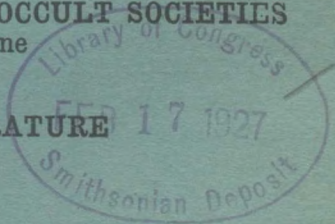


THE OCCULT REVIEW

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

UNITED STATES: THE INTERNATIONAL NEWS COMPANY, 85 DUANE STREET, NEW YORK;
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 AUSTRALASIA: GORDON AND GOTCH, LTD.
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George Sheringham 1907.

THE WANDERING GENTLE. By Rathmell Wilson. London: The Caxton Bookshop. Price 4s. net.

HUMOUR, wit, and a pleasant attitude to the world make Mr. Wilson an attractive companion, especially as he prattles here or there in a manner likely to make Mrs. Grundy wonder if he is merely naïf or intends to irritate her. In this lively and scrappy book we see him in Egypt, Palestine, France, Algiers, the happy opposite of a tourist set in motion by a professional cicerone. We also obtain his portraits of a few clever artistic people with scarcely more labour than if we but looked instead of read, and for such concision, compatible with informing effect, he is to be praised *ore rotundo* in this profusely wordy land.

Mr. Wilson's interest in occultism is real and obviously free from crankism. He cannot resist saying that there are more *cures* than cures at Lourdes, but he is sensitive to atmosphere. In an amusing essay on "Upper Worldlings," he believes that "spiritualists are fooled by earth-bound spirits." Surely these six or seven words are like brandished shillelaghs in spite of Mr. Wilson's natural suavity. Personally I think it probable that the vast majority of human males would be spiritually unable to shake off the spiritual earth with the physical "clay." In life their religion was no match for the pleasures pouring or trickling through the channels of their senses. In death what more natural than to seek to revive memory or even renew experiences by contact with the living? What more natural than to seek to feel vibrations of sympathy at séances if homeless and eerily hungry? Is this "fooling"? My question, however, leaves the general charm and readableness of Mr. Wilson's work unassailed. May his readers gather thereto in battalions.

W. H. CHESON.

THE PAGEANT OF THE YEAR. By Elise Emmons, author of *Songs for All Seasons*, etc. Illustrated by Cecil French. London: Arthur H. Stockwell, Ltd. 3s. 6d. net.

"THE Pageant of the Year" moves musically through the pages of Miss Elise Emmons's latest book of verse, which, like its predecessors, contains many a gem of purest inspiration, and not a few lilting rhymes of gaiety and grace. Miss Emmons always writes from sheer joy in the things around her; makes no claim to literary supremacy, but offers her simple wares in the Market Place of universal fellowship and goodwill. Her poem, 'The Garment of the Soul,' is expressive of this sentiment, and reveals the author at her best. It is a truly beautiful poem.

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EDITH K. HARPER.

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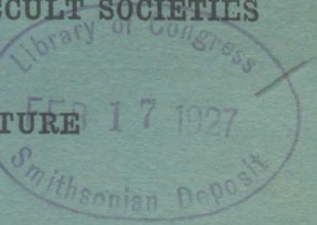
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THE OCCULT REVIEW

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

"Nullius addictus jurare in verba magistri."

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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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. XLV

MARCH 1927

No. 3

NOTES OF THE MONTH

THE mystical interpretation of the alchemical tradition has always exercised a strong attraction for the Western mind, and to many an aspiring soul has proved a way of illumination. With Jacob Boehme, for instance, one of the greatest of Christian seers, spiritual regeneration; with its corresponding alchemical changes in the physical form, was a pivotal doctrine. That spiritual unfoldment should proceed without any parallel physical change seems on the face of it unlikely. The very body of the mystic is refined by the passage of currents from the spiritual realms. Much of the trouble of the mystic in his arduous ascent of the Ladder of Perfection arises from the unresponsiveness and inertia of the physical frame. Even the supreme ordeal of the "dark night of the soul" has to some extent a foundation in physiology. When spiritual unfoldment outstrips physical adjustment, nervous distress is inevitable. The case of those misguided individuals who would seek, by forced inducement of physiological change, to bring about the conditions necessary for the manifestation of spiritual power, and thus to steal fire from heaven, is still harder. It is not necessary, however, to dwell upon that point here.

In the following words, the author of a noteworthy text-book on the subject* sets forth the aim and scope of her message:

“ This book goes forth to reveal the processes of regeneration to those ready to receive the operation of the Divine Will, accomplishing the purpose of the Father. Even as the ideas herein contained have been committed to the author, with evidences of their truth, so she commits them unto the reader, knowing that the Spirit of Truth brings to fruition its own qualities of Being at the time appointed.”

She further explains that “ the conscious realisation of God as the one power and presence is something more than a metaphysical deduction based upon mental theory. Only those ready to lose their lives for the Christ's sake will gain the living consciousness of all the forces of being, through meeting the attack of antichrist liberated in the absolute movement of God at the end of mortality. . . . It is the author's conviction that the Lord is gathering out His own, preparatory toward establishing a new order of life and being. When and how the revealed results will come, we can only know at its revelation. But many of the signs to attend the world's end, as recorded in Scripture, have been witnessed, not alone in such dreams and visions as some have received, but in actual manifestation in the physical heavens and in the nature of man.”

That a special call is being sounded at this epoch is a conviction which is being more and more firmly established as the days pass by. The “ children of discernment ” would do well to watch alertly, and not to be led by mere obscurity of literary style into underestimating the value of the word that comes from the mouth of the messenger.

In the chapter dealing with “ Racial Progression ” the following significant, if somewhat involved, paragraph occurs :

“ When forms reach their limit of progression in any cycle, universal calamities quickly destroy them, thus piling up their energies on the spiritual plane, giving rise to influxes of spiritual enlightenment and advancement. Body is progressed at the expense of spirit, and spirit at the expense of body, until, when equality of progression is reached, both spirit and body come under the primal creative law, and a new state of mind and body is identified. Forms are specifically progressed through

* *The Science of Love, with Key to Immortality.* By Ida Mingle. Chicago : School of Liveable Christianity, 108-9, Auditorium Building.

re-embodiments, while spirit is progressed through reincarnations. Neither the re-embodied entity nor the reincarnated ego is eternal as to person, though the underlying qualities of consciousness are eternal when Christed. This is to say that neither 'John Jones' nor 'John the Baptist' is eternal as person, for only egos gaining the Christ consciousness are eternal in identity. These receive the God-name or character at their redemption and enter into the Godhead, becoming one with the Father-Mother-Son. This attainment is not of this world, but is that which transcends the ego into the next world of consciousness. . . ."

The doctrine of soul-mates occupies a prominent place in our author's scheme of metaphysics. Her idea, however, is not entirely in line with that of Oliphant as expounded in his *Sympneumata*. The masculine and feminine qualities of consciousness are innate in each ego. "The attainment of the male and female qualities of consciousness is the goal of life. The mergence of the two poles of one's nature, *i.e.* the male and the female, is the unity of the two that invites the action of the One (Christ) to fashion and make the ideal Man-Woman." This process of soul-mating, to use the term by which the author designates this recovery of unity, "is the means by which all sense of duality is for ever swallowed up in oneness with Christ. . . . But the mystery of soul-mates is revealed to consciousness only when the star of Christ has arisen to illumine the darkness of mortality with the light of truth."

Chastity and virginity respectively are postulated as necessary stages through which incarnating egos at some stage of their upward climb must pass to a realization of their essential oneness in Christ. Some hard sayings are to be found in the section devoted to the subject of soul-mates. "Man is dead in trespasses and sins until he has overcome the desires of the sex consciousness in any of its forms of expression." Miss Mingle, however, is prepared to admit that the path of outgoing, the downward arc, is as necessary in the great journey of the soul as the upward arc or path of return. What she here says applies of course to the soul whose feet have been set upon the path of spiritual realisation. "To yearn for the love of another signifies that one has not yet cognised the love of the mate of himself within, as the source of happiness and satisfaction."

Some startling possibilities as regards a perfected humanity in the dim future are suggested in the following passages :

“ There is but one legitimate motive of being, and that is to manifest the character of God ; to be perfect even as the Father in heaven is perfect. Let the ego set himself in desire to be what God would have him to be, and he opens the door to the powers and capacities of godlikeness, inherent in consciousness, and comes into transformation of the whole man. Mastery of thought and word follows the consecration of motives and desires to God ; this unearths, automatically, the regenerative laws implanted in the will, which, when liberated, transmute the seed of the physical organism out of its animal tendency into the human, and in turn into the divine. When the seed is in any degree controlled, being uplifted as usages of good take the place of usages of evil, humanity of consciousness appears, and fraternity and good will characterise the earthly relations of people.

“ The seed of man will remain in him when the law of Transmutation has fulfilled its purpose and man is established in a sinless state. The law of Transmutation is the law of the Cross. When the separated masculine and feminine energies are reversed and their unity effected in Christ by means of the Cross, and matter is transformed into spiritual energies, the centres of the spiritual body are opened, and the spiritual powers allowed to flow toward the circumference, thus endowing the external nature of man with consciousness of the ecstasies of Eden, or inward nature. The redeemed organism will no longer generate seed of propagative nature, for with the woman (soul) principle enthroned, the menses will disappear in woman, and the tendency of the male to reproduce seed will be likewise destroyed. The function of the Word will be spiritual and promotive of life, rather than material and promotive of death, in those restored to their virginal-seed state. . . .

“ When the male is with the female, and there is neither male nor female, the kingdom of heaven is gained. When the dual Seed or Word potencies are no longer separated as sexes, but united as one in the Lord, the function of love will be creative rather than propagative, and the Son of God shall have destroyed the works of the devil ; that is, wisdom and love of God will supersede the propensities of the carnal nature, which has passed with the dissolution of matter.”

By way of reply to the very natural query that arises in the mind of the reader in regard to these statements—what will become of the race when such conditions are universally prevalent? —the author counters with another question, where will be the

necessity for incarnation when human evolution has reached its goal? Is earth-life such a satisfactory state of existence that nothing more desirable can be conceived? That the race will ever lack means for the provision of physical vehicles in unthinkable. While the need for physical manifestation exists, the power to produce physical forms will remain.

The whole system of regenerative philosophy as developed in this work centres round the Christ. Christ is regarded as a cosmic principle, and a distinction is made between this Christ principle and Jesus, also looked upon in the light of an impersonal force. "Christ is God's will to be, while Jesus is Man's will to be. Christ is the will to be Man, while Jesus is the will to be god, the two uniting in Jesus Christ. . . . Christ is the will of God descending, while Jesus is the will of Man ascending. The two, polarised, produce the result of the will of God, or divine being. Jesus Christ is divinity and humanity, or God and Man, united as one, and reveals both heaven and earth in righteous relation."

It will be noted that Man (with a capital letter) is used to indicate regenerate humanity and the word without a capital is used to denote the average "unregenerate" human being as he exists to-day.

Some deeply esoteric truths in regard to mystical alchemy are enshrined in perhaps purposely obscure language.

"While the revelation of the body of Christ (Christ Jesus) is individualised as the members of One Body, yet the means by which this body is revealed is operative in the microcosmic centre. Jesus is the Lord identity of the essences of divinity, and is himself the 'bread from heaven,' that is, the aggregated substance of the Lord's body. The dissemination of this substance-body into humanity is a mystical procedure, operative by means of the cross of Christ, and can be known only to the disciples. . . . The law of Transmutation operates in the Jesus centre in which matter has been dematerialised and the substance of the Lord's body, in Divine Will, has been formed.

"The substance generated in the organism through the action of God's will to be, or spiritual law, is the Virgin Mary or Mother element. At its appearance it is embraced by Jesus Christ, in which is God's whole spirit, the redeemed body being the fruit of this celestial nuptial."

As will have already been seen, the general tendency is to inter-

pret Biblical terms allegorically, and the question as to whether Jesus ever existed in the flesh is dealt with in the following manner:

“The query as to whether Jesus existed in the flesh is answered for one who realises that without a centre of consciousness in humanity through which the principles of God are projected, there would be no knowledge of God and no consciousness of Man. In reality, there would be no manifestation of God and His powers, they being expressed by means of consciousness (Man: humanity) except they were embodied by persons in the race whose function is spiritual rather than material in the service they render.”

In regard to the growing expectation of a Second Coming, the following expression of the author's views is not without interest:

“The world of humanity is greatly in expectation toward the coming again of Jesus Christ, and many well-meaning souls anticipate beholding him in the flesh even as he walked the earth as of yore in the identity of Jesus. Jesus Christ will come again, but will be the revelation of the universal Body of Christ, the offspring of the Bride or Mother, who fulfils in the second coming the work of the first coming. Scripture indicates that as Jesus disappeared he will again appear. He disappeared above the plane of matter as a living spirit, and he appears again above the plane of matter as a living spirit. He disappeared in incorruptible flesh, and he appears again in incorruptible flesh. He disappeared in ‘clouds of glory’ and he comes again on the clouds from heaven, that is, in the chaotic disorders of consciousness which must precede the establishment of a new order.”

Within the compass of the eleven-hundred and more pages of this remarkable volume is to be found, by those who are sufficiently in earnest to study it rather than merely peruse it, a deeply occult interpretation of the Christian Scriptures. But the author herself points out that while it is a text-book to be studied in order to develop the knowledge of deep principles, the spiritual truths here enunciated, unlike intellectual principles, are understood through the indwelling Spirit. “Spiritual unfoldment,” she says, “is of the heart rather than of the head, though the two unite to form Truth, the consciousness gained in the outworking of the divine principles.”

The first day of the new year witnessed the passing out of the physical form of a prominent and highly respected figure in occult circles—Madame Isabelle de Steiger. Although an old lady of ninety, her mental faculties remained alert and active till she end. Only a few

THE LATE
MADAME
DE STEIGER

days before her death from pneumonia I received a long communication of eleven full pages in her own handwriting, dealing with the subject of alchemy, and in defence of the views of her old friend the late Mrs. Atwood, author of *A Suggestive Enquiry into the Hermetic Philosophy*.

Few people probably have had a wider experience of the many different branches of occultism and psychical research than had Madame de Steiger. Spiritualistic, theosophical, anthroposophical, hermetic and rosicrucian circles were each in varying degrees and at different periods the focus of her activities. The earliest days of the Theosophical Society in England found her in close touch with Madame Blavatsky and Mr Sinnett. Only with the formation of the inner Theosophical group, now known as the E.S.T., were her sympathies to some extent alienated. Of unusual mental independence, she refused to shackle herself with anything in the nature of what she considered to be a dogma. Quite honestly she felt, when the question arose as to signing a pledge of obedience to the "Masters," that she was unable to take this course. With a decided leaning towards the Christian tradition, Madame de Steiger found herself in a similar position, with regard to the theosophical mahatmas, to that of her intimate friend Dr. Anna Kingsford, by whom the existence of the "Masters" was regarded as "possible, but not proven."

Between Madame de Steiger and Anna Kingsford a deep bond of affection subsisted. For Edward Maitland she also cherished a high regard, and few things annoyed her more than the mischievous tittle-tattle with regard to the relationship between him and Mrs. Kingsford. As a matter of fact, the state of Anna Kingsford's health was apparently such that it was deemed inadvisable for her to go about much alone. The duties of the Reverend Algernon Kingsford, who was very devoted to his wife, kept him for the most part away from London, so that it was arranged that Mr. Maitland, his personal friend and a distant relative of his wife's, and some years her senior, should take charge of her during his absence. The death of Anna Kingsford at a comparatively early age appears to have affected Madame de Steiger with profound grief.

A salient feature of Madame de Steiger's philosophy was the doctrine of spiritual regeneration in its various forms. This theme finds expression again and again, both in her fugitive articles and papers, and in her more formal works such as *On a*

Gold Basis and *Super Humanity*. During the latter part of her life, she was much influenced by the teaching of Dr. Steiner, in which may doubtless be found another proof of the strong bias in favour of the Western as against the Eastern tradition which characterised her mental outlook.

A frank and outspoken nature, in combination with a generous disposition, caused Madame de Steiger, it is to be feared, to be as heartily disliked in some quarters as she was warmly regarded in others. Judging from some of the comments in her *Memorabilia* which Messrs. Rider & Co. will be publishing this spring, she could be as cordial in her expression of appreciation of the good in those with whom she came in contact, as she could be unsparing in her criticism of what she believed to be unjust or otherwise worthy of her disapprobation.

Besides her interest in mystical, occult and psychic matters, Madame de Steiger was keenly appreciative of music and unswervingly devoted to art. As an artist, indeed, she attained no little distinction, even though the much coveted "R.A." was denied her. It is interesting in this connection to note that there is presumably in existence somewhere in the Theosophical headquarters at Adyar a portrait of the Master Morya, which she painted for Colonel Olcott from a sketch, or rather the photograph of a sketch supplied by him for the purpose. Madame de Steiger had every reason to suppose that the picture reached its destination, but she records her great disappointment at having received no acknowledgment of her generous gift. That the sorrows and disillusionments, the joys and achievements of so long and active a life, however, will yield a rich harvest for the Ego's transmutation into still greater power for service, who can doubt? Even in the case of those who loved her best, we feel sure the sense of loss will be overshadowed by the calm satisfaction to be derived from contemplating a course well run.

In a recent issue of this magazine, reference was made in the section devoted to Periodical Literature to a communication made by Mr. James M. Pryse to the *Canadian Theosophist* for September 1926.

"We note with satisfaction," says the writer of this Section, "that Mr. J. M. Pryse's contribution to the *Canadian Theosophist* on the subject of the *Secret Doctrine* is reprinted in the *Theosophical Review*. According to an old accusation brought forward in Theosophical circles which are hostile

THE AUTHENTICITY
OF THE SECRET
DOCTRINE

to Adyar, when a day came for reprinting the *magnum opus* of H. P. B., Mrs. Besant and Mr. G. R. S. Mead tampered with the text, making unwarranted changes in the manuscript of the third volume and suppressing a fourth. It happens fortunately that Mr. Pryse, whom we remember, had charge at the time of the printing office connected with the Society, and supervised the work of printing. He testifies that the work of revision was confined to (1) the correction of typographical errors overlooked in earlier editions; (2) mistakes arising from the fact that the original MS. had not been 'properly prepared' for press. . . . As regards the fourth volume, only a few pages were found, but it is thought that it was intended to contain the E.S. instructions of H. P. B., and they were added to the third volume. The mendacious charge has been repeated so often in print and by word of mouth that we are glad to do what is possible on our own part that it may be put to silence henceforth and for ever."

So far as it goes, this avowal on the part of Mr. Pryse constitutes indeed a source of profound satisfaction. "As I was for four years in the London headquarters, had charge of the printing office, and printed the revised *Secret Doctrine*, I naturally had every opportunity to know the facts," he says. He then proceeds to state that "no changes were made by Mr. Mead or Mrs. Besant except such as should have been made in the original manuscript before printing." What could be better calculated to silence the charge of unwarranted tampering than this? Unhappily, it is difficult to know what value to place on the testimony of this witness, since he stands convicted out of his own mouth of having expressed diametrically opposite views to those embodied in the above unequivocal statements. Writing in the American magazine *Theosophy* (successor to the late Mr. Judge's magazine, *The Path*) for September, 1897, Mr. Pryse, over his own signature, stated that:

"Those who have compared the first editions of Volumes I and II with the Third and Revised Edition know the deadly results of Mr. Mead's and Mrs. Besant's 'editing.' It is deeply to be regretted that H. P. B. left no directions concerning her posthumous works, and that, dying intestate, her heirs should have permitted her valuable manuscripts to fall into the hands of individuals who have not scrupled to mutilate her literary work under the bald pretence of correcting 'errors of form' and have sought to decry her in insulting prefaces and notes. Errors she undoubtedly committed, but for every needed correction her

editors have made a score of unwarrantable changes, often perverting the sense and obscuring the text, while many of the 'improvements' they have made in her English are more than questionable. Fortunately Volumes I and II may hereafter be reprinted from the first and unrevised edition, but it is to be feared that Volume III is practically lost to the world, hopelessly mutilated as it now is."

One or other of these flatly contradictory statements must be untrue. Which is it? "A comparison of the original edition itself with the 'Third and Revised Edition,'" says *Theosophy** (Los Angeles), will answer this question. "Scarce a page of that comparison but will prove from one to a score of corruptions."

An informative communication from the Hon. Mrs. Davy which appears in the correspondence column of the present issue of this magazine, offers further information, if such were necessary, to enable the reader to draw his own conclusions in regard to this question. Averse as we are to entering the field of theosophical politics, if we may be permitted the use of such an expression, the interests of justice seem to demand that this point should be given the fullest publicity, and every opportunity be afforded to those who sincerely desire to acquaint themselves with the truth, to come into possession of the necessary data upon which to form a judgment.

THE EDITOR.

* December 1926 issue

OCCULT FACTS AND FANCIES

By E. A. CHAYLOR

THE injunction to 'prove all things' is of wide application, but it has special significance for the student in those fields of research which we designate by the general term 'occult.' Such a one should examine for himself—he should beware of accepting the statements of others merely because they have achieved a reputation, or occupy positions of prominence as popular leaders. Modern reputations are usually the result of clever advertising.

Hundreds are deflected from the path of true knowledge by reason of a blind adherence to personalities. They forget that the first qualification is Discrimination—a faculty to be used every hour of every day, and not to be merely talked about. That 'Mr. So-and-So says it' is sufficient for these self-deluded ones.

People of this type will tell you (in extenuation) that, having no psychic ability of their own, they are unable to prove for themselves the validity of the statements they would accept. The reply to that is—For the vital issues, the things which are of real importance, psychic power or vision is not needed: all that we need is common sense and *a knowledge of the Law*.

When an occultist uses the expressions 'natural Law' or 'Divine Law' he has in mind something much more significant than the average person usually understands by that term. Law, in the sense in which he uses the word, is much more than a rule of conduct or a method of operation. Divine Law is a statement in terms of the conditions under which manifestation becomes possible, and of the essential nature of the things or conditions manifested.

To say that the Law of Gravitation is the cause of an apple falling to the ground, is not strictly correct. The apple does not fall in obedience to a certain rule which governs the motion of a detached 'inanimate' body. The Law is, because the apple falls. That is to say, Gravitation is a statement or revelation of certain essential conditions which govern manifestation on the physical plane. To the superficial thinker this may seem like a distinction without a difference, but that difference, which escapes the notice of the majority, is of real importance when we attempt to study occult truths.

In this sense then, we may state that every plane of being is subject to divine Law. Furthermore, as we advance in knowledge we shall come to realise that these Laws are not complex in their essence, but exceedingly simple. Also we shall learn that the great fundamental laws of Nature operate unfailingly and without exception upon every plane of manifestation, from the highest to the lowest.

The Septenary Law, and the Law of Analogy are amongst those facts of manifested being which are invariable and unailing upon all planes. It is because of the existence of these fundamental Laws, and his knowledge of them, that the occultist is able to work 'from the universal to the particular,' thus inverting the slow and uncertain methods of the modern scientific investigator, who prefers to work from the particular to the universal. The former starts with a groundwork of certain knowledge; the other must depend upon the uncertain triad of premise, inference, and deduction.

For the occultist these two primary Laws provide an unailing test, a measuring-rod against which he may lay any observed fact, any statement, any hypothesis. If he does this he may know at once, and without doubt, the validity or otherwise of that which he is considering. There are many subjects upon which the greatest confusion of thought exists, and these form the basis of innumerable articles, of addresses, and of many published books of pseudo-occultists of different schools. The result is a mass of half-truths and conflicting statements from which the discriminating seeker after truth must winnow an occasional grain from a super-abundance of chaff.

One of the most widely discussed of these subjects is that of after-death conditions, and in this connection the most empirical statements are made by 'authoritative' persons or schools. There is no doubt that those who make such statements rely largely upon the fact (as they think) *that no one can prove them to be wrong*. They are ignorant of, or have forgotten, the existence of the Law of Analogy, and the sevenfold nature of all manifestation.

For obvious reasons orthodox theological conceptions may be left without comment, but we will consider such ideas as are current among Theosophists and certain 'Rosicrucian' Fraternities, for these may be taken as representing the high-water mark of exoteric thought on the subject. A study of the writings and teachings recently put forward by the leaders of these schools

will lead us to certain general conclusions, and it may be noted that both these bodies are in agreement as regards the broad outlines of their beliefs. Without labouring details, their accepted teachings may be epitomised as follows :

At 'death' the etheric body withdraws from the dense physical body and thus becomes the lowest vehicle of consciousness. After a longer or shorter interval, consciousness is withdrawn from the etheric vehicle and the man, in his astral body, becomes a dweller in the astral world for a comparatively long time.* This is a period of purgation during which the man reaps the psychic harvest he has sown in the physical life just closed. From the astral plane, the egoic consciousness—the real man—passes successively through the various sub-planes of the mental world, while the cast-off astral body (or shell) finally disintegrates, as did the etheric and dense physical bodies. Ultimately the conscious entity reaches the Causal plane, the true home of the ego, and remains there 'working up experience into faculty' until he goes out again upon another cycle of incarnation.

We are thus presented with a picture of the central consciousness (or Ego) withdrawing from its outer vehicles successively and in the order of their density, and we are informed that this withdrawal of the life-principle is followed by the complete disintegration of the vehicles in question after a longer or shorter period. Let us now see how far these statements are in agreement with the universal laws of manifestation.

The theory is admittedly a good one ; it is good because it contains about 75 per cent. of truth, and so is in apparent agreement with those facts which are considered in relation to it. There are, however, other facts which are not brought into the argument at all, but are prudently kept in the background. Two of these facts are the fundamental and unvarying Laws previously referred to—the Septenary Law, and the Law of Analogy.

Careful analysis will show us that the 'steps-and-stairs' theory of successive withdrawals and complete disintegrations will not square with those divine Laws which govern *all* matter upon *all* planes of manifestation.

All manifestation is seven-fold in its nature, and this divine SEVEN is separable into the THREE and the FOUR, the triad and the quaternary. In the universal Scale there are the Seven Primary Rays, the Seven Cosmic Planes, and the seven lower

* Some have stated for about twice the length of the ordinary physical life.

(or manifested) planes: also the seven principles or vehicles which constitute the perfect man in manifestation. From highest to lowest, in every instance and on all planes, the correspondence is complete. There is no divergence, there *can* be no divergence from the Universal Law, for the sufficient reason that were divergence possible, upon even the lowest sub-plane of manifestation, the result would be disharmony and chaos—Supreme Being would be disorganised; the Eternal, the Changeless, the Sure, would become temporary, fluctuating and uncertain.

It is plainly necessary that we be willing to put aside, or at least investigate closely, our incomplete theories, and impartially study the bearing of these two primary and universal Laws of Being upon the subject under consideration. Man is a seven-fold being, and for our present purpose we may mentally subdivide the seven into the three and the four—the Ego or Triad which forms the Higher Self, and the lower quarternary which composes the personal or lower self. These facts are generally recognised, but what is too often ignored or lost sight of, is the fact that each of man's seven vehicles is itself of a seven-fold nature: this gives us forty-nine sub-divisions, and, by the Law of Analogy, exactly corresponds with the forty-nine sub-planes of manifestation.

During life, *i.e.*, physical incarnation, Man is a complete entity, and were his powers fully developed he possesses the means of functioning on *all* planes. Death is the periodical withdrawal of the Ego from the four lower planes of manifestation, but that withdrawal is not complete in the sense usually understood and taught in the before-mentioned schools. Their error lies in the statement that the Egoic consciousness withdraws *completely* (after a longer or shorter interval) from each of its four lower vehicles, and that these vehicles are fully and finally dissolved by subsequent disintegration.

As we already know, the Egoic consciousness (a triad) descends into and takes possession of his four lower vehicles when the time for another experience in the physical world has come. That is to say, 'The Three falls into the Four.' (S.D.) Let us examine this process with a little more detail, and so avoid later misconceptions. That which 'falls into the four' is not a vehicle, nor anything related to the *Rupa* or form levels: it is the Life-Essence or Principle of the Ego. This is projected downwards (or outwards) through the four lower planes or states

of matter and consciousness. In its passage it draws to itself such atoms of the several planes as are attracted to it by vibrational affinity—the positive Life-Force or Essence attracts the (relatively) negative atom or form.

It is this principle which is involved in the rebuilding of a planet or world from its 'laya-centre' and which is referred to in the Secret Doctrine. Students would do well to consider just what a laya-centre really is. In effect, it is that nucleus of permanent *form* which exists perpetually upon every plane of manifestation. That is to say, the form is permanent during the major cycle or manvantara. Whether we are considering the life-history of a world, a human being, or a single atom is immaterial, for in each and all cases the process is the same. The informing consciousness first revivifies the existing laya-centre of the previous form, and then builds upon and around it the new form.

The question now arises—at what level or upon what sub-plane do we find the laya-centres of forms upon any given plane? In all cases it is found at the level of the fifth sub-plane, counting upwards from the densest or outermost and regarding it as the first. For this statement we have a full and exact corroboration in the Law of Analogy. In the case of Man, as a complete being, we know that the Ego exists permanently upon the fifth (or Causal) plane—not sub-plane—so that the Ego may be considered as the laya-centre of the *complete* man. It is the relatively permanent starting-point for the building of fresh forms on lower *planes* with every new cycle of incarnation.

In exactly the same way, the fifth sub-plane preserves the laya-centre which is the starting-point of every new form built up of the materials of that plane. It is the home of the 'permanent atom' of each plane, and the permanent atom itself may be considered to be the nucleus of the nucleus—the centre of the laya-centre.

Exactly the same thing occurs to the atom in that process which has been termed 'transmutation.' The life-force withdraws from the four lower or outer expressions (these are Prithivi, Apas, Vayu and Tejas) and passes into the Akashic, or fifth state, which again corresponds to the causal plane in the case of the Ego, and is the permanent laya-centre of the atom. The life-force then re-combines the four other elements at a higher or lower rate of vibration, with the result that a different form or material is produced. As the process is identical in the

case of a world or of a single atom, are we justified in imagining that Man is an exception to Universal Law? He is composed of the same elements, and the Law on all planes is invariable.

It therefore follows that the process of metamorphosis must also be the same in all cases, and we are justified in making the following statement. At the moment of 'death' consciousness withdraws *from the four lower sub-planes* of each of the four lower planes. On the three higher sub-planes of each plane it still persists, to the extent necessary to hold together or perpetuate the laya-centre of that plane. If this were not so, the so-called 'permanent atom' and its surrounding aggregate could not exist as a distinct vehicle or form — there could be no laya-centre, as its component parts would have been dispersed. In every case, and on all planes, atoms are only held together by the action of an informing life-principle. Every occultist knows that Consciousness is Life, and vice-versa. In this case it is the consciousness of the Ego, and that alone, which causes the persistence of the laya-centre from incarnation to incarnation.

Let us consider the matter from still another angle. We know that all manifestation is seven-fold, and that every completed form on every plane is therefore seven-fold in its nature and expression. Man, while in physical incarnation, is a complete entity, possessing seven vehicles—one for each plane of manifestation. He is a *complete* human being, and that condition persists *for the full term* of his incarnation. Similarly, the Ego is a complete egoic form or entity, and must, for the full term or life-cycle of the Ego, maintain and retain a seven-fold mode of expression. This means that the Ego must retain its individual mode of expression upon each of the seven planes of manifestation *for the whole Cycle of its Egoic existence*. Were this not so, were the Ego to lack for one single instant contact with, and a mode of expression in, any one of its seven planes of manifestation, it would be incomplete.

In that case the condition of the Ego would be analagous to that of the personality if, every month or so, it had to lose its outer and dense physical form and exist on the higher sub-planes of the physical in, say, a gaseous condition. As this is not so with the personality, what grounds have we for the assumption that the Ego, the Individuality, must suffer periodically such a grotesque and un-natural limitation? No! as long as any form, be it that of a planet or an atom, a man or a deva, remains in manifestation, that form is sevenfold in its nature and expression.

The Ego is no exception to the general Law: so long as He remains an Ego he retains the ability and the means for expression on each of the seven planes of manifestation. At the death of the personality, the lower quaternary, the Ego withdraws His life-force from the four lower sub-planes of each of the four lower planes, but He *retains* His means of expression and action on the three higher sub-planes of these. Therefore, and in that way, He remains Himself complete, untouched, and sevenfold as an Ego.

From 'The Secret Doctrine' we know that 'the Three falls into the Four' and this fact applies to planes and to sub-planes equally. It therefore follows that the 'Three' must later withdraw from the 'Four,' and this also applies to both planes and to sub-planes: thus the Law of Analogy and the Septenary Law are fulfilled, and are in accordance with the statement here advanced.

Another and most important point is the fact that the withdrawal of the life-forces by the Ego from the four lower levels of each of the four planes is a rapid process, begun and completed without break or intermission. On these lower levels conscious life is extinguished very soon after the 'death' of the physical body: at that time they perish, so far as intelligent conscious existence is concerned, and only the 'shell' remains until such time as its atoms are dispersed. The thoughtful reader will see that this involves issues which are far-reaching and of immense importance—the whole question of purgatorial after-death experience will need to be revised. The truth is, that 'the sins of the body' *i.e.*, the lower quaternary, are expiated not in a discarnate condition as is invariably taught, but in corresponding vehicles and upon their respective sub-planes in a subsequent incarnation.

In 'The Mahatma Letters' on page 101, occurs the following, written by the Master K.H. "And while the Karma of evil steps aside for the time being, *to follow him in his future earth-reincarnation*, he brings along with him but the Karma of his good deeds, words and thoughts into this Deva-Chan" And again, in the same paragraph—"They will have to pay for their sins, voluntary and involuntary, *later on.*" (*italics mine*). These words are significant and will repay very careful study. Those who have spread the commonly accepted ideas on the question of astral plane purgatorial experiences, will have to explain why it is that the discarnate entity must 'pay for his sins later on' (*i.e.*, after

re-emerging from Devachan) if they have already been worked out on the astral plane at the close of the last earth-life.

The true explanation is to be found in the fact that the nucleus of all retributive Karma remains in the 'laya-centres retained' by the Ego on the lower planes, and is rendered operative only when the Ego revivifies them for a succeeding incarnation. It is then worked out by the new principles on the four lower sub-planes of each of the four lower planes. Here it may be well to point out that we are considering only those cases in which the normal procedure is followed: in cases of unusual depravity or of suicide other issues are involved, and it is largely owing to the fact that these have been confused with the normal course, that wrong ideas have been circulated.

The student is advised to work out for himself the bearing of these facts upon the vexed question of 'identity' in the matter of spiritual messages and phenomena generally. In this connection the Master K.H. writes: ". . . but you are mistaken when adding to the above assurance that 'the spirits of the departed hold direct psychic communication with Souls that are still connected with a human body—for they do not. The relative position of the inhabited worlds in our solar system would alone preclude such a possibility. . . . However ethereal and purified of gross matter they may be, the pure Spirits are still subject to physical and universal laws of matter; they *cannot*, if even they would, span the abyss that separates their world from ours." (*Mahatma Letters*, page 45.) Note the statement that the spirit is still subject to *physical and universal laws of matter*.

The presentation of these facts will be new to most people—so new as to come as a revelation, but they are in agreement with the unswerving Law. It may be objected that neither H.P.B. nor the Masters have given these details before, but it should be remembered that, while much is given, something must always be withheld. The facts which have been partly explained above *are common knowledge to every Initiate*, but for good reasons they have not until now been given out publicly; they have been known only to those who stand within the circle of Initiation. Now, and for the first time, it is permitted to publish them at large. Hitherto those who knew kept silence. But others, boasting a knowledge they have never possessed, have not kept silence. In order to grasp and keep personal power and position they have transgressed the elementary rules of Right Thought and Right

Action, palming off upon their less instructed followers as Occult Truth their own imaginings.

It is not a question of the validity of the present contentions versus those other statements, but of a conflict between the generally accepted teachings *and the known facts of Universal Law*. The writer merely points out those discrepancies which others seem to have overlooked. The current teachings are as erroneous and unverifiable as were the statements advanced (and still maintained by certain Theosophical writers) in the famous Mars-Mercury discussion. Strangely enough exactly the same principle is at stake—in both instances their teachings violate the Septenary Law of manifestation. This being so (and it is so) how are we to regard those claims to seer-ship and advanced occult standing, claims which if genuine involve a knowledge of these truths? It is an interesting question, far-reaching in its effects, and worthy the consideration of every *thinking* man.

The time has come when humanity must prepare to take a step forward in Race-consciousness. Those Who have its evolution in Their charge are now sending out a fresh impulse of spiritual power and knowledge in order that its accomplishment may be made possible. The White Lodge is commencing a further Work for the help and enlightenment of all. Knowledge—true knowledge—is to be made available, but before we may 'reveal that which is hidden' we must first 'strip away the false.' To that end there are coming into incarnation at this time **THOSE WHO KNOW**

THE GNOSIS AS A CHRISTIAN SYSTEM

By JEAN DELAIRE

ALTHOUGH Gnosticism is, in its oldest schools, pre-Christian—for modern scholarship, agreeing in this with ancient traditions, has traced its leading tenets to Hinduism—it is as a Christian system that it makes a special appeal to the thought of to-day. For in many of its more daring speculations—in the fearless Biblical criticism of a Marcion, the universalism of a Valentinus, the mystical conceptions of a Basilides—Gnosticism actually anticipated by close on two thousand years some of the most modern interpretations of Christian doctrine.

Of pre-Christian Gnosticism, as represented chiefly by Simon Magus—that *bête noire* of Early Christianity—little is known, and that little obviously distorted by its prejudiced biographers; but even this little suffices to show that Divine Immanence was as much a fundamental tenet with Simon and his school as with the ancient Vedic philosophers. This fact emerges with special clearness in the quotations from Simon's book, *The Great Announcement*, which we find in the works of that over-zealous Church Father, Hippolytus.

"For Simon," says Hippolytus in his *Refutation of all Heresies*, "designates the Principle of all things 'Boundless Power' in the following words: 'This is the Book of the Declaration of the Voice and of the Name, from the inspiration of the Great, the Boundless Power. Wherefore the same is sealed, hidden, wrapped up, stored in the dwelling wherein the Root of all things is established.' This *dwelling*, he says, signifies *Man* here below, who is born of blood, and also signifies that there dwells within him 'Boundless Power,' which he asserts is the Root of all things."

The mystic "dwelling" of the Boundless Power, or Absolute, is thus identical with the "city" of Brahm, the "city" of Vishnu, which in Indian sacred scriptures is the mystery-name for Man—the "temple" of King Solomon in the Kabbala and various modern secret societies.

It seems strange, therefore, that the Fathers of the Christian Church, who of all others should have understood and welcomed any allusion to what is, after all, the central doctrine of

Christianity, should have so persistently attacked its most philosophic exponents, the great doctors of the Gnosis.

If it be true that Simon Magus was the Father of all heresies (*i.e.*, Gnosticism) as the good Church Fathers asserted, it is easy to see how the *Christian* Gnostics who followed in his footsteps would naturally interpret the doctrine of Divine Immanence in terms of the universal Gnosis. In the One who said "The Kingdom of Heaven is within you," they would recognise the Messenger (or at least one of the Messengers) of the Virgin of Light, the Eternal Wisdom of God; and in all their teaching they would seek to emphasise the inner, esoteric, and also the more philosophic aspect of the Gospel of Jesus Christ.

And it is precisely this which gives to Gnosticism its peculiar and everlasting value—that while the champions of orthodox Christianity remained content with the outer teaching, that which was given to the multitude in parables, Gnostics, faithful to their title, sought the inner teaching, the hidden Gnosis, revealed only to those to whom it was given to know the mysteries of the Kingdom of God.

Basilides, whose Christology is one of the most remarkable of the various Gnostic systems—although he was said by some of his opponents never to have professed Christianity—wrote four-and-twenty Books of Exegesis or Commentaries on the Gospels. These, like most Gnostic Scriptures, fell a victim to the fanaticism of the age; but still more deeply to be deplored is the loss of his Gospel, which, according to tradition, contained the secret teaching given by Jesus to Mathias after *the resurrection*.

Like all Gnostics, Basilides was a master of the art of symbolism, and in his cosmogony, (with which his Christology is inextricably interwoven) he describes the creation of the world in the vivid imagery of the Universal Seed—a close parallel to the World-Egg of Hindu mythology—from which are in turn evolved the triple Sonship, the Great Ruler or Demiurgos who creates the world of the Archetypes, and the Second Ruler who creates the material universe. It seems more than probable that by the "Triple Sonship" Basilides, who like most Gnostics looked upon Man as in a quite literal sense the dwelling place of the Deity, meant both the Logos and the incarnated divine Seed, or immortal Self in man, itself threefold since it is made in the image (*i.e.*, contains all the potentialities) of the Triune God.

His description of the Sons of God confirms this view, for he tells us that they are "the Spiritual Men (Monads?) left here

below to guide, correct and perfect our souls which from their nature have a downward tendency." And he further says:

"When the time was come for the manifestation of the Sons of God, the Gospel came, penetrating through every Power, Dominion, and Name that can be named, although the Sonship did not come down from His place upon the right hand of the Incomprehensible God beyond being . . . (But) the Light descended upon Jesus, the son of Mary."

It is fairly evident that, here as elsewhere, Basilides uses the word *Gospel* in the sense of the Gnosis, and the word *Gnosis* in the sense of the Universal Wisdom of God (Nous). In a passage which, although in turn overlaid and mutilated by his biographer, yet retains something of the austere beauty of an ancient creation hymn, Basilides describes the coming of this Gospel through all the cosmic spheres, each sphere in turn illuminated by the Divine Light until, from the celestial, the archetypal, and the ætherial worlds, it reaches the earth. There "the light . . . descended upon Jesus, son of Mary, and he was illumined, being caught on fire in harmony with the Light that streamed into him."

It has been suggested by several commentators that "Mary" here stands for the human body, or—in a cosmic sense—for matter, or the material universe, wherein the "Son" descends, becomes incarnated, and from which He will become liberated at the end of manifestation. "For," continues Basilides, "the world shall hold together and not be dissolved until the whole Sonship . . . shall follow after and imitate Jesus, and hasten upward and come forth purified. . . . When, then, the whole Sonship shall have ascended . . . then shall the whole creation become the object of the Great Mercy; for it groaneth until now and suffereth pain and awaiteth the manifestation of the Sons of God. . . . And thus shall be the restoration of all things . . . in their appointed cycles."

It was no doubt this conception of the Christ as a cosmic Power who overshadowed the perfect disciple Jesus—and of the Gospel as a message of liberation to all mankind—which brought Basilides and his school into such sharp conflict with the orthodoxy of his age; yet to the impartial student of to-day it is obvious that the doctors of the Gnosis deemed it little short of blasphemy to say that the Eternal Son—to many of them a personified *Attribute* of God—had been born of a woman and subjected to all the infirmities of our human nature. Basilides in particular affirms and re-affirms this

belief in many passages quoted from his works. The "Uncreated Eternal Father," he tells us, sent into the world his First-born, Divine Mind or Wisdom, "in the form of Christ;" and this Christ "appeared among men as the Man Jesus. . . ." But this "Divine Power, the Mind of the Eternal Father, is not corporeal, and therefore cannot die."

Thus they were labelled *Docetae* or Illusionists by their opponents, because they taught that many of the appearances of Jesus to his disciples were purely phantasmal—*i.e.*, non-material—a view which has been shared, and badly defended, by more than one advanced thinker of to-day.

Valentinus, the reputed author of the *Pistis-Sophia*—that Bible of Gnosticism—and by his contemporaries looked upon as the greatest of all Gnostic doctors, is believed to have been a pupil of Basilides. If this be true, may we not perhaps, through the pages of that wonderful book, come into closer touch with Basilides' inner teaching than is possible through the mutilated quotations of Hippolytus, Irenaeus and other haeresiologists? And in this inner teaching may we not—if we accept the tradition that Basilides was himself a disciple of Matthias—trace some of the secret sayings of Jesus Himself?

The *Pistis-Sophia* is the only Gnostic Scripture which has escaped the destructive zeal of its opponents—the only one, therefore, that gives us a first-hand knowledge of its fundamental doctrines. It is a work of bewildering complexity, containing much matter that to the modern mind seems irrelevant; but here and there, in words of extraordinary beauty, we are told of some of the Mysteries of the Kingdom of God *in men*.

"Master, my Indweller of Light hath ears, and I understand every word which thou utterest," says Mary Magdalene to her Lord; and this might almost be said to be the keynote of the book, as it is of all Gnosticism—the in-dwelling of the Divine light, the Christos, in every heart of man, the apprehension of the Light by the light, of the Light universal by the light incarnate.

Around this theme are grouped the various "mysteries" revealed to His disciples by the Risen Christ—the pathway of souls, the cycles of incarnation, the way of attainment of Divine consciousness, the supreme and eternal sacrifice of the Son of God. Step by step—speaking ever in the name of the Eternal Son—Jesus leads them to the uttermost mystery, to that Pleroma or Plenitude of God which He calls the Kingdom of Light. "Strive together that ye may receive the mysteries of light in this time of

stress, and enter into the Kingdom of light." . . . " And Mary answered and said : ' Blessed are we among all men because of this that Thou hast revealed unto us ! ' "

Thus we find in those ancient Gnostic systems a Christianity that was a philosophy as well as a religion—a metaphysical as well as an ethical system—a Christianity that in a certain sense was rationalistic, for it sought to understand the problems of the universe and of man, and the relation between them—a Christianity that allied itself to a Gnosis that was itself the innermost teaching of every great religion of the past. May not some of these tenets, especially that of the " In-dweller of Light," the Christ within, through whom alone man may reach the Supreme, illuminate in turn some of our modern problems, help us to a clearer realisation of these ancient—ancient because eternal—ideals ?

HELL

By PHILIP HARRISON

Sunk in the lowest depths of Hell,
My lost soul sits in ecstasy,
In fatuous faith that all is well,
And will be, through eternity.

All joys which man's gross mind conceives,
All pleasures which on earth entice,
My soul partakes of, and believes
Itself to be in Paradise.

This is the tragedy of Hell,
That, till my own will sets me free,
The mud and slime in which I dwell
Should seem a paradise to me.

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THE UNTIMELY BIRTH OF KNOWLEDGE

By K. M. TARBAT

RUDYARD KIPLING in his latest book strikes a profound note in his story, "The Eye of Allah." It may not awaken complete response to the author's thoughts in the minds of all, for beneath the tale lies a suggestion of a truth far deeper than the casual reader would notice. "It would seem the choice lays between two sins," said the Abbot of St. Illod's, "To deny the world a Light which is under our hand, or to enlighten the world before her time."

Is it better to keep to ourselves what we have learnt or discovered and know to be true, or to disclose our knowledge to a world which is still unfit to receive the information, and at the best would disbelieve, if not punish us for our disclosures? That is what he meant, and in those days such knowledge was indeed a dangerous possession if contrary to the orthodox views held by those who claimed the sole right to possess any knowledge whatever. Mother Church, as the Abbot said, forbade the disclosure of all knowledge she deemed contrary to her teachings and doctrines, and effectually restrained those who had discovered any new facts of nature, or had invented anything which would disclose more than the five senses normally taught, using such means to do so as the unlimited authority she possessed allowed her to employ. She claimed to know all that man is allowed to know so far as the material world was concerned, as she did the truths of the spiritual, and protected her preserves most rigorously against anything which might clash with them, though amongst her servants were many who knew more than they cared or dared to say openly for fear of her displeasure.

The study of nature in its various branches had to be carried out ostensibly for other objects which would not clash with orthodox views and beliefs; discoveries made and knowledge gained were "camouflaged" by symbols and cryptic formulæ which were only decipherable by the initiated, methods of concealment very necessary if research were to be made free from ecclesiastic interference. Alchemy represented modern chemistry as astrology stood for modern astronomy, hiding their purpose under other objectives; while invention was only

allowable if results did not disprove the authoritative statements of Mother Church. The telescope and magnifying lens were forbidden because they proved nature to be otherwise than as stated to be on ecclesiastic authority. Verily Science was indeed "occult" in those days, though that designation did not bear then the meaning it now does.

Such were the "Dark Ages," and dark indeed they must have seemed to those who yearned to enlighten the world with discoveries they had made, or knowledge gained in the realms of Nature. Some, like Galileo and Giordano Bruno, braved her wrath, with what results we all know. Heresy was the unforgivable sin, and short work was made with any who dared to differ from Mother Church, and openly say so. But Truth would not be stifled, her power waned, and the minds of men were gradually opened to wonders of which they had never dreamed, dispelling the clouds of ignorance and superstition which for centuries had enveloped them.

Though knowledge gradually increased, thus improving the material condition of mankind by the freedom of thought to which it gave rise with liberty to employ it, some restraint seems to many people to have been needed. Material progress so outstripped what we call "spiritual," that until recent years the latter seems to have been forgotten, for it did not keep pace with material advancement, and so retain the former within limits suitable to the state of man's evolution. It was like putting a dangerous weapon in the hands of a child ignorant of how to use it, or so mischievous as to do so improperly if given the chance.

The nineteenth century was, above all, a century of increased knowledge which with the first flush of acquisition was believed to be "the Truth, the whole Truth, and nothing but the Truth," a result of kicking over the traces of dogma and creeds previously believed to be indisputable. We can look back now with a smile in the light of our further knowledge upon statements then made by the highest authorities; but that we can do so should warn us that any beliefs now held may also have to be modified by further discoveries and consequent knowledge gained.

The trend of the acquired knowledge of last century was towards material benefits, for the great advance made in everything which would make life easier, more pleasant and enjoyable, and specially facilitate communication, was after all of a purely material and far less spiritual character than might have been the case. We must not forget, however, that the last century was one

of several great spiritual revivals in a strictly "religious" sense, especially in Great Britain and the United States; movements having for objective, maybe, some Divine antidote or counterbalance to the excessively materialistic trend of man's thoughts and endeavours. One of those to which the century gave birth, known as Spiritualism, seems likely to prove the most far-reaching of them all in more senses than one, appealing as it does to humanity's greatest yearning; while Theosophy, a revival of man's most ancient belief, is of special interest to those who desire to understand the meaning of Life, man's origin and destiny.

Unfortunately, however, many of the discoveries and inventions of service to man made during the past century have been turned into methods of destruction and perverted from their original intention to purposes of evil. Knowledge gained being unchecked in regard to its dissemination as had previously been the case, became common property, and some who could use it turned their attention to how it might best be applied for offensive purposes of war under the plea that they were also defensive.

The Great War was a culmination of such endeavours, and forces of nature of every available kind were brought into service for destructive purposes with results we all know. Nor is man yet satisfied with what he has done, he must search continually for further means and methods of death and destruction under the guise of defence until, unless checked somehow, humanity will destroy itself, and the whole of civilisation as we know it must perish.

Science is ever on the search for greater knowledge, and explores so far as it can all mysteries of Nature, and not content with having in some branches nearly reached the limit of material or physical research, is now striving to learn secrets which Nature has hidden and made "occult" for a very good reason. Science does so because it cannot prove, and consequently denies, that anything which exists is other than material or can be of an entirely different nature to "matter," though what "matter" really is it cannot say, except that it consists of atoms constructed of electrons, protons, and electricity. This statement it can only "prove" mathematically for they are all utterly invisible to our human eyes. Scientists are no longer called "Magicians" or "Workers of Magic," though their discoveries and inventions resulting therefrom would undoubtedly have been termed "Witchcraft" and "Black Magic" but a very few centuries ago. Wireless enables

children to play with one of Nature's secrets of which scientists at present know but little of the whole, and can do so harmlessly because what is known is but the fringe of what lies beyond, and thus they are within safe limits. Were much further knowledge granted or easily obtainable, what would happen can be foreseen by those who glimpse beyond the material plane and thus know that it will be withheld from mankind until humanity has reached a stage of evolution when it could safely be entrusted with it. It seems to be once more the old story of "The Tree of Knowledge of Good and Evil"; the desire for knowledge for which man is unripe, and it is evidently the Divine Will that he obtains it at his own peril if he does, or may not do so, and we should be thankful that such is the case.

Even so, the knowledge now possessed is working towards a culmination which must bring about chaos if allowed to continue. We are too apt to think that "progress" is the sure result of knowledge. True progress can only be advancement when knowledge is applied for the benefit of mankind as a whole, otherwise it becomes a means for retrogression and detriment. The trouble is that we have been taught to train our minds to admit the truth of nothing which cannot be physically proved; to rely only on our five senses and intelligence. Consequently anything which lies beyond such demonstration is inadmissible as truth, or at the best will only be accepted as "possible theory" however demonstrable it may be as fact through other but "unscientific" methods. Occult science offers explanations of much which is so far unapprovable by any means acceptable to modern science in spite of the fact that discoveries since made were foretold and explained long ago by occultists.

Thus it is that everything in nature has come to be regarded solely in a "practical" light, and the hidden meaning of many physical facts carries no weight with scientists. Attempts are being made to bring into the service of man forces which science inferentially thinks exist, and even in some cases believes do, but those who know what the result would be were such efforts to be successful also know that their untimely birth will not be permitted for the sake of the human race itself. The marvels of the atom are glimpsed by science, and some experimenters are hoping to solve the problem of how to "harness" its inconceivable energy. Were it certain that if solved such knowledge would only be applied to the service of man and not disservice, it might be permitted, but assuredly it will not be unless it is ordained that

mankind must learn another lesson before he realises that there is something else than physical matter in this world. He has not really learned that yet. Science may smile at such statements, but some students of it acknowledge that such is the case, and foresee to what results such premature knowledge would lead. Human nature being what it is, we may not feel flattered by such views of our mental condition ; children do not care to be told they are " not old enough " to understand all they desire to know, and do not relish that excuse for leaving their curiosity ungratified, but the simile is applicable, and the same answer has to be given.

Since ecclesiastic control over such matters no longer exists, and governments place no restraint on the acquisition of knowledge or its employment, what is there which can and could do so for the safety of humanity unless it be something beyond earthly influence ; something altogether more far-seeing and wise ? It is true that no government would permit anything being done to harm its *own* people, but indirectly that would be the very plea a scientist would urge for the employment of some force of nature he had discovered which could be applied to destructive purposes. He would argue that it should be adopted for offensive purposes and used as a threat of retaliation to be held over an enemy in self-defence. But the knowledge once gained could never be effectively guarded, and in time would become the property of all nations, as has always happened. The result of the birth of such knowledge would therefore be premature so far as human control of it would prevent evil from resulting, and the position would remain the same as it now is.

A well-known preacher said not long ago when expressing his conviction that modern science had ousted Christianity from its position as a guide through life : " The future is either with Christ or chaos, and unless some rein be placed upon man's proclivity for destruction and mischief he will certainly end by destroying civilisation, and himself with it." That opinion is shared by more than one of our great scientists who know the potency of forces that might be let loose were it known how to do so, nor are grave warnings wanting that some great trouble is imminent should mankind persist in perverting to evil purposes forces of nature of which it has become partially cognisant. The spirit of self-interest and material gain must give place to more altruistic ideals, and man must learn, as he inevitably will some day, that his Brotherhood with all living creatures is a fact and not a figment of the imagination.

A MYSTICAL DIALOGUE BETWEEN THE INTELLECTUAL AND INTUITIONAL MINDS

BY E. WILMOT LAMBERT

(*Concluded.*)

"Of the very substance of God (in perfect accordance with the law of all parenthood) we his children, body as well as soul, come. Verily are we begotten not made; being of one substance and children because we are so in very deed and truth."—CALTHROP.

THE INTELLECTUAL MIND (*addressing the Intuitional Mind*).

THOU unknown Counsellor that dwellest upon the heights,
and boastest that thou hast knowledge to bestow;
fain would I learn of Thee, if Thou canst solve
this twisted tangle of the skein of life.

The claim of Intellect, in the world material,
is indeed no idle boast.

Look around and see what Intellect and Science, hand in hand,
have wrought together in this working world.

In the world material we are indeed the Masters,
and Nature, at our Command, doth yield her secrets up.

Thus do we enlarge the scope of man's dominion;
and gain the Masterhood of Nature and her works.

But what is Mind, Life, Consciousness we know not.

The Great First Cause, the Unknown God we cannot comprehend
Nor can we solve the mystery of the many problems
that confront our daily lives.

These are beyond the range and vision of our thought.

If Thou hast aught to tell, speak! I will listen.

INTUITION.

And thou wilt never know whilst thou dost but dig and delve
into the womb of matter.

Reason and Intellect alone can never solve
the mysteries that surround thee.

Know thou that this world phenomenal is but the garment of
the Living God
infilled with Spirit Life.

Thou seekest Wisdom in the husks of matter—

Life, Consciousness aback of all things, thou dost ignore,
and thus do they evade thee.

INTELLECT.

What then is mind and energy, and whence come they ?

INTUITION.

Energy is back of all created things, the inner urge of that which seeks to manifest in all the forms of life. Behind it is mind producing thought, the great dynamic force of all created things. Aback of that lies Infinite Mind or Purpose to express that perfect world, and interpenetrating all stands Spirit—God—The Absolute from which all powers flow.

INTELLECT.

Thou hast not yet fully told me what is mind. It surely was evolved from matter, the fount and source of all created things.

INTUITION.

Nay! Nay! thou dost reverse the process. The Intellect doth lead thee here astray. Evolution and Involution are aback of all created things. Mind is an emanation of the Spirit, and antedates all forms of matter. It is, indeed, the cause, not the effect or product. Matter is of mind the offspring. It may be called the child. Intellect and Reason are two priceless gifts of God, but unillumined by the light of Spirit will lead thee oft astray. The finite mind alone can never solve the mysteries of life. It is beyond its field— Mind is an emanation of Spirit—God—The Absolute. It works upon three planes. The Parent Mind, the Mind of God ; the Mind Intuitive ; and then man's Intellect and Reason— Until man's Intellect or mortal finite mind is awakened and illumined from the higher regions of the mind, thy search will be in vain. Ask of Me who dwell therein, and thou shalt know.

INTELLECT.

Thou speakest of Involution. Evolution do I know : what, then, is Involution ?

INTUITION.

Evolution is the gradual development and growth of all created things.

Involution is the gradual unfoldment of the Consciousness of God, the creative Spirit within us all—

God pours a little more of Mind and Spirit into the evolving form, and so the two work hand in hand, ever striving towards perfection,

till the body eventually becomes

The Temple of the Living God.

The Involutionary urge is ever towards the unfolding within the Ego

of the Realisation of Indwelling Spirit.

INTELLECT.

What, then, is matter?

INTUITION.

Matter is also an emanation from the Substance of the Living God, a projection of Himself.

Matter and Mind together are the warp and woof of that which has been called

the garment of the Living God.

God is Omnipresent. He is everywhere. He fills all space.

There surely is no place where He is not.

Where else, then, shall we find the Substance wherewith the Universe is made?

Thus are the worlds composed of the One Reality, of this Spirit-Substance emanated rather than created; begotten, not made.

Then, when the worlds have run their course, fulfilled their purpose,

they, too, will disappear, and be resolved into that Spirit-Substance whence they came.

Then will the process of creation be renewed, new worlds be formed,

but always from the Substance of the Living God, the One Reality aback of all things.

INTELLECT.

What evidence canst Thou produce, what proofs afford, that what Thou teachest me is true?

INTUITION.

Thou hast the evidence within thyself, and all proofs thereof.
Raise up thy head on high.
Seek Wisdom where she dwells enthroned within the higher
regions of thy mind.
Then will the Light, the Inner Light of God, o'erflood thy Soul.
Thy mind illumined by creative thought will see new worlds
revealed.
Nature will gladly yield her secrets up at thy all-searching gaze.
Thus wilt thou gain the Cosmic Consciousness, and realise the
Unity of God and man with all created things.
Then in a flash will be revealed to thee
Just what things are, not what they seem to be.

This is the Inner Light.
This is the Secret Doctrine.
This is the Ancient Wisdom.
This is the Mystic Union.
This is the message I reveal to thee.
Ponder thou well thereon.
Follow this Path : it will lead thee to the mount of Attainment
Call upon Me and I will hear.
It will bring thee Power ; it will bring thee Knowledge ; it will
bring thee Wisdom ; and it will give the Peace, Joy, Harmony
and Happiness.

THE INTELLECTUAL MIND (*as if awakening from a dream*).

I cannot controvert thy teachings.
They are beyond the range and vision of my thought.
But I would put them to the test and prove them for myself.

THE POWER OF THE PROPHET

By MICHAEL JUSTE

I WRITE of the prophet, or, as one can consider him to be, the divine eagle whose natural home is the golden eyrie of Paradise. He it is who has developed a spiritual militancy and strength, a nobility and graciousness, and a mind glowing with the deep fires of wisdom. For he has flown above the time-bound generations, and, with compassion in his heart, pleaded for jewels from the gods to scatter and illuminate the souls and minds of mankind. He it is who bringeth morning and sweet waters for the imprisoned spirit ; he it is who echoes the divine thunders of God, yet disturbs not the hare or the light petal of a flower, though his voice shaketh and crumbleth the fiery hate of lucifer and his angels ; he it is who singeth the hymns of the gods and translates their dreams for the keen-eared listeners of the world ; and he it was who helped to unfurl the blossoms of light throughout the past civilisations, and will do so throughout those that are to come. For the prophet is one who has been dipped and baptised in the flaming font of Heaven.

The prophet is a spiritual necessity : for he is the clear eyes in the brow of a blind humanity. A tree that stands erect in a crooked forest. For he is one who weighs and measures with the impersonal power of intuition the weaknesses and follies of the period in which he dwells. Through him the spirit of the future plants its seed, quickens within him, and is replanted in the spiritual soil of those who believe in him.

Though there have been many who have had a glimpse of the future, I write of those who, I believe, had a truer consciousness and understanding of this power of prophecy, and they are the inspired messengers and founders of new religions. And it is because of their importance to the development of humanity that I write this article. To-day they are considered the psychological throwback of the social body. Scientists hold that the prophet was but the clever visionary or lawgiver to an ignorant people ; a high caste witch doctor to an emotional and analytical nation. And I believe whoever is blind to the things of the spirit will deem him to be so. For the spirit of a man learns truths by the use of symbols, and they who deny the existence of the spirit do not know the alphabet of the spirit, and so being illiterate cannot read the truths symbolised by the prophet.

Above the physical, emotional, and mental turmoil of humanity he stands, beyond the three dark atmospheres that confuse and bind the soul of man to Time, and there set free from the distorting elements, he prepares the roads of light for those whose hearts are parched, whose eyes are dimmed and whose minds are darkened. And from his rare, clean altitude his ears are keener to the voices of the future, and his eyes watch the mighty arms of the gods wheel this globe to the scenes their companions have brooded upon and created for the unsuspecting souls of Earth.

Now the clay of the prophet is of a rare sensitive substance, for the higher altitude in which he moves when inspired purifies and sweeps away any evil that may cling to him, and that is one of the reasons why we read of the prophet ascending the mountains, and in the higher realms this is literally true, for evil cannot rise to great heights. And it is on these higher altitudes that they commune with those who dwell nearer to the source of divine realities, bringing back with them wisdom and thoughts made luminous and overbrimming with beauty. These thoughts are given to him to withhold or scatter as he may think fit. For within the prophet dwells much understanding, and any message that he gives is given with a thorough knowledge as to the psychological limitations of that nation or group into which he has incarnated.

But their messages are not for the physical body alone, but for the imprisoned soul which seeks freedom and desire to express itself. And in this manner the message of the prophet stirs the mind to respond to the Higher Self within, and, though generation after generation deadens the voice and blurs the visions of the prophet, yet, ultimately, the body will be compelled to attend and obey the message that the soul has heard, even though they were heard in other incarnations.

Now the age in which we live has become prolific in prophecy and loud with the sounds of their voices. They predict calamities, the dawning of a new age, and the coming of a Messiah. Threats, warnings, prayers, issue from their lips in an ever-increasing flood. And the result is that they who listen are bewildered. And rightly so. The skein of incidents to come are so entangling, so broken up, that it seems impossible to weave all into a harmonious pattern. And from it all comes the question: "Whom are we to believe?" Now one thing is obvious: the prophet must have developed powers that should give him clear sight, and, as I mentioned elsewhere, he must speak from a higher plane. In short, he must develop a higher mental and spiritual clairvoyance. And, if

he can do so, it is a sign of the true adept ; for, according to the teachings given me, the white adept, or magician, cannot enter the higher planes unless he is pure and has achieved a certain soul development. This means that the higher elementals would oppose his attempts to enter, if he had not attained. And now, having striven to give what I hope is a clear conception as to what powers a prophet should possess, I shall now quote from some of the information given to me by my teacher :

“ A student who has been able to pass through the severe régimes demanded by his teacher is shown those sources from whence information may be derived. There are schools in which, if he is eligible, he may pursue such studies as seership and prophecy. There are different institutions on these higher planes that deal with prophecy in its different aspects. In one college one can read the chronicle of the past, present and future, as Time is measured on this sphere. In another college named the College of the Seers one can learn to visualise from a high altitude of consciousness the events which are taking place on Earth, and by correlating his experiences in vision with the incidents on Earth he can determine, to a large degree, the natural course of events.

“ There is a College of Chronicles, wherein records and plans of the past and future are stored, the College of the Seers and the School of the Prophets. These colleges are visited and instruction given. Here the student is tested and trained to observe and understand the events which are to take place in the lower spheres.”

The question I asked my teacher was in regard to the method whereby one could know the true prophet from the false. And here is the answer :

“ The prophet is an instrument through which flows the impersonal force known as Truth. And few can stand the presentment of truth. And the prophet has been given truth in the form of *mental attributes*. This form of attribute is a consciousness rendered forth from Justice. If Justice is also Truth, then this attribute is that illuminative quality that awakens the nodes of consciousness within a man's mind, these nodes being in the likeness of the consciousness of Justice.”

The above can be explained in this manner : The mental body of man possesses certain centres of consciousness that lie dormant until a certain truth similar to that centre strikes it. The result is that the centre responds and recognises the truth. Then comes the awakening, that awakening that to the person involved may

be a form of illumination, or recollection and realisation of a belief the person would never have accepted previously.

Now the prophet knows of these centres, being, as I have said before, an adept as well as a mystic, and in his studies he is taught to understand the minds to whom he is speaking. That, I think, explains why each great religion has had a different form of ceremony and exercise. For these rites and ceremonies were not created in order to hypnotise disciples into belief, but in order that they might develop certain attributes possessed only by them. There are many different forms of consciousness, and the prophet taps that form of consciousness that is flowing towards this planet for a certain group. Each group has its leader, and for them his message is understood. Thus there are many kinds of prophets, and many of these prophets can only appeal and evoke a response from the group to which he belongs. And that is the reason why his appeal to other minds may fall upon stony ground.

Further teachings are: "There are many divisions of prophecy, for it has much to do with the law of Justice, and the prophet must be careful, *for to assume the attitude of a prophet is also to assume the responsibility which such a prophet's utterance may bring to him.* The art of the prophet is the generalisation of events and the summing up of their manifestations in their entirety. The prophet must also realise how much the law allows him to render forth and he must work according to the Law which governs the giving forth of true prophecy. In other words, the student must be very careful in the giving forth of knowledge which he has gained during his schooling in the higher spheres, and he must be prepared to assume the responsibility incurred to the clan or brotherhood of which he is a member, for, as most students do not realise, a student initiated into a brotherhood becomes at-one-ment with the group, and any word issuing from his mouth is judged not only by his Higher Self, but by the members about him, and until he has been able to build within his own character and nature of his being that stability which is of the nature of Truth and Justice he is apt to be censured by the wardens of the College, who then determine how far he should be allowed to progress in the wisdom and knowledge of prophetic utterance."

The above teaching proves, I think, to those who believe in the existence of higher realms, that prophecy is another aspect of scientific occultism. It is not a mere blind inspiration or an intense emotionalism, though obviously emotion enters into it—for the language of the higher spheres is in picture-form, and cer-

tain thought-emotions that reach the prophet two translates these pictures and emotions into the language of the country—but a clear and scientific understanding, the result of a scientific training in spiritual things. But this should not blind us to the fact that the prophet is great, for he has achieved an initiation into spiritual heights that has made him indeed godlike.

There is another aspect of prophecy that may explain much that bewilders us, and that is in regard to the number of teachers who write upon spiritual and mystical things and who are continually prophesying. This, I understand, is the explanation: When a group of souls pass over they are still participants in the religion they left on earth. And these groups endeavour to find instruments for their message. I have been told that many of the prophets of to-day are these instruments, who are greatly influenced by the mass-mind and consciousness of these groups who are working upon another plane, and they give to their instruments teachings and inspiration that, to the medium, appears to come direct from God. Now this has two sides: Much of the knowledge may be false and much may be true. And that can only be proved by the student finding out whether they possess a sense of responsibility or otherwise. If otherwise, watch them with great care. I think the above aspect also explains why a number of prophets may give forth a similar teaching though they may dwell in different lands and be far apart, for the similarity may be caused by the fact that the consciousness of these teachers is of the same spiritual order, although I admit that one could say that the prophecies are the same because truth is a thing that cannot contradict or be argued about. But I think the proof of a person being illuminated consists in the fact as to whether he has a sense of responsibility or otherwise, as I mentioned elsewhere. Now, if he is truly illuminated, one of the first things he will know—and this cannot be emphasised too strongly—is that he cannot command, for he knows that man is a servant to one higher than he—one who knows whither and why the soul moves onward, and the time and place when knowledge should be given—and that power is the soul's Higher Self. And it is for this reason that the true prophet does not enforce or expect obedience. He only guides and suggests.

Only by making man conscious of the existence of a Higher Self within him does the prophet help humanity, for in that manner he builds a bridge from this planet to the infinite dominions of the spirit, and it will be in that manner that the laws of God and Justice will come to pass and ultimately reign over Earth.

GROUP KARMA AND THE GROUP MIND IN OCCULT SOCIETIES

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

A HIGH initiate of the Western tradition once said to me, "Two things are necessary for safety in occult work—right motives, and right associates," and anyone who has had experience of practical occultism knows how true this is. Some writers declare that good intentions are sufficient for safety in occult studies, but experience proves this to be far from the case. The man who, relying on nothing but the strength of his aspirations, invokes the Highest, is safe, but the man who, having read something of magic and alchemy, starts to experiment, is not safe. A little knowledge is a more dangerous thing in occultism than anywhere else. The solitary worker, depending on aspiration and meditation, and unguided save by his intuition, although his progress may be slower, is in a much better position than the blind follower of a blind leader.

Students of esoteric science have always tended to band themselves together into caravans for the purpose of taking the Golden Journey to the Samarkand of their dreams, but before they leave by the Desert Gate they would do well to know something of the character of the master of the caravan, and their fellow travellers, and they can no more afford to ignore the character of these latter than they can afford to ignore their guide.

The psychology of the group mind is only just beginning to be understood by orthodox science, but it forms the basis of much occult work, and has been used in the Mysteries from time immemorial. Ritual depends upon two things for its validity—the proper contacting of the Inner Powers, and the formation of a group mind on the physical plane. That is why the Master Jesus declared that "If *two or three* be gathered together in My Name, there am I in the midst of them," and why the church will not permit the Eucharist to be celebrated unless "Two or three" be present.

A group mind is not the same thing as a group soul. A group soul is the undifferentiated mind-stuff out of which individualities are specialised. It is primitive, and belongs to

the past ; but a group mind is a thing that can only be built up after individual minds have been developed. One might almost define it as a super-complex, a constellation of co-ordinated ideas ensouled by an emotion which is shared by many minds, and therefore transcends any individual one among them. One may conceive of the group soul of our race lying deep down, below subconsciousness ; but one may conceive of the group mind of any organised body of people as an oversoul, a vast, brooding, artificial elemental, potent for good or evil, under whose light or shadow each individual member of the group carries on his life. The influence of a group mind is incalculable and but little understood. It must suffice to say that whenever anyone joins an organisation he comes under the influence of its group mind, and the more closely knit and more highly emotionalised the organisation, the stronger its influence over its members. Therefore it behoves us to be very careful what groups we join, for there are few souls who can maintain themselves untouched by group influence."

Let us also remember that whenever we join a group, we shoulder our share of the group karma. Whatever has gone on in the past leaves its mark behind it. If the group can point to a long and noble line of just men made perfect by its discipline, the group mind shines by its own light, and confers a benison on all who are privileged to share in its influence ; but if it has back debts to pay off, such as the karma generated by a Holy Inquisition, or a phase of debased phallic worship, the initiate will find that he is called upon to do his share in the payment of these debts, just as the inheritor of an encumbered estate has to consent to his income going to pay off the mortgagees.

The student must always remember that, until he has advanced further in knowledge than those with whom he is associated, he cannot hope to escape the influence of the group mind they have formed. It will do one of two things : either, insensibly to himself, it will tune him to its viewpoint and vibrations ; or it will more or less forcibly eject him, and the preliminary processes that lead to such an ejection for occult incompatibility of temperament are unpleasant for all concerned. Therefore it is much better to keep away from the wrong group than go in and come out a sadder, even if a wiser, man.

You may think that you can go into a society and receive its good and ignore its evil, but, believe me, you cannot ; its tone will influence you unknown to yourself ; a change, so

subtle that you are insensible to it, will be going on in your consciousness ; that to which you at first took exception will become indifferent to you, the power to discriminate between the finer shades of right and wrong will be blunted, and you will find yourself floating with the current, although you had determined never to leave the bank. Remember that it is always better to be alone than in bad company, and that you need never fear that your occult progress will be retarded by a sacrifice made on the altar of principle.

Advanced occultists know the meaning of what is called "the tainted sphere," and it was the custom in the past to close down and disband any order that allowed its sphere to become tainted, to raze its temples to the ground, and sow the site thereof with salt, so seriously did the old initiates take the question of an astral taint. The brethren would disband, going to far countries to escape the pursuing influence of a debased group mind, and would do no occult work nor pursue any occult study till the period of purification had been worked out.

The principle of fallowing is not sufficiently used in occult work. It is the only possible thing to do when things have gone wrong on the Inner Planes. An exorcism will dispose of entities, but it will not reconstruct the soul they have obsessed ; and the soul, in such a parlous condition, will attract to itself seven devils worse than the first every time it ventures into occult work, until the process of its purification be completed.

An esoteric society that has any scandal in its midst ought to take every precaution to prevent its sphere becoming tainted by the influences thus brought into it. Although it may give compassion to the delinquents, it should require them to withdraw from association with any of the brethren until their purification is completed, and in open lodge should condemn the error, though sending thoughts of love and brotherhood to the brethren who are expiating it. If this be not done, if the scandal be hushed up or condoned, it will assuredly taint the sphere. The only thing that will clear it is the group reaction of horror and repulsion, not to the sinners, but to the sin. The sinner is never to be condemned, but helped to rise again to the stature of manhood in Christ, but there must be no sentimental condonation of the sin, and the calling of a spade by its proper name has a very salutary effect on those who seek to idealise the irregular.

It is quite certain, however, that if the same type of trouble

keeps on breaking out in any society, especially if these scandals involve different people each time, it means that the sphere has become tainted, and if that is the case, there is only one thing to do—close down, scatter the brethren, and let the ground lie fallow for anything from a year to seven years according to the seriousness of the trouble, and when reconstruction takes place, let it be in a new temple, with new robes, symbols, jewels, or whatever may be the material accessories, acting just as if plague had ravaged the society, as indeed it has upon the Inner Planes.

The member of an order or fraternity is not infrequently called upon to combat spiritual evil in high places, and I would give him one word of advice when so called: Never attempt to fight the magician with magic unless you are of a higher degree than he is. Put up the sword and invoke the Christ. Turn upon evil the scorching flame of Pentecost—the tongues of fire of the Holy Spirit—but to the sinner always come as a physician, and overcome his wrong-doing by healing him of the weakness that tempts him to sin.

In fighting black occultism of any sort—and such combats are by no manner of means uncommon—always, like the aviator, try to get the upper air of your antagonist. If he fights with the weapons of the human mind, meet him with the Power of the Divine Spirit. Never let the fight degenerate into an unseemly scuffle on his chosen plane. Transmute a force into its opposite by means of a realisation of the true nature of force as derived from God. See the true spiritual man behind the mask of the personality, and never lose sight of it even in the fiercest moments of the struggle with the evil that the personality manifests.

“Be still and know that I am God,” is the attitude of power. It is a refusal to react that is the strongest armour. Unfailing love and unfaltering fidelity to the right will in the long run win any battle. Let us learn, in all times of difficulty and distress, to trust the Masters, to invoke the Divine Law, and to await its working.

I remember well an experience I had in the early days of my occult work. An ethical problem presented itself in the group I was training, and I had to decide whether it was better to allow the transgressor to remain in the group in the hope of a possible redemption, or to say, “There are certain things which are incompatible with occult work, and if you do these you must go.” It was a difficult problem. I was very reluctant

to take a step which might result in pushing a soul out into darkness, and equally reluctant to risk having the sphere of my group tainted. In my perplexity I laid the problem before the Masters, and the still small voice came through to the inner consciousness: "Invoke the Sacred Name of Jesus, and let that which cannot abide depart." This I did, with extraordinary results. The person concerned seemed unable to endure the sound of the Name, it seemed to produce an unendurable exasperation, and the problem was speedily solved by a voluntary withdrawal. The mantric effect of the use of the Sacred Name of Jesus was such that anything impure seemed unable to withstand its vibrations, and had to take refuge in flight.

This Name is the supreme Word of Power of the West when used with knowledge. Whenever any moral evil has to be dealt with in a group, the Power of the Name of Jesus is a universal solvent. When confronted by such a problem do not attack it with rebuke, but constantly keep before the eyes of the delinquent the ideal of the Divine Life lived in Galilee and say, "Look at this, and see how such an action compares with it." One of two things will happen—either the delinquents will be humbled and regenerated, or cast forth as if by an explosion, by the persistent sounding of the vibrations of that Name.

Let it be remembered, however, that it is only possible to use that Name of Power if we ourselves are attuned to the Christ-consciousness. If there is that in us which is incompatible, we too shall react to it. We can only let loose that force upon a soul when we ourselves have risen above any personal reaction to wrong-doing, when we honestly "desire not the death of the sinner, but rather that he shall turn from his unrighteousness and live." But there are times when, for the sake of others, an evil condition has to be put out of a group, and though it is no man's province to pass judgment on his brother, he may have to act as the instrument of justice. The decision and sentence, however, should always be left in higher hands. Let those, therefore, who are confronted by that problem, follow the advice that was given to me, and "Invoke the Sacred Name of Jesus, and let that which cannot abide depart." No injury can be done to any innocent person by such a method of dealing with the problem; and if he have the sparks of regeneration in himself, they will be blown into flame. The Name of Jesus is inimical to nothing but impurity and evil. Invoke that Name upon a man or a movement, and let It divide the wheat from the chaff, for It is sharp as a two-edged sword.

CORRESPONDENCE

[The name and address of the writer, not necessarily for publication, is required as evidence of bona fides, and must in every case accompany correspondence sent for insertion in the pages of the OCCULT REVIEW.—ED.]

THE "SECRET DOCTRINE."

To the Editor of the OCCULT REVIEW.

SIR,—In Mr. James Pryse's article entitled "The Secret Doctrine," which appeared in the *Canadian Theosophist*, and was reprinted in the November number of the *Theosophical Review*, and which was commented on in a recent issue of your magazine, he claims that the charges made that the Editors of the third edition of *The Secret Doctrine* "made unwarranted changes in the revised (third) edition of the S.D., tampered with the manuscript of the third volume, and suppressed the fourth volume, are wholly false, with no foundation whatever in fact." (Italics mine.)

As one of those who helped in the work of comparing Mrs. Besant's Edition of *The Secret Doctrine* with the original, I can testify to the accuracy of the statement made by Dr. Stokes in the *O. E. Critic* of Oct. 21, 1921. He had received a letter from one who was doing this work, who wrote as follows: "We have been checking Mrs. Besant's Third Edition of *The Secret Doctrine* against the original text. It is a big task and takes time. So far, the comparison has been made of about four hundred pages of Vol. I, and that comparison shows more than eight thousand actual variations from the text of the original edition. . . ." It is true many of these changes are trivial, though there are some important omissions to which I will refer later. But in view of what Master K. H. wrote Himself concerning *The Secret Doctrine*, was any alteration of the original MS. justifiable by those who professed to believe in Masters and their devoted servant H. P. B.? These are the Master's words: "Every mistake or erroneous notion corrected and explained by her from the works of other Theosophists was corrected by me or under my instruction."

Further on in Mr. Pryse's article he states: "No changes were made by Mr. Mead or by Mrs. Besant except such as should have been made in the original manuscript before printing." Even a casual examination of the thousands of alterations made will not bear this out. How does this statement of Mr. Pryse's compare with the fact that any references by H. P. B. to Vols. III and IV as being practically completed have been omitted by Mrs. Besant in the Third Edition? Here are the passages in parallel columns:

Preface : original edition

Vol I.

Should the present volumes meet with a favourable reception, no effort will be spared to carry out the scheme of the work in its entirety. *The third volume is entirely ready ; the fourth almost so.* H.P.B.

London, October 1888.

(Italics mine, I. D.)

Original Edition ; Vol. II.

page 437.

In Volume III. of this work (the said volume and the IVth being almost ready) a brief history of all the great adepts known to the ancients and the moderns, in their chronological order, will be given, as also a bird's-eye view of the Mysteries, their birth, growth, decay, and final death—in Europe. This could not find room in the present work. Volume IV. will be almost entirely devoted to Occult teachings.

Original Edition : Vol. II.

pages 797-8.

These two volumes only constitute the work of a pioneer who has forced his way into the well-nigh impenetrable jungle of the virgin forests of the Land of the Occult. A commencement has been made to fell and uproot the deadly upas trees of superstition, prejudice, and conceited ignorance, so that these two volumes should form for the student a fitting prelude for *Volumes III. and IV.*

Until the rubbish of the ages is cleared away from the minds of the Theosophists to whom these *volumes* are dedicated, it is impossible that the more practical teaching contained in the Third Volume should be understood. Consequently, it entirely depends upon the reception which Volumes I. and II.

Original preface according to Mrs. Besant Third Edition ; Vol. I.

Should the present volumes meet with a favourable reception, no effort will be spared to carry out the scheme of the work in its entirety.

(Omitted.)

..... H. P. B.

London, October 1888.

Besant Edition : Vol. II.

page 456.

(This paragraph is entirely omitted.)

Besant Edition : Vol. II.

page 842.

These two volumes only constitute the work of a pioneer who has forced his way into the well-nigh impenetrable jungle of the virgin forests of the Land of the Occult. A commencement has been made to fell and uproot the deadly upas trees of superstition, prejudice, and conceited ignorance, so that these two volumes should form for the student a fitting prelude for *other works.*

Until the rubbish of the ages is cleared away from the minds of the Theosophists to whom these *pages* are dedicated, it is impossible that the more practical teaching contained in the Third Volume should be understood. Consequently, it entirely depends upon the reception which Volumes I. and II. *shall* meet

will meet at the hands of Theosophists and Mystics, whether these *last two volumes* will ever be published, though they are *almost* completed.

(Italics mine, I. D.)

at the hands of Theosophists and Mystics, whether the *last volume* will ever be published. (Omitted).
(Italics mine, I. D.)

Does Mr. Pryse infer that H. P. B. should not in her original MSS. have made any mention of the remainder of her work? Obviously Mrs. Besant for reasons of her own treated these allusions to the 3rd and 4th Volumes as unimportant details; for, in her Preface to her Edition she states:—"In preparing this edition for the press, we have striven to correct minor points of detail in literary form, *without touching at all on more important details.*" (Italics mine.)

As there are those to whom Mme. Blavatsky's written word is no pledge of good faith, I will give the testimony of Dr. Archibald Keightley concerning the 3rd volume of *The Secret Doctrine*, as quoted by Mrs. A. L. Cleather on p. 75 of *H. P. Blavatsky a great Betrayal*. These words are written by one of whom Mrs. Cleather writes: "Whose word I know to be unimpeachable, and who lived and worked with H. P. B. at that time." She writes: "Dr. Keightley wrote an account of H. P. B.'s manifold literary activities at this time, which appeared in the *Theosophist* for July 1889, in which he states that "the Third Volume of the *Secret Doctrine* is in MS. ready to be given to the printers. (Italics mine. A. L. C.). It will consist mainly of a series of sketches of the great Occultists of all ages and is a most wonderful and fascinating work."

It is obvious that the Third Volume of *The Secret Doctrine* as given to the public by Mrs. Besant is *not* the one alluded to by Dr. Keightley—Where is the original?

To return to the alterations in the later Edition, I have these altered and corrected volumes in my possession, and should be very glad to show them to any one who would care to call at my house to look at them. The disfigured pages reveal how terribly the original MS. has been tampered with, and would shock any unbiassed person even if it concerned the posthumous work of an ordinary writer. How much more shocking is such an act of vandalism in connection with *The Secret Doctrine*, which was so largely inspired and corrected by the Master Himself?

Yours faithfully,

IONA DAVEY.

22, Craven Hill
Bayswater,
London W.2.

BLAVATSKY AGAIN.

To the Editor of the OCCULT REVIEW.

SIR,—Will you kindly permit me, on behalf of the BLAVATSKY ASSOCIATION, to comment upon Mr. Loftus Hare's letter in your last issue, and his previous review of Mr. Baseden Butt's book?

Mr. Hare's "review" was so absolutely misleading, that I, for one, was puzzled to know what his real position and motive could be. I quite agree with Mr. Collings that it has hitherto been difficult to determine whether Mr. Hare was a philosophical doubter, or simply one of Madame Blavatsky's "detractors and veiled enemies." He now comes into the open as an out and out sceptic; and I congratulate Mr. Collings on having thus "drawn" him.

But he certainly does not thus present himself in his "review." He says definitely, "My function here must be to support Mr. Butt *on the fence*." (*Italics mine.*) Further, "Again, I must decline to be the one to decide which of these five hypotheses should be adopted."

Now, in the first place, he entirely misrepresents Mr. Butt when he says that he is sitting on the fence; and in the second place, his whole "review" is a subtle and "veiled" attempt to insinuate that Mr. Butt's work is wholly unfavourable to Madame Blavatsky. He says specifically: "The book may be construed into a subtle attack on H. P. B. by her most ardent friends, if only from the freedom with which Mr. Butt has expressed his doubts." (Why friends?) And again: "The author of this interesting book is by no means certain whether he is writing the history of a heroine or a pretender." Indeed! Let us see what Mr. Butt himself says.

On page 218 we read: "On reading these letters (Mahatma Letters) one feels more than ever that the theory of fraud is not only inadequate, but incredible. No finer vindication of Madame Blavatsky can be imagined than these two volumes of letters." On the previous page he says: "These letters are important for many reasons. They throw a wonderful light on Madame Blavatsky's life and character, and they go a long way towards establishing the reality of her occult powers." On page 266 he says: "When, through patient study and research, we succeed in visualising Madame Blavatsky as she really was, we see before us, not a charlatan, but a noble, an heroic soul, a supremely honest, clear-seeing woman, distinguished from most other modern benefactors of humanity by her superior glory." Readers may judge for themselves from these sentences what Mr. Hare's "review" is worth.

I need not deal with Mr. Hare's "passion for statistics," as presented in his sixteen counts, in which he says "the hypothesis of fraud is admitted." The hypothesis is not *admitted* in any of them. There is an "if" and a doubt in every case, except that given from page 243; and in that case Mr. Hare has deliberately cut out the sentences which express the doubt.

"Statistics" indeed! Why does not Mr. Hare place the *per contra* against his sixteen counts? The reason is already pretty evident; but I will give the *contra* here.

Mr. Butt continually uses such phrases as, "strong evidence"

degrees of sensitivity. An egg is purely chemical matter and only when certain conditions arise can life ensoul it. If the egg be cooked or eaten, pain is not administered, although an opportunity for the expression of life in a form is lost. We must never confuse movement with what is generally meant by "life."

Each of the four streams of life, viz., chemical, vegetable, animal and man are reaching out towards or developing, individuality. Man has become a conscious *self*. The other three streams are behind man at present, the animal kingdom only (besides man) having the extra vehicle which makes it possible to know "Desire." Where there is a certainty of desire, the life ensouling the form is beginning to be, or has become, "Individualised," and, of course, sensitised. This means that one step further and the animal kingdom will be composed of individuals and not, as now, of Groups. Therefore I conclude that Nature does give the Mystic and Occultist light and knowledge on the subject of abstention from flesh-eating. The question "where, in the case of food, should the dividing line be drawn?" is answered by the reply of Nature, who plainly shows that, above the vegetable kingdom, desire, which means partial and eventually complete individuality, is a fact, thus giving us the knowledge that by partaking of vegetables, cereals, fruits, eggs, etc., we do not interfere with "life" which is very near to mankind with his *conscious self*.

Yours faithfully,

HARRY W. SMEDMORE.

PERSONALITY AND INDIVIDUALITY.

To the Editor of the OCCULT REVIEW.

SIR,—Your correspondent, Mr. Russell, fails to distinguish between "killing out," and "losing," the personality—two widely different possibilities. When a person, by suitable training, rises above his personality, the Ego is not actually lost, but is built upon in such a way that the consciousness of an independent self disappears. The mind relegates it to the scrap-heap, and leaves in its place the consciousness of a machine which, though outwardly human, is really a connecting link between this and higher essences. Such an individual should have access to power and knowledge of a special and exclusive character.

Loss of personality, on the other hand, is a condition which comes about automatically as a result of sins against self. In our mental hospitals are to be found many such cases. The victim, having lost the power to appreciate his existence, imagines he is some kind of substitute, and may be obsessed with the idea that his real self is undergoing some terrible torment (possibly at the hands of a vivisectionist) in some other locality. This play upon mind by the elements of Nature is, no doubt, continued until the injustice to self has been atoned for.

Yours faithfully, J. O. THAIN.

PERIODICAL LITERATURE

PROFESSOR GILBERT MURRAY'S pregnant article on coming problems in THE HIBBERT JOURNAL lies outside our subjects, so we can mention its importance only as a consideration of civilised war, trade-wars, the over-population of certain Oriental countries and the designed Bolshevik attack on Western civilisation. We are in the same position regarding Mlle Aline Lion's study of Fascism, its beliefs and aims, which is based on first-hand knowledge; and with several others, which occupy a minor place in the issue, as in essential consequence. Mrs. Liveing gives us a brief but moving and very beautiful account of the Curé d'Ars, his life, his work and influence. Mr. Joseph Needham professes Neo-Mechanism, and explains it in twenty pages as the mechanistic theory of life, but in liberation from scientific naturalism and making no claim on philosophical validity: it is affirmed to be "the backbone of scientific thought in biology," universal in applicability but "restricted in essence." It is otherwise a method of scientific exploration, making no levy on value as metaphysical doctrine. and recognising, at least in the mind of its expositor, that things which do not fit into its scheme "may be none the less valid for all that." It is to be inferred that we can be neo-mechanists in our biology and mystics in the sense of our relations between the soul and God. New Testament criticism is represented by Dr. Vincent Taylor's examination of Professor Strömholm's "Riddle." This has been a subject of reference previously in our pages, when giving some account of the alleged Apostolic and Stephanist sects and of the concordat supposed to have been reached between them. Dr. Taylor tends to conclude that the source of the supposed Riddle is not in the New Testament, not in Mark or Luke, but in the mind of Professor Strömholm—that, in fact, it has been "made in Sweden." Professor Alexander's essay on Theism and Pantheism demands of us an examination which cannot be attempted here, and we do not propose to summarise. The question is whether the notions of Divine transcendence and Divine immanence can be combined, and the answer is in a decisive negative, that God cannot be "at once the immanent and the transcendent ground of the world," notwithstanding the opposite view of Ward and the widely-spread opinion which accepts that view. This laid down, there follows an attempt to indicate that outside both theism and pantheism there is another sense in which God both transcends and indwells. Making use of human analogy, "He is transcendent, as it were, in respect of His mind and immanent in respect of His body." It must be confessed that we do not understand clearly what is meant or see clearly how such an alternative presentation affords any real help. We have been profoundly interested in Mr. W. J. Perry's short survey of Death and Resur-

rection in their Ritual sense. The development of tragedy and comedy from Dionysiac or other Mysteries is familiar as a hypothesis, and the ceremonial origin of games is not of course new, though Mr. Perry offers some considerations on the subject with which we do not remember to have met. But the point of our concern centres where we are reminded of the death and resurrection of the god in the "dramatic performances" of Mystery Religions, and the affirmation is that the "initiate . . . enacted in his own person the mimetic performance of the sufferings of Dionysus or whoever it might be": that is, he "went through the ritual process of death and resurrection." So far as competent research has proceeded, this was not the case at Eleusis, and the question is where it obtained and what is Mr. Perry's authority outside our knowledge of the Mysteries of Isis at Rome. These are late; but is there evidence anywhere earlier of the candidate acting as *dramatis persona* in chief of the emblematic pageant, of this being dependent on him for the doing and suffering—that is to say, the vital part. Professor Hans Driesch, writing on Modern Psychology and its Problems, affirms that Psychology is the science of the future, and that the British Society for Psychical Research "has a large share of the merit of raising the study of telepathy, mind-reading, etc., to a scientific level." That of America, we believe, has also earned its titles, and there is already an important record of activities to the credit of the Metapsychical Institute of France. We are concerned, however, with the article not because it recognises the value of current psychical research, but by reason of two statements which seem to us of great significance: it is said that "the active soul is the unconscious foundation of the active conscious ego," while "the acting of the soul is acting with direction to a goal which is consciously experienced as order." It is to be wished that Professor Driesch had developed these views, but his article is unfortunately very short. Mr. H. C. Foxcroft gives a history of mental healing, the subject being treated in a broad and tolerant spirit. Mr. Hugh Schonfield feels that in considering the "John and Jesus passages" in the Slavonic Josephus, "insufficient stress has been laid on the internal evidence of the Old Russian Josephus passages," many of which he proceeds to quote. He is disposed to think that the interpolated Christian references in Josephus were taken bodily from the Judæa-Christian Josephus, *i.e.*, Hegesippus, whose *Memoirs of Christ and His Apostles* survives only in fragments used by Eusebius. Mr. G. R. S. Mead reviews the phenomenon of "speaking with tongues" in Early Christendom, and confesses himself forced to conclude (1) "that the Acts account is almost entirely an accommodation to later doctrinal necessity," while (2) "the original happening, if there was one, has now lost well-nigh every historical feature." There is an excellent bibliography at the end.

THE THEOSOPHICAL REVIEW is to some extent a "World University" number, for there is a leading article on the subject by Professor Marcault, who is to have charge of the English sub-centre

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and its headquarters in London. He explains that it is "the University of this new age," so that we know where we are in respect of belief and claim. We understand further that it is to be a teacher of unity, of the "science of the One Life," and this commands our sympathies, subject to the particular interpretation of these talismanic terms. Being unacquainted with him otherwise, we are glad also to see the Professor's portrait as a frontispiece and to receive its suggestion of an amiable and pleasant personality. But perhaps after all our chief interest is to note the opportunity afforded for a way of escape at the moment from more burning questions and the conflict of views thereon. They can evidently be left over, and the Review's notes of the month can devote their sanity and insight to forecast "Theosophical progress" from an university point of view, even if the scheme at present is "only in embryo." We are told that its three great centres will be in Holland, India, and at Sydney, our own country—with an unobtrusive location in the familiar Brompton Road—being regarded apparently as *in partibus infidelium*. Professor Marcault is described as an idealist, "a man of large vision and steadfast purpose." . . . Among other of the chief official organs, THE THEOSOPHIST, THEOSOPHY IN INDIA, and THE MESSENGER of Chicago avoid all matters of debate: so also do THE CANADIAN THEOSOPHIST and TORONTO THEOSOPHICAL NEWS, in view of Mrs. Besant's visit to the Dominion and her friendly communications on that occasion. . . . There remains THE HERALD OF THE STAR, and not being well instructed on the "Liberal Catholic Church" and its officers, we make acquaintance with one who is for us a new bishop of that rather dubious hierarchy, namely, Mr. Montgomery Brown. A sermon by him seems to be reported at full length, or occupies at least some nine columns, without mentioning where or when it was delivered. Possibly it has yet to be preached. In any case, it is based on those words of Christ, "I come not to destroy but to fulfil," which were reproduced imitatively by the "Great Voice" at Ommen on a memorable occasion; and the noticeable point is that in such a magazine as THE HERALD the Bishop of such a Church as the "New Catholic" should find it possible to discourse on this subject without mentioning the "Great Voice" or the Theosophical Messiah. It is otherwise with Mr. C. Jinarajadasa, Vice-President of the Society, who has seen "the face of the Lord" and tells us all about it in a fore-front article. To be exhaustive, he has beheld "the wondrous mystery revealed" on two occasions, once when "Krishnaji was playing . . . in the open in Sussex," and once when the Vice-President was reading aloud to the boy and his brother. There is no light on dates, but we are assured (1) that "not a line of Krishnaji's face was changed" and yet (2) "there was such a change as it is utterly impossible to describe." The verbal dilemma is impassable: "I can only say it was the Face of the Lord," adds Mr. Jinarajadasa. It seems pitiful to publish such incidents of subjective experience as if they could count for evidence;

but worse than this is the certainty that they will lead to pious jubilation among believers. . . . There is still no official explanation of Mrs. Besant's absence and also that of Krishnaji from the Benares Convention; but the LIBRARY CRITIC of Washington cites the *Santa Barbara Daily News* as stating that both are remaining "indefinitely" in California, lecturing and travelling not being part of the scheme. The CRITIC recurs to the now prevalent rumour that the young man is in ill health and reminds us that his brother "died of tuberculosis despite the endless care and money expended on his behalf." If this has any foundation, we can understand the desire to keep the fact secret, seeing what issues are at stake. We are, however, in a field of speculation and turn therefore in another direction, but without leaving the CRITIC. It reprints from THE BOSTON SUNDAY POST a letter written—apparently to that journal—by Mr. Krishnamurti, otherwise Krishnaji, "the authenticity of which is vouched for and has not been disputed." On this understanding, it enables us to see where we are in respect of his personal claims. (1) When he affirms that "I am the Messiah," as it seems that he does admittedly, his status is that of Jesus, who was not Christ, but "offered Himself to Christ, the spirit, to function," and "administered the spiritual function." (2) "Likewise I, Krishnamurti, in the fulfilment of Christ's prophecy, will reveal His message as a world-teacher." (3) "He said He would be with us again, soon. To-day He is with us . . ., at this moment." (4) "I, in whom He manifests Himself, come to those who are sad," etc. (5) "I come not as a disciple of Him, but as the Master Himself." (6) "I am not His apostle, but I am He who promised to return." The last sentence is notable and is summarised in the decisive words "I am He," apart from all qualifications. As expressed, they are not and cannot be limited to the occasions when he speaks or acts as an alleged vehicle. He is the fullness manifested of the Christ, who is Krishna and the rest. Such is the claim, and from the mush of the message we gather that Messiah Krishnamurti does not come "to attack sin," which "does not approach the mind or body that is pure." From this it would follow that he does not come to the unclean or to sinners; but it happens, to confound the issues further, "that there is no sin," whence it cannot "attack" anything, and "all things are beautiful," whence nothing is unclean. In the name of sense and reason, we may well ask to be delivered from such a "vehicle" and from the kind of Master who, *ex hypothesi*, has chosen him. But perhaps in due course the letter will be declared a forgery: it would seem to be the only refuge.

M. Jollivet Castellot has been telling us through the moons and the years, more especially in LA ROSE CROIX, that he has transmuted metals, and can do so ever and again. It is not impossible, and presumably he ought to know. We expressed our sympathy therefore, now long ago, when Sorbonne professors would not let him "come and do it," not even—we presume—in their own alembics and the rest of

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REVIEWS

REFLECTIONS FROM SHAKESPEARE. By Lena Ashwell. London :
Hutchinson and Co. (Publishers), Ltd. 21s. net.

At the beginning of the seventeenth century, says Miss Lena Ashwell, Britain had the choice between the Way of Shakespeare and the Way of Bacon. The way of Shakespeare she characterises as the Way of the Intuition, leading us on to spiritual heights. The Way of Bacon is the Way of the Intellect, which leads to the conquest of science and material prosperity. This is the Way that Britain chose; and, broadly speaking, the result has been the creation of the British Empire.

Is this distinction a fanciful one? Perhaps so, but at least none of us will dissent from Miss Ashwell's plea that the time has come for us to renounce the pursuit of mere material things and to set our feet firmly on the path of the spiritual life. And there will be, I believe, few earnest students of Shakespeare's dramas who will disagree with Miss Ashwell's view that the more deeply Shakespeare is studied, the more clearly he stands forth, not only as our greatest dramatist, but also as a great spiritual teacher.

It is really from that standpoint that these Reflections, originally delivered as lectures, have been written. But they also naturally deal with Shakespeare from the point of view of the actor, which, in one sense, is more important than any other. If Shakespeare has a great spiritual message for mankind, it is mainly through the actor, as interpreter, that the message must be given. The responsibility on the actor, therefore, is correspondingly heavy.

To readers of this Review, the last chapter on "The Tempest" will probably appeal most of all. To Miss Ashwell the play represents Shakespeare's last testament, "in which he bequeaths to mankind the almost illimitable wealth of his spiritual treasure," for she is a firm believer in the theory that it is a Mystery Drama showing forth, as in a glass darkly, the successive initiatory stages of the traveller on the Path. It must be admitted that the internal evidence for a mystical interpretation of the play is almost overwhelming, even if one does not go the whole way with Miss Ashwell in every detail. There are sufficient indications in it, at least, to justify the contention that in this—his last play—Shakespeare was not concerned only with the telling of a fairy story. What is actually behind the poetry and the magic of the play every student must decide for himself.

P. H.

REALMS OF THE LIVING DEAD (Fifth Edition). By Harriette Augusta
Curtiss and F. Homer Curtiss. Washington, D. C. : The Curtiss
Philosophic Book Co. Price \$2.50.

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to seek after God: the active and the passive. With vigorous pen the author describes the joy of utter surrender to God, of the yielding of the personal will to the Highest, and of the exquisite rapture in killing out everything which hampers the soul's progress on its long journey.

This mystical work needs to be slowly conned over, for only then will the precious truths which it contains be revealed.

Both Miss Marston, who has translated this work from the French, and the publishers are to be congratulated in having brought out this new edition. The book is spiritual food indeed.

JOHN EARLE.

THE KABBALAH UNVEILED. Translated into English from the Latin Version of KNORR von Rosenroth, and Collated with the original Chaldee and Hebrew Text by S. L. MacGregor Mathers. Fourth Impression. London: Kegan Paul, Trench, Trubner & Co., Ltd. Price 12s. 6d. net.

THE authorship of the *Zohar*, that storehouse of Kabbalistic learning and imagination, is still matter of dispute. Modern scholarship tends to regard the book as the work of one, Moses de Leon, who flourished in the thirteenth century anno domini, and hid his light (for very good business reasons) under the bushel of pseudonymity, ascribing the work to Rabbi Simon-ben-Jochai (A.D. 70-110) as scribe, to the Deity as author. Certain is it that the *Zohar* first saw the light of day about this period; certain, too, is it that whoever wrote it was strongly under the influence of Neo-Platonism. Not certain, however, is the degree to which the book contains the mystical traditions of Judaism and how far its author made use of sources other than his own fertile imagination in compiling it. I believe it does contain many curious speculations, and ideas which can at least claim great antiquity, though whether this is any guarantee of their utility is another question.

Nevertheless, whatever may have been the origin of the *Zohar*, its importance as measured by its influence on the development of occult philosophy, cannot be gainsaid. A complete translation in English of the whole work (if indeed this jumble of books can be called a whole) is badly needed. Meantime students must rest satisfied and will certainly be grateful for this re-issue of Mather's translation of part of Rosenroth's *Kabbala Denudata*. The book has been out of print for some time and second-hand copies have been fetching high prices. Unfortunately Mathers—or le Comte de Glenstræe, as he liked to call himself in France—although not lacking in erudition, was one of the most uncritical of men. In his Introduction he solemnly quotes from Ginsburg, as though it were this author's opinion, which of course it was not (according to Ginsburg, Moses de Leon wrote the *Zohar*), a passage in which the traditional origin of the Kabbalah is outlined, according to which it was first taught by God to his angels, and by them communicated to mankind. Mathers also was one of those curious persons who thought that what was immodest in English was not so in Latin, so he retains certain passages in "The Greater Holy Assembly" dealing with sexual symbolism in the latter tongue, explaining in a footnote that they will be "equally intelligible in that language to the ordinary student," a statement which if true would equally apply to the whole of Rosenroth's book and render its translation unnecessary.



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However, as I have said, failing a complete translation of the *Zohar*, a re-issue of Mather's book is exceedingly welcome, and Messrs. Kegan Paul have earned the thanks of all students.

H. S. REDGROVE.

THE BOOK OF THE TEN MASTERS. By Puran Singh, With a Foreword by Ernest Rhys. Demy 8vo. pp. 153. Published by Selwyn & Blount Ltd. Price 7s. 6d.

BETWEEN the pleasant yellow covers of this book we may find enshrined, in prose and verse of deep feeling and fervent aspiration, the stories of the ten masters who founded, with their disciples, the great Sikh religion. From Guru Nanak, we pass to Angad and Amardas, to Ramdas and Arjun Dev, Har Gobind and Har Rai and Har Krishan, and at last to Tej Bahadur and Gobind Singh, last of the ten great masters. Delightful are these parables, full of mystic art, set in verbal jewels that glow within the imagination like fire. Puran Singh, having a great subject, has become a great writer. His rendering of the extracts, all too few, leap to the heart in vivid lines of instant joy. From the *Hymn of Salutations* is :

*I salute Him Whom none can name,
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The Pure Being, the Spirit of Eternity,
The Beauty of Life past all measures !
The Iridescent Soul : beyond all colour, and raiment and caste,
and race ;
Whom even the gods name by not naming, and so do the tiny blades
of grass praise Him !
My salutations to Him, the Naked, through the colour and clothes
of His Creation !*

The direct and splendid simplicity of this free verse rendered from the *Dasam Grantham* must be studied to be enjoyed to the full. In the *Songs of Arjun* rings the authentic note of the Psalmist :

*Fair God, how beautiful is Thy face, and how deep and sweet
the melody of Thy voice !
Ages, not days, have gone by, and the Chatrik has had no drop
of nectar.
Blessed is the land where Thou dwellest !*

W. G. R.

LIFE WORTH LIVING. "Messages from a Husband in Spirit Life to His Wife on Earth." By F. Heslop. London : Charles Taylor. Price 1s. 6d.

THOSE who have enjoyed Mrs. Heslop's touching work, "Speaking Across the Borderland," will welcome cordially this further volume of Messages, of which she is the intermediary. It is intended especially for that large and increasing number of eager inquirers, who perhaps may not have either the means or the leisure to investigate extensively, or avail themselves of the more expensive literature on this enthralling and vital subject. Mrs. Heslop explains simply how her husband a "very Highlander," makes known to her his presence and his thoughts. Life and work as known to

him in the Beyond, and conveyed to her through the wonderful bond of sympathy, are detailed briefly in these attractive pages. Those of us who are also "very Highlanders" can enter specially into the realisation that ("John's" own words): "Granted that you are a suitable subject for this intercourse, it is the greatest joy and comfort to be able to come once more into touch with the loved ones who have passed to this side."

EDITH K. HARPER.

THE OPEN DOOR TO PSYCHOLOGY. By M. W. Welborn. London: The Rally Publishing Office, 28, Denmark Street, W.C. 2. Price 6s.

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published Dürer illustrations, and, of course, its superlative text in the poetic fire of St. John.

It is interesting to the mystic to see Dürer's imagination coupled with the original words which inspired him. The great master's symbolical interpretations shew how deeply the emblem is rooted in the soul of mankind. Humanity will never lose the system which animated and governed its prehistoric nursery. Just as the first families were patriarchal, in order to govern their herds with greater ease, and thus we have never entirely conquered this herd-sense fostered by our ancestral environment, so the totems and the picture-writings of our forefathers remain in our arts, our prophets and poets. The admirable volume under discussion displays this sensibility with startling clearness. The Revelations themselves are full of Rabbinic, Mithraic, Sanscrit and Egyptian origins, and speak a language comprehensible to all initiates from St. John, Simeon-ben-Yohai, Krishna and Ani to Eliphaz, Levi, and other contemporaries.

REGINA MIRIAM BLOCH.

THE HOUSE OF THREE WINDOWS. By Eva Gore-Booth. With a Portrait and Introduction by Evelyn Underhill. Longmans, Green & Co., 39, Paternoster Row, London. E.C. 4. Price 3s. 6d. net.

EVA GORE-BOOTH, whose reputation as a poet is now firmly established, continues to speak to her many literary and personal friends through these beautiful posthumous poems. Her technique is the technique of sculpture applied to poetry, but the Soul of her art is Love and the universe conceived and expressed in terms of Love. The following poem, entitled *The Third Angel*, is a golden key to the King's palace :

When Abraham met the Angels near his tent
Clear eyes and wings divine shone out on him.
Therefore the Rabbis named them Cherubim
And Seraphim, God's life and truth divinely sent,
And to their children's children told the tale
How the great light shone through the mystic veil.
These were the Two, but ah, the Third, The Third,
His was the name ineffable, unknown,
Not in the Tabernacle was that strange word
Whispered, the name all names above !
The Angel known to Christ, to Christ alone,
The Third great word divine, and strangest—Love.

MEREDITH STARR.

LOOKING UPWARD. By Emily A. Carter. London: Arthur H. Stockwell, Ltd. Price 2s. 6d.

THIS little work, like many another of its kind, consists of ethical teachings, understood to be and described by the author as, messages given to her "from beloved ones in the Glorious Summerland of God's Eternal Life and Love." The following excerpt is typical of the gentle and consoling atmosphere of the whole book :

"It gives us greater courage in the struggle of life, and fills us with greater strength, helping us to realise that we are never alone, but constantly we have the companionship of Angels, and, according to our

aspirations, we attract unto us from the Spirit World those who can help us to climb the ladder of progress."

And again :

"How beautiful is the Knowledge that angels are waiting to welcome each one of us when we leave this physical world for the greater Spheres of Spiritual activity, of which death is but the portal, since through this change we enter into a state of consciousness where we realise that the things of most importance are of the Spirit, and the things that have seemed so real to us are but empty dreams and pass away, often leaving us in a state of confusion through our ignorance in grasping the shadows for the realities."

These, and kindred sentiments, make up a cheerful everyday philosophy, and the book should appeal to many a not-too-critical reader. Here is a slogan for the New Year :

"Do not wait for joys to come,
 Sadly pining by the way,
 Make the joys of heaven your own,
 Gather them from day to day."

EDITH K. HARPER.

THE TOWN THAT WENT TO SLEEP, AND OTHER RHYMES. By E. Llewelyn Price. London: Claude Stacey, Limited. Price 2s. 6d. net.

THE author has Vision of an exalted kind, but has not yet mastered technique. Although her vision is universal, it is not sufficiently intense. When to Grace (inspiration) is added Power (intensity), her poems will be wonderful.

She has the gift of making the past and present live imaginatively, like a pageant :

Knights in armour
 With pluméd crest,
 Shield on pommel,
 And lance at rest.

There's a mighty crush
 As the townsfolk rush
 To watch in the narrow streets ;
 And the windows gaze
 In wide amaze
 As they hear the quick drum-beats.

The shorter poems are much more successful than the long poem. Art is the reflection of life in form. In a successful work of art the idea is made flesh. And only then does the idea *live artistically*.

Imaginatively, the best poem is "Our Own Bit of Rome." As a work of art, "The Pack Mule Who Left Without Saying 'Good-bye'" is the best.

MEREDITH STARR.