could have "re-made it nearer to the heart's desire."

PURIFICATION : THE WAY OF ESCAPE

By ION

"None of the wicked shall understand, but the wise shall understand."

—DANIEL xii, 10.

THE story of John the Baptist as recorded in the New Testament is one which, when "lifted up from the earth" of mere historical and physical interpretation, has to-day a deep significance for those who can apprehend its veiled messages.

We are told in the story that the baptism of John was with the "water" of the "Jordan"; and when it comes to be understood that both of these words, as well as the name John itself, were originally mystical terms expressing only spiritual meanings, then the student is on the way to learn the true interpretation of the story.

The term "Jordan" as symbolically used and understood in the esoteric schools of the true Hebrew prophets indicated "the Spirit." It had reference to that Mystery which, under other symbolism, is indicated in the line of the well-known hymn as "the Parsee's sin-destroying beam"; or, in plain English, the Spirit that purges, purifies, and finally illumines the being from the innermost sanctuary of the soul even to the various aspects of the outer life.

The whole allegory contained in the story of John the Baptist is descriptive of the nature of, and the necessity for, the purification of the lives of would-be followers of the Path. Herein will be seen the reason for the placing of this story at the *beginning* of the Gospels in which it is recorded; and there lies a deeper meaning concealed in the expression "there standeth One among you whose *shoe's latchet* I am not worthy to unloose" than has yet been arrived at by the Churches, and even though the full meaning of the original language may not be brought out in the English translation, yet the mystical secret is still there for those who can unearth it.

The whole purpose of the processes of purification is summed up in the passage, also in the same story, "Prepare *ye* the way of the Lord, make His paths straight."

Here again, to those who understand, or who *once understood*, Who and What is meant by the term which in English is rendered as "the Lord," may come realisation of the nature of

the paths that have to be straightened ere He can pass along them. The whole of the true spiritual interpretation of this illuminating story will then be unveiled to them.

In order to be baptised in Jordan, however, it is necessary that whosoever desires to undergo the processes indicated by that figure of speech must first of all make the journey to where the waters of that river may be contacted. In other words, those who seek after the inner cleansing by the Spirit must firstly qualify to endure it by undertaking the process of purifying their outer lives just where they are.

In these latter days there are many who look for the exterior reappearance, in one form or another, of the One who, nearly two thousand years ago, made manifest to this Planet what is meant by the Celestial term which is rendered in English as *Christhood*.

There are some that look rather to a "Coming" of an interior character, through the realisation by the individual of the Indwelling Presence.

There are also some who look for the event to be something of a cosmic nature which will infuse such great spiritual power into every aspect of planetary and human life as to regenerate and transform every element and human soul that can endure it and respond to it; and which will, incidentally, eliminate by a process of disintegration all that persists in opposing it.

It is no purpose of the writer to pronounce either in favour of or against any mental concept of the form that such an event may take. It is important, however, to emphasise the existence of an almost universal feeling that Something is about to happen!

Moreover, the form of His Advent is immaterial; for we have assurance that all who seek shall find, and the day of finding will most certainly be such that all mental preconceptions will sink into their true proportion before the Awe of the Reality.

What should concern us much more vitally is *our reception of Him*, and this aspect of the subject does not appear to be receiving the attention its relative importance merits.

It appears to be curiously imagined by many that Christ will come to this world just as it is and rule over it personally under very much the same material conditions that now prevail, given allowance for any changes brought about by seismic destruction and wars generally pronounced as impending.

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Reflection should convince all that this is an impossibility, and that if we sincerely believe that He is preparing to come it is incumbent upon us to take up our part and prepare ourselves to meet Him. It is in this respect that most current thought is somewhat vague and inclined to have too material a concept altogether, and the purpose chiefly aimed at in this present article is to stress the necessity for individual purification if we wish to participate in such a Coming and be able to bear the Radiance of it.

Let it be clearly stated that the Life of Human Christhood embodied for our example two thousand years ago, and *nothing less*, is the standard of the true Human Estate, the realisation of which should be aimed at by every soul upon this Planet.

It is erroneous to say that the ideal of such a life is too transcendental for ordinary people—the way unto it is open to all, and the traveller of the Path fares according to the intensity of the individual soul's desire Godward and in proportion to his or her willingness to change the personal outlook and lay aside all gravitational links binding the life to the purely material things.

It is not easy under present conditions to hold fast to the principles of spiritual life and set them above all current values, no matter how overwhelmingly popular, but there is no other way.

It requires the *withdrawal in desire* from mundane things—even though we may have to continue to participate in them outwardly—and the re-polarisation of the axis of our life to a Centre that is nothing less than the Highest and Innermost ; and this in spite of the strongest inducements to standardise ourselves to something a little less, and endeavour to effect a compromise between God and Mammon.

This cannot be done without disaster. It is fatal to all spiritual progress. And if we believe that a Christ manifestation is about to come upon this Planet, the reception of such with insincerity is unthinkable, and obviously not possible, even if desired ; therefore the opposite course must be adopted, and that is—Purification.

This means a process of self-examination from the viewpoint of Divine Principle, and the resolute elimination of everything in the life which, seen from this altitude, is found to be incompatible with Sincerity, Truth, and Love. This process must of

course take place throughout the whole of the being, but it is the three lowest, outermost planes that require the most drastic surgical treatment at our hands. The inner process is one of cauterisation by the consuming flame of the Holy Spirit, and its ministry is invoked by the integrity of purpose, the persistence of devotion and sacrificial willingness on the part of the individual.

Beginning with the outermost plane, the *Purification of the Body* is the first step. This entails abstention from flesh-eating in any form.

The chief reason for this must always be the "humane" one, which, when clearly understood and not merely a matter of sentimentality, means the moral responsibility of man towards the lesser forms of life, and the facing of the fact that Man will one day have to answer to God for his treatment of everything and everyone in a lower condition of understanding than himself.

If Man were to receive as little mercy from the Divine as *he* metes out to those in his power, his future would be dark indeed; and in any case his awakening into a true perception of what his treatment of the animal kingdom has been—and is—viewed from the Divine standpoint, will be a painful and humiliating experience for him.

Nevertheless, it is one that will inevitably have to be gone through, and reparation will in due course have to be made by Man to all forms of life that have suffered through him. It is inconceivable that slaughter-houses and vivisection laboratories should have any place in a redeemed world governed by the compassionate Justice of Christ, or that anything less than such a setting-right should accompany His Coming.

The inter-relation of all the planes of the being is, of course, extremely subtle. They are so much a part of each other, that any injurious substances, or magnetic vibrations such as are set up by a certain type of music and dance movements, naturally react harmfully upon the inner planes and strengthen the resistance to the healing processes now at work in preparation for the new Era. Much suffering in the world to-day is directly due to such causes as these, and it can be truly healed only if those affected will permit healing to come to them; and this it cannot do until they are willing to abstain from any further contact with such irritant poisons.

The Purification of the Desires—otherwise known as the Astral Plane.

The essential thing about desires is that their *root* motive should be inward and unselfish. In all purification the examination of the motive is the guiding principle for self-winning; and desires that may appear on the surface harmless, and even praiseworthy, may, on closer scrutiny, be found to have their root-motive in self-gratification. Even the best-intentioned must be mothered and overshadowed by the attitude of aspiration expressed in the words "Not my will, but Thine," and every desire must be accompanied by the willingness that it be outwardly fruitless if it be not in accordance with the Divine Purpose.

The perpetual combination of aspiration with desire will ultimately bring about the blessed state in which the being is so purified that it is no longer capable of desiring except as the Divine desires—its desires becoming entirely inward in their direction, and outward attractions and inducements ceasing to find response.

This is not the negative lifelessness in desire that the Western mind imagines must be the result of the Eastern training, for, *to desire Divinely, is to desire purer and more inward things, from higher motives, and to desire with ever greater and more passionate intensity.*

It should be pointed out here that, while it is very important in the course of purification to adopt a pure diet, the motive for so doing is even more important than the action itself, and it is possible to be a rigid vegetarian without any virtue whatsoever accruing thereby if the purpose-motive be founded in self. *Motive* is, in fact, the keynote of this process of outward purification, which takes place through the testing and rectifying of every response (action and reaction) in the light of Divine Truth and Love.

The Purification of the Mind.—The mind; that is, the lower or personal mind, holds for many the greatest difficulties in the regenerative process, as a complete readjustment of outlook from the material to the spiritual focus is necessary.

It is considered by large numbers of well-intentioned and religious people to be unnecessary, but if the seeker will reflect upon the mind of Christ, as manifested by His utterances, such a one will surely realise that He has no part, and indeed could have no part, in present-day life. His standards were not those of the modern world, Eastern or Western; His values and the values of the Western world to-day have nothing in common,

and a people that professes to worship Him, and yet has no real place for Him in their daily lives, is living in *insincerity towards God*.

It is amazing, moreover, that man should have a greater regard for Man than for God ; but, in following a conventional outlook and imagining that he is doing all that is required of him so long as he is legally and socially correct, this is precisely the attitude he is taking up, and which must be readjusted if he is to find a way of escape from the coming storm and make progress Godward.

The mind is difficult to sort out and discipline—it functions so much by habit ; it perpetually ignores both the pricks of conscience and the lessons of experience, and we are accustomed to permit this because we thus save ourselves exertion.

Moreover, a great many people are timorous as well as indolent upon this plane, and prefer others to do their thinking for them, and to set it forth through the media of social custom and the newspapers. These habits are far from easy to overcome, and their conquest can only be wrought from within, by referring all mental problems to God and to the Divine standards of Truth, Love, and Wisdom *before* considering them in the light of man's standards.

It is, in fact, the mental outlook of the world to-day, *combined with the almost complete absence of genuine selfless love*, which is responsible for most of our troubles ; and it is perhaps to ordinary persons, comparatively good and comparatively truthful and kind, that in these days of testing the call chiefly comes to examine themselves to the bed-rock of their being, that Divine values may replace habitual human ones, and Divine Love flow through them in place of that possessive personal affection which passes—so unworthily—under the name of Love.

To follow custom and convention for their own sakes is not right—it is only permissible to fall in with them when they accord with Divine Principle ; they have their part to play in the production of order in social life, but are necessarily flexible, different in every country, and should be secondary to eternal verities in every case. Yet each community in its own small sphere has counted them immutable ; and the overriding of them by some valiant soul in its search after Truth is invariably punishable by the harshness that man practises towards man.

Purification means simplification—the return in every detail

of life to fundamental principles, and the jettisoning of every mental concept that is a "half-way house" built upon sand.

It was once said, "Except ye become as little children . . ." and this is what was meant. The great principles are simple; the human race must look them in the face and become simple too, humble, and *utterly sincere*. And as often as the old habits of the mind rise up to confuse, so often must the issue be referred in prayer and aspiration to God, Who is Principle, and Who alone is Eternal Truth and Love.

PURIFICATION is the gangway over which alone can the individual life pass into the Ark wherein safety may be found from the rising floods of spiritual death.

And it is also *the only means* by which the human race can cease to generate those impure magnetic currents which may shortly cause such electrical disturbances as to bring about the most terrible catastrophes upon the physical plane of the Planet through the conflict between the non-spiritual terrestrial magnetism and the increasing Solar Force now playing upon this world for its healing.

It was thus in the days of Atlantis. It remains to be seen whether the humanity of to-day, together with those others who are once again leading it astray, will likewise perish.

In the account of the days preceding the destruction of Sodom, it is stated in the story that the wicked city might have been saved if even ten righteous men could have been found in it; and while there is no doubt of the ultimate successful redemption and regeneration of the entire spiritual system now known as "the Solar," as well as that of the Planet-soul and the majority of her children, it is, nevertheless, in the hands of these latter to determine by their actions from now onwards the extent to which they will have to suffer during the outworking of these processes.

The greatest thing that any man or woman can do to serve the Race during the coming critical days is to *embody in their lives* those principles and attributes which together are perhaps best summed up in the one word—Righteousness.

Thus alone may the birth-pangs of a New Age be minimised, and a little leaven yet become the instrument of the leavening of the whole!

He who hath ears to hear, let him hear; and let him run that readeth!

SPIRITUAL ALCHEMY

BY PHILIP S. WELLBY, M.A.

IN his essay on "The Friendship of Books," Henry William Hudson declares that literature contains a continuous history of humanity's increasing quest for life's master-key. In the literature of Alchemy this master-key is described as *the philosopher's stone*—the goal of achievement in the age-long quest of the alchemist.

By the possession of this stone, it was held that a man might "transmute into perfect gold and silver all the imperfect metals that are in the whole world, make precious stones and gems such as cannot be paralleled in Nature for goodness and greatness," and prepare a universal medicine, both for the curing of all diseases, the prolonging of life in perfect health, and even the restoration to youth of the aged and infirm. It is on record that this apparently elusive chimera, apart from its inevitable attraction for the avaricious, the credulous, and the imaginative, absorbed the life-long energies of those who in their day were accounted the foremost of philosophers, physicians and divines. After many years of scholarly and discriminating toil and research, Mr. Arthur Edward Waite has given us a first-hand survey of the subject from the particular point of view with which he has concerned himself in this book, *The Secret Tradition in Alchemy*.¹

"The transmutation of metals *per se*," he writes, "is no concern of mine, . . . when a question of the soul arises, whatever the issue may prove, it is not of my concern only, but my part of life and its province. I have set myself therefore to collect and estimate such evidence—if any—as it may be possible to ascertain of that which lies behind the surface sense of alchemical literature through the ages of Christendom. . . . I am well aware that to investigate the books of alleged processes for transmuting metals from a non-physical point of view must seem a distracted undertaking."

The questions that Mr. Waite has set himself to answer are whether there is in fact: (1) a spiritual aspect of alchemical literature at large, or alternatively (2) whether the authentic

¹ *The Secret Tradition in Alchemy; Its Development and Records*. Royal 8vo, pp. xxii + 415. London: Kegan Paul, Trench, Trubner & Co., Ltd.; New York: Alfred A. Knopf, 1926. Price 15s. net.

texts call to be regarded altogether from a standpoint of spiritual purpose. The chief difficulty to be met with in pursuing such an enquiry is that "all alchemy testifies to the fact that the so-called philosopher's stone was a physical object, composed of certain material substances by those who had claims to adeptship, and is certified as such by persons who had seen and handled it." As to its qualities and characteristics we read that "it is a skilful, perfect equation of all the elements, a right comingling of natural forces, a most particular union of spiritual virtues, an indissoluble uniting of body and soul. It is the purest and noblest substance of an indestructible body, which cannot be destroyed nor harmed by the elements, and is produced by art." The stone can only be prepared by those who have a knowledge of the *first matter*, and, as Mr. Waite points out, "it is an open secret that the *first matter* is called by many names, and that all are veils, the SECRETUM ARTIS, as we have seen, being declared by none."

There is remarkable cumulative evidence to be found in the author's study of the records of alchemy that "a Stone was going about in the fifteenth, sixteenth, and seventeenth centuries, and according to the records it was a physical object and effected the transmutations of metals"; indeed, it seems that the actual existence of the philosopher's stone may be accepted as a proven fact.

The literature of the subject may be broadly considered as divided into four periods: (1) Byzantine Alchemy; (2) Arabian and Syrian Alchemy; (3) Latin Alchemy; and (4) A host of late texts in the vernaculars of various countries. Certain names and texts stand out apart from others in respect of authority and authenticity. On the physical side there is Geber, to whom is attributed the *Summa Perfectionis Magisterii*; Michael Sendivogius, author of *The New Light of Alchemy*, and Eirenæus Philalethes, author of the *Open Entrance to the Closed Palace of the King*. On the spiritual side the chief landmarks are Heinrich Khunrath, Jacob Böhme, Robert Fludd, and the author of *The Sophic Hydrolith* (or *Water-Stone of The Wise*). To Böhme "the stone is Christ, the son of the Living God, which discovereth itself in all those that seek and find it." He did not attempt to transmute metals into gold, though he implied that only those who had attained to regeneration in Christ were qualified to perform the work of physical transmutation. According to Khunrath, the stone of the philosophers is identical with

Ruach Elohim, the spirit of God which brooded over the face of the waters at the creation of the world. The perfect stone is attained through Christ, and, conversely, the possession of that treasure gives knowledge of Christ. Elsewhere in his work *Amphitheatrum Sapientiæ Æternæ*, Heinrich Khunrath assures the reader: "I write no fables: with thy hands thou shalt touch, and with thine eyes shalt thou behold Azoth, The Universal, which alone combining the internal and external fire in harmonious sympathy with the Olympic Fire, is sufficient for thee . . . for the consummation of the Philosopher's Stone." There is thus a spiritual stone and a physical stone. In the *Water-Stone of The Wise*, the correspondence between Christ as the Precious, Blessed and Heavenly stone, and the earthly, corporeal and philosophical stone is set out in full length. The author makes it clear that the Earthly Stone is a gift from God, descending by the clemency of the Celestial Stone, and that "he on whom the Most High has conferred the knowledge of this Mystery esteems mere money and earthly riches as lightly as the dirt in the streets."

In these works, as in the ancient Hermetic books, "there is strong witness borne," says our author, "to a science of the soul, rooted in first-hand experience and not in mere doctrine; but we do not become acquainted with the science by a study of the texts; they affirm and do not expound it."

A collection of amazing testimonies to the actual experiment of metallic transmutation having been successfully performed is to be found in these pages. We read again, with pleasing wonder, sometimes kindling to enthusiasm, of the labours and travels of these tireless seekers after the great arcanum; of their disappointments, struggles and crowning triumphs of attainment. The long list of those famous men who have been so often cited by students of alchemy: Khalid, Roger Bacon, Sendivogius, Michael Maier, Paracelsus, Helvetius, and Van Helmont, together with the great anonymous adept who wrote under the name of Eirenaeus Philalethes, and a score of others less illustrious, constitutes a veritable pageant of the wise, learned, and holy men of other days.

The present work, while it perpetuates the memories of these notable masters of the Great Secret, will at the same time add greatly to the renown of its author, for it is in itself a treasure most precious to possess. It completes the examination of the secret tradition transmitted through Christian times to which

Mr. Waite set his hand many years ago. This secret Tradition¹ contains: firstly the memorials of a loss which has befallen humanity, and secondly the records of a restitution in respect of that which was lost—a certain treasure of secret life. The keepers of the tradition, he tells us, perpetuated it in secret from generation to generation by means of instituted mysteries and cryptic literature. It recalls the legends concerning a universal science imputed to man in his first estate. The sacred word of Kabalism, the mystic quest outlined in the Graal legend, the dramatic rituals of symbolical masonry, have severally been laid under contribution to the elucidation of this noble theme, and in the author's own opinion, the examination of the Tradition in Alchemy on the spiritual side of its literature is in some respects the most important of all, and of all the most decisive; for the literature is one of attainment. At a time when endeavour is made to reduce all knowledge to exact formulæ, are we to dismiss the whole long story of alchemy to the realms of fantasy and delusion? From one point of view at least, Mr. Waite provides a clue of interpretation and appraisal of the records of alchemy, in the following passage:

² "That upon which I can rule, at the value of a personal judgment based on the literature at large, is offered to those whom it concerns in these concluding words. . . . Under all reserves arising from a tangled skein of symbolism and the confusions of a cryptic language, the *Secret Symbols*,³ and that which lies behind them in circles of the Rosy Cross, represent the doctrines of spiritual alchemy at the furthest point of development. In so far as the doctrines connote a valid experience, and are not 'about it and about' in words and pictures, this so-called alchemy is brought into line with the authentic records of Christian mysticism . . . the maxims of the Greater Mastery are *Est una sola res*, and *Omnia ab uno et omnia ad unum*, the connotation of which, alike in doctrine and experience, is: *In omnia, omnis Deus*. But the realisation of this, from more to more, is the path of mystical death, and the path to that resurrection which is in Christ. There is also one other maxim, the last which shall be cited, and it reads *Amor via est*."

It only remains to add a final word of praise to both author and publisher of this book. In the opinion of many it will be considered the author's crowning achievement.

¹ *The Secret Tradition in Freemasonry*, by Arthur Edward Waite. In two volumes. Crown 4to. Rebman, Ltd., 1911. *Vide Prolegomena*, Vol. I.

² *The Secret Tradition in Alchemy* p. 365.

³ *Secret Symbols of the Rosicrucians of the Sixteenth and Seventeenth Centuries*. Altona, 1785. English translation published Boston, U.S.A., by Dr. Franz Hartmann

THE NATURE OF SLEEP AND DREAMS

BY HELGI PJETURSS, Ph. D.

AFTER endeavouring for some years to understand the nature of sleep, I decided, in 1902, to take up a more special investigation into the nature of dreaming. The reason for my doing this was as follows: Psychologists write of visualising an idea; that is, making thought visible, much as if this faculty of visualisation were as normal to man as that of seeing. I found, however, that I had no ability to visualise. Ideas were to me something quite different from concrete pictures. I never once succeeded in seeing a face before me, unless I was looking at a face. My memories were never mental pictures. It took me considerable time to arrive at the conclusion that I had not a trace of the ability to visualise ideas. But then, in comparing consciousness in the waking state and during sleep (that is in dreams), I found an enormous difference. Thinking about a thing or a state when awake was radically different from seeing the thing or experiencing the state; but dreaming about a thing or a state was the same as seeing or experiencing. The more I thought of it, the more remarkable it seemed that although in sleep the sense activities are practically suspended, the contents of the sleeping mind are as vivid as if the senses were working. In short, dreams are not, or only to a slight extent, thoughts and reminiscences, but are, as it were, sentient and active life. There was my problem, and it seemed to me that it must necessarily be of the greatest psychological importance. Time has proved that the problem is still more important than I had suspected, and is, in fact, of the most fundamental nature.

I set out, then, to find the cause of this difference between waking and sleep consciousness, and for years strove to find the solution. But my efforts were in vain; the hypotheses I formed had to be abandoned. At last it struck me, when considering thought-transference, that if words could be transferred from one brain to another, the same ought to be the case with pictures (the brain-states accompanying the process of seeing). In the course of the many years' subsequent study it has become obvious to me that at last I have found a clue to the truth. An understanding of the nature of dreams

became the means for obtaining an insight into the nature of sleep and of life itself. For life is a vital charge, which is renewed during sleep. We can learn to observe distinctly the inflow of the vital current when sleep comes on, and how this current carries along with it the shadowy images of the incipient dream. During sleep we establish contact with a dream-giver—a person whose brain and other nerve states are transferred to the sleeper. *What this person lives, the sleeper dreams, believing that he is himself experiencing the adventures of the dream-giver.* What the sleeper obtains from the dream-giver, however, is more or less mutilated and distorted, translated, so to say, according to the sleeper's disposition and experience. Dreams can be divided into groups, according to the intimacy of the rapport between dreamer and the dream-giver. It follows, therefore, that the different stages of a dream can belong to different groups. When rapport is slight and transference imperfect, the pictures from the brain of the dream-giver are transferred to the brain of the dreamer much more easily than the stream of thoughts accompanying the pictures. In the brain of the dreamer, then, these pictures, in accordance with certain laws of association, are erroneously interpreted, and the dream consists of illusions, the sleeper believing that he is in the dream seeing things known to him. These are the illusional dreams, corresponding to the *enyphnia* of the ancient dream-expert, Artemidoros, whose *Oneirokritikon* is the most interesting work on dreams I have read. When the transference from dream-giver to sleeper is more perfect, we have the vision-dream, the *oneiros* of Artemidoros; and, as a rule, what is seen in such a dream, is foreign and unknown.

Here I arrived at a conclusion that was at first glance staggering. An analysis of the vision-dreams led to the inevitable conclusion that the dream-giver might be an inhabitant of some other planet. The human beings, animals, plants, buildings, landscapes, constellations, etc., seen very clearly in the vision-dreams, were such as do not exist on this planet. *Incredible as it may seem, there is no conviction I hold with greater certainty than that psychic contact with the inhabitants of other planets, is a normal phenomenon of human consciousness.* It is this unsuspected communication with the inhabitants of other planets—I am not referring to the planets of our solar system—which has given rise to the occult belief in other planes of being. The stagnation which has for thousands of years characterised occult theories is sufficient proof that an insight of the truth has not

been attained. There will be no stagnation when the discoveries here indicated have been put to the test.

Another staggering result I obtained was the discovery of what I call the Law of Determinants. For several years I had been endeavouring to trace how dreaming is influenced by happenings during waking life. At last I found, to my astonishment, that my dreams are influenced much less by my own thoughts and feelings than by those of the persons I have met in the course of the day. Such persons exercise so marked an influence on the current of energy creating the dream that they can properly be spoken of as Determinants. For more than eleven years I have been investigating this law, and am coming to the conclusion that it will be found to be a cosmic law of the most fundamental importance.

THE LIVING CHALICE: A VISION

By AVEO

I WAS asleep, and a Voice said "Come." I went out into Space with two companions.

We found ourselves in the midst of vibrant living Beings all pressed forward into space—all part of one Aim, one Goal, one Livingness. There was no haste—or feeling of wishing to be before another in our urge forward and upward. We were *all* part of a radiant WHOLE—filling all space—above and below.

The Radiance grew, and the host of radiant Beings grew, and suddenly I realised with awe and adoration that *we* and *they* were living parts of the DIVINE CHALICE, a Cosmic WHOLE—and that we who were living on this earth and the myriads of other souls with whom we joined in that upward rising throng were those who have passed over. The whole of creation forms a part of the wonderful RADIANT COSMIC CHALICE—the DIVINE CHRIST.

With the memory of this Radiance I returned to earth and awoke.

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.*]

AKHENATEN, ETC.

To the Editor of the OCCULT REVIEW.

SIR,—I should like to reply to the letter of W. Y. S. which appears in your last issue. He implies that he has read Mr. Weigall's *Akhenaten* more than once, and under the circumstances it seems strange that he does not appear to have noticed that Mr. Weigall himself admits, at the end of his preface, that Egyptologists of repute such as Professor Seth and the late M. Maspero came to the conclusion that the remains found in 1907 were most likely *not* those of Akhenaten. I can only suppose that with W. Y. S. it is the not uncommon case of the wish being father to the thought. The true critic should be able to see without bias the pros and cons from all points of view.

I quite agree, however, with your correspondent's idea of the approaching end of an age. The world just now is suffering from a multiplicity of creeds. Many of their dogmas will not bear the most casual analysis, but crumble to dust at the first attempts at investigation.

In conclusion, I should like to point out that, if the true knowledge of the Cosmic Mysteries is to be fully reclaimed, constructive criticism should replace destructive analysis, and the crystal drop of Truth, which is present in almost everything within the universe, be diligently looked for.

Yours sincerely,
EL EROS.

To the Editor of the OCCULT REVIEW.

SIR,—To those accustomed to view a controversial discussion from a strictly analytical and impersonal standpoint, the letter of W. Y. S. in your last issue is especially interesting as the expression of an honest opinion on the part of one to whom, as to so many of us, the wish is father to the thought. May I ask your indulgence in order to call attention to one or two points on which he seems to me to depart from that attitude of complete impartiality, which is, and must be, the only possible criterion of true scientific enquiry?

I should be glad to think of the Pharaoh as the devoted husband and father, but what evidence have we of this? The contemporary

hieroglyphics and mural decorations, etc., which represent Akhenaten as driving in the chariot with his official consort prove no more than the fact that in those days, as in the present, the private affairs of the sovereign were not for proclamation upon the house-tops, and that, for political reasons, Pharaoh, no less than Pharaoh's wife, must be above suspicion. Is W. Y. S. so ignorant of the ways of this world as to think the romance of Hareesh out of the picture? Alas, how few pictures can he have seen!

The statement that the mummified remains have yet to be discovered will not, he says, be accepted by any Egyptologist of repute. Has he not heard of Professor Seth, and of M. Maspero, who have both subscribed to this view? Again: "The remains of Akhenaten were discovered in 1907." Surely this is begging the whole question, and, in company with Mr. Weigall, he has adopted the well-known artifice of assuming at the outset the truth of the very proposition he sets out to prove. This matter is indeed one of the symptoms of the approaching end of an age, and with all goodwill to W. Y. S. I would point out to him that the attempts made to confuse the issues to which he rightly refers in his letter are only furthered by the discrepancies apparent in the letter itself.

I am, Sir, yours faithfully,
HILDA M. SCHUSTER.

THE SHADOW, ETC.

To the Editor of the OCCULT REVIEW.

SIR,—I should be grateful if you could find room for the following paragraph from the *Daily Mail* of Sept. 15, 1926.

"The number of experiments on living animals in Great Britain during 1925 was 209,014, or 31,199 more than in 1924, while 12,623 experiments were performed by 12 licences in cancer investigations."

There are many dear, good people, including staunch humanitarians and vegetarians, in the various esoteric cults and New Thought societies, who appear to be under the impression that vivisection and kindred experiments are almost a thing of the past. The above should enlighten them.

To the genuine occultist the above figures can only bring added conviction of the imminent disaster threatening to destroy a humanity which has completely lost the right to consider itself either humane or "Human" in the real sense of the terms.

"*Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me!*"

Yours truly,
THEANA.

To the Editor of the OCCULT REVIEW.

SIR,—It is with diffidence that I venture to offer a few considerations on the subject "Prophets of Doom."

Is it not a little unfair to ascribe to sincere persons with perhaps more knowledge than we ourselves possess the "sole desire to make our flesh creep?"

The forecast of "the Future" given by a well-known scientist is based, so he tells us, on "the inexorable curve of civilisation"—and it includes not alone "terrible happenings," but a decline in the moral foundations which is appalling. It is scarcely possible to believe that the whole womanhood of the world will so completely lose all the distinguishing qualities of true womanhood and motherhood—to our damnation.

Nor is it comforting to conceive that the mind of the scientist who predicts all these horrors and abominations is really a true focus of the most "advanced" minds in man and woman.

But we are on a different basis in regard to such articles as "The Shadow." Here we have the vision of one whose eyes are not blinded by personal desires and considerations. The warning given is rather in the line of the ancient wisdom which cried "Prepare ye! The day of the Lord is at hand." That cry focusses the same conception voiced in many directions by writers of different schools of thought to-day.

Shaw Desmond has written a book entitled *Ragnarok, The Armageddon of the Gods*, and quotes on the title-page: "And the gods looking down upon earth, and seeing how the men crawling thereon tormented each other, saw that it was time to make an end. So it was that they gathered themselves together from the uttermost parts of the Heavens and of the Hells to Ragnarok."

In another book, *The Undying Monster*, the same idea takes shape in the pictured "battle of the gods," long foreseen by poets and seers.

Apart from the innumerable expressions which show how many minds see the near approach of a great conflagration, in which forces evoked by the modes and policies of the present generation will meet in tremendous conflict, there are not lacking signs of the lapse of moral law and moral sense. We see an ever-increasing chase after "pleasure"; the frantic effort for "speed," at the risk of human life and disorganisation of human nerves; an amazing decline of the decencies of human relations, represented on the stage and in literature; and an ever-growing callousness in regard to things once observed and revered. The world indeed seems to be "going mad," and there was not even need to voice the warning, for the *feel* of things generally is that we are at breaking point.

As the individual, feeling that breaking point, often commits suicide, so, in the mass, there is reason to know—apart from psychic

warnings—that there is the tendency to run amok in an orgy of destruction. Surely the wise attitude is to keep a quiet mind and endeavour to make of ourselves centres of peace, to keep the balance *true*, whatever storms may rage around us.

A belief in “the Fatherhood of God” has not, at present, produced “the Brotherhood of Man.” Possibly that “brotherhood” will only emerge upon a truer understanding of the unity of life. Meantime, we have to reap as we sow, and perhaps through tears and blood learn the lesson we will *not* learn by happier methods.

In Tennyson's *Holy Grail* some pregnant words occur in the description of the Hall wherein the Holy Grail appeared to the assembled knights, describing the “twelve great windows”:

All the light that falls upon the board
Streams through the twelve great battles of our King.

And then:

And also one to the west, and counter to it

[*i.e.*, the eastern window]

And blank: and who shall blazon it? When and how?
O there—perchance—when all our wars are done,
The brand Excalibur will be cast away.

Although this is spiritual imagery, the spiritual conflict has its counterpart in the material world; and who shall say that these “Prophets of Doom” have not a real and true foundation for their warning words?

“The Lord hath His way in the *whirlwind* and in the *storm*, and the clouds are the dust of His feet,” is perchance a necessary reminder in these days, when we are too ready to accept mere sentimental concepts and shrink from “the stern logic of facts.”

Millions of “Christians” have probably known and sung the words in the hymn:

'Midst flaming worlds in these arrayed
With joy shall I lift up my head.

Is it consistent to profess such impregnable faith, and then to shrink from the prospect of a possible purifying fire, from the Presence? The day and the hour calls for *strong* men and *strong* women to face the facts of life unflinching, and to help create “a refuge for the day of trouble.”

I am, yours faithfully,[§]

A.

THE QUEST ETERNAL.

To the Editor[¶] of the OCCULT REVIEW.

SIR,—With reference to the above article, I would point out that the conception “Reality” belongs to the Fourth Dimension. It is possible in a potential sense to ordinary individuals of the Third Dimension, but, under any other conditions, it is beyond reach.

As an example of the incapacity of the human mind to comprehend a dimension or sphere higher than its own, I quote an incident that occurred a few years back :

A vivid idea of what constitutes the Fourth Dimension having, after much speculation, suddenly presented itself, I decided to communicate the discovery to a mathematical friend similarly interested.

"What sort of space," I asked him, "do you call that in which we live?"

"Infinite ; unlimited," was the answer.

"Then for the Fourth, we have that which is finite and limited," I supplied.

He weighed the information carefully for some moments, and finally said : "That seems to be what the Fourth Dimension must be. *Now, how about the Fifth?*"

The words I have italicised stung me as a nettle, and I realised that it was this mad insatiability that renders mankind unfit for the possession of superior knowledge.

When we can grasp the principle of limited mind—mind that seeks not to probe deeper than it can delve ; that is protected from a cold and relentless infinity by an indelible circle of finality—when we can understand so much—then, perhaps, may we see Reality.

I am, yours faithfully,

J. O. THAIN.

SOUL EVOLUTION, ETC.

To the Editor of the OCCULT REVIEW.

SIR,—Mr. Stevens asserts that I "flagrantly" misquoted a portion of his script when I wrote to you and referred to his letter on soul evolution.

I am quite satisfied, however, that I made no such misquotation, and, even if it did accidentally occur, the usual course would be to point out the mistake in a friendly manner.

Mr. Stevens, moreover, appears to think that any assertions made by so-called "Rosicrucians" constitute an authoritative and final pronouncement. I am unable to agree to this.

It is, I think, quite unnecessary to attempt to dogmatise in regard to "Occult Doctrines."

The object of all correspondence in the OCCULT REVIEW ought to be that of helping each other, and enabling readers to become acquainted with various points of view ; and not that of claiming for any particular order, Society or "Ism," a monopoly of Truth.

I do not find Mr. Stevens' statements regarding the time of the death of the gross physical body, the rupture of the seed atom, and

the sensitiveness to injury of the physical body, even *after* what he defines as its *death* has taken place, are very clear or satisfactory.

The death of the physical body is usually considered to take place at the time when breathing *finally* ceases.

The "Rosicrucian" definition that death takes place when the heart's action ceases, which Mr. Stevens states synchronises with the rupture of the seed atom in the heart (*vide par. 3*), seems accurate enough for most purposes. It might, however, be urged that the heart's action is sometimes suspended, like the breathing, and without the rupture of the seed atom taking place.

From the point of view of the occultist, the rupture of the Life Line or Vital Cord is the incident generally regarded as marking the exact time of the death of the physical body, and is possibly the one most free from objections for those who are able to distinguish it.

But according to the "Rosicrucian" teachings, as stated by Mr. Stevens, the rupture of the seed atom, and of the silver cord, are not simultaneous (*vide pars. 5 and 4*), from which it follows that "the Ego's grossest body being still connected with the spirit (by means of the silver cord) is sensitive to any injury which may be inflicted upon it"—and this although the body is *dead*—the seed atom having been previously ruptured (*vide par. 3*).

The idea that *after its death*, the physical body is still sensitive to "any injury that may be inflicted on it" is *new* to me.

Further, the view that *the only time* that the Ego surveys the life panorama is during the approximately three and a half days *after the death* of the physical body, but while it is still attached to the higher vehicles (*vide pars. 5 and 10*), is a statement which is simply untenable.

Many people have had a *brief* survey of this panorama when their physical bodies have almost, but not quite, suffered death by drowning; while others who have passed on to the new stage of life have (they say) no knowledge of any such experience—presumably because they were not yet ready to benefit by it.

The remaining points in Mr. Stevens' letter do not seem to me convincing. I drew attention to some of these in my former letter.

It appears to me that if we focussed our attention to a far greater extent on *essentials*, and learnt not to squabble about details (which, although they may be very interesting, are not of any special value in helping us to *live aright*), we should then be able to co-operate more easily and satisfactorily both with our Brethren on Earth and even with those on higher spheres who have helpful work to do in connection with their younger brothers.

Yours faithfully,
ARNITE.

REINCARNATION.

To the Editor of the OCCULT REVIEW.

SIR,—With reference to the letter by Mr. le Roux on the tenability of the theory of Reincarnation which appears in a recent issue of your magazine, I should like to say that although, up to the present, I have an open mind on this question, there are certain aspects of it which appear to demonstrate the usefulness of such a condition, and would afford an answer to your correspondent's query as to the justice of coming back to "expiate forgotten sins if we forget why the expiation is imposed upon us." I will pass over the use of the word "expiate," although it seems to me to savour too much of the idea of "vindictive oppression."

Now, it seems to me that the mere details of a life are of themselves of no real moment; it is the purpose and object at the back of them which counts.

I venture to state that character-building is the chief, if not the sole, purport of this mortal incarnation, and every act we perform or experience we go through adds its quota to the building up of this character.

Further, our character is the only thing we shall take with us when we pass along our road. If, therefore, we "suffer" in this life, it is the way in which we meet such suffering that improves our character and determines whether or not it will be necessary for similar experiences to be repeated—either in this incarnation or another. It will thus be seen that the essential of an experience is its effect on character, not upon the recollection of it in detail.

When the soul has obtained all the experience and character-building that mortal incarnation can supply, it would then appear to be in a condition to benefit by passing along to other conditions of existence.

Yours, etc.,

R. A. NEAUM.

FINANCIAL KARMA.

To the Editor of the OCCULT REVIEW.

SIR,—If in the West we understood the Karma of money it would throw a flood of light on the impasse of our present financial situation.

Suffering with a purpose under the marvellous justice of Karmic law becomes interesting even to the sufferer, because the challenge calls out courage.

The bullion of England's Exchequer is the present budget of our national Karma. The exact amount of comfort and leisure in the country, the comparatively settled background of investments, were owing to us for having maintained for many centuries a fairly high standard of trustworthiness, benevolence, and justice; for abolishing

the slave-trade, and for other humane movements in which the British take the lead.

Every ingot of gold has been polarised, if one may so put it, towards certain people by the steady and sustained force-current of provident minds. Money goes where it belongs—to the person who made it in this life, or in some former life.

It is the counter of leisure, and men who are now working hard and getting underpaid are probably paying off some debt of ingratitude towards their present employers. The recording angel is a consummate book-keeper. There is no such thing as chance. It is all written out large in terms of perfect Justice, and the wonderful patience of infinite Love.

Thus, if souls return from former centuries to this earth, many who once were slaves, penniless, helpless, but often very faithful servants, may now be reaping the leisure and comfort they gave unthanked to proud and selfish masters.

These masters are now under the wheel, bound to some task on which, as on an anvil, each man's character beats out its life-sentence for better, for worse. Leisure is the soul's opportunity, and there is no injustice in the movement of a single grain of gold. Every sovereign gravitates at the exact minute to the exact place where it is due. It rolls like a bowl, with its bias in the curve formed by the interacting laws of rhythm and of rest, on the great bowling-green of Time.

Yours truly,

A. L. B. HARDCASTLE.

Park Lodge, Reading.

BIBLE PROPHECY AND SPIRIT WARNINGS.

To the Editor of the OCCULT REVIEW.

SIR,—I have just read Sir Arthur Conan Doyle's reply to my article "The Coming Storm." It is obvious I could not be referring to private script in his possession, which practically nobody has seen and the contents of which practically nobody knows. I willingly accept all he says about it, and should very much like to see it. I was referring to the "messages" he has received from all parts of the world. I have received copies of at least some of them, for the senders tell me they have sent similar copies to Sir Arthur, and I put the word *messages* in inverted commas, because their contents are contradictory, and certainly vague in places. And that is the point at issue: the messages from the Hebrew prophets are neither vague nor contradictory nor lacking in precise dates that have been verified by exact historical events. The prophet Daniel received from "exalted powers" definite predictions based on astronomical cycles, verified by a late President of the Royal Astronomical Society. These cycles were embodied five thousand years ago in the Great Pyramid by means of astronomical and geometrical symbolism. History has fulfilled, and is

fulfilling, the exact dates according to the symbolism. Between these divinely-inspired records and the contents of the "messages" I have examined there is as much difference as between the transit of one of Jupiter's satellites across its disc and the way trains were run during the Great Strike between Chesham and Marylebone. Hence, when Sir Arthur says his unseen communicators "explain that exact dates can seldom be given," I have only to say it can be proved as truly as any proposition in Euclid that they *have* been given and found to be correct, while, by Sir Arthur's own confession, his private messages contain no such evidence. Who gave Daniel his bewildering information? "Exalted powers which are far above actual contact with humanity?" Sir Arthur must reply "No." Then who did? Similar "powers" to those who have given him his 100,000 words? Then why cannot his spirit communicators be as definite as the "Angel" who spoke to Daniel? Why are the Angel's predictions not to be taken as "final"? And who has told Sir Arthur that the most "exalted powers" (whatever that means) "are far above actual contact with humanity"? It follows that Sir Arthur has not been in touch with them, or his communicators. Daniel was, so was John on Patmos. So was the Lord Jesus Christ, Who made the most definite predictions, now being fulfilled. And it follows, also, from Sir Arthur's admission, that we, as Bible students, need not expect through automatic writings anything from "exalted powers" that "decide tremendous issues."

I write as a firm believer in psychological phenomena and their value in understanding the Bible, but the issue is a grave one: the Great Book is either inspired or not. I affirm its inspiration as totally different from that of his preserved and unrevealed script of 100,000 words, and his own admission justifies my affirmation. I do *not* affirm that his script is valueless or false, but that it does not contain the same sort of invincible evidence as that received by the Biblical writers. In the same way, I reason that the Pyramid was not built simply to illustrate Anna Kingsford's visions of spiritual truth, but to make exact prophecies based on the geometry of the Year Circle.

My respect for Sir Arthur Conan Doyle's undoubted sincerity prompts me to reply at such unpardonable length, and must be my only excuse.

Yours faithfully,
WALTER WYNN.

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

PERIODICAL LITERATURE

OUR welcome is offered to *THE QUEST* on its issue as a new series, in a slightly varied form, concerning which it will be enough to say that at the sacrifice of about a single sheet the price has been reduced to 2s. 6d., which should bring it within the reach of a much wider circle. It is otherwise the old quarterly as it has been known to us from the beginning, dedicated to the search for reality and concerned with all subjects that may operate as aids thereto. The articles tend to be shorter, and technicalities are avoided wherever possible. Mr. G. R. S. Mead contributes a translation of what he terms justly an important and arresting excerpt from the Mandæan John Book on the Mystic Baptism of the Mandæan Heavenly Messenger and Saviour, called otherwise Gnosis of Life, by John the Baptizer, in the Living Water of Jordan. The work is ordained by the Messenger, and thereafter the "flesh and blood garment" of John is stripped off, he is clothed with "a vesture of glory" and ascends with the Messenger to the region of glory and light. It is obviously a fragment only, and we have at first sight no means of deciding whether it is the Baptizer's final ascension or whether he returns to earth; it seems, however, to be the apotheosis of John, as Mr. Mead says that it completes the biographical pieces of the Mandæan scriptures, documents which in his view have become "an integral part" of the background of Christian origins. Mr. Paul P. Levertoff, who was brought up among the Hasids of Jewry, gives some pictorial impressions concerning them and a brief note on their writings, which are the memorials of a Jewish Messianic movement, described as of mystical complexion. Dr. W. M. Weston's recital of "Bibliographical Adventure in Spain" is of talismanic attraction. We have been haunted for years by a blind feeling that priceless treasures of manuscript may have lain for generations and centuries, unexplored and forgotten by their custodians, in ancient monasteries of the Peninsula. We have even dreamed that the lost Graal romance of the so-called *Kyot de Provence* might be as a crown awaiting research. And now Dr. Weston tells of wanderings in Spain and Portugal far from the beaten track, and of books in vast numbers crowded in deserted buildings remote from towns, "a consequence of successive revolutions and the accompanying inevitable sequestration of Church property." He describes in particular his visit to a ruined house of Carthusians among the defiles of the Sierra de Montanchez and the discovery of a book-room which had never been opened since the departure of the monks, apparently in the youth of his informant. There were more than twenty thousand volumes, works of the Fathers and Schoolmen, incunabula from early Valentian presses, Hebrew and Arabic MSS.—a large collection—brought, as it may be, thither on the final expulsion of Moors and Jews from Spain. The visit was paid long ago, and the writer sought in vain to interest others in his discovery. It is evident that dealings

in bibliomania beyond all common ken await their hour and man. Dr. Weston speaks also of derelict libraries in the Northern Balkans, in Southern Russia, and of Greek MSS. stored below ground in the palaces of Stamboul, according to a persistent tradition. A description of the Hobby Horse Dance in Roumania by Mr. M. Beza is exceedingly suggestive and reminds us of many things in the world-wide lore of the passing soul, the mode of its coming forth, the forms which the soul assumes, and the journey to the other world. As his story unfolds its details M. Beza himself is reminded of Orphic Mysteries, of Roman Rosalia, of Dionysian Rites and the Greek so-called Festival of the Dead, as if things had been perpetuated from classical times to the townships and villages of Macedonian Roumania. There is finally a study of reality as understood by St. Francis of Assisi and reflected into the mind of Mr. D. H. S. Nicholson, who has written otherwise on him who was called Poverello. We are told that he was "not an intellectualist," and when in illustration of this it is added that he expelled all the brethren, "including even the sick," from a Franciscan house which he believed to be encouraging a desire for learning, some of us may be disposed to think that there is an aspect of St. Francis which lends colour to recent strictures of Dr. Barnes. Mr. Nicholson explains further that, though the saint had no "system of philosophy," he was directed by a "central idea," namely, that "Reality was real," at which point one is constrained to leave the debate, as it can serve no reasonable purpose to proceed further. In comparison with a Reality thus luminously defined, we learn that man, for St. Francis, was nothing—and "pure nothing"; out of which view and from the counterfeit notion of Reality to which it belongs we are certain that no good thing or true thing can issue: their day is dead, and with it they are dead and gone.

We offered our good wishes to ANTHROPOLOGY when it assumed a new form as a substantial "review of spiritual science" in the spring of the present year; a notice of its summer issue was unfortunately crowded out of these much over-taxed pages; but a word at least must be said of the Michaelmas number. It is to be understood that "anthroposophical science" is science as explored and expounded by the late Dr. Rudolf Steiner, and that ANTHROPOLOGY has been founded for no other purpose than that of giving currency to his peculiar views. It follows that so long as any of his essays and papers remain to be translated from their German originals, so long will there be contributions from his pen in the periodical which is an official organ of the Anthroposophical Society of Great Britain. There are two in the present issue, one a comparison between Buddha and Christ, and the other on Supersensible Knowledge, attained in "self-observation" and the experience of self as "a supersensible being." It is affirmed that the knowledge so reached "can no longer remain the secret possession of a few." It would appear further that a third article, on the Archangel Michael, from whom man receives his name, according to a

Russian legend, is also from the pen of Dr. Steiner. The remaining papers are : a study of the *Prometheus Unbound* of Shelley, by Jasper Stone, who connects Prometheus with the suffering Christos, and his deliverance is from an Iron Age ; an examination of Materialism in its breakdown by J. E. Williams, who affirms that physical science has reached a stage at which assertion and confidence are yielding to wonder and awe, that the origin of species is not less mysterious now than it was in the days before Darwin, and that the psychological arena is strewn with corpses of mechanistic theories ; a consideration of physical and moral hygiene by Dr. Zeylmans van Emmichoven, who says that the subject was regarded as of great importance by Dr. Steiner ; and lastly a curious excursus on " Longing, Wonder and Surrender," by E. C. Merry, who believes that a " spiritual hierarchy which is called ' Man ' undertook to inhabit and redeem the Earth," a notion which recalls the " anthroposophy " of Saint-Martin, who owed something herein, as otherwise, to his early teacher Martines de Pasqually.

PSYCHIC SCIENCE is very good indeed, and of quite unusual interest from several points of view. Mr. Bligh Bond has gone on a lecturing tour in America and has had to relinquish the editorship after some four years, and it has now come into the capable hands of Mr. Stanley de Brath, whose portrait appears, together with a short biographical notice by Mrs. McKenzie. An editorial follows from the pen of Mr. de Brath, who suggests that when nations which now pass as civilised " are convinced of ultra-physical realities which have been hitherto confined to the cloudy regions of metaphysics, a real civilisation which does not rest on mere mechanical inventions may materialise." Mr. J. Hewat McKenzie reviews the Margery mediumship, making a careful summary, which depends entirely, as he mentions, from the accumulated mass of documents ; but he is hoping to enforce the favourable judgment derived from these by personal experience in the course of the year to come. Mr. Homer T. Yaryan, of Florida, U.S.A., at one time Chief of the American Secret Service and apparently well known by his industrial inventions, tells the story of his experiences in Spiritualism and especially with Joseph B. Jonson, whom he regards as " the greatest living medium in the world." The account of materialisations is scarcely less amazing than Colonel Olcott's record of phenomena at the Eddy homestead in *People from the Other World*, long years back in the past. Other articles are : on the use of books in psychic study, the mediumship of Mrs. Blanche Cooper, " Prevision and Spiritualism," and a notable selection of so-called book tests. We are glad to see a portrait of Dr. Eugène Osty, so well known in connection with the International Metapsychic Institute of France and as a contributor to the *Revue Métapsychique*.

The third issue of the BRITISH JOURNAL OF PSYCHICAL RESEARCH is much better than the second, and the JOURNAL of the American Society is good reading as usual. There is perhaps no need to say that Margery

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is to the front in both. We question whether any psychic has attained such a world-wide celebrity since the first days of Spiritism. The testimony of Dr. R. J. Tillyard, F.R.S., has been mentioned previously in these pages, and the BRITISH JOURNAL gives us the advantage of his lecture at the National Laboratory, prepared from the shorthand report taken at the time. He is a New Zealand biologist, whose portrait we have the pleasure of seeing for the first time, and he has a brilliant record behind him. The circumstances under which he became acquainted with the Crandon family during a visit of some three days to Boston, U.S.A., are diverting to read, for he was the guest of learned professors who did what they could to dissuade him from investigating the Margery phenomena, one of them insinuating that she was "a descendant of Mary Magdalene" and others that she was a vampire. His reply was that they could not "put that over" a New Zealander, and he went his way accordingly to the house of mystery in Lime Street. Of his experiences and the facilities given him by Dr. and Mrs. Crandon, it is not possible to speak here, but they are available to all who are concerned in the account of his "Recent Experiences with Margery." His conclusion is that there is more in the phenomena than even Spiritualists think. He is not hostile to their theory, and is disposed to regard "Walter" as a distinct personality; but he appears to recognise that many and wide vistas open from the investigations of uncommitted psychical research, over and above such questions as the return of departed souls. It is a reasonable view which represents our own standpoint. Mr. Harry Price took the chair at Dr. Tillyard's lecture and pointed out that it was "the only first-hand account from a trained scientist of the Margery phenomena that had been heard in Europe." To complete this part of our subject, we are indebted to LIGHT for a report of Dr. Tillyard's farewell meeting on his departure from England. It was held at the new National Laboratory in South Kensington, with Sir Edward Marshall Hall, K.C., in the chair. Dr. Tillyard spoke of experiences in Copenhagen with Anna Rasmussen, a Danish medium who underwent a kind of "transfiguration," her nose altering in shape, her facial characteristics becoming completely masculine, while "out of her mouth came the deep voice of a man." This is not evidential, *per se*, and the lecturer mentioned that normal explanations were offered by some of those who saw: he appears to have offered none on his own part.

Recurring to the American JOURNAL, M. René Sudre contributes a friendly debate on the matter of the Margery phenomena. He believes, or has at least "finally admitted," that the medium "possesses a real metapsychical faculty," but points out that he has had no opportunity of first-hand investigation, a position which recalls that of Mr. Hewat McKenzie as stated above.

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REVIEWS

"AND WITH THE MORN. . ." By Robertson Ballard. With a Foreword by the Rev. Dr. F. W. Norwood. London: Rider & Co., Paternoster House, E.C.4. Price 5s. net.

In his preface Mr. Ballard says: "This little book is not meant for the theologian nor even the advanced thinker, but for the 'average' man or woman who seeks for the Truth about the Hereafter." And he has done his work with great care and set it forth in language which must carry solace and conviction to many an aching heart and bewildered mind. In the chapters: "Our Unanswered Questions—And Why," the author has said perhaps all that may be said on the subject of the Life Beyond, showing how bright glimpses are from time to time revealed to us of its beauties, but that of necessity we *cannot* fully comprehend all its marvellous details, its far-reaching wonders. "When the earthly scales are taken from our eyes, then, maybe, we may expect the answers to all our questions. But not until then," he reminds us.

In another chapter, "Is There Anything in 'Spiritualism'?" Mr. Ballard writes with a conviction which ought to carry weight with even the most rigid theologian. And he himself, evidently fully satisfied with his own investigations into its comforting assurances, at the same time very wisely points out the "Real Dangers" which beset it, and insists that "People of a certain type and temperament should never allow themselves to have much to do with spiritualism. . . . For neurotic, excitable, and hysterical people, spiritualism offers little else but risk of harm." It would be well were this warning laid to heart by such persons!

It must be understood that the author never allows Christian Teaching to be interfered with by any other "Creed." True Spiritualism, he argues, runs side by side with this, and is the literal translation of the "Communion of Saints." In his concluding remarks the author sums up:

"There is a Spirit-World. It is occasionally possible for us to be in real touch with those in that World, and for them to visit us here. Love bridges the seen and the unseen. Communication is difficult, and limited for both. But it is real."

EDITH K. HARPER.

THE GHOST BOOK. Compiled by Lady Cynthia Asquith. London: Hutchinson and Co. (Publishers), Ltd. Price 7s. 6d. net.

YOUR true ghost story is, as a rule, a commonplace affair, and depends for its interest usually on the truth of the narrative and its evidential value. To get the authentic thrill beloved by all readers, one must go to the imaginative artist, the writer who, by sheer force of creative power, can produce that atmosphere of eeriness or horror without which a story of the supernatural falls flatter than a stale omelet.

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a dozen stories each of which (with one exception) I guarantee will send the strongest-nerved reader to bed in a distinctly uncomfortable frame of mind. The exception is Mr. Oliver Onions's contribution, written from a humorous standpoint and providing a touch of not unwelcome comic relief to the grimness and horror of the other stories.

In securing these, Lady Cynthia has cast her net far and wide, and the resultant catch is a big one. The names of Algernon Blackwood, May Sinclair, Arthur Machen, Walter de la Mare, Hugh Walpole, and Mrs. Belloc Lowndes, to mention only a few of the authors who have contributed to this feast of satisfying thrills, are sufficient guarantee that the stories are well up to the standard of the spectral jacket on the cover—a really artistic specimen of this class of work.

For a Christmas gift book, it would be hard to think of a more acceptable present, more especially since the publishers have produced it at an extraordinarily cheap price.

P. H.

SOME THOUGHTS ON MEDIUMSHIP. By L. M. Bazett, with Introduction by Sir Oliver Lodge. London: Rider & Co. Price 3s. 6d.

IN this attractively got up little book, with its excellent print, Miss Bazett gives the somewhat novel point of view of the feelings and experience of a medium, and also the conclusions at which she has arrived during her ten years of careful work. Her powers are not in the direction of physical manifestations, but are chiefly mental—and, as she has shown in her earlier books, were developed during the war when the need for getting into touch with discarnate personalities became acute both for her own sake and to help others in sore trouble.

Learning of her psychometric powers, Sir Oliver Lodge sent on to her cases of distress, and Miss Bazett was the means of bringing untold comfort to many in various parts of the world. In every case she tried to verify the communications received, and has kept careful records of hundreds of messages. No actual figures are quoted, but she states that the information given (about persons wholly unknown to her) was found to be correct in a very large number of instances.

Sir Oliver Lodge in his preface pertinently says, when asked why a medium should be necessary at all, that mediums are required in matters of everyday life. For example, operators and instruments are needed to send telegraphic messages. He deprecates the usual hostile and suspicious attitude so often shown towards mediums, who are by their very nature ultra-sensitive. The very fact of suspecting fraud may tend unconsciously to develop deceit. Sir Oliver further says that though various theories still have to be tested and either confirmed or repudiated, the spiritualistic theory holds the field as a working hypothesis.

To those who care to understand at first hand the methods and the attitude of mind of a thoroughly straightforward, highly-educated medium, we can cordially recommend this little volume. As Miss Bazett says, "The psychic can render service to humanity, the greatest being his witness to the reality of the unseen world and its interpenetration of our own."

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AMONG the many instances of books produced within the course of the last half-century as a result of supernatural inspiration, few can exceed in interest this remarkable work. Herein the claim is put forward that the Great Pyramid, for countless generations an object of wonder and conjecture, was in reality a Temple of Initiation, and that the Sphinx is the eternal guardian of the sacred mysteries of Atlantis, mysteries once again to be revealed. The communications—purporting to emanate from an ancient Egyptian hierophant—were clairaudiently dictated. The writing commenced on February 9th, 1925, and was continued daily. The drawings were done at varying intervals, and were begun on April 6th of the same year. Unlike the text, these were produced automatically, and were drawn without hesitation or erasure by one who normally has no artistic talent. No hint of any definite reason either for the drawings or the script was perceptible until some nine months later.

In view of the complete ignorance of the amanuensis, at the time of the writing of this work, of either Egyptian history or archæology, the book can scarcely be regarded as the product of the subconscious mind of the author as that term is generally understood. Rather does the evidence point to the intrusion of an exterior intelligence. To whatever view the reader may incline after a perusal of the book and an examination of the charming and delicate designs, rivalling in many cases the work of a skilled artist, it will hardly be gainsaid that we have in *The Voice of Osiris* a psychic problem of outstanding importance.

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MAYA ARCHITECTURE. By George Oakley Totten, A.M., A.I.A., S.B.A.A. Large quarto. 250 pp. and 104 full-page plates, including 8 in full colour. Published by the Maya Press, Washington, D.C., U.S.A. Price \$25.

THE story of the Maya civilisation has always excited keen interest among students of the occult, owing to the mystery of the origin of these people. Developing in a more or less continuous and close association with neighbouring races of similar descent—the Toltecs, the Peruvians, and others—the Maya people display certain very peculiar traits. Major Totten has compiled in this truly magnificent volume the results of his researches, both bibliographical and archæological, made on the actual sites. The entire fabric of Mayan art being closely formulated with their religion, an examination of their art products enables us to form a better opinion of the religion than almost any other available material. Most of the Maya codices were, of course, destroyed by the fanatical Spaniards, and only a few remain accessible.

From internal evidence and dated monuments, this mysterious early civilisation is now known to have been contemporary with the Roman era. Their system was very complete, and an excellent summary is given in this work, covering the various phases from the Old Empire or Classic Period, to the period of Renaissance, and then the second Renaissance, to the end of them as a compact nation on the Spanish impact, in the early sixteenth century. Maya calendar and chronology are compared with Christian dates in a satisfactory manner.

The importance of this work may be indicated by comparison with the re-discovery of Greek work a century ago, and its influence on modern building and culture generally.

The Maya civilisation covered a relatively small area very thickly populated, reckoned at over two millions; and the form of religion produced art-works formed after a unique style, suggesting Chinese in some points, Buddhist art in others. The fine collection of drawings and photographs affords ample material for study. Considerable areas of ruins are known and mapped, and the various expeditions are adding to these, but this volume contains within its scope a résumé of all that is known to the date of publication. It may therefore be confidently commended in every way.

W. G. RAFFÉ.

AS WE SOW. A Novel by John O'Neill. Methuen. 7s. 6d.

THIS "Mystery of the Unseen," as the sub-title describes it, is situated in the Eastern States of America, and concerns the murder of a prominent actor, for which two persons are wrongly blamed—one privately, one by the police. Interwoven with the story of the crime are glimpses of the astral world, one of which (the twenty-first) certainly forms the most powerful chapter of the book, where the temptations met with by a man who has recently left his body—murdered—are described with a realism which only those who have themselves seen will fully appreciate. The introduction of these glimpses is perhaps a little jerky, but the general handling of a difficult theme is skilful, and some wholesome truths will be brought home to the average novel reader in a completely satisfactory manner. The author has not allowed the "moral" to intrude to the

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defect of the artistic necessities of fiction, and maintains it subservient to the action of his story.

To many novel readers it will be something new to meet a book in which a murdered man is not considered as finally "dead," and whose doings are further described. At the same time, many will criticise the dual morality of the question posed, Why is it so terrible for a man, just back from the war, to kill a man in his own country? This, together with certain touches of somewhat clap-trap sentiment in the earlier pages (later much redeemed) are the main defects of a book that was well worth while writing. It is difficult to persuade the reader that offences against human morality are synonymous with offences against a divine morality. And when the latter is urged as that most worthy of obedience, as it is in this book, how can the other temporary state be defended successfully?

W. G. RAFFÉ.

"THE APOCALYPSE AND INITIATION." By Daisy E. Grove. London: The Theosophical Publishing House, Ltd. Price 4s. 6d.

IN her preface Miss Grove admits her large indebtedness to J. M. Pryse's fine work on the same subject *The Apocalypse Unsealed*. It is terrible to try and write like Virgil, especially if one should choose his themes. Pryse's standard book is Virgilian in its sweep and depth to Miss Grove's own probings, which are further hampered by the lack of a comprehensive index—always a serious drawback in a book devoted to allusions and analogies. Yet when all is said, Miss Grove, in a lucid concise fashion, reveals the Inner Wisdom of the Apocalypse to the uninitiated and less erudite. She unveils its miracle play, its symbolisms, its secret text. That is always a valuable service, and one is thankful to Miss Grove for it, even though her volume falls a little flat after Pryse's exhaustive survey.

REGINA MIRIAM BLOCH.

CHAIN OF PSYCHIC EXPERIENCES. By I. Marples. London: Arthur H. Stockwell, Ltd. Pp. 31. Price 2s. net.

THERE seems no reason to doubt that Miss Marples is what she claims to be, a "natural medium"; or perhaps a "natural clairvoyant" would be a more accurate description. She seems frequently to have foreseen, in vision, distant events afterwards reported in the newspapers—among others, the opening of the Tomb of Tutankhamen. But surely she is mistaken in supposing that this revelation must necessarily have come "from the dead"? It seems much more likely that she has the power of projecting her consciousness to distant places and bringing back the memory of things seen.

The book is written in so curiously disconnected a style that many of the records are difficult to follow. For instance, after the account of Tutankhamen's tomb, we read that an announcement of Lord Carnarvon's death appeared in the papers.

"Then, later, there was the lonely grave on an English hill, and a bereaved figure kneeling silently there alone. And for me there was also silence. Last, I read an extract from the great astronomer, Monsieur Flammarion."

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Of the connection, if any, between the grave, the figure, the silence, and the extract, no explanation whatever is vouchsafed.

The latter part of the book includes some reminiscences, of a quite interesting nature, of the writer's childhood, but these again seem totally unconnected with the psychic experiences of her later life. Finally, we end up with a description of an old farm-house, and some sheep-dog puppies! No wonder the reader feels a little dazed. But some of the experiences narrated are quite interesting, particularly that of the strange young man who was so startlingly like the mummy of an old Egyptian priest.

EVA MARTIN.

FLATLAND: A ROMANCE OF MANY DIMENSIONS. By Edwin A. Abbott.
Oxford: Basil Blackwell. 7s. 6d. net.

THIS curious fantasy, first published about thirty-six years ago, is dedicated to "the inhabitants of space in general" by "A Humble Native of Flatland" in the hope that they may profit by the record of his experiences and may eventually aspire to "the secrets of Four, Five or even Six Dimensions, thereby contributing to the enlargement of the Imagination and the possible development of that most rare and excellent gift of Modesty among the superior races of solid humanity." The "Native of Flatland" who relates the story is a Square who, living in two-dimensional space, is in divers ways initiated into the mysteries of space that has one, or three, dimensions. The whole thing is cleverly constructed and not lacking in humour, but readers without some knowledge of geometry and mathematics may find the arguments a little difficult to follow, even with the aid of some rather alluring diagrams. Dr. William Garnett, in his preface, points out that Dr. Abbott has, in this fantasy, foreshadowed the discoveries of Einstein, and presented the theory of relativity in the guise of fiction. Certainly anyone who wishes to grasp, by means of clever symbolism, the possibility of the existence of worlds of more or fewer dimensions than our own, would do well to get this book and study the strange adventures of the knowledge-desiring "Square."

EVA MARTIN.

LADY AGATHA: A ROMANCE OF TINTAGEL. By Beatrice Chase, author of "The Heart of the Moor," etc., etc. London: Longmans, Green & Co. Price 2s. net.

MISS BEATRICE CHASE in this beautiful Romance of the land of King Arthur has given us glimpses of men and women and manners which are, alas, almost as rare now as the white egret among the birds of our land. It is the love-story of dignified and gracious souls whose outlook on this life is as a preparation for that Life of Beauty which we know will follow the brave endeavours of all true pilgrims hitherward. "For love is all," and while divers tangles were interwoven in the web of those fair travellers, yet did love vanquish them all, even though for Lady Agatha herself the gates of Death had first to be opened wide . . . "to call her to the highest plane in all the great high Kingdom of Love."

Miss Chase's readers need no reminder of her exquisite power of word-painting, which the late Guy Thorne once spoke of as "laden with the scent of the gorse and the peace of places spiritually quiet and materially remote."

EDITH K. HARPER.