

APRIL, 1928.

THIRTY CENTS.  
(One Shilling Net.)

# THE OCCULT REVIEW

## Contents

- NOTES OF THE MONTH By the Editor  
The Scripts of Cleophas
- THE USE AND ABUSE OF ASTROLOGY  
By Dion Fortune
- WISDOM  
By Meredith Starr
- THE QUEEN OF STILL WATERS  
By Arthur Edward Waite
- SOUL AND MIND  
By C. G. Sander, F.R.P.S., D.Sc.
- BEYOND THE CUP OF YOUTH  
By Raphael Delmonte
- LIGHT AND COLOUR: ETHERIC THERA-  
PEUTICS  
By W. G. Raffe
- THE PROOFS OF SURVIVAL  
By G. Baseden Butt
- TRANCE AND INSPIRATIONAL PAINTING  
By Ivan Baker
- MEDITATION ON THE CHRIST WITHIN  
By E. Wilmot Lambert, F.R.G.S.
- CORRESPONDENCE
- PERIODICAL LITERATURE
- REVIEWS

Library of Congress  
MAR 16 1928  
Smithsonian Dep.

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

UNITED STATES: THE INTERNATIONAL NEWS COMPANY, 131 VARICK ST., NEW YORK.

NEW ENGLAND NEWS COMPANY, BOSTON; WESTERN NEWS COMPANY, CHICAGO.

CANADA: THE AMERICAN NEWS CO., TORONTO.

AUSTRALASIA: GORDON AND GOTCH, LTD.

SOUTH AFRICA: CENTRAL NEWS AGENCY, LTD.

CAPE TOWN: DAWSON AND SONS, LTD.

INDIA: THACKER AND CO., BOMBAY AND CALCUTTA.

"THEOSOPHIST" OFFICE, ADYAR, MADRAS.

George Sheringham 1907.

Entered as Second-Class Matter at the New York Post Office, Sept. 18th, 1907.

With a Foreword by SIR ARTHUR CONAN DOYLE.

# THE GREAT PROBLEM

by GEORGE LINDSAY JOHNSON, M.A. M.D.

*In one large handsome volume, with 10 illustrations, 18s. net.*

This monument of research and learning contains evidence collected from every conceivable source in an endeavour to solve the "great problem" of human survival. Dr. Lindsay Johnson's two sons were killed in the Great War, and he claims to have communicated with them; he also furnishes a mass of independent evidence, from telepathy to the miraculous cures at Lourdes. This book is a valuable and important contribution to the literature of the subject, and, written by a broad-minded scientist as it is, will doubtless be regarded as an authoritative manual on a question upon which there is so much divided opinion.

## PROBLEMS which PERPLEX

by the Rev. G. VALE OWEN.

4s. 6d. net.

The Rev. G. Vale Owen is too well known to need any introduction. His latest volume forms an attractive and informative symposium of psychic and spiritualistic information in the form of questions and answers. Those who are oftentimes confronted with perplexing problems relating to spiritualistic matters will find this little volume of considerable help and interest.

*A Thrilling Collection of Tales of the Occult*

## MIST and other stories

by RICHMAL CROMPTON.

"The author of 'A Monstrous Regiment' in this volume of clever stories has again shown that he is a gifted writer."—*Daily Mirror*.

"The Supernatural—interesting and has many thrills."—*Westminster Gazette*.

"Uncanny tales must be well-told to hold the reader. The dozen or so stories in 'Mist' are all related with the necessary atmosphere to sustain their occult significance."—*Leicester Daily Mercury*.

Queer, uncanny tales, yet with just that touch of realism required to bring the occult fully home to the reader. "Mist" will take its place in the front rank of books dealing with this side of life—a side which is more felt than seen. To the many who are interested in the occult the present volume will make a strong appeal.

Send for List No. 28

HUTCHINSON & CO. (Publishers), LTD.

34-36 Paternoster Row, London, E.C.4

Also Publishers of Hutchinson's Magazine 1s. Monthly

# 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.

BUSINESS COMMUNICATIONS AND "THE OCCULT REVIEW" SUBSCRIPTIONS should in all cases be addressed to RIDER & CO., PATERNOSTER HOUSE, London, E.C.4. Cheques and Postal Orders should be made payable to RIDER & CO.

SUBSCRIPTION RATES.—Twelve months, THIRTEEN SHILLINGS AND SIXPENCE. Payments must be made in advance.

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

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

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

---

VOL. XLVII

APRIL 1928

No. 4

---

## NOTES OF THE MONTH

PARADOXICAL as it may seem, the greatest wisdom is often to be found amongst those who lay no claim to being wise at all. The man who takes life as he finds it, and honestly faces the problems presented by the human soul and its manifold powers, is driven back in thought behind the veil of matter, and compelled to postulate a Something of which the manifested universe is but a shadow. Of the nature of that Something the average man is content to admit that he knows nothing, and, in his opinion, can know nothing. He is here upon this earth, as he conceives, to live his life and do his duty as he understands it, and not to dream away the span of his existence in speculations which get him nowhere, and serve no useful purpose in the scheme of things as he perceives it. And in truth, the prophets and saviours of the world are for ever crying out to those who care to hear, that the way out of the labyrinth of maya in which humanity is immersed is only to be found in a higher type of consciousness. Until it *knows*, the only honest attitude of the philosophic mind is that of agnosticism.

Nevertheless, the unseen universe is ever pressing gently upon the self-made barriers of human thought, and revealing greater and greater potentialities lying dormant in that dim realm which it is becoming fashionable to refer to as the "unconscious." Although the term is the reverse of explanatory, it serves the useful purpose of concentrating attention upon the door behind which the mystery of life lies hidden.

The key which religion offers for the unlocking of that door is unfortunately looked upon by science generally as alien to its purpose. For this state of affairs orthodox religion is itself to a large extent to blame. Religion is too frequently regarded as an end in itself rather than as a means—perhaps the most direct means—of attaining to the crown of human life, union with the Eternal Source of all things, birth into an entirely new order of existence. In the same way that the quest of the saint or yogi ends only in union with That which, from the human point of view, is the Absolute, so the urge to discover ultimate Truth, which manifests as the love of knowledge, can only end in union with Absolute Truth. The ways are many, but the goal is one.

Psychology, if it is turned in the right direction, may prove a most potent key in the hands of science. THE KEY TO UNLOCK THE "UNCONSCIOUS" In its experimental aspect, a veritable mine of valuable psychological data lies ready to be explored by psychology, in that borderland which is the happy hunting-ground of the psychical researcher. It is true that many of the facts of psychical research have been subjected, with a bare modicum of success, to the dissecting-knife of the youngest of all branches of psychology, namely psycho-analysis; but the ultimate verdict, we are confident, lies still in the lap of the future; for time is needed to stabilise and purge from the body of the newly born science the extravagances and aberrations which have characterised the first enthusiastic applications of its "laws" to the interpretation of the more inexplicable types of psychical phenomena.

Automatism has ever been a fascinating psychological problem, and a promising field for investigation. Despite the best endeavours of science to explain it, however, it still remains hedged about with mystery. The efforts of the psycho-analyst to find a solution for all its varied forms within the realm of the "unconscious" fail to account for all the facts observed. Not infrequently the contents of the automatist's "unconscious"

bear witness to the possession of information which by no possible means could have been acquired from any other than a source external to himself. An automatist scribbles a message which to himself is meaningless, but which answers the unspoken thought of some person with whom he is in close touch, perhaps a friend with a definite question in his mind. By what channel was the knowledge acquired, and the information conveyed? Such a phrase as "the action of the unconscious" entirely begs the question. Forced to depart from his strictly materialistic standpoint, the psycho-analyst is obliged to call in the aid of "unconscious telepathy" to substantiate his theories. Sometimes, as is well known to the spiritualist, information subsequently verifiable, but which was obviously outside the knowledge of either the automatist, or even of any living person, will be transmitted. Here the "scientific" explanation is hopelessly at fault, and the claim of the spiritualist is felt with its full weight. Such a possibility is well exemplified in the case of the remarkable scripts communicated through the hand of Miss Geraldine D. Cummins, which, after long delay, have at last been published under the title of *The Scripts of Cleophas*.

In order to appreciate to its full extent the remarkable nature of the achievement involved in the production of this notable volume\*—which, by the way, is only the first instalment of a long series of psychic communications through the same channel—it is essential to bear in mind the fact that the automatist herself, although a lady of education and refinement, has by no means been specially interested in the subject with which the scripts are entirely concerned; that is, the history of the early Christian Church. This is not to imply that Miss Cummins is other than well read. As a matter of fact, her acquaintance with modern authors is fairly wide, although it is positively stated that "she has never studied theology, theosophy, or Christian origins."

Again, although Miss Cummins has achieved some success in the literary world—she is author of a novel, and collaborator in the authorship of two Irish peasant plays—she is not a fluent writer. Ordinarily such work has proved rather laborious and slow, but given the right psychic conditions the speed of composition attained is remarkable.

Miss Cummins began her sittings for automatic writing with

\* *The Scripts of Cleophas*. London: Rider & Co., 12s. 6d. net.

a lady who has been a witness to the production of the entire series of the Scripts. Miss E. Beatrice Gibbes, the lady in question, is chiefly interested in music and gardening, and while she has travelled widely she has never been either in Egypt or Palestine. Her reading is confined mainly to books of travel, and her interest in Church history is *nil*. In view of the above information it is safe to assume that the contribution of the sitters' "unconscious" to the material embodied in these Scripts is hardly likely to be of a dimension commensurate with the specialised nature of the subject.

At first the automatist was able to write automatically for only a quarter of an hour at a time. As her proficiency gradually increased it became possible for her to maintain a flow of the writing for a period of a couple of hours. Indeed, on one occasion she continued for a period of two hours and twenty minutes. This was at the end of 1925.

From the authoritative, although so far anonymous, *Introduction* by the editors of this first collection of Scripts the following account of the manner in which these writings are produced may be quoted. It serves to emphasise the marked difference between the output of composition under normal, as contrasted with what may be termed the psychic's "automatic" conditions.

"When producing these writings, Miss Cummins places her left hand over her eyes, the elbow resting on the table; the right hand is thus free to hold the pencil over a wad of single foolscap sheets. In a few minutes she appears to lapse into a condition of semi-trance, and her pencil travels over the paper rapidly, producing legible and perfectly intelligible script. Someone at her side removes each page as it is covered, exposing a clean sheet. Generally this automatic writing is without pause or correction. No *t*'s are crossed or *i*'s dotted, as the pencil never leaves the surface of the paper. The speed attained, as contrasted with Miss Cummins' normal rate of writing, is very remarkable. On February 16th, 1926, 2,230 words were written without a pause in an hour and thirty-eight minutes. . . . On other occasions over two thousand six hundred words of close narrative that required no correction have been written at a sitting. The speed of writing and the length of the sittings vary with the physical and mental conditions. The usual time of uninterrupted writing is a little over an hour and a half."

The present volume comprises a consecutive history of the early Church from immediately after the death of Jesus to St. Paul's departure from Berea to Athens. To the unprejudiced mind it offers a problem which is not lightly to be disposed of. Only the ignorantly sceptical, on the one hand, or the uncritically credulous on the other, will dismiss it without due reflection. To the one it will be sheer nonsense; to the other it may well appear in the nature of a supplementary Gospel. The course of wisdom would avoid either of these extremes.

At whatever value the contents of these three "Parchments" are ultimately assessed, there is no denying the fact that their story makes absorbing reading. The narrative is essentially an account of physical events, an outstanding feature of which is the preponderance of the thaumaturgic element. The story of Simon the Magus is especially entertaining.

Simon, it appears, had command of a tame poltergeist. It  
 SIMON—NOT was his practice to incite this spook to pelt "the  
 SO SIMPLE simple people of Samaria" with stones, whereupon  
 Simon would undertake to free the victims from  
 their persecutions—for a consideration

"Simon would frighten women by causing evil shapes to appear unto them; and so cunning was he that they knew not that he had summoned these creatures and caused them, through his sorcery, to become visible to the eye. Then they would seek out the sorcerer, and entreat him to drive away these demons that followed them; and he would, with words and signs, and by the power of his will, cause them to go hence and be no more seen. And these women gave him money and goods. The men also paid him in kind, and it was perceived that only those who had money were troubled by these evil spirits."

Emboldened by success, Simon at length ventured to lay claim to being the risen Christ. News of this impersonation having reached the ears of Philip, the young disciple sought out the impostor and rebuked him, finally exhorting him to a temporary conversion. Simon, however, fell from grace through inborn greed, and "repented of his repentance." So when Peter came to Samaria, Simon endeavoured to buy from the disciples the secrets of the Holy Spirit. Thereupon Peter cursed him. "Let thy body be withered off the earth; for thou hast blasphemed against the Holy Ghost." Quaking with fear, Simon besought Peter to forgive him as his Master forgave others, and to withdraw the blasting curse before his body should wither from off the earth.

Again Simon was forgiven, and the reader is left with the promise to hear more of Simon's many trespasses "at the appointed hour."

Peter was, by all accounts, an adept in the direction of malignant astral currents against an enemy. The editors of the present volume, indeed, find occasion, in their critical Introduction, to take exception to the story of the compassing of the deaths of Ananias and Sapphira by Peter through "smiting them by a murderous occult force." Such use of occult power is now hardly considered to be "white magic." Those occult fraternities of to-day who employ similar "strafing" measures to bring recalcitrant brothers to heel are unequivocally designated "black."

The narrative teems with incidents depicting the use of magical power. A typical instance is that of the band of youths incited by Saul to fall upon the twelve disciples one night while they celebrated a Feast of Remembrance. On this occasion Peter, James and John were greatly stirred and filled with faith, although they had been warned of the possibility of armed attack. The disciples joined hands so that there might be greater power for the mingling of the Holy Spirit with the mortal spirit. The armed youths who sought them out forced the door of the room in which the twelve were gathered, but were greeted by silence and stillness. "They were stricken numb and still as idols in a temple." They could not stir, but stood in the dim light held spellbound by the strange luminous mist that filled the room. The disciples took no heed, but sat motionless awaiting the revelation of the Spirit. After the manifestation the intruders were released from their psychic bonds and fled like beasts goaded by the madness of terror, not stopping until they reached their native place, where "they sought their kindred and told of the strange sorcery upon the hill."

The obvious predilection of Cleophas for the marvels of magic, however, while it contributes to the making of an entertaining narrative, nevertheless prevents the Chronicles from rising to the dignity of the lofty ethical and spiritual teaching of the canonical gospels. The Scripts are interesting as a psychical phenomenon; but those who seek for spiritual guidance within them will, we fear, be hard put to find it. The Chronicles do not purport to be a body of spiritual counsel, but a reconstruction of an ancient document



once known to the early Church, but long since perished. The messages are relayed through a chain of intermediaries, with Cleophas at the head. Cleophas himself "plucks from the Tree of Memory all these matters that had been within his knowledge," transmits them to his Scribe, who in turn gives them to the "Messenger," the immediate "control."

Viewed in the light of the psychic reproduction of an ancient document, the Scripts offer a problem in psychological science which is worthy of the most searching analysis and investigation. Points of weakness jostle with facts of obvious significance and weight. To impersonal science each should prove of equal value as data; for there is no gainsaying the good faith of the automatist, and the disinterestedness of the editors and Miss Gibbes in making available to the widest possible circle the material of these communications.

One of the most significant facts, then, in connection with the Chronicle is that it "contains much which, on consideration of the life and mentality of the intermediary, Miss Cummins, appears quite inexplicable on the supposition of human authorship." Such are the words in which the editors record their considered opinion of the contents of these Scripts. Attention is drawn to the choice by the automatist of a particular Greek word, in the use of which it is claimed even an unusually profound student of Christian origins might have pardonably erred.

"Not long before the time when, presumably, the chronicle of Cleophas was written, the head of the Jewish community was called the *Ethnarch*, but when the organisation and government of the cities was altered by the Emperor Augustus in A.D. 11, the title of the head of the Jewish communities was changed from *Ethnarch* to *Archon*. . . . The use of the comparatively new title *Archon* is an example of that exact knowledge on the part of the writer which is to be found in many other striking details only noticeable, perhaps, to those who are themselves authorities."

On the other side of the scale we find the communicators raising the old problem as to the alleged difficulty of transmitting proper names. The Messenger claims to draw "from the words I find in this floating mind that is about the handmaid. It containeth many words, so I shape my tale in the words I thus find." He further explains: "If there were no words in the handmaid's mind, the thought we cast upon the still pool would not be imaged there. So it is hard for us to give you a word or a name that doth not lie within her memory."

Are we to suppose, then, that the words *Archon* and *Ethnarch* were latent within the memory of the automatist? And if the communicators draw upon the images floating in the mental aura of the sensitive, surely it is not difficult to select from amongst them the symbols of the individual sounds, *i.e.*, the letters, of which proper names are composed. How otherwise account for the appearance in the Scripts of the word *Politarchai*, "which would obviously have been used if the Greek language was employed, in speaking of the rulers of the city"?

What is the real nature of the code employed in this form of mental communication? Are pure ideas reflected from mind to mind, as the communicator above quoted would have us believe? In that case, how explain the communication of proper names at all? Again, if the actual words are communicated, as by some form of clair-audience, what is to hinder the sensitive from automatically transliterating the subjective sounds into their appropriate literal symbols? Patient research and the untiring classification of an abundance of observed facts over a lengthy period would seem to be necessary before any adequate rationale of automatic psychic communication shall become available.

Against the profoundly significant fact that eminent Catholic theologians and divines have examined the work both as a historical record and as claiming to be a revelation, and have proved the details, where they can be tested, to be "unquestionably correct," and "the inspiration indubitably genuine," we have an obviously feeble story of an alleged psychic experience of Herod. So vain was he that he is depicted as summoning his slaves before it was yet light, to bring lamps so that he might don some special finery, "for it was his fancy that he should look upon himself thus arrayed, and hear the flattery of his servants. . . . And lo! as he gazed upon himself in the glass he perceived writing in the colour of blood upon some parchment resting upon the table that was nigh him." A reading of the message proved it to be a warning of his impending doom.

The impression left upon the reader is that the invisible communicators, while they may be genuine discarnate intelligences, able to bring to the support of their story a convincing accuracy of detail in regard to local colour, contemporary customs, language, and so on, are nevertheless extremely human and by no means removed beyond the possibility of retailing mere

flights of artistic fancy. We cannot trace that the narrative has to any appreciable extent been coloured or distorted by the personality of the sensitive through which it has been transmitted, nor would we doubt the good faith of Cleophas himself. He has doubtless reconstructed to the best of his ability the ancient document or documents which he claims to be the basis of his story. But it should be remembered that there is a vast difference between a knowledge of the contents of such documents and knowledge of the actual facts as they really occurred. Supposing that the discovery of an ancient document should prove beyond question that the *Scripts of Cleophas* are an absolutely exact reconstruction, this would indicate nothing more than the accuracy of the memory of the invisible communicator. It would have no bearing whatever on the question of the truth of the document.

Frankly, too many psychical experiences happen to the characters in these Scripts. It is as though the apostles, by piling up signs and wonders, would compel belief in their mission. The naïve accounts of miracles, healings, apparitions, and providential interventions are woven into a story which is as refreshing as it is entertaining. No one can honestly describe it as dull. But the story carries no weight of authority, and its value, as stated above, lies rather in the data which it places on record for the use of the serious investigator of mental phenomena. With the assurance, however, that readers will find a wealth of interest in this curious psychic document, we must leave Cleophas to his memories of the far-distant past, to make brief allusion, in the remaining space at our disposal, to the sensational world-predictions of Cheiro,\* the famous palmist.

Referring to the rapid decadence of modern civilisation, CHEIRO'S  
WORLD  
PREDICTIONS Cheiro gives it as his opinion that "It is only war in the end that will save humanity. It is only when the world will be satiated with blood, destruction and violence, that it will wake from its present nightmare of madness—and thus it is that the coming 'War of Wars' fits into the design of things. Through intense tribulation man shall be brought nearer to perfection and more fitted to enjoy the wonders of the new Aquarian Age, that born in blood and sacrifice to Moloch, will in the end fulfil the meaning of its symbol, 'the water-bearer,' whose pouring out of water

\* *Cheiro's World Predictions.* The London Publishing Co., 7/6 net.

on the earth is the emblem of unselfishness—the negation of self—arrived at through suffering.”

Exactly when this war of wars will eventuate is not precisely indicated. It will, however, Cheiro predicts, arise out of the return of Judah and Israel to their country. The Israelites and their co-workers in Palestine will open up Egypt to an unheard-of extent, which development will in turn arouse the antagonism of Islam, when Turkey, backed by Russia, will endeavour to recapture Palestine. Christians and Israelites will fight side by side.

“ England will be attacked in all her Mohammedan possessions. She will give India her freedom, but religious warfare will rend the country from end to end, until it becomes equally divided between the Mohammedan and the followers of Buddha and Brahma. All her colonies will again send large numbers of men to help ‘ the mother country.’ Italy and Germany will at the same period be at war with France, and Spain under a Dictator will be engaged in a life and death struggle in North Africa. Germany and England will become allies and pour immense numbers of troops into Palestine and Egypt.

“ Russia will draw enormous masses of Chinese and Tartars with her and all Mohammedan races will be brought into the conflict.

“ The United States will be engaged in war with both Mexico and Japan and will not take part until later in the European carnage.

“ Great Britain will suffer terribly in the prolonged warfare, the most of London and towns on the East Coast will be destroyed by fleets of aeroplanes from Russia.”

Small wonder, in view of such a world-wide conflagration, that these MSS. which, in 1925, were first submitted to prominent newspapers with a world-wide circulation, should have been declined as being “ too sensational.” The pages of Cheiro’s book devoted to a consideration of the fate of the nations are interesting to the point of fascination, while the destiny of the House of Windsor, the future of the United States, the fate of the Jews, and the coming of the Aquarian Age, combine to make a more thrilling story than many a popular romance. In the section devoted to the Aquarian Age, Cheiro predicts that the new era will witness the rise of woman to a power equal to that

of man, by whose side she will take her proper place as co-worker in building up the new civilisation.

In the meantime, news has reached me from a gentleman who has recently returned from a visit to British Columbia, of a little group of idealists—with whom I learn that E. A. Chaylor, whose contributions to this magazine some time ago aroused so much attention, has thrown in his lot—who have banded themselves together in order to form a centre or nucleus for the new Aquarian civilisation. Impressed by the sincerity and enthusiasm of the little group, Captain H. L. Stringer, the gentleman in question, has had a number of pamphlets printed for distribution to any inquirers who may feel interested in the work. Those who care to do so may write to him at "Pincroft," Rockbeare Hill, near Exeter; but it should be carefully noted that the OCCULT REVIEW has no official connection with any organisation, so that it is of no use to address inquiries to the office of this magazine.

THE EDITOR

## THE USE AND ABUSE OF ASTROLOGY

BY DION FORTUNE

LET me say by way of preface that I write neither as an astrologer nor as a sceptic, but as an occultist who recognises astrology as necessary to the practise of occultism. A deep knowledge of astrology can only be the fruit of lifelong study and experience, but everyone who aspires to the practice of the occult arts needs to know the principles of astrological science, although, if he be unable to give time to the detailed study that is required for its proper mastery, he may be wise to consult an astrologer for guidance rather than trust to a half-knowledge which is no less misleading in astrology than in other technical matters.

Whether we are conscious of it or not, we are all the time reacting to the zodiacal and planetary influences which are playing upon the earth ; and our reaction being determined by the relative proportions of the different elements in our psychic constitution, we need to know not only the general influences affecting mundane conditions, but how we ourselves are likely to be affected by them. For this purpose both a natal and progressed horoscope are necessary, but these horoscopes must be drawn up, not by the average professional astrologer, but by one who approaches the subject from its esoteric aspect and gives the information which is needed by a follower of the Path, instead of the usual advice concerning mundane affairs, useful as this may be, if accurate.

If we consider, as Solomon bade us, " the way of a ship in the sea," we shall obtain enlightenment concerning the problem of astrological influence upon our lives. In the most primitive type of sailing vessel a mat was hoisted on a pole to enable it to take advantage of the force of the wind. A craft so rigged could only drive before the wind ; it could not avail itself of a side wind or tack against a head wind. So it is with the unenlightened man ; he is at the mercy of the cosmic forces playing about him. The enlightened man, however, is like a boat in which the sails can be trimmed and made to co-operate with the rudder. Between the two, such a craft can avail itself of any wind in order to make progress towards its destination, and the sailing qualities of a ship are judged in large measure by the closeness with which

she can lie to the wind. A clumsy boat has to have the wind pretty nearly astern before she can make much speed, but a well-designed boat will tack almost into the eye of an opposing wind.

So it is with the enlightened man. He will make use of the opposing forces of the stars in order to advance his evolution, and by his skilful sailing turn an opposing influence into a co-operating one. If he knows that there is a strong destructive influence abroad at a certain time he will not, if he can help it, start any constructive work. If, on the other hand, he has before him the task of exposing and clearing up evil, he will choose that particular season for his operations. Thus he will have the cosmic influences with him, instead of against him.

The occultist needs to know the set of the cosmic tides in order that he may lay his course accordingly, and it is in this that the astrologer can help him. He does not, however, abandon himself to the drift of the tides, but takes them into his calculation and allows for their influence.

The planetary influences do not operate in the sphere of external circumstance alone, but affect our lives by stimulating or neutralising the different traits in our natures. If we consider our lives in the light of our horoscopes, we shall see how much of our fate was brought about by our own actions and reactions. Our rashness may have precipitated quarrels attributable to the influence of Mars; our emotions may stir up certain happenings of the sphere of Venus. We ourselves were the instruments of the stars.

From these observations we derive much illumination in our dealings with the planets. It may not be in our power to command external influences, but it is well within the power of the trained will and disciplined nature, guided by knowledge, to neutralise the greater part, if not all, of their effects. The macrocosm of the universe is ordered by God, but of the microcosm of his own nature man should aim to make himself the deity. "Ye shall be as gods" said the Serpent, and he spoke the truth; initiation develops the God within so that He may rule the microcosm of our nature instead of leaving it the prey of the influence of "chaos and old night"—the subconscious past of the race.

The natal horoscope can be used to read the karma which a soul has to work out in its present incarnation, and we can see by studying it that certain problems are going to be set a soul, and that certain favourable influences will aid it on its way. We

know, if we are occultists, that these conditions have their roots in past actions. We therefore regard the natal horoscope as the result of forces set going in the past, and we approach the astrological problems of a life from the standpoint of karma, as forces to be neutralised by reaction and realisation. We do not, therefore, regard malefic planets as enemies, but as agents of karma, and we try to win from them enlightenment, realisation, and discipline. The part played by Saturn in initiations is not sufficiently understood.

The initiate is not blindly driven by his karma; he consciously co-operates with it for its working-out. He knows that the planetary influences will cause his nature to react in a particular way, and he throws his trained and disciplined will, reinforced, if possible, by magical ceremonies, into the scale, and thereby counterbalances the cosmic forces operating within his own microcosm. We cannot influence the macrocosmic influences, but discipline and knowledge can profoundly modify the microcosmic reactions of his own inner world. We can so discipline the martial element in ourselves that it will not react to the stimulation of the planet Mars, and lead us into quarrels and disputes. A soft answer turneth away the wrath even of a planetary spirit! On the other hand, a disciplined fighting quality, thus brought under the control of the will, is available at the bidding of the will, even when there is no stimulus forthcoming from the planet of its affinity, and it can then be used to counteract the influence of a planet of inertia, such as Saturn. Thus does the adept balance the cosmic forces one against the other and use his trained will to turn the scale.

He also knows how to reinforce his will by linking up with the corresponding cosmic forces, and a large section of ritual magic is devoted to this process. It is for this purpose that the construction of talismans is undertaken. A talisman is a focussing point for force of a particular type, and all the processes of its manufacture are designed to that end. This is why it is so much better to make your own talismans than to have them made for you. The effect of a talisman is not upon external fate, but upon the internal reactions of consciousness. We do not affect fate by our magical operations, we affect ourselves; we reinforce those aspects of our nature which are in sympathy with the powers we invoke.

Both astrology and the art of making talismans were the guarded secrets of the Mysteries; they were a part of a Sacred



Science which was never permitted to be abused by the profane. But knowledge, especially such as can be used for gain, is as hard to confine as a subtle gas, and these branches of the occult art have been debased to the uses of fortune-telling and superstition. Occultism itself has no more to do with superstition than has medicine with the use of toads to cure warts. Superstition is the tribute paid by ignorance to knowledge, of which it recognises the value but does not understand the significance.

No one deplores more than the occultist the soul-destroying abuse of the occult arts. There is nothing so destructive of sound judgment or so paralysing to self-confidence and will-power as the habit of consulting fortune-tellers of whatever kind. Neither is the uninitiated soothsayer a very reliable source of information. All divination ought to be conducted under the guidance of the divinity presiding over the particular operation undertaken. This ruling genius is contacted with appropriate invocations and the drawing of the correct sygils at the head of the paper on which the calculation is worked out. These methods are never used outside the lodges of the Greater Mysteries. Therefore it will be readily seen that the rule of thumb methods of uninitiated soothsayers are not likely to penetrate very deeply into the cosmic secrets.

The divination of the future by one who is in a position to make proper use of the information thus obtained is one thing, but a similar investigation by another, unequipped in any way to profit by the task, is on a different basis, and productive of far more harm than good. There are people who go to psychics and astrologers as the hypochondriac goes to doctors and patent medicine vendors. It is a very unwholesome and harmful thing to do, and productive of sickness of the soul.

The power of auto-suggestion is enormous, and unless we have the training and knowledge necessary to enable us to use astrological information as a chart that enables us to avoid rocks, it is far better for our peace of mind to be without that information.

The initiate, who is the only person who really has the right to this information, knows that by means of his knowledge he can neutralise or deflect the forces thus revealed to him ; the untrained man is very apt to think that he is the helpless victim of fate. Did the revelations of astrology stimulate him to greater efforts they would serve a useful purpose, but how often is this the case ? How much oftener do we see their findings used as an excuse for *laissez faire* ?

I have no love for miscellaneous divinations by irresponsible people ; I think they do much more harm than good. They are on a par with the reading of medical literature by the laity. A divination should be undertaken solely in relation to spiritual development, after prayer and purification. It should be done under the instruction of the initiator responsible for the training of the pupil, who should explain to his pupil the spiritual and karmic signification of his chart and show him the methods and meditations that counterbalance adverse planetary influences, and the disciplines which shall enable him to turn his fate into his initiation.

## WISDOM

By MEREDITH STARR

Wisdom lies hidden in the little things  
As well thou knowest. Dove's eyes and ladybirds  
Give me more joy than pomp and state of kings  
Where vanity with lean ambition herds.  
I love the daisies with their hearts of gold  
And milk-white petals tipped with crimson flame,  
Like saints whose eyes their Risen dead behold,  
Glowing with rapture as they lisp his Name.

A gentle breeze can move my soul to tears.  
I find my Love in every blade of grass.  
Nature to me is but man's looking-glass  
Wherein his god-like nature reappears.  
Wisdom lies hidden in the little things.  
Atoms are mightier than the wands of kings.

## THE QUEEN OF STILL WATERS

By ARTHUR EDWARD WAITE

THE setting sun is like incense, a clouded fragrance of many dyes and tinctures ; and the breath of the earth in Faërie goes out to it, an aromatic oblation, lifting up hands of flowers. The morning sun, drawing out life and moisture, is like a priest with holy water who sprinkles the dew of morning. O the evenings and mornings in Faërie, the swoon of its enchantments, the gifts of prophecy in awakening, and the power of the rose in Faërie. O the vintage and the winepress of the roses, vineyards of white lilies, and the red and white wine of flowers. And O the meetings and the marriages, the brides in their winning, the espousals made in Faërie, the jewelled contracts and dowries, the places of many marriages and mystery of bridals therein. I, being a guest unbidden but a lover of beauty, came with a heart exalted to the nuptials of Prince Hylë, in all the splendour of restitution, and of her who is styled most fair and the Queen of Still Waters in the titles of Faërie nobility.

Now, Prince Hylë had been gifted at his birth by Seven Powers of Faërie with as many treasures of wonder, *videlicet*, the Harp of Life, the Star of Love, the Blessed Vision, the Crown of Youth, the Key of Immortality, the Sacred Lamp which is called the Light of the Earth, and the Secret of the Lone Road leading to the Hidden Temple. But his honourable and royal parents, finding no service for treasures of this degree—yet being willing to do honour to the givers—assigned them a worshipful place in the innermost room of the palace. It came about, however, that when he was still growing in the grace of youth, Prince Hylë was visited by one wearing a grey mantle, who asked leave as a traveller to look upon the Gifts of Faërie. When these had been shewn to him, he said : “ They are fair and good ; and the Secret of the Lone Road is golden ; but not even the Key of Immortality can compare with this which I hold in my hand, because it is the Key of Death.”

The terrific talisman shone with a dull red light, and that stranger, taking the Prince by the arm, led him forth from the Palace and in the end out of the whole country—as if it were, to the world’s verge or a term of being. He brought him in this way to a Ghostly House in the Hiddenness, where there were

six windows which seemed to look upon hither and thither, over the whole world, but a seventh looked onward and past it. Through one of these windows—under the sorcery of an inward lustre—Prince Hylë beheld a spell-bound body on its violet bier, having the aspect of a beautiful maiden, reposing like a mystery of death, wherein is also the secret of life. There were candles in the dark of this Faërie, burning sacredly about the bier and its pageant, while the wind encompassing the mansion chanted its *Tenebrae*.

Then said the Man in the Grey Cloak, turning to the Prince: "There are no right lines in Faërie. I have drawn thee far through the distance, and never shalt thou find a way back till the Mysteries of this House are made known to thee."

He left him abruptly, and the Prince loitered about the moat till morning, when he crossed it by a narrow drawbridge and read—on an oaken door covered with other inscriptions and having a certain sign in the centre—the message of a red tablet, inscribed with golden letters. He learned after this manner that a Queen of Still Waters was holden of bonds within, and that it was a work of the powers which cause sleep and death in Faërie. Beside her was an ancient book, containing seven words. Who-soever pronounced those words would break the death-spell which bound her; but the law of compensation in Faërie is of such kind that the locust would eat up his years, as if a century were heaped over his age. O golden-haired pages, who dwell on the threshold of Faërie. O hauntings on its skirts and fringes. O secrets known therein. Where is he who will venture on this doom for the love of a maid in the toils and durance of spells? Let him stand by the door, said the legend, and cry: "Open: it is the hour and the man."

It is known that there are interventions in this magian world, which so long gives Nature the slip, and that—all sorceries notwithstanding—there remains a way of escape, if you can take opportunity by the forelock. But the hard terms of the adventure in this case had put back all comers from the threshold, wiping the dust off their feet. It was long before Prince Hylë could call up from heights or deeps his courage to sustain the trial. He had been carried away from his place of birthright in Faërie, and there shone no Key of Immortality to open for him a house of refuge. He reflected, however, that it would be truly a mournful fate for this maid who was queen to remain enspelled through the ages, and that if he uttered the words there

might still be time to reach the Hidden Temple, which must be best of all places to die in ; though the Secret of the Lone Road was written in a strange tongue which none in his palace could render. It came about that the sun looked down from the Zenith when the Prince gave the Battery of a Neophyte on the door of doom, crying : " Open : it is the hour and the man."

Was it long also before his invocation was answered ? Be this as it may, the door opened, though I know not when, nor how, and he was presently in a great throne-room looking at the Queen of Still Waters, with all worship in his heart. Thereafter he turned and saw through his soul in Faërie that open Book of the Mystery which contained the Seven Words. Whose tears, do you dream, had wiped them out of the pages, when marriage-bells brought me thither ? The memory of many secrets is stored up on the shelves of the heart ; but if I had seen those words I question whether I should recall them. There is a law called deliverance, as when spells break in Faërie ; but there is one which is named expediency and it is a guard against the privilege of spells.

Now, it was because of the Star of Love and the Blessed Vision thereof that Prince Hylë pronounced the Seven Words, as if they were uttered on a cross. So he sang his Swan-Song ; and concerning that spell, I can testify that it broke in music. After the sleep of Faërie cometh a waking time, and the Queen of Still Waters rose in the peace of her beauty, as a gospel revealed in the heart. But the locusts had eaten his years, and if there be one in this world of transformation who knows less of what follows than Prince Hylë, it is I who went to his marriage. It seemed that already in his pilgrimage he had followed the Lone Road and was now in the Hidden Temple, in the presence of a Blessed Vision—as a radiant Star of Love. She who was Queen of Still Waters gave back to him that which he lost, even in Waters of Life, for Faërie has also its baptisms in fonts not made with hands. There is a healing by shadow in Faërie, a healing by light, a healing by music heard over heaven and earth, and there is the healing by waters of love. They are all healings by mercy, and it is known that this is better than medicine.

How did Prince Hylë pass—as it were—through death and sacrifice to his bridal ? I know scarcely, but I was there at the sacred pomp, and I—even I—was not forgotten in the kissing of hands and lips. Hereof is therefore his story ; but it may be observed that it does not finish, because of what follows on

bridals of this kind, like all the wooings in Faërie and the aftermath of those wooings. It seems to me that the Key of Death opens other doors. And what of his remaining birthrights? He had found the Star and the Vision, with the Crown of his Youth therein; and he had taken a High Grade in the Hidden Temple. He knew their meaning and purpose. But you do not overlook, I conclude, the Harp of Life, the Key of Immortality and that Lamp which is a Light of the Earth, even for the Light of a Star. It is the Star which leads on to these. So I think that he returned to that palace out of which he came at first, on the quest of new treasures of meaning, and that the Queen of Still Waters—who is known by other titles—shewed him a shorter way.

I do not testify that the Man in a Grey Mantle went before them on the road; but I have been in strange places. There is a harp that moves through Faërie, but who is the harper? The lights go out on earth, but lamps burn ever in Faërie. I believe that a strain of string-music was about the Man in Grey and that he carried his star in a lantern. Was it that blithe procession when I saw the Banners of Faërie plunging in a violet mist, on the world's verge in the sunset? I am no longer with them in Faërie; but I know that their story continues in a land that is very far away—yet nearer than heart to heart when lovers meet at the tryst. I have held in my hand the Key which opens the Golden Gate thereof, and this is a Land of Immortals.

## SOUL AND MIND

By C. G. SANDER, F.R.P.S., D.Sc.

HAS it ever occurred to you that every living thing, plant as well as animal, has a soul? This statement raises doubt and question in the minds of a great many people, but real understanding of the meaning of the term "soul" should convince them of its truth.

The soul may be defined as the indwelling incorporeal nature of plants and animals or the vital and sentient principle which causes them to be living and distinct entities.

The soul, generally speaking, is the controlling spiritual essence, which not only animates the living organism, but has originally created it in accordance with an idea or archetype, which is embodied in that particular plant or animal.

The soul uses life-force for definite purposes, namely, for building up and maintaining the living organism in a distinctive way; for controlling the cells which constitute the body and for giving them that corporate consciousness which distinguishes the living plant or animal from a dead one.

The soul of the Rose-tree, for instance, produces leaves, thorns, buds, the full bloom and fruit according to its species and true to its particular variety. It is the soul indwelling in the Acorn, which, if the latter be buried in the soil, under suitable conditions, causes it to germinate and in due course produces the Oak-tree, vitalising the latter maybe for centuries, and bringing forth leaves and acorns in each season. If the soul of the tree ultimately passes away, the stump will be dead wood only—yet it may be stated here that there is dormant life even in a piece of wood, however old it may be.

That plants have souls and are sensitive to environment and stimuli, has of late been scientifically established. The researches of Sir Jagadis Chandra Bose, the eminent Indian Plant-Psychologist, point to the fact that plants are endowed with sentiency which approaches the intelligence of the lower forms of animals. They readily respond to stimuli such as ether; they can be soothed by potassium bromide and appear to suffer through injury. Even their death-struggles have been observed. Plants are said to possess organs which in their action resemble

the heart, lungs and the nervous system of animals. All these sentient activities can be explained only by the assumption that they are the manifestation of an indwelling efficient cause or soul, which controls the plant as a whole. To the average person it naturally seems to be more obvious that animals have souls, because even in the lower ones sentiency and consciousness is on a higher level than in plants. For this reason probably nature has rooted plants to the spot, while animals not only have power of locomotion and possess freedom of other movements, which is almost entirely absent in the plants, but are, moreover, endowed with sense organs. There are also distinctive differences between the vital functions of plants and animals, such as breathing, circulation and metabolism. Let it be stated here, that every cell in both plants and animals is a distinct intelligent entity, which knows its functions and performs its duties with regard to the organism of which it forms an integral part, and, moreover, it obeys the control of the central intelligence or soul of that organism. Unless there was a soul indwelling, vitalising and controlling plant—and animal—organisms, there would not be a living thing on this earth.

The chief characteristic which distinguishes the plant and animal world lies in their respective state of consciousness, which is more circumscribed in the former than in the latter, differing not only in kind, but in degree.

The consciousness of the plant-creation may be described as trance-consciousness. It responds to outside stimuli, such as sunlight, temperature, moisture and soil, and it may be taken that it feels injury and even reacts to chemicals and drugs as recently discovered. It has, however, no sense of cognition, and yet the sentiency of some of the insectiverous plants is in many respects nearly approaching that of the lowest animal forms. On the other hand, the sentiency of Sea-anemones and Jellyfish, for instance, differs only in kind from that of the higher vegetable organisms. This is a highly interesting psychological problem beyond the scope of this article.

The consciousness of the animal world may be described as dream consciousness, as distinguished from the self-consciousness of even the lowest type of man. It may safely be asserted that even in the highest and most intelligent domestic animals, such as the dog, there is no self-consciousness, but only awareness of environment and such events as attract its attention, as for instance, the presence of other dogs or cats, a plate of food, or



his master preparing to take him for a run. In all other respects the dog, like other animals, goes through life as in a dream, with no reflection on the past nor any thought for the future. There is no concept of time or space for the animal—it lives in the present and cognises only its immediate environment; the rest of the world is non-existent for the animal.

Plants not only lack entirely the sense organs of the animals, but have no memory or volition whatsoever. Even the lowest forms of animals, such as the Amoeba, have at least some rudimentary volition, which enables them to move about to select suitable food and to act in self-protection. This volitional and purposive, though automatic action, is very complex in higher animals, and is then termed Instinct.

Every animal has inborn capabilities for doing spontaneously all that is necessary for its well-being, self-protection and the propagation of the species. Instinct is unconscious psychic activity, differing in its automatic working from intelligent action. It may be regarded as the inborn or inherited accumulated experience of a long line of ancestors. For these instinctive actions no teaching by the parents is required. Ducklings will unhesitatingly enter the water the first time they come near it, knowing they can swim, while chicks will only go to it to drink. Bees constructing their uniform hexagonal cells are unconscious of purpose, design or plan. Instinct alone teaches the spider to spin and fasten its web. There is no need to give any examples of the instinctive actions of the higher animals; it is a subject on which there is a large amount of literature. Let it be stated, however, that the unconscious urge for instinctive action is self-protection, hunger or sex. Self-protection against enemies or other dangers is the origin of fear, which man has inherited from the animal-world and does not overcome until he has reached a very high state of spiritual development. Fear is the scourge of the human race.

The instinctive urge for self-protection causes animals to be selfish and to hoard food for the winter. Man still does the same on a higher scale; he hoards wealth, profiteers or saves "for a rainy day." He is selfish in competitive commercialism, in politics, in diplomacy, and in many of the minor actions of his everyday life. It is the animal instinct still rampant, but intensified by human intelligence.

If you would study the human soul, its functions and enigmas, you cannot do better than acquaint yourself first with the psycho-

logy of the animal world, for man is a strange blend of the Angel and the Animal.

A much clearer conception of the faculties of the human soul can be obtained by tabulating them so that all the vital functions and animal instinct, as well as all the faculties and powers of the human mind, should be included. The student of Psychology will find such a tabulation to be of great help. It should, however, always be borne in mind that, although we divide and subdivide Soul and Mind for the purpose of study, the human soul is in reality an indivisible whole, of which the Mind presents only a certain aspect. The soul may be considered the vehicle of expression of the real, immortal, perfect self, the divine spark, "that light that lighteth every man that cometh into the world."

The faculties and functions of the human soul may be classified under four main headings, namely :

- (1) Vital (or vegetative) functions.
- (2) Instinctive (or innate animal) functions.
- (3) Mental (or conscious) faculties.
- (4) Intuitional (or psychic) faculties

They may be subdivided as follows :

- (1) Vital (or vegetative) functions.
  - (A) Nervous: (a) Motor, (b) sympathetic or vital system, (c) Sensation (five senses), (d) Biological or vital consciousness.
  - (B) Rhythmic: (a) Breathing, (b) Circulation.
  - (C) Metabolic: (a) Digestion, assimilation and elimination, (b) All other vital processes.
- (2) Instinctive (or innate animal) functions.
  - (A) Bodily well-being: (a) Feeding, (b) Shelter, (c) Cleanliness, (d) Rest and Sleep, (e) Self-defence.
  - (B) Social instincts: (a) Association, (b) Play.
  - (C) Preservation of the race: (a) Mating and sex-urge, (b) Parental care and protection.
- (3) Mental (or intelligent) faculties.
  - (A) Static: (a) Memory (heredity and environment), (b) Automatism (acquired habits and mannerisms).

(B) Dynamic: (a) Thought (observation and reason), (b) Feeling (moods and emotions), (c) Will (executive determination), (d) Desire (the urge of life, including sex).

(4) Intuitional (or psychic) faculties.

(A) Super-sensuous faculties: (a) Sensing (Psychometry) faculty, (b) Clairvoyance and clairaudience, (c) Telepathy and telæsthesia, (d) Synæsthesia (simultaneous perception of colour and sound).

(B) Super-mental faculties: (a) Intuition (knower), (b) Imagination (creative faculty), (c) Realisation (cosmic consciousness).

In Psychology the term conscious (waking, or brain) mind, subconscious mind and super-conscious mind are generally used in connection with the study of the various functions of the mind. It is interesting to note how these popular terms accord with the foregoing tabulation.

The conscious (waking, or brain) mind, strictly speaking, consists only of what in our tabulation is the dynamic portion of the mental faculties, namely, thought, feeling, will and desire. It is the smallest, though most prominent part of the faculties of the human soul. It is the part which through the nervous system comes into direct contact with the outside world. It is the vehicle of impression, as well as self-expression.

The four dynamic mental faculties are in immediate touch with and are able to control all the vital and instinctive functions as well as the static mental faculties. All these vital, instinctive and static mental functions constitute what is generally termed the subconscious mind. It is obvious from this that the subconscious functions and faculties of the soul include a much larger field of activity than the conscious mind, namely, the internal economy, as it were, of our being. The key, however, to the subconscious mind is the conscious mind, its thoughts, feelings, will and desire. "As a man thinketh in his heart so is he." The subconscious mind is very much under the constant influence of the waking mind and open to suggestion for good or for evil. The vital functions never stop or require any sleep, while most of the other functions of the soul require periods of rest.

The instinctive functions are very active in childhood and are gradually superseded by the dynamic functions; in short,

reason, memory and habit almost entirely supersede instinct in the adult, although some of the animal instincts such as fear, greed and passion are ever present in man, and are only overcome by the most highly developed of the race.

The intuitional or psychic faculties are usually termed the super-conscious mind, and should not be confused with the sub-conscious mind. These psychic faculties are more or less dormant in most people. They are beyond the five physical senses and the conscious mind, and, moreover, independent of space and time. In so-called psychics these super-sensuous faculties are more or less developed. Artificial development of these faculties is always fraught with danger, especially if undertaken without proper instruction and supervision, for it may lead to insanity. Love, self-control and temperance in all things will naturally develop these psychic faculties.

Among the super-mental faculties, Intuition is the gift of the Seer, the Philosopher, the Statesman and the spiritual leader of men. The Imagination is the creative faculty of the Artist, Musician, Poet, and all who endeavour to realise and express beauty and harmony in sound, form or colour. Realisation (cosmic consciousness) is the goal of the Mystic, the least understood of all, yet the true super-man, for in him the real Self is regnant.

It is obvious that it is far beyond the limits of this article to give a description in detail of all the faculties of the mind and soul as enumerated in our tabulation, indeed, that may be regarded as the subject-matter for a life-study. Therefore this bare outline must be sufficient to give the student of psychology a general survey of the faculties and functions of mind and soul and to guide him, if he would dive into the hidden mysteries of his own soul. The practical object of the study of Psychology is the harmonising of all the faculties and functions of the soul and the raising of them to the highest level of efficiency. By that means alone the soul becomes a perfect vehicle of expression of the divine inner Self, the real man, with which the term "soul" should not be confused. The harmonising of body, soul and spirit is the ultimate aim of life for which all men are consciously or unconsciously struggling or striving. It is the goal which alone brings satisfaction, liberation, peace and happiness.

## BEYOND THE CUP OF YOUTH

By RAPHAEL DELMONTE

THESE strange and hidden dreams of mine move like a subterranean river through mysterious caverns deep down beneath the rocky surface of my life. I cannot see the secret source whence they take their being, nor follow them in their winding course to that inspired deed which shall be their ending. But some unseen hand dips the golden cup into the ever-flowing stream and gives me to drink of the sacred draught which frees the mind from all that would stand between it and the brighter beauty lost when the youth of the world was lost.

The things that came into our lives with the coming of Time are fit friends of that ancient harridan whose sorry face and slow-moving feet are curses set upon the race of man. All that brings us to the wringing of hands and takes from life the sweetness it should have, is the black gift flung in our face as payment of the servitude we have given her.

I know that this is so, because of something which happened a while ago, when the soft feet of night were creeping into the halls of day. A great light flamed across the horizon of my mind, as a rainbow curves its colours across the sky, and then slowly dipped out of sight. I do not know whether it can be spoken of, for there are some things which the tongue is not equal to telling, and this seems one of them. But I shall try.

I sat among the gold-tinted leaves which lie down to die in such profusion when the life of the year begins to fail. And a white wind came and wooed me with her sweet breath, calling the old glad call of remembrance through the dim woods of ancestral years with such strange and subtle sweetness that my will was drawn out of the body and went along by her side. In no long time she taught me what hidden fires burn beneath the old phrase :

“The wind bloweth where it listeth. Thou canst not tell whence it cometh nor whither it goeth. Of such are those who are born of the Spirit.”

For the things of the world fell far away from me, and a great spell was put upon the leaping mind, till I remembered nothing of name or kin or country, or even self, and cared less.

A little while, and I knew that the air I breathed came from the land of immortal youth, whose beauty has lured men on like a dream of unfound gold. For the soul of man has always seemed to me like a grey galleon moving on the sea of thought and seeking this green world of imagination. Some of us who have gone a little way beyond the cup of youth, but have not gone so far as to taste the bitterness that rises into the lives of all who desert the simple instinct for beauty which walked beside them in the childhood years, know that in this world lie all the jewelled hopes of man, waiting, like so many unplucked flowers, for the soft hands which shall garner them for a sightless race.

Then the ichor leapt in my veins, and flung the sluggish blood aside, and a great yellow light shone down on my head.

And one, whose name none seems to know, but who is called *The Child* by the little group that has gathered around him, came and took me by the hand. He is rarely to be seen in his mortal body, for he has work of high moment to do—work which takes him now to one country, and again to another, and he has found the lithe instrument of the soul a readier tool to his will. Mayhap, for aught I know, he leaps from star to star with equal ease.

And *The Child* led me into an ancient temple that lay naked to the soft breath of heaven, for it had no roof. The vast granite monoliths awed me with their air of aloofness, and chilled the blood, so that I clung to the hand of *The Child* and looked up into his face to reassure myself of the benediction of his presence.

I do not know how long a time passed before I became aware of the soft stirring of many beings who filled the great hall and shaped themselves into a circle of twofold rank. They were men, but bore the bright mien of arcadian gods, while their bodies were clothed in long, delicately-coloured robes, that fell almost to the ground.

And I understood that those in the inner rank were the teachers of those in the outer, and had won more of the secret guerdons of Wisdom. At the far end of the hall upon a raised dais, sat One who appeared to be the Master of this gathering, for the heads of all were turned towards him, and the faces were grave with reverent mood. Then my heart whispered that here was the mightiest embodied Power that I had yet encountered.

One by one the assembled hierophants came forward with

their pupils, whose spheres were aglitter with the blue and golden lights of dawning knowledge. When the time came, *The Child* brought me forward to the Master and said,

“I present him for initiation.”

For an instant those sybilline eyes gazed into mine ; but all the stained earth of my past, and the white lilies that had begun to spring up on it, were alike seen during that one tinkle of the bell of Time. There, in that seated Being, was a great impersonal force that read the scales of my life with better sight than I could ever hope for. I had slept in the scented bed of Aphrodite, and he knew ; I had also lured the gnomes of thought to mine, for strange, enchanted gold, in the depths of my spirit ; he knew that too.

Then peace fled out of my heart, like some blown flower, when the answer came.

“Take him away. He is not pure enough. Bring him back in seven years.”

So the high accolade which I had claimed was not for me, and I was led out of the temple and put back to wander upon the long, bitter roads of Time.

A great darkness fell upon the mind soon after, and the hand that had guided me heretofore was seemingly withdrawn. Where once the soul lay on the shore of some strange golden sea, it now gazed into a fading well strewn with dead leaves. For six weary years I fought the green snakes of lust that come crooning to the feet of man. The bitter sin which had come into my life turned the gold of my days into the hue of stone.

Thus I waited at the door of Time, listening for the slow steps of that seventh year which shall raise my life beyond all reach of the talons of desire, or else fling me farther down the abyss of awful night.

Yet to-day some friendly prayer must have found its way to the gods ; for my boat floats calmly upon the still waters of a curious peace, while in the distance, near the desert shore, are strange waving palms that bear the fruit of some Eastern land. Are they the bright augurs of the high moods which shall grow up once more amid the barren waste of my life ?

Perchance, O palms, your outstretched leaves are calling me to some secret dell, where I may build anew dim temples for the holy guest, and tie once more the earthless bonds that yoke the soul of man to God.

## LIGHT AND COLOUR : ETHERIC THERAPEUTICS

By W. G. RAFFÉ

WHEN the etheric and astral bodies of man function normally, he is in health or wholeness. When they become deranged by unwise thought, by obsession, or from physical lesions, then disease ensues. Most diseases, not epidemic or accidental, arise from internal mis-action; many from turbulent astral passion for sensation, exciting a seeming vitality from a vigorous disturbance. Repeated etheric dissonance eventually manifests as nervous or glandular trouble, according to its dominant masculine or feminine temperament; symptoms occur in the weakest point of physical structure, not necessarily at the real point of disease.

Current treatment normally relies on surgical methods for repair of breakage, removals of tumours, cancers and similar like material results; and on drugs, internal or external, or other material methods, often empirical and uncertain in effect. Older methods, some simpler and more direct, have recently been advocated; and saline solutions, massage and manipulative bloodless surgery, hypnosis, sunlight and electrical treatments have been widely used, with a tale of success equal to that of mineral or vegetable drugs. Eminent among them is the modern system of colour therapy, based on scientific principles, and applied in varying methods by different practitioners, often after pharmaceutical medicine has utterly failed.

Light and colour have a direct influence on the etheric body of animal man. Normal sunlight satisfies normal man; specialised coloured light is necessary for him in disease. Modern city life deprives us of the little sunlight we might get, hence disease is rampant in civil communities, even though mere existence may endure longer. We must, in order to retain natural health, allow more sunlight to strike the body, our homes and workshops. Our children should emigrate to the country: cities are no place for infants or animals. For adults who must live in towns, we must seek the aid of artificial light, controlled colour in dress and decoration, and the reduction of the smoke evil.

Solar rays impinging on a living body arouse vibrations harmonising with its internal rhythms, modified according to its



state, and in relation to those of the earth at that particular place. This triangle of forces must remain finely balanced for natural health, marked by body temperature, all the world over, despite climate, at 98.4° Fah. The first indication of etheric discord is excessive warmth or cold, resisted by the body as long as possible, from various causes. Physical and astral reactions indicate looseness or tightness, though they may also cause the trouble ; it may centre upon the nervous or sympathetic system and strike the body down through rapid dislocation of vital currents, which light helps to keep in order. This disturbance of metabolism may often be remedied by subjection of all or part of the body to specially strong and selected colour rays, solar or artificial, according to the nature of the trouble. The apparently physical side of light and colour is probably the most vague of all departments of "modern science." Through the long continued materialistic bias of research, the true nature of light is unperceived. Only recently has the wave theory allowed some notion of the "corpuscular" theory to return. Light is etheric ; like can only observe like ; and only an etheric organ can perceive and be influenced by light. All atoms have an etheric counterpart : they differ in response or fineness. The human body, built of atoms, sorts out some specially responsive to light and locates them in the eyes. Those with etheric qualities more responsive to sound stay about the ear. The contact is never physical, though it may seem so. But all plant atoms respond to light selectively, according to their own nature and to that of the light. This response is what we see as colour. All plant bodies re-act to light, including the human plant organisation, the etheric body, though the dominant of one is green, of the other red. The physical eye refracts form, in order and arrangement ; the etheric eye ripples under colour, perceiving specific velocity as hue, with intensity as tone, or light-dark. Each hue ranges from light to dark ; none are primary. There are not three sets of nerves, but two modes of acceptance, hue and tone. The maximum of both, occurring once only in each hue, and all different, produces saturation, the essential colour quality and expression of etheric activity. At this optimum resides the curative power of colour for all derangements of the etheric body. In other words, all fundamental nervous troubles, even including certain phases of shock, of debility, exhaustion, lack of vitality, and possibly some phases of insanity, have a primary possibility of cure by means of carefully arranged colour therapy. Where the etheric body, which circulates the pranic

energy, is itself upset, all functions dependant on its activity are slowed or stopped. Where other causes initiate the disease, other means of cure must be sought, though even here colour treatment may help much. Insanity sometimes has other than a nervous origin : there may be a physical defect, or an emotional loss of balance, or some intellectual perversity, though the lower causes are most frequent. Dissonance in nervous energy must be treated by means of its own nature, exactly as a physical trouble may be helped by physical means.

Colour therapy has its own distinct and valuable place in both preventive and curative medicine. Undoubtedly, sunlight has far more value than any artificial light, complete or modified by screens. Failing sunlight we must utilise some artificial source, which is usually a powerful electric lamp. The production of curative colour is for clinical treatment by the direct colour ray ; but for preventive treatment we must consider ordinary colour decoration in our environment as well as all artificial lighting, which naturally has its effect in time. Light rays, natural sunlight, or artificial rays, are used. Electric light, or coal gas, acetylene or other gases, or even paraffin oil, may be the illuminant, though they are weak, and must be multiplied and used close to the patient. All these sources produce too much heat ; most display excess in red, and a deficiency in blue and violet. Mercury vapour and other electrically excited gases, as neon, produce intense violet, green, blue, and red rays, but these lamps are not so widely used for general treatment as the ordinary lamp, suitably screened. Direct or diffused sunlight and artificial light may be modified in colour by screens of coloured glass or gelatine, liquid chemicals, or fabrics, thin coloured silk or cotton. The coloured rays are then allowed to fall on the body, for a suitable period, at proper intervals. Sometimes several colours will be used in one treatment, in differing periods. This passage of luminiferous rays through a strongly marked atomic formation imposes a different vibration rate or beat in the etheric matter, sensed by the etheric body as colour, and awaking a responsive desire to become harmonised with it. This is the fundamental principle of colour therapy. The use of colour rays help to restore a broken harmony of currents of vitality, to remove obstructions, and to encourage weak efforts in the body to become normally strong. The potent ultra-violet rays break down dead tissue or stimulate healthy tissue, and the longer and more sympathetic infra-red rays soothe and flush, in general action. Period and dose are important, as the ultra-violet rays destroy

weak structures even as they help life itself ; the infra-red rays may promote evil forms of life as much as healthy forms.

Hence the importance of accurate diagnosis, and decision on general or local treatment, frequency and period, colour and intensity, and any additional aid from other sources to be used. The patient may describe objective symptoms more or less fully, but the skilled psychologist and the sensitive mind can often sense the root of the trouble, and then only is in a position to apply the necessary remedies. Nevertheless, there is far less danger possible, even through an error in treatment, for the curative action of light is less liable to cause trouble as compared with mineral or vegetable drugs. By using the essence of light instead of the essence of mineral or plant form, a higher potency is brought into play. Though the force induced is less violent, response is often far more rapid.

Hospitals make much use of specialised light rays, the ultra-violet being most often utilised ; also the Röntgen rays, both for surgical diagnosis and for treatment. Visible colour is less used in professional medicine, and is adopted by small private clinics, where a remarkable success has followed careful expert administration in favourable conditions. One clinic, the first to be established in London, uses the most efficient modern light-sources, screens and other appliances. Screens of coloured glass are used to get colour rays from high-powered electric lamps. A "colour bath" is a cabinet lined with many lamps, each colour on a different circuit, so that a complete bath of rays can be administered from all sides simultaneously. Ultra-violet rays are not so much used at this clinic as the infra-red rays, which are specially useful for glandular defects of many kinds.

A remarkable story of cures may be verified in the case book. Hospital and private doctors have sent patients for whom they could do no more, and in several instances cures have been effected while others have had relief from painful troubles, the treatment, being given at a lower cost than the usual Harley Street consultations. Under a co-operative or subsidised enterprise, it could be made lower still, or free to necessitous cases.

Another method is the application of electric light through screens consisting of narrow glass tanks filled with solutions of various chemicals in water, producing a number of different colours. The glass stops nearly all ultra-violet rays, and the water absorbs many of the infra-red rays, so that cures effected by this method are due solely to visible colour rays, especially as modi-

fied not only by the colour but by the physical and etheric properties of the chemical used. In effect this method is an extension of the principle of homeopathic dosages in pharmaceutical medicine. Instead of even a minute quantity of a drug being administered physically, more or less distant from the point of disease, it is sent direct to the disturbed etheric body by etheric motion. A subtle but quite demonstrable principle is utilised here, which is destined to have far-reaching effect in psychological medicine this century. It was shown recently, before the Royal Society, that ultra-violet rays can display visual fluorescence from a one-in-ten-million solution of arsenic, dried on paper, absolutely undetectable by any chemical analysis whatever. The present writer has seen this effect, and several others of clinical importance. At this particular clinic, certain cases make it necessary to utilise clairvoyant investigation of the cause of disease. This is carried out by competent observers, and the necessary colour treatment is then administered. The chemicals used for the solutions include potassium chromate, chromium sulphate, copper sulphate, ammonium hydrate, cobalt nitrate, copper nitrate, and sulphates of quinine, magnesium, or potassium. None of these, of course, are given for any internal treatment whatsoever, though it is certainly advisable to receive colour treatment while under controlled diet, as the results differ considerably.

The same nervous trouble in two different persons might require quite opposing treatments, for colour produces results not only according to its own potencies but according to the receptive qualities of the patient, far more than in any other therapeutic system, because it is more direct. All drug treatments for nervous trouble are necessarily indirect and clumsy, and hence less effective, often causing more trouble than they cure, as, for example, when patients become drug addicts. There is no such excess possible with colour therapy. After a cure, the subjection of the entire body to full normal sunshine, or to solar lamps, confirms and emphasises the cure by a normal rhythm of light. It is also superior to the administration of crude mineral or chemically excited electricity or magnetism, which can so far be controlled only in quantity (amperage) and intensity (voltage) but not in quality. The number of erroneous assumptions concerning light and colour is probably greater than in any other branch of science, and when a fuller knowledge is attained concerning light and its human perception and activity, we may develop a more rational basis for medicine than now exists, and replace this combination of fetishism and superstition, empiricism and

guesswork, by a truly scientific method of preventive and curative work. With the advance of chromopathy and other phases of etheric therapeutics, we can discard the uncertainties and dangers of surgery (except in cases of tissue destroyed by physical lesion) drug treatment, and their train of vivisection, vaccines and inoculations with incredible filth ; though it will be necessary to put life-saving on the same national basis that we now accord to life-destruction.

With this aim in view, it would be very advisable for those interested in the application, extension and co-ordination of colour therapy, to meet together annually for the exchange of views, methods of practice and proposed new systems, and for information generally useful to them, which is now widely scattered and available only with difficulty. Those who are now practising, or who take up this work in the near future after long and careful study of the principles and practice of colour therapy, will undoubtedly be among the leaders of the new generation of healers, receiving the thankful tributes of a grateful people. Yet they will be returning to the earliest of all systems of curative treatment, under the daily ministrations of our solar ruler.

## THE PROOFS OF SURVIVAL

By G. BASEDEN BUTT

WHEN, some two or three years ago, the writer of this article published an assertion that man's survival of bodily death was now become an established scientific fact, and then proceeded to recount the evidence in proof of this assertion, the statement and the chain of argument by which it was supported were received by many with derision, the conclusions reached being decried as temerarious judgment and the result of inexperience. It is therefore more than encouraging to find a writer with the knowledge and experience of Dr. G. Lindsay Johnson, a scientist and a scholar, not only expressing in his new book, *The Great Problem* (Hutchinson & Co., Ltd., 18s. net), similar opinions to my own, but also bringing forward an immense mass of evidence which, to any unbiased enquirer, must inevitably convert the "sure and certain hope" called faith into the certainty born of knowledge.

*The Great Problem* is a truly great book. It is marked by wide learning, penetrating knowledge both of books and of life, trained scientific observation and reasoning, a graceful and felicitous style and a vein of spiritual reflection which runs from beginning to end of Dr. Johnson's work like a thread of pure gold. After an introductory appreciation by Sir Arthur Conan Doyle, the author reviews the evidence in favour of survival, which he classifies under the following headings: Evidence from (1) Dreams, (2) Materialised or Partly Materialised Spirit Forms, (3) Phenomena Connected with Death, (4) Telepathy, Clairvoyance, Clairaudience, Telekinesis, and "certain other phenomena connected therewith," (5) Automatic Writing, Ouija Board and Planchette, and Speaking through the Medium, (6) Super-normal Photography, (7) Direct Voice.

The author expresses his conviction in unmistakable terms, for he asserts that the case for survival has been proved up to the hilt, and among the objects set forth in the opening chapter is that of convincing the reader "by overwhelming testimony, that communication between the two worlds has continued all through the centuries from the earliest times up to the present moment, in every country, both savage as well as civilised." The enormous mass of evidence collated under the headings we have indicated should be read in order to be appreciated, and must

be appreciated before one can possibly understand Dr. Johnson's confident belief in survival. No extract possible in the scope of this paper could give any idea of its range and importance, embracing, as it does, many convincing examples of every known variety of psychic experience. The evidence received by the author himself, however, would alone be sufficient to justify conviction, and an account of his experiences at the Hope circle may perhaps be summarised with advantage. On pages 135-8 Dr. Johnson describes some remarkable evidence obtained by psychic photography in collaboration with Miss Scatcherd, the medium being Mr. Hope of Crewe.

Under the strictest test conditions, after opening a box of sealed photographic plates and developing them in the presence of five witnesses, Dr. Johnson found that one of the plates showed a very fine image of a white rose and leaf. The plates had been purchased by Miss Scatcherd and the packet sealed in the presence of witnesses without ever having been opened—this in obedience to instructions received in writing on another photographic sensitive plate and purporting to emanate from the spirit of Archdeacon Colley. It is significant that a white rose had been the last thing presented by the Archdeacon to Miss Scatcherd, who was one of his most intimate friends, but the most dramatic and convincing part of the case occurred as a sequel four days later, and is described in detail in the ensuing chapter on "The Direct Voice." On September 18th, 1920, Dr. Lindsay Johnson attended a private séance under the mediumship of Mrs. Wriedt in Upper Baker Street.

"After sitting in obscurity for about ten minutes, I saw a very bright light, which looked like a ball of fire about the size of an orange. It travelled right round the room, until at length it stopped about two feet in front of my face. I felt the metal trumpet touching my ear.

"The medium called out to me: 'Someone wants to speak to you, sir.'

"And I replied at once: 'Who's there?'

"The reply came back (regardless of grammar): 'It's me, Archdeacon Colley.'

"I said: 'I am very pleased to meet you, Archdeacon.'

"'Thank you,' he replied, 'but have you got the picture?'

"'What picture?' I enquired.

"'Why, the rose, of course.'

"You could have knocked me down with a feather, I was so astonished; for you must know that the medium knew nothing about the rose, and I am certain that Miss Scatcherd, who was sitting next to me, and who alone knew about it, had never said a word about it either to Mrs. Wriedt or the other lady who was in the room. In fact, Miss Scatcherd had not seen me since I had developed the plate.

"'Yes,' I replied. 'It came out a beautiful white rose.'

"'I am so glad,' he answered, 'but you know I can make you a rose of any colour you wish—green, red, blue, or anything you please.'

"'Would you like to see the rose you photographed?' he added.

"'Why, immensely.'

"The light then died out, and in about a minute it suddenly appeared again, and stopped right in front of my face as before, looking like a ball of fire, *and it opened out into a beautiful white rose.* Miss Scatcherd, who happened to be sitting on the chair on my right, will confirm this, as she told me about it after the séance. Of course the first idea that entered my head was that it was some sort of hallucination. But as both the ladies assured me they saw the formation of the rose from the light, I felt sure that it was no imagination on my part. Then the light slowly vanished, and a thought struck me: Could the light (or rose) have been faked by the medium holding it at the end of a stiff wire? I therefore called out:

"'Oh, Archdeacon, may I see the rose once more?'

"'With pleasure,' came the reply, and immediately the light appeared and seemed to change into a rose again.

"I then joined the fingers of my two hands together, and passed them round and round the rose which was between me and my hands. As I felt no resistance, I was certain that there could be no wire attached to it. I then said, 'Where are you, Archdeacon?' Whereupon he tapped me on the ear with the trumpet.

"I immediately caught hold of his hand. It felt cold and clammy like an eel; indeed, I could distinctly feel the bones of the wrist and those of the forearm, and then it melted away in my grasp like butter, after which I felt nothing."

Later during the same séance Dr. Johnson held direct voice



conversations with W. T. Stead and with his own son, who was killed in the war and whose voice he was able unmistakably to recognise. In both these conversations irrefutable evidence of survival was obtained.

Even more interesting, to our mind, are the later sections of the book, which deal with the miracles of the Bible, and with proofs of survival derived from prophecy, psychic evolution and philosophy. The author shows a sound and exhaustive knowledge of the Higher Criticism, and classifies the authentic Bible miracles under fourteen headings, among which are Apparitions, Levitations, Spirit Writing, Apports, Luminous Lights and Tongues of Fire, Direct Audible Voice, Appearances of Hands, Clairvoyance and Clairaudience. The Bible miracles are first briefly recounted and then supplemented with similar phenomena from the annals of modern spiritualism—a method of dealing with the subject which seems particularly illuminating; the ancient and the modern miracles corroborate one another to an extraordinary degree; the credibility of each is increased, and sometimes each succeeds in throwing a flood of light on the other.

The author also includes some illuminating remarks on the occult meaning of numbers as employed in the Hebrew scriptures. He tells us, for example, that

“*Three* was called the Divine number because it signified ONE and THREE. One because it represents the Deity who is infinite; three because the Deity is ever manifesting his three attributes, Truth, Beauty and Goodness (the Kabbalah). Therefore the number three is both sacred and divine, because it symbolises the threefold nature of the one eternal truth, which we find in the threefold Trinity: the Father, Son and Holy Ghost of the Creeds—the Osiris, Isis and Horus of the Egyptians, which is the same as the Father, Mother and Son of the Catholics—the Brahma, Siva and Vishnu of the Hindus—and the Kether, Chokmah and Binah of the Kabbalah. Three is the mystery of life; it comprises body (Soma), soul (Psyche), and spirit (Pneuma), which comprise the triple nature of man. Three denotes the division of time, Past, Present and Future, and it also represents the three distinct motions of the planets, Rotary, Orbital and Linear (the latter being the motion of them along with the central Sun towards the Constellation of Hercules). Lastly, three represents stability as seen in the Pyramid, Triangle and Tripod.”

In dealing with Prophecy, the writer puts forward some extraordinarily interesting theories regarding Christ's predictions of

His Second Coming, which, he suggests, may already have been fulfilled by a Parousia at or shortly after the fall of Jerusalem, though another and what is really a Third Coming may occur in the future and perhaps by spiritual or psychic means. The author is also convinced that, by some inexplicable means, it is sometimes possible to foretell the future correctly, even down to trivial and adventitious details. He is at a loss to understand how such prevision may be possible, and, like Professor Richet, he shrinks from the fatalistic implications it would seemingly involve. Perhaps relativity may throw some light on this phenomenon; also the fact should be remembered that our free-will, partial and still "becoming" as it is, need not necessarily eliminate an element of fatalism (karma) in the outward circumstances and material conditions of life.

The chapter on proofs obtainable from philosophy is another interesting section, and here it may be pointed out that the whole philosophic argument for survival and for belief in God is determined by the simple problem, whether or not the human mind can comprehend and recognise Truth. If we answer this question in the negative, we are faced with another:

"Is it TRUE that we cannot comprehend Truth, or that there is no such thing as Truth?"

If one answers, Yes, one is faced with the further question, "How do you know?" The doctrine of Materialism makes thought impossible by eliminating human reason as a means to Truth. If Materialism were the truth, we should know nothing whatever of the problems, doubts and dogmas Materialism proposes. The whole basis of the human mind is founded on an assumption of the reality and familiarity of Truth; and that, it seems to me, is the great philosophic argument in favour of survival.

The book in question also contains a valuable chapter on the conditions of life believed to prevail in the world of spirit, and a section dealing with popular difficulties in connection with spiritualism. There is much here, too, that interests and stimulates, but the field covered is so vast and the problems reviewed are dealt with so comprehensively, that it is really only possible to refer readers to the book itself, with a recommendation to study it closely at first hand.

## TRANCE AND INSPIRATIONAL PAINTING

By IVAN BAKER

THE interest of artists, psychologists and students of the occult throughout Europe has been stimulated by the art of Heinrich Nusslein, of Nuremberg, whose exhibitions continue to focus attention upon the illusive problems of inspirational and trance painting.

An inquiry into the nature of this obscure phase of art must of necessity be restricted to consideration of recent productions, for history and tradition, rich in records of inspired words and deeds, preserve no authentic reference to inspired painting. It has been stated that Botticelli painted automatically, under inspiration, one of his many beautiful Madonnas being mentioned as an example, but there appears to be no dependable evidence in support of this. The notion would seem to have arisen from his association with Savonarola, the fervid ascetic who wrought such profound psychic upheaval in his times.

It will be more readily conceded that the sublime fancy of William Blake was born of inspired vision, the term "inspired" being held to imply abnormal powers during a state of exaltation evoked by a spiritual source of influence, without the necessary intervention of the senses. A study of Blake's life reveals creative periods during which his condition was akin to the ecstasy of the saints. It was, no doubt, during a state of religious ecstasy that the miraculous stigmata of St. Francis of Assisi appeared. The phenomenon of stigmatisation verified by modern experience and explained by suggestion no longer taxes the credulity of even the most sceptical. The prophetic frenzy of the early Hebrew seers, the visions of Mahommed, the contemplative abstraction of Hindu devotees must also be attributed to the ecstatic condition.

There were times when Blake's unusual gifts were manifested during psychic states which are less easily classified. His visionary heads, for example, of which the best known are "The Man Who Made the Pyramids" and "The Soul of a Flea," were drawn on those convivial occasions when Blake sat up with his friend Varley until the small hours of the morning. Varley having suggested a subject, Blake would promptly exclaim: "There he is!" and proceed to sketch the invisible sitter. It is difficult to resist the notion that the enthusiastic Varley's

participation, though passive, was indispensable, and that the two friends were singularly *en rapport*.

Many of the "contact pictures" of Heinrich Nusslein are produced in similar circumstances. An arrangement having been made with a "sitter" residing at a distance, the artist claims that he is able, at the specified moment, to place himself *en rapport* with his subject. The resultant picture, painted in three or four minutes, may prove to be a rhythmic composition, a landscape phantasy or an actual portrait, depending upon the sitter's mood which has been captured. The results in this direction have not, so far, furnished any clear evidence of telepathy. Investigators have long been intrigued by the mystery of *rapport*; upon this theme, Du Maurier founded his famous novel *Trilby*, in which the heroine is made solely responsive to the influence of the unscrupulous Svengali.

A typical instance of inspired painting showing no apparent feature of *rapport*, is that of Helene Smith of Geneva. This famous case was studied by Professor Flournoy. In 1904, during trance periods which lasted a quarter of an hour, Helene painted automatically, in oils, pictures of Christ and the Madonna. During her periods of spontaneous somnambulism she described in speech and in writing her visions of the inhabitants of the planet Mars, and her hallucinatory wanderings among the Arabs and Hindus of the fourteenth century. The language of the Martians which she produced was a regular, artificial language, which contained a complete system of meaning but which remained inexplicable to the consciousness between trance states.

A similar case is cited by Dr. O. Pfister, the renowned psychoanalyst. His patient, a youth, felt himself compelled, by a mysterious inner urge, to fill up rapidly whole volumes of what resembled Morse code, shorthand or exotic script. "An incredible number of perfectly elaborated systems were at his disposal but none was intelligible." Pfister's analysis showed that the mysterious signs and symbols contained characteristic allusions to emotional experiences of the patient's earlier life that had long been repressed. Without unduly stressing the methods and hypothesis of the Freudian school, this case may contribute something of value to our purpose. It is also significant that messages in unknown cuneiform characters appear on the backs of several of Herr Nusslein's pictures. His mediumistic painting was foreshadowed by automatic drawings, which in their turn developed after a period of automatic writing. Many of his

writings revealed fragments of verse and foreign languages, and other odds and ends of knowledge which had lapsed from the primary consciousness. This is typical of all spontaneous instances of automatic writing. Edmund Gurney and others have shown by experiment that information communicated to subjects in the hypnotic state could be reproduced later in automatic writing, whilst the attention was simultaneously employed in talking or reading aloud. Complex mathematical problems have been solved automatically under similar conditions. In spontaneous somnambulism the writing is often reversed and can only be read in a mirror. Mirror-writing (Spiegelschrift), executed with the left hand, was a favourite practice with Leonardo da Vinci. The well-known modern painter, Horace Brodzky, conducts his personal correspondence in this medium. The ability to produce Spiegelschrift is said to imply liability to spontaneous somnambulism.

From the relatively large number of cases that might be adduced, there would seem to be present in most persons a latent capacity for discharging psychic reactions by that ancient means of expression—picture drawing. According to the Freudians, such pictures, when produced automatically, contain the key to their own solution, and invariably lay bare some mental "shock" whose memory has been discreetly buried in the depths of the soul. An extension of this view, tending to regard the work of art as a confession on the part of its creator, is held by Freud who states: "If the individual who is displeased with reality is in possession of that artistic talent which is still a psychological riddle, he can transform his phantasies into artistic creations." Automatically painted pictures are thus identified with dreams as an expression of inner conflict, and the theory, if substantiated, should explain in part the chaotic, dream-like nature of such paintings. But the parallel between picture and dream cannot be continued, for the art motif is transmuted by an æsthetic medium before it receives conscious recognition, which precludes the possibility of arriving at a common source of derivation. The dream, however, is also modified by the "censor" (Freud, *Interpretation of Dreams*), which is responsible for the disguise of those features which prevented wish-fulfilment in the waking state, thus rendering the dream symbolic. Freud and his followers have formed a complete table of dream symbols and their equivalents. Jung regards the symbol as a token for that of which no rational account can be given at the time when the symbol possesses its highest value. "The way in which

St. Paul and the earliest mystical speculators handle the symbol of the Cross shows that for them it was a living symbol which represented the irrepressible in an unsurpassable way." (Jung, *Psychological Types*).

But neither the symbols nor general method of psycho-analysis have explained the clearly-defined case of the telepathic dream, which cannot be satisfactorily accounted for by coincidence. Telepathic power has been exhibited in some of Herr Nusslein's automatic script, details given of shipwreck in distant seas having been subsequently verified. The American medium, Mrs. Piper, was also famous for her remarkable telepathic powers. Thus, telepathy and inspirational painting, and, indeed, the whole of this vast field of supernormal phenomena appear to be correlated. Automatism, as we have seen, may occur spontaneously, as in natural somnambulism, or they may be reproduced in hypnotic trance. Religious ecstasy (probably a form of auto-hypnosis), hystero-epilepsy, and the various forms of dissociated personality, as well as other morbid states, are likewise characterised by automatic activities, which may, however, occur in conditions not distinguishable from normal wakefulness. "I have discovered also," says Pfister in his *Expressionism in Art*, "that every normal human being, if he draws of his own free will senseless letters and figures unintentionally, gives the unconscious a chance of manifesting itself."

What, then, is the key to the solution of the problem?

The suspension of conscious volition during automatism, the processes that condition the subtle interplay of ever-varying phases of consciousness and that invest the Ego with enlarged powers over the latent resources of the mind, these, it would seem, are the directions in which the answer must be sought. "Everything that is consciously possessed must be looked upon as being in definite order. . . . The soul must be regarded as a dynamic system endowed with a particular organisation," says Professor Driesch (*The Crisis in Psychology*). He declares, further, "Telepathy and mind-reading at least are phenomena of a *simpler* kind than normal sensation, because the brain, most probably, does not take part in them, while clairvoyance may at least be conceived without the interference of the brain."

Thus are the enigmas of the mind explained in part, and the task of the future will be that of "explaining the explanations," if indeed it be given to Man to penetrate those inner mysteries that veil the secret functions of the soul.

## MEDITATION ON THE CHRIST WITHIN

By E. WILMOT LAMBERT, F.R.G.S.

JESUS said to his disciples :—

“ If a man love Me he will keep My words : and My Father will love him and We will come unto him and make Our abode in him.”

Paul said, “ Know ye not that your body is the temple of the living God? ”

God and His Christ living in us, taking up Their abode in us, making our body Their habitation !

Think on it, dwell on it, Realize it.

The Power, the Might, the Strength, the Wisdom of God permeating our every being. Flowing through our veins, coursing through our blood, pulsing through our heart, regulating the very breathing of our lungs.

Why, then, do we not fully realize this mighty power of God pressing ever forward towards manifestation in us, the Divine Urge within us all? Why? Because barriers have been set up, which obstruct this Light from breaking through, barriers not altogether of our own making, though often very largely so !

Barriers of Self-Will. Barriers of Self-Love. Barriers of Self-Pride. The lust of the flesh, the lust of the eye, the Pride of Life. Barriers of ignorance. Barriers caused by the belief in the power of heredity and environment as patent against the Power of God.

Barriers caused by the thoughts of others impinging on our mind and receiving, alas, only too often an ever-ready response.

Can these barriers be broken down ?

No ! says the Materialist ; we are the slaves of heredity and environment.

But we know better, for have we not our Master's word for it confirmed in His Holy Scriptures ? These barriers CAN be broken down, but only on one condition, that we work and co-operate with God Himself. God is Omnipotent, but one thing even God cannot do—He cannot force us to work with Him. Why ? Because he has given us Free Will—the choice to work

either with Him or against Him. But if man will co-operate with God, then can he cast these barriers down.

The material walls of Jericho will fall at the blast of the Spiritual trumpet.

Then can we clean the windows of the soul. Then can we let the Light Divine flow into our minds and hearts, giving us Health, Strength, Power, Wisdom, Love ; then shall we feel and be fully conscious of the invigorating and life-giving influx of the Divine Spirit.

But we are weak and frail The task is hard and difficult, and we are far from Home.

So do we turn our yearning gaze to our Heavenly, Loving and All-pitying Father.

We see Thy Arms stretched out towards us, we FEEL Thy Presence near.

We listen for Thy Voice . . . . . God speaks and says :—  
Lay thy hand in Mine my child—I and My Son Jesus, The Christ, will lead thee in pitying love, across the thorny and uneven ways that bestrew the pathway of life. Together will We lead thee through the dark valley.

We will Still thy fears.

We will Heal thy infirmities.

We will Comfort thee in thy sorrows.

We will Console thee in thy distress.

And together We will lead thee, hand in hand, to those radiant heights above, where dwell PEACE, JOY, LOVE, BLISS, HARMONY, HAPPINESS, and PERFECTION .

The healing of His seamless dress  
Is by our beds of pain ;  
We touch Him in life's throng and press  
And we are whole again.

Our Friend our Brother and our Lord  
What shall Thy service be ?  
Nor name nor form nor ritual word,  
But simply following Thee.

Remember the words of the Master, " Whatsoever ye shall ask in My Name it shall be given thee."



## CORRESPONDENCE

### ASTRAL PERSECUTION.

*To the Editor of the OCCULT REVIEW.*

SIR,—Your title to the pathetic letter of J. W. Smith—"A Case for the Psychopathologist"—brings to my mind a similar though less arresting case.

It concerns a little lady drawn into the danger of mediumship by the hope and the promise of intercourse with a son, to whom she was much attached.

After these communications had gone on for a long time, a *real* "manifestation" came to her *interiorly* that the "persons" who were personating her son and others were not what they claimed to be. She immediately tried to rid herself of their intrusive presence, and lived a life of torture from their invasions.

Your query reminds me of her pathetic question—"You will not think me mad because I tell you all this?"

Nothing was further from my thought. First, because I could not look into the little lady's eyes and think her mad. Secondly, because I know, of my own knowing, that such "persecutions" are very real. They need investigating. Often they are caused by the will of a living person, projected dominantly into the aura of the person so "persecuted." It is a vampire will. Sometimes a living person, not in this material sphere of existence, wears a mask, even perhaps the mask of one deemed a friend. In all cases—the attempt to subjugate, to possess, to obsess is part of a scheme to bring the whole world under the domination of the Black Lodge.

I have pleaded before, and in vain, for some help from *trained occultists* who can give time to this needed "rescue" work. It must be *unpaid* work—for only work done as an offering to the White Lodge can avail in such cases. I am not asking help for myself—but for others, who, while suffering, hide the facts, for fear they will be thought "mad" and perhaps find themselves permanent prisoners in a mental hospital.

*How* these "voices" (heard by my poor friend) are projected is one question that needs an answer. To know *that* would show the way to block them out. It needs a stronger will power. My friend sent me a card at Christmas with words—"Refuge failed me, no man cared." . . . "Nevertheless the Lord Jesus stood by me."

"No man cared!" Is it true, in a world where "occultism" and "spiritualism" are the favourite pursuits of *thousands*, that "*no man cares*" to try to help to protect, to release the victims of all this unwise premature furore of psychism?

The sluices were opened, and no sort of protection offered the unwary.

The whole matter needs investigation—but whether the “ Psychopathologist ” is equal to the task is a query—for only the most devoted soul, ready to make sacrifice if necessary, can be equal to meeting these forces and prevail.

If, sir, you could find room for this plea, it may encourage somebody to take the matter up, and, further, help the sufferers to realise that—*at last—some “ man ” does “ care ”*—and will be the coadjutor of the Master, whom my friend calls “ The Lord Jesus,” to bring help and protection to those who need it and who *will* need it. If any such work is going on, it would be well to advertise the fact for the help of others.

Yours faithfully,

“ A.”

*To the Editor of the OCCULT REVIEW.*

SIR,—I have read with interest J. W. Smith's account of the persecution he is undergoing at the hands of certain Black Magicians, published in your last number. May I suggest that instead of applying to Hypnotists and Psychologists, he seek the assistance of a *White* Magician, or if he be unable to get into touch with one, to get the assistance of a group of earnest people headed by an *understanding* parson to surround him with a psychic ring of prayer? This should be done in the room where he sleeps so that his rest at night may be unbroken. It might also be of assistance to him to carry a properly constructed amulet or charm about with him.

When I was in Morocco some years ago, I had in my service a native from Southern Morocco (of the pre-Arab stock) who told me some remarkable facts in connection with the magic practised by his compatriots. One story which has remained in my memory is the following: that there exist societies or groups of members (and there are some in America) who consort together for the express purpose of working ill on any particular person or persons who have fallen under their displeasure. To use his words, they pray him to death; and so powerful are the united *prayers* of these magicians that the victim dies within a few days after the treatment has been established.

Yours faithfully,

FRATER B.

SPIRITUAL EXERCISES AND THEIR RESULTS.

*To the Editor of the OCCULT REVIEW.*

SIR,—In your interesting leading article dealing with the above-mentioned subject, there is a paragraph which hints at the danger of

practising meditation in circles. This warning is necessary, and should be emphasised in the present cycle especially, when a psychic development of the race is undoubtedly taking place, and magnetic conditions are in terrible confusion. Only an "adept" can control the forces that enter the psychic vortex created by a negative mental attitude; and when a group of persons become mentally passive their mixed psychic magnetism produces a swirl of astral matter through which may flow entities that necessitate the powers of a high initiate to avert.

The fact is that, except for very few persons, meditation, as such, is extremely dangerous. Only those with pure motives and unselfish desires can safely "meditate." Most of us must first learn to live and act impersonally and conquer our lower natures as they react with others in our environment. The mind becomes automatically still and clear when we have fulfilled every karmic claim cheerfully, willingly and fearlessly, and we no longer desire even the ecstatic state described by certain "mystics." The *Atman* of the Upanishads, the *Tao* of the ancient Chinese mystics, the *Bodhi* of the Buddhist Sutras, is not a state of ecstasy and cannot be described for mortal minds *except by negating every state that such minds can conceive*. What remains after this process cannot be expressed in words.

The mortal mind can be controlled by the Spiritual Mind or Ego principle; but woe to him who destroys his means of salvation from mortal conditions by denying his own Ego or Higher Mind so long as one enemy remains unconquered. He will be like the warrior who has cut off his means of escape by destroying the drawbridge to his castle before he has himself crossed over.

The fundamental difference between the Eastern philosophies, mentioned above, and the writings of most Christian mystics, is that the former require a *concentration* of the Mind, or Ego, so one-pointed and steady that no external influence can deflect it, and no reflection of the worlds of form or sensation can tarnish its pure, diamond-like lustre.

The Christian mystics have not had the protection of such preliminary, philosophical instruction and training; and, in most cases, they embark on contemplation as an emotional outlet for unsatisfied earthly longings. The *stigmata*, the numerous cases of dementia, psychic visions and even of obsession, are the result. The history of Christian fanaticism is unparalleled in the East because such "mysticism" was not allowed to develop there in the monastic institutions. The great teachers have specifically denounced the practices of Hatha Yoga sects, and the fakir has never been officially approved as was, for instance, Simon Stylites. Nevertheless, these fakirs of the East have enormous powers of self-control developed by rigid concentration, not passive contemplation, and their will-powers, while selfish, are undeniably able to control psychic forces. The mawkish, senti-

mental imagery of the Christian monks and nuns, struggling with their sensual natures, are not found in the pellucid writings of those Buddhist devotees who do not seek "results."

I am sir, yours respectfully,

W. W. L.

#### THE LONDON LODGE.

*To the Editor of the OCCULT REVIEW.*

SIR,—As his letter in your February issue headed "The London Lodge of Theosophy" gives an extremely misleading account of the circumstances attending your correspondent, Lieut.-Colonel Peacocke's, secession from the T.S., I must ask for space to supply some of his omissions.

The letter he complains of was not intended to be a history of the London Lodge but simply announced its survival and present *status*.

Lieut.-Colonel Peacocke admits that Mr. Sinnett with his following "re-entered the T.S." in 1911 and received "an independent Charter." As such, like every other Lodge, it was constituted subject to the rules of the T.S., by virtue of which alone it obtained its *status*. These rules provide that in the event of a majority of members of any Lodge wishing to leave the Society, and passing a resolution to that effect in the proper form, certain formalities must first be complied with; it being specially provided, that if the *minority* notify their desire to carry on the Lodge as before, the P.T.S. may hand the Charter over to them and they will thenceforward constitute the Lodge, electing such fresh officers as may be necessary to take the places of those who have seceded.

This is just what has happened in the present instance, with the following important exceptions: (1) The resolution proposed and carried by Lieut.-Colonel Peacocke (the late President) did not contain the essential clause which the rules require to make it valid.

It merely recited in rambling phrases that the Lodge (*qua* Lodge) "withdrew" from the Society—which is of course *ultra vires*.

(2) Besides which, Lieut.-Colonel Peacocke's manner of counting the votes, over-ruling objections, etc., was so partial as of itself to invalidate the proceedings. The London Lodge consequently remains as before, *minus* Lieut.-Colonel Peacocke and about nine or ten members who have now left both it and the T.S. and formed a new Lodge, outside the Society, and with a different name.

He further alludes to "there being only four votes against the withdrawal." This means that he would only allow four votes to be counted, rejecting (on his own authority) an amendment that two members, who had expressed themselves as against the resolution (but owing to his neglect had not received voting-papers) should also be given an

opportunity to vote. Had this been done there would have been a minority of six. In which case, of the 15 subscribing members entitled to vote, nine would have been for the resolution and six against—a majority of only three.

Not content with having thus deprived subscribing members of their right to vote on such a fateful decision, Lieut.-Colonel Peacocke most unfairly insisted on recording the votes of sundry "members," some of whom had paid no subscription for years, and of whom one had never paid any at all! Reinforced by these "men in buckram," he declared 14 to be in favour of his resolution, over-ruling all objections to this procedure on his own authority, without taking a vote.

The insinuation of "an ulterior motive" on the part of the P.T.S. in granting a duplicate of the Charter (when Lieut.-Colonel Peacocke had refused to hand back the original) is a lively product of his own imagination.

Your correspondent fittingly concludes by a truly startling *suggestio falsi*, viz., that the present members of the London Lodge T.S. have left to him and his new "Company of Adventurers" the task of paying *their* debts! How odd, that the financial statement appended to the official printed Report for 1926, issued but a fortnight before the meeting, and signed by the Hon. Treasurer (my predecessor in office) shows a *Balance Credit* of £22 3s. 8d.!

Having thus placed on record for the benefit of those of your readers not yet utterly bored by these petty squabbles, all the relevant facts as known to me, I leave your correspondent to his "facts."

You, sir, will also be relieved to learn that I absolutely decline any further discussion of this threadbare subject.

Yours faithfully, G. H. ROOKE,  
Hon. Treas., London Lodge T.S

#### THE DWELLER ON THE THRESHOLD.

*To the Editor of the OCCULT REVIEW.*

SIR,—With reference to letter signed R. E. Bruce in the OCCULT REVIEW for February.

"Dweller on the threshold" and "dark night" are merely different expressions of the same thing—if there were no dweller on the threshold there would not be any dark night.

R. E. Bruce suggests "it is enough to daunt the bravest"—but when each one reaches a certain point they have to carry forward into the unknown, even if it is only as far as seeing and hearing goes. Those who "win the final" do so through Divine Grace, frequent prayer and developed faith. The world has need to get back to such simplicities—particularly at this time. Not complicated systems from the "lower regions" such as psycho-analysis.

HANDMAID.

## PERIODICAL LITERATURE

MR. RONALD ARMSTRONG is to be congratulated on an excellent issue of *THE SUFI QUARTERLY*, and indeed it is one which disposes us to hope that the *PHILOSOPHICAL REVIEW* may ultimately deserve its title, becoming adequately representative of the Sufi subject, its literature and history. At the moment it dwells too much under the shadow of the late Inayat Khan, some of whose aphorisms appear on the present occasion and are too common in expression and shallow in conception to be taken seriously: the undertaking will emerge doubtless under wise guidance. There are otherwise no original contributions as yet which are of real moment; but it is beginning to draw from sources that serve well enough in the case of unversed readers, while others may bear willingly the opportunity to read some of them for a second time. The late Dr. William Hastie's essay on the Sufi poet Jeláleddin Rumi prefixed to Maclehose's translation of *THE FESTIVAL OF SPRING* is a case in point. It is the best English introduction with which we are acquainted to the *MESNEVI*, described by Joseph von Hammer as "the text-book of all the Sufis, from the banks of the Ganges to the shores of the Bosphorus," and affirmed by a later German writer to be "regarded by many Mohammedans as almost equal in holiness to the Koran and Sunna." That which was holy could also communicate holiness, for it was held further that those who received its message into their minds and hearts became "certain of salvation." Jeláleddin Rumi was not only a great mystical poet but founder of the Mevlevi, an Order of Mystical Dervishes, devoted to the life of contemplation and the vision of Divine things. In addition to the *MESNEVI* there is his collection of lyrical poems entitled the *DIVAN*, which is permeated by the Doctrine of Unity and its inward realisation in the contemplations of Divine Love. It is a book of the way thereto, of the mysteries revealed therein and the Path of Eternal Truth. We may count it also, within its own measures, as a book of attainment. It may be added that Mr. E. H. Whinfield provided English readers in 1898 with an abridged version of the *MESNEVI* and that Mr. Reynold A. Nicholson published in the same year his *SELECTED POEMS* from the *DIVAN*—to the number of 48—in a prose translation. Dr. Hastie himself was led to the study of Jeláleddin by Hegel. His judgment concerning him is that "much more than Spinoza and Novalis was he a God-intoxicated man." The *SUFI QUARTERLY* presents also a translation from the French of Quenisset, an astronomer of the Flammarion Observatory, the very name of which has precious memories for most of us. The article has no real title to any place in a Sufi publication, but we are disposed to condone its inclusion, having regard to the subject. It is on the Beings of Infinity, otherwise the recurring question of "more worlds than one," as Brewster put it, of life in the worlds of space. The thesis is

that "the problem of life on other planets has taken a decisive step forward" in the advanced study of Mars by Antoniadi and Baldet, at Meudon in 1924, and by the American astronomer Coblentz.

We explained last month that EUDIA signifies serenity and is in fact pure Greek, asking pardon of scholarship for the sake of our readers who may have forgotten or do not know. It is the title, as we announced also, of M. Henri Durville's new monthly magazine, in place of his old foundation under the awkward English denomination of PSYCHIC MAGAZINE. We saw the first issue of this periodical, a thing of unwieldy shape, and we have now seen the last. EUDIA is better to look at, in normal royal octavo, and better also to handle. It is welcome for such reasons and may appeal otherwise to the *Fondation Henri Durville*, the *Société d'Études Psychiques* and the *Société Psychique Internationale*, not to speak of the coming Psychic Church—if indeed it comes—or the Congregation of *L'Initiation Eudiaque*, about which we are beginning to hear as an Order of Novices and Adepts, proposed for the revival of antique initiations and their adaptation to western needs at the present day. Parisian occult temperaments are presumably other than our own, and it is difficult to read seriously much less to think seriously about the Durville scheme or Degrees of the Eudianum Medal to be worn as a sign of membership by members of the new Church, while in England it would be impossible to introduce anything but a comedy review with such an Appeal as the editor prefixes to EUDIA. It would seem to us little better than hysterical raving or the voice of Sâr Péladan without his literary flair. There are two issues before us, the bulk of which is occupied by M. Durville himself, independently of those sections which may be termed official and are referable obviously to him. He presents a long study of Arthritis, leading up to its treatment by animal magnetism and suggestion. There is another on maladies of the will, its arrestation included, its phobias, its other nervous conditions, and here also so-called personal magnetism is offered as a true medicine, for, however varied in terminology, M. Durville's treatment throughout is always mesmeric and hypnotic. It is the method of his proposed Sanctuary and doubtless the key to his explanations in respect of elder Sanctuaries and Houses of Initiation, whether at Eleusis or Thebes, about which he talks so often. He is unlikely to have read Mrs. Atwood's SUGGESTIVE INQUIRY and may not even have heard of it; but his views are her views, applied in his case to normal healing rather than the supposed science of the soul. For the rest, Dr. Jean Martinie writes on Eastern Initiation, but the term is a little misused, as it is simply a study of Zarathustrian doctrine according to the Zend Avesta. Finally there is a slight essay on Prehistoric Magic and its Rites celebrated in caverns. It is to be noted that the last message on the new undertaking is that PSYCHIC MAGAZINE has become EUDIA with no essential change in its mode of being, for the same themes are illustrated in the same manner.

An analogous transformation has taken place at an identical date in a very different undertaking, and THE STAR IN THE EAST has become THE STAR REVIEW, for reasons which we have intimated previously, in this case as in the first. The motto is no longer *Oriens ab alto visitavit nos*, because the star is drawing to the zenith. Again there are two issues before us, and the first is distinguished from the second by the fact that there is a frontispiece portrait of Mr. Krishnamurti which is pleasant to contemplate—an amiable young man assuredly and of a certain serious cast. But the issues are in close bonds of union by the fact that both are devoted to the Krishnamurti subject and practically to nothing else. There are six in all of his poems, in one of which a complete summary is offered respecting his position, so that there may be no mistake about it; and it is worth indicating, that it may be left to speak for itself, presenting its own values. We are advised therefore (1) that he is Liberation and Happiness; (2) that he is hidden deep in the heart of the world; (3) that, waiving a certain confusion of images, he holds the world in the shadow of his hand; (4) that he is the desire of the world's heart and its intelligence; and (5) that he will teach it the way to happiness. Such are the intimations comprised in the first set of verses, in which we observe a slight improvement, so far as expression is concerned. The others are open to the same judgment which was offered on a previous occasion in these pages, and it does not call to be repeated. It seems certain, so far, that Mr. Krishnamurti is not a voice in poetic literature or the promise of a coming voice. The testimony concerning himself is followed by a little choir of praises which is of those about him. Mr. J. Emile Marcault testifies to "newness" in the supposed Messianic message, because—so far as we can gather—man is called therein "to recognise the Divine in himself." For Lady Emily Lutyens, it insists on the "sense of unity" and "on inner conviction rather than outer authority." Mr. Y. Prasad is impressed by the statement that there is said to be a Kingdom of Happiness and that all must enter therein, which is accomplished by realising that each of us "must find his own salvation within the measures of his own being." Mr. C. Jinarajadasa also finds "freshness" in the message, because "a marked characteristic of Krishnaji" is his individuality. Finally, Mr. George Lansbury publishes the banns of wedlock between the doctrine of the Star and that Socialism to which he hopes that the whole Order will be converted in due course. On the basis of these findings the unescapable conclusion is that Mr. Krishnamurti has no message whatever, seeing that they are all "familiar in our mouths as household words," and in making this statement we do not forget that in 1910 Mrs. Besant, according to her testimony, saw the Lord Maitreya and the Lord Buddha "welcoming the Boy Krishnamurti." We accept the assurance willingly, knowing that there are many visions, but they do not make old lamps new or change old "saws" into vital modern instances.



The Masonic periodicals started their new volumes with the new year, and by way of a fresh departure THE BUILDER opens a series of articles, written by a member of the Roman Church—and presumably therefore not himself a Mason—on THE SHADOW OF THE VATICAN. The design is to show that “non-Catholic apprehension of the growing power and prestige of the Roman Church” in the United States is “not altogether unjustified.” On the contrary, there are features in her present constitution which are (1) “a formidable menace to the freedom of the American Republic,” and (2) an insult to national self-respect. The point in chief is that the absolute, irresponsible monarchy of the Latin Church and its Hierarchy constitutes an *imperium in imperio*, the supreme centre of which and the monopoly signified thereby are in the hands of a small body of Italian ecclesiastics. There is nothing new in this and nothing peculiar to the States; but the article proceeds to relate a long story of jobbery over ecclesiastical preferment in the Republic of the West, of the status occupied by the priesthood and the servitude of the secular clergy. As regards the millions which represent the laity at large, they are without a voice in anything. But this also is surely a tale of the Papacy in all ages and countries, and if it suits the Roman community we do not see how nationalities are affected unless and until there is evidence of political interference from the Vatican hierarchic centre and its branches. The intention may be to produce proof of this in later articles. It is a question meanwhile which seems to have no bearing on the Masonic subject. . . . THE SPECULATIVE MASON is, so far as we are aware, the only magazine in the English language which represents the activity of womanhood in the so-called Royal Art. though we observe that there is nothing in its pages which permits the fact to emerge. On the surface it is an ordinary periodical for ordinary members of the Craft, its connections and developments. The editorial notes of Miss A. Bothwell-Gosse continue good reading, and we have been interested by a curious “counting carol” which used to be sung near Falmouth in the mid nineteenth century. Unfortunately we are not told whether it is printed for the first time. There are articles on the Title Mason, on the Cathedral at Bourges and on the Divine Names in Masonry. The “examination” of a German Steinmetz, by way of question and answer, is given with no reference to source, and its possible claim on antiquity must remain an open question. There is lastly an initial paper on Druidism, which promises well for the projected study as a whole. . . . LE SYMBOLISME advises us in a prophetic mood that the year 1928 corresponds to 20 in occult addition and therefore to that Key of the Tarot which is called the Last Judgment. There would appear to be judgment coming, but the card is one of resurrection also, and M. Oswald Wirth expects that an end of the old order will be followed by regeneration. However, his elusive verbiage will not permit him to be pilloried presently as a false prophet, while he must be left to explain hereafter the measure of his own foresight.

## REVIEWS

SELF-CONTROL AND HOW TO ATTAIN IT. By Philip Harrison.  
London: Rider & Co. Price 1s. 6d. net.

At a time when so much erroneous teaching is being promulgated on the subject of Mind Control and kindred matters, Mr. Harrison's eminently sane and logical treatise will be heartily welcomed. It is not a book that will appeal to the dilettante or the spiritual attitudiniser, nor will it appeal to the man or woman who looks for results for which he or she has not honestly worked.

Starting from the premise that Self-Control is an active and positive quality in contradistinction to Self-Restraint, which is merely negative, the reader is taken by swift and easy stages past the many false by-paths which so often lead to a spiritual cul-de-sac right to within the precincts of the temple of serenity itself. And there he is left, mentally placing his soul in the presence of the highest spiritual conception of which he is capable, and awaiting in perfect tranquillity the outpouring of what is so happily likened to a "spiritual sunbath." The book is especially remarkable for its entire absence of artificiality and for the extreme clarity with which the writer sets forth his views.

As he justly observes, the Churches have failed lamentably in omitting to teach their followers the immense importance of the power of Thought; but there is some excuse for them when we remember that much of the New-Thought teaching seeks to control our thought merely to make it the instrument of our desires, and they, in nine cases out of ten, will be for purely materialistic ends.

We must gain control of our souls by approaching the source of spirituality itself, which in its higher manifestations is the "peace which passeth all understanding."

Finally—to a mundane world a mundane reason: Most of the much-advertised courses on this subject take in advance as the price of wisdom many guineas; a way of keeping the latter while gaining the former is to buy Mr. Harrison's book.

ETHEL ARCHER.

ANNUAL REPORT OF THE SMITHSONIAN INSTITUTION. Washington.  
1927. Price 6s. 3d.

IN 1826 John Smithson, an Englishman, bequeathed his property to the U.S.A. to found at Washington under his name an institution "for the increase and diffusion of knowledge among men," and splendidly indeed has that trust been fulfilled. The work of the institution in astronomy, physics, chemistry, mathematics, geology, meteorology, and the life-sciences is probably unequalled. Not only do the greatest living scientists give of their time and labour in America itself, but research is carried on in every quarter of the known world. Each year a report of the proceedings of the past year is published, giving much interesting information, and that for the year ending June 1926 is no exception to the rule.

Besides the annual report itself, which runs to 150 pages, there are

Every Student of the Occult, Every Student of Comparative Religion, and Every Student of Christianity should read the latest works by **LEONARD BOSMAN**  
**THE BOOK OF GENESIS UNVEILED** and **AMEN, THE KEY TO THE UNIVERSE**  
 A New and Original Work. PRICE 3/9 Post Free

*By the same author, THE LIFE OF A MASTER MASON, 1/6 Post Free.*

This is the first volume of a series of explanatory writings on the first ten chapters of the Book of Genesis. The series will contain a mine of information and explanation of the different Creation and Flood stories, much of which has never before been published. The literal meaning, together with the deeply symbolical side of the stories, will be compared and the hitherto hidden significance explained.

The first series, now ready, gives the key to the unveiling and shows the process of letter-by-letter translation.

"Mr. Bosman has been a pioneer worker in this long neglected field, bringing to his study the invaluable equipment of Hebrew scholarship and knowledge of Kabbalistic lore, in addition to his understanding of the Ancient Wisdom, which alone serves to synthesize and interpret the knowledge possessed. . . . The present book can be warmly recommended to those who are seeking reliable guidance in the deeper interpretation of the Bible."—*Theosophical Review*.  
**AMEN, THE KEY TO THE UNIVERSE.**

Contents: The Meaning of the Sacred Word Amen or Aum—God, the One Reality—The Trinity Explained—The Virgin-Mother of the Universe—The Mother-Substance, Root-Matter of the Universe—The "Waters" of Space—The Original Meaning of the Idea of the Virgin Mary—Letters and Their Meaning—Why do Words Mean What They Do Mean?—Why Are Letters Named with Names?—Letters and Their Meanings in Hebrew, Chinese, and Greek—Pictures Formed in the Ether—How Roots Are Built—The Sacred Word of East and West—The Meaning of Aum Explained—The Use and Power of the Word—The Key to the Universe—The A, the U and the M Represent the Fundamental Principles of all Things—The ONE as the Many—The Egyptian Amen—Its Meaning—The Origin of the Divine Immanence—Amen, the ALL.

**BOTH WORKS, PRICE 3/9 EACH (CLOTH) Post Free.**

**THE DHARMA PRESS, 16, Oakfield Road, Clapton, E.5**

## MARK EDMUND JONES

The Sabian Teachings

WEEKLY LESSONS AND HOME-STUDY COURSES

*Write for free information*

722 F, Hollingsworth Building, Los Angeles, California.

**The Story of Your Life, Past, Present and Future.** Scientific Reading and Advice based upon Astrology, Numerology, Palmistry, Psychometry.

**Dr. MAUD WESTRUP,**  
 141, SHAFTESBURY AVE., W.C.2.

### SPIRITUAL HEALING.

Clients (Men only) received or visited privately.

**MAJOR A., c/o Occult Review,**  
 34, Paternoster Row, E.C.4.

## PRACTICAL CHRISTIAN MYSTICISM & FAITH HEALING

Individual instruction and advice. Course of lessons,  
 personal or by correspondence.

**APPLY TO:—**  
**Mrs. E. H. Gilmour.**

21, GLOUCESTER PLACE,  
 PORTMAN SQ., W.1.

*The popular Spiritualist Paper with the large circulation is*

# THE TWO WORLDS

A Weekly Journal devoted to the

History, Phenomena, Philosophy and Teachings of

## MODERN SPIRITUALISM.

(Founded 1887.)

Edited by ERNEST W. OATEN.

Price Twopence. Post Free, 2½d.

Subscription Rates: 12 months, 10/10; 6 months, 5/5; 3 months, 2/9.

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

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

**MODERN ASTROLOGY**

The Leading Magazine of its kind.  
One Shilling per month. Specimen copy 6d.

**The Standard Astrological Text Books, 15/- each (Postage 1/- each book extra.)**

**ASTROLOGY FOR ALL:** Simple and instructive, no calculations.

**CASTING THE HOROSCOPE:** Full details with Ephemeris for 69 years.

**HOW TO JUDGE A NATIVITY:** Complete rule for judgments.

**THE ART OF SYNTHESIS:** Showing the relation between planets and consciousness.

**THE PROGRESSED HOROSCOPE:** Showing your tendencies at a glance.

**THE KEY TO YOUR OWN NATIVITY:** Showing you how to read your own horoscope. Postage 6d. only.

**ESOTERIC ASTROLOGY:** Showing the inner side of Astrology. Postage 6d.

**PRACTICAL ASTROLOGY:** Alan Leo, 5/- Postage 6d.

**ASTROLOGICAL MANUALS:** Pocket Size, 3/-, 2/6, 2/3.

**BOOKS BY Mrs. LEO.**

**RAYS OF TRUTH,** 5/-

**ASTROLOGICAL ESSAYS,** 5/-

**THE LIFE AND WORK OF ALAN LEO,** 6/-

**THE ROMANCE OF THE STARS,** 3/6

**PLANETARY INFLUENCES,** 2/-

*These Prices are net. (Postage 6d. per book extra.)*

**ASTROLOGICAL LESSONS  
CHARACTER DELINEATIONS.**

*Please note the address and send direct to:—*

**"MODERN ASTROLOGY" OFFICE,  
IMPERIAL BUILDINGS,  
LUDGATE CIRCUS, LONDON, E.C.4.**

**The Blavatsky Association**

This ASSOCIATION has been formed to perpetuate the memory and work of H. P. Blavatsky and for the study of the Wisdom Religion, as given out by her in "The Secret Doctrine," and her other works, and is independent of any Theosophical organisation. Information can be obtained regarding the Constitution and Rules, Study Classes, Library, etc., from the Hon. Sec. at the ASSOCIATION'S headquarters—

26 Bedford Gardens, Campden Hill,  
LONDON, W.8.

**NATAL ASTROLOGY**

The Thirty-six Zodiacal Decanates Analysed.  
By C. C. Zain.

Two booklets containing the signification of the twelve Zodiacal signs and analysing the thirty-six decanates. Examples of notable personages are given, showing the effect of each decanate on their character and life.

1/0½ each, Post Free. *To be obtained from—*

**A. E. CHARLES, 136 Victor Rd., Penge,  
London, S.E.20, or**

**THE BROTHERHOOD OF LIGHT  
(Box 1525),**

Los Angeles, California, U.S.A.

**PSYCHIC BOOKSHOP,  
LIBRARY and MUSEUM**

(Proprietor :  
SIR ARTHUR CONAN DOYLE)

**UNDER NEW MANAGEMENT.**

Fine collection of Spiritualistic Works, new and old, kept always in stock. Lowest prices. Good Circulating Library. 2/6 a month. Books sent by post at extra charge.

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

**OAH SPE** This remarkable book is again available in two bindings. clothboards 8/-; Rexine 12/-; post free 6d. extra  
**LIFE, CONSCIOUSNESS AND PERSISTENCE** 1/6 and 2/6 post free. Favourably reviewed in this journal and in *Light*.

**THE KOSMON PRESS,  
31 Macaulay Road, S.W.4.  
Or of all booksellers.**

**The British College  
of Psychic Science**

**59, HOLLAND PARK,  
LONDON, W.11.**

Telephone : **Hon. Principal :**  
Park 4709. **J. HEWAT MCKENZIE**

*Syllabus on Application.*

Best equipped centre for the Study and Demonstration of Psychic Science in Great Britain.

*For membership and experiments apply to the Hon. Secretary.*

**"PSYCHIC SCIENCE"**

THE COLLEGE QUARTERLY.  
2/9 post free. 11/- yearly.  
Striking and Original Articles.

in addition 33 articles of outstanding interest by the most eminent scientists, and 125 excellent plates—and this for 6s. 3d., the price of a trashy novel! To attempt to review such stupendous achievements in a short space would, we feel, be simply an impertinence; we would only say that among the many interesting subjects dealt with are: The Ritual Bull-fight, the Katcina Altars in Hopi Worship, the New Outlook in Cosmogony, the Evolution of the Stars, Cold Light, High Frequency Rays of Cosmic Origin, the Romance of Carbon, Fragrant Butterflies, How Beavers Build their Houses, and many another fascinating theme. Matter to interest all, from the most learned professor to the intelligent schoolboy.

One does not as a rule associate modern science with occultism, yet there is scarcely a paper in which occultists will not find points of interest, and there are many anecdotes and strange legends.

For instance, in his article on High Frequency Rays of Cosmic Origin, Professor Millikan gives experimental proof of what appears to be "Fohat" in the inter-stellar regions: rays transversing space in all directions and with equal intensity at all hours of the day and night; rays which have frequencies which make them the equivalent of from 12 million to 30 million volt rays, and are able to penetrate with ease six feet of lead. In the paper on Carbon, by Little, we get much legendary lore of the diamond, also tales of famous stones, talk of fire-worshippers and Babylonish kings. Abbot ends up his "Evolution of the Stars" by a quotation from the Psalmist, "When I consider the heavens, the work of Thy fingers . . . what is man that Thou art mindful of him?"

For the rest—the Outlook on Cosmogony, by Jeans, is simply staggering. What with the birth of universes, span of sun life, computation of star spaces by millions of light-years, and so forth, it is rather a relief to get back to butterflies and the habits of deep-sea fishes.

In regard to the other papers—Katcina Altars in Hopi Worship, by Fewkes, is sure to interest readers of the OCCULT REVIEW, for the ritual is as curious as it is complicated. It would seem in the main to be a worship of the agricultural powers. The Katcinas themselves represent the *breath-bodies* or *shades* of the departed, or divinised ancestors.

The Smithsonian Institution is to be congratulated on making the "increase of knowledge" pleasurable to a quite unique degree.

ETHEL ARCHER.

FROM WORLDS UNSEEN. By "M.A." (Ball. Coll., Oxon.) With Foreword by Sir Oliver Lodge, F.R.S. London: Rider & Co., Paternoster House, E.C.4. Price 2s.

"I WILL not say anything about the subject-matter of the writings; they must speak for themselves." Thus writes Sir Oliver Lodge in his Foreword to this volume of psychic communications, and he vouches for the good faith of the writer in these words: "Recently there has come to my knowledge a simple and rather attractive version of spirit teachings, which were received automatically by an English gentleman living in Italy, who has taken a Medical, as well as an Arts, Degree, and who was at one time at Balliol. . . . He proposes to send any proceeds to St. Dunstan's Hospital for the Blind, and does not wish to disclose his name."

It is explained that a group of spirit workers concentrated their united will power on the human operator, thus sending the thoughts they wish to

convey. It seems not unlikely that the *strongest* "will" may dominate the communications, and thus convey any possible bias still existing in the mind of the unseen communicator. Hence we have, occasionally, statements apparently somewhat conflicting in writings of this nature received by different automatists. A Greenlander's description of the earth plane would differ materially from that of an Australian bushman, yet both would agree regarding the necessity for food, air, and sleep. Doubtless the same applies to the reports received from the "Other Side." Here is a delightfully practical extract from the book now under review:

"Our world differs mainly from yours in the fact that here there is no waste or decay. . . . We lead lives much as on earth, having fixed times for work, for study, for recreation, for exercise, for meals, and for sleep or rest, and consider that a complete and properly planned-out mode of life must have time allotted for all of these. . . . We have advanced beyond the stage where a continual fight against the forces of Nature is essential to spiritual and bodily growth and development."

The beneficent purpose of the sale of this little book—St. Dunstan's—and its very modest price will, I earnestly hope, ensure its finding many purchasers.

EDITH K. HARPER.

THE RAMBLINGS OF A BACK NUMBER. By Lady Frances Gresley.  
London: Arthur H. Stockwell, Ltd., 29, Ludgate Hill, E.C. 4.  
Price 2s.

THE author of this little book, like her ancestress the famous Sarah Duchess of Marlborough, is possessed of a "very pretty wit," which though at times pungent, is yet *never* acrid. Here is a cryptic piece of advice: "Never refuse to make up a quarrel, but avoid all intimacies with the person with whom you have quarrelled!" Again: "If a person is rude to you, do not quarrel with him but keep far away, giving him a wide berth!" But the sacredness of true friendship is beautifully maintained, and its eternal fidelity: "As life goes on and friends pass away, the next world becomes like a country full of valuable investments that later on will 'pay.'" And, "The greatest friendships are formed in a moment. A chance word dropped joins together two souls—through this world and eternity." Then the *sure* antidote to all the footsore rambling of this earth's pilgrimage is thus held before us: "When we lose our bearings in the maze of this world, there is but One Signpost to which we all can turn—the Cross."

It were well if these fragrant thoughts could find their way to many a heart responsive enough to appreciate them.

EDITH K. HARPER.

THE HOUSE OF FULFILMENT: The Romance of a Soul. By L. Adams Beck (E. Barrington). T. Fisher Unwin, Ltd. Price 7s. 6d.

THIS novel offers yet another of Mrs. Adams Beck's strangely fascinating stories, in which she contrives to state so much that is true that one suspects but little of "fiction" in it, so fully does she paint her scenes and delineate her characters. This latest and best of her stories tells of the higher developments in the soul of an artist, interlinked with that of a woman

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

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

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

### Regulus, Astrologer

Map and brief judgment, 5s.  
With two years' advice, 10s. 6d.  
Time, Date, Place of Birth and Sex  
required. If married, date of same  
for correction purposes.  
93 COWGATE STREET, NORWICH.

LADY, trained secretary and earnest student of the Occult Sciences, including Palmistry, Physiognomy, Astrology, Graphology, Numerology, etc., desires post as assistant to genuine Occult Practitioner.  
*References Given and Required.*  
Box 103, *Occult Review*, 34 Paternoster Row, E.C.4

### MRS. ANNETTA BANBURY

The well-known Clairvoyante, Powerful Telepathist—Hear Clairaudiently.  
Advice daily on personal and general matters requiring psychic aid by letter appointments only. Psychometry by post, fee 5s. Advice on the Development of Mediumship Investigators. Write for an appointment, MRS. ANNETTA BANBURY, "Minoru," 3 Portland Place, Marine Parade, Brighton, Sussex.

### HELEN THE GREEK

Writes up your former  
**INCARNATION STORY**  
from Photograph (snapshots preferred) and Birth date. Occult and Mystic lessons by correspondence. Fees 5/6 & 10/6. Address: "Helen," c/o *Occult Review*, Paternoster House, E.C.4.

## THE SUFI MOVEMENT SOCIETY IN ENGLAND.

Headquarters for London:—

**30 WESTBOURNE GROVE, LONDON, W.2**

*Open Daily, 2 to 6.30 p.m. Sufi Literature on Sale.*

### THE SERVICE OF UNIVERSAL WORSHIP

Sunday, 6.30 p.m.

ALL ARE WELCOME

Read

## "LIGHT"

A Journal of Psychical, Occult and Mystical Research.

PUBLISHED WEEKLY. PRICE 4d.

Obtainable at all Newsagents and Bookstalls, or from the Proprietors:—  
Hutchinson & Co. (Publishers), Ltd., 34, Paternoster Row, London, E.C.4

**LIGHT. LIFE. LOVE.**  
**MYSTIC. OCCULTIST. SPIRITUALIST.**

Whatever path you are treading we gladly extend the helping hand of the ancient HERMETIC teachings. Teachings that have been handed down in unbroken line since the days of Chaldea.

ADEPTSHIP are you seeking? Then we will gladly give of our knowledge to aid you, and many a brother shall brighten your pathway. Do you desire CLAIRVOYANCE or kindred psychic faculties? Then you will find the road mapped and be shown the avoidance of its dangers. Whatever your aspirations

**THE BROTHERHOOD OF LIGHT** will point the way, with its intensely practical INSTRUCTIONS on the application of OCCULT LAWS. For the earnest NEOPHYTE there is much of untold value to be imparted. In accordance with ancient tradition there is **NO ENTRANCE FEE.**

Particulars of membership will gladly be forwarded on application to A. E. CHARLES, 136 Victor Rd., Penge, London, S.E.20, or "The Brotherhood of Light," Box 1525, Los Angeles, Cal., U.S.A.

## The Theosophical Review

*A Monthly Journal devoted to Brotherhood, Religion, Occultism, and the Arts.*

Price SIXPENCE monthly; Annual Subscription 7s. 6d. post free.  
 Obtainable to order from the Bookstalls of Messrs. W. H. Smith.

THE THEOSOPHICAL REVIEW seeks to spread knowledge of the Theosophical movement and to keep its readers in touch with all developments that tend to bring modern thought into line with the Ancient Wisdom. Writers and workers from many countries contribute to its pages.

The THEOSOPHICAL PUBLISHING HOUSE, Ltd.  
 38 GREAT ORMOND STREET, LONDON, W.C.1

## Talismanic Jewellery



Charms, Keepsakes and Birthday Talismans, based on Occult and Astrological conditions prescribed by the Ancients, made up as Pendants, Brooches, Rings, Pins, Bracelets, etc. Designs and Estimates sent on receipt of particulars of requirements. If desired, customers' own Gems used, or own ideas carried out.



W. T. PAVITT, 17 Hanover Square, London, W.1.

## C. A. Larenold,

ASTROLOGER, CLAIRVOYANT.

True Astrology is an invaluable guide to your affairs: Vocational, Health, Marriage, etc. Questions answered with precision. Fees 5/- to £1-1-0. Psychometry (crystal used) from article worn from 2/6. Send name, time (if known), date and place of birth. Occult requisites. Instruction in all branches.

54 KITCHENER ROAD, IPSWICH.

## Consult KEIRO

(late of Regent Street, 30 Years.)  
 Author of "Practical Palmistry."

CLAIRVOYANCE, CRYSTAL, Etc.

Interviews daily at

2 Nevern Road, Cromwell Crescent,  
 Earl's Court, S.W.5 Kelvin 8415.

ALSO

## MADAME JEANE CAVENDISH

BORN SEER.

Interviews 11 to 8.

Clients visited at their Homes. At Homes and Parties attended.

Occult Meaning of Names and Numbers.



artist, who also is "treading the path." They move from Simla to Kashmir, and thence into Little Thibet, these places being described with what seems first-hand knowledge, omitting perhaps some of the smells and other crudities of life in those parts of the globe. Cardonald meets his "master" and also a man whom he "wronged" (according to conventional codes), and after some study of yoga he becomes rid of soul complexes and comes near to peace. Mrs. Beck betrays a fuller knowledge of these things than is customary with popular writers, and her book has a dual value, as symbol and as story, in which her art has produced a result that is well worth while.

W. G. R.

INTRA MUROS, OR WITHIN THE WALLS. A DREAM OF HEAVEN.

By Rebecca R. Springer. Cr. 8vo. Pp. 165. Arthur F. Bird, Bedford St., W.C.2. Paper covers, 1s. 6d. Cloth, 3s. 6d.

DELICATELY simple and direct in its telling, this little story may be accepted as a fantasy, as a piece of imaginative literature, or as the record of the vision seen after a period of fasting, which the author relates. There is certainly a charming quality in the work, and to the devout yet educated Christian it will make a real and unquestionable appeal. Despite inconsistencies which may be noted, it is descriptively complete as far as it lies within the power of the author to convey her meaning. It is of course impossible to convey in full any occult meaning by words alone. Here the sympathetic imagination has been well used, and if the reader possess something of that same power, the tender outline here given may be adequately filled. It is a story of the heaven world; the meeting of those who had been separated by life and death, and they meet also their master, Jesus, who teaches them many things. To the open intuition it will also teach something; and there is little doubt that its wide sale in America will be repeated in Britain.

W. G. R.

HEAVENLY DISCOURSE. By Charles Erskine Scott Wood. Sm. 8vo, pp. 325, illustrated. Vanguard Press, 80, Fifth Avenue, New York. Price 50 cents.

THIS volume comprises an amazing medley of disconnected chapters of a most unusual type. Superficially, any good churchman would condemn it out of hand as outrageously blasphemous, for it relates nothing less than conversations taking place in the orthodox Christian heaven, between God and Jesus, Voltaire, Ingersoll, Tom Paine, Mark Twain, Rabelais, St. Peter and Satan, with many another lesser one, such as Carrie Nation, Roosevelt, Anthony Comstock, T. E. Hughes and the *hoi polloi*. But on reading it one perceives that it is precisely the reverse, for in its oft satirical protest against the follies of theology and superstition, we may descry the vast comprehension of a truly noble mind, a poet and an upholder of true religion. He uses these naturalistic symbols as they were first intended: to teach something of states and phases which can by no means be accounted in the imitation of Nature. If in his penetrating criticism his desire for better teaching has cut its way through the centuries of mediæval prejudice and misunderstanding, then the understanding reader will be most delighted: the others will remain as ignorant as before.

W. G. RAFFÉ.

THE ROAD TO THE ISLES (The Poetry, Lore and Traditions of the Hebrides. By Kenneth MacLeod. With an introduction by Marjory Kennedy Fraser. Cr. 8vo., pp. 248. Edinburgh: Robert Grant & Son. Price 7s. 6d.

ALL students of occult things are aware what a treasury of fine ore exists in the folk-lore of all people; and not a few attempts have been made to elucidate the meanings embedded in these ancient tales. Until quite recent years, few of them had been written down. They were always transmitted from "mouth to ear," sometimes round the winter fireside, sometimes at some sacred festival with which they were connected, or at some more jocund feast throughout the year. Others are busy at collecting stories and poems, melodies and dances, before the thoughtless rush of mechanical civilisation destroys them. In such volumes as this, we move in the spirit of an age that seems past, yet traces still exist in the scattered hamlets and islands of the North. These are the songs of a people, at once cultured, and close to Nature. Cultured they are in the true sense; they respect the things worthy of respect.

Mr. Kenneth Macleod has put us greatly in debt for his labours in compiling this feast of poetry and Hebridean traditions. He has attempted a slight division into sections, according to the main subject, and we have songs of the road (his own is by no means lacking in power), sea moods, songs of labour and of the clans, songs of love or witchery, and the plaintive melodies of Columba and Iona, of Skye and Mull. The magical usages of rhythm and repetition are frequently exemplified, though without the music one cannot go far. For a volume of beautiful verse and strange wonder tales, excellently produced, the book may heartily be commended.

W. G. RAFFÉ.

A CONNECTED HISTORY OF EARLY EGYPT, BABYLONIA AND CENTRAL ASIA. By D. Davidson. Leeds: 47, Park Square. 15s. net.

MR. D. DAVIDSON, part author of *The Great Pyramid: Its Divine Message*, claims in the present work that we "find thirty-six centuries spanned by the methods of modern science as the instruments of the astronomer span the vast distances and time-measurements of stellar space." The world's early civilisations are presented in a chronologically connected series of thirty "panoramic analyses," or charts, which synchronise the chief historic events connected with them from the first records to the beginnings of the Christian era. Mr. Davidson also claims absolute novelty for his idea, but surely charts of the kind have been published on many occasions, for example, in the carefully co-ordinated tables appended to the *Cambridge Ancient History*, and other similar work. Mr. Davidson's tables are certainly more elaborate, but the reader speedily becomes bogged among brackets, indicatory arrows and segregating squares; indeed, it would require several weeks of apprenticeship to apprehend a system of such intricacy. Moreover, queer unorthodox arguments bristle on the lithographed pages, such, for example, as that which dogmatically states that the Flood of tradition took place in Chinese Turkestan; and these scarcely make for confidence.

L. S.

## "The Moon's Nodes"

And Their Importance in Natal Astrology.

By G. WHITE.

The information given in this book is of great importance to all Astrologers and Students, and is published for the first time.

PRICE 3s. 6d. Postage 3d. Extra.

**C. D. DUTTON,**  
93 MORTIMER STREET, W.1.

## BROTHER MARKONIUS

M.A. (OXON.)

### Astrologer.

Horoscope with outline delineation and some years' general calculation, 10/-. All other astrological work undertaken. Individual attention guaranteed. Money returned if work does not satisfy. Send for form and list to

24 Rowsley Avenue, London, N.W.4.

**PSYCHIC IMPRESSIONS** from handwriting, photos, or small article. Send Postal Order for 2/6. More extended reading 5/-. Stamped envelope appreciated. Address, Phyllis M. Tate, 170 South Street, Park, Sheffield. Advice by post only. Mention *Occult Review*.

## P. S. HERU-KA

84 Kensal Road, London, W.10.

Nativities calculated and readings given on health, marriage, financial prospects, etc. Any questions answered. Time, date and place of birth required. Maps from 15/6. Fees pre-payable. *Genuineness guaranteed.*

## ESME SWAINSON,

Echo Villa, Batheaston, Bath.

Reliable Astrological Work, Lessons, Interviews. Horoscopes from 10/6; Directions from 7/6; Brief readings 5/-. Send year, month, place, sex, time (if known).

## "RESPONDA"

The Talking Card and Pendulum.  
For Messages from the Unknown and development of Telepathy.

This provides an easy means of personal investigation into the psychic. It is just a lettered card, and a pendulum so quickly responsive that results come even to those not considered to possess mediumistic faculty. Brings help and comfort to many, sitting alone in their own homes.

Mrs. K. B., Kensington, writes: "Please send a 'Responda' to... I who write have had wonderful results with it, and have told many."

Heavy gilt-edged Bevelled Card with Pendulum complete, post paid United Kingdom, 3/8, Canada and U.S.A. \$1.00, other countries 4/3. Also

### "RESPONDA LUMINOUS"

A new form of "Responda."

Can be seen in the Dark.

"RESPONDA LUMINOUS" is exactly the same in principle as the ordinary "Responda," but whereas that is for use in light alone, "RESPONDA LUMINOUS" can be used in light, dusk, or complete darkness. It gives a peculiar and indescribable sense of the psychic, and is an ideal form to aid development.

Complete in case, post paid, Home, 15/6; Colonies and Abroad, 18/6 or \$4.50. (Please note Money Orders payable P.O. Chiswick, Bedford Park., London, W.4, Eng.)

Both obtainable from R. A. Robson, Dept. O.R., 21 Fairfax Rd., Chiswick, London, W.4, Eng.

## THE VOICE OF ÔKHARON

By AZELDA.

"Essentially mystical... The whole is extraordinarily beautiful... Especially should it appeal to the lovers of Blake and to those who appreciate Rudolph Steiner, the Qabala, the Neoplatonists and the Gnostics. But its beauty will be apparent to all."—*Occult Review*, October 1927.

(See also "Notes of the Month," *Occult Review*, July 1927, and "The Coming of Azelda's Golden Book," *Occult Review*, January 1928.)

Crown 8vo, 48 pp. 1/2 post free.

**NASH & CALLAWAY,**  
22 Poplar Grove, Hammersmith, W.6



**YOUR HOROSCOPE SCIENTIFICALLY CAST.  
LIFE'S PROSPECTS, POSSIBILITIES DESCRIBED.**

Planetary Influences on Money, Health, Marriage, Events,  
Changes, Important Epochs, Fortunate Days, Numbers,  
Colours, etc.

Send Birthdate, stamped address and 1/- P.O.

**PROFESSOR ELROY (Dept. A), 37 ALBEMARLE ST., LONDON, W.1**

Ready March 30.



# THE BRONTËS & THEIR STARS

by Maud Margesson.



Profusely illustrated.

12/6 net.

A new history of the Brontë family, the outcome of careful research by a capable astrologer. The Horoscopes of the five Brontës, of Charlotte's husband, the Rev. A. B. Nicholls, and of her friend, Ellen Nussey, and of M. and Mde. Heger are given, with a clear and simple interpretation. New light is thrown on many problems which have perplexed Brontë students, such as the authorship of "Wuthering Heights," and Charlotte's feelings towards M. Heger; while students will note with interest the source of the peculiarly compelling power of their genius in both sisters and brother.

## FROM WORLDS UNSEEN

by M.A., Ball. Coll., Oxon. With Foreword by Sir Oliver Lodge, F.R.S.  
2/- net.

## ADAM'S CALENDAR

### and other Chronological Prophecies of the Old Testament

by Col. A. G. Shortt, late R.A., B.A., Oxon. 2/6 net.

Contents: Preface—Introduction: The Value of Prophecy—Israel and Britain—Israel and Britain (continued)—The Seven Great Days—Adam's Calendar—The General Message of the Patriarchs—The Special Message of the Patriarchs—The Flood—Judah—The Term of Israel's Punishment—Rome in the 6th Day—The Beasts in the Bible—Summary—Conclusion—Appendix.

## THE HOUSE OF WONDER

*A Romance of Psychic Healing*

by E. M. S. With a Preface by Dr. E. H. Worth, and Foreword by "Dr. Beale."  
3/6 net.

## THE WHITE BROTHER

By Michael Juste.

7/6 net.

"We find the book very arresting."—*Liverpool Post*. "I found this book vastly interesting."—*Light*. "I sincerely hope this book will win the circulation it so richly deserves, and so bring light and comfort to many hearts."—*The Two Worlds*.

## THE "EITHER—OR" OF SPIRITUALISM

by Mrs. St. Clair Stobart. Author of "Torchbearers of Spiritualism."

6/- net.

In an endeavour to reduce to the one common denominator of Spiritualism the religious beliefs which have characterised mankind through untold ages, Mrs. St. Clair Stobart brings forward from amongst the great company of the immortals, as bearing testimony to the immortality of the human soul, such august witnesses as Sophocles, Xenophon, Cicero, Iamblichus, and others. Incidentally the reader discovers that the "either—or" leaves him no alternative between a belief in the divine origin of the soul, and—chaos!

## BEYOND THE GATES OF THE WEST

by Rev. J. Campbell Murray, B.A.

1/- net.

In this charmingly written and daintily produced brochure, the author has succeeded in bringing together with remarkable effect the testimony of a veritable cloud of witnesses bearing on the question of human immortality.

RIDER & CO., Paternoster Row, London, E.C.4

THE IMPATIENCE OF THE PEOPLE. By Mark Procter. 7½ ins. x 5 ins., pp. 72. London: Cecil Palmer, 49, Chandos Street, W.C.2. Price 2s. net.

THIS book is a manifesto, issued on behalf of a body calling itself the Panacea Society, in the form of a reply to the Rev. Sheppard's *The Impatience of a Parson*. According to the Society, the churches have all gone badly astray, one of the chief errors being their acceptance of mystical interpretations of Scripture. The world was given over to the devil's rule for six thousand years. The First Coming of the Lord was (I gather) rather in the nature of a mistake, because the time was not yet ripe. As, however, the period of six thousand years is to be shortened, the time of the Second Coming is imminent, when Christ will reign on earth in glory. As a consequence, a new type of human being is appearing, consisting of those predestined to bodily immortality, who are being organised in the Panacea Society. Other human beings fall into two types: (1) Anthro-poids (*i.e.*, people holding political convictions opposed to those favoured by the author) who are annihilated at death, and (2) ordinary human beings, whose souls are all predestined to go to Heaven, either at the first or the second resurrection according to whether they are penitent or not.

Of inestimable value is Divine Water (of which the Society apparently has the monopoly) not only to cure all ills, but also for military purposes. It will play an all-important part in the final conflict between the powers of good and evil.

It matters little, however, what one believes, as "everything is very much arranged for."

Mr. Procter sets forth these preposterous ideas with an air of unquestionable certitude and in a forceful style worthy of a better cause.

Some readers will find the book distinctly amusing; the feelings of the mystic to whom the Second Coming is a spiritual reality will be tinged with sadness. To those devoted to the study of the curious aberrations of the human mind, the book will be of interest.

H. S. REDGROVE.

THE NAMELESS BEAST. By Chas. H. Rouse. London: The Boswell Printing and Publishing Co., Ltd. Price 1s.

MR. ROUSE has here tackled a very difficult subject. In brief, he attempts to show that the political activities of the Bolsheviki are definitely linked up with, and to a great extent controlled by, the secret leaders of that network of Occult Secret Societies which appears to have a common meeting ground in the International Masonic Order of the Grand Orient.

Amongst these Mr. Rouse includes the names of many familiar organisations; and certainly the facts brought together by the author are sufficiently striking to invite further investigation. There are undoubtedly many societies, cults, fellowships and orders which fare very badly when placed under the searchlight; and by far the most disquieting and unsatisfactory feature lies in the fact that in many cases the leaders of such, unknown to their immediate followers, are themselves members of a yet more interior and secret organisation.

Where does it all end? What is the ultimate motive behind it all? Mr. Rouse does not satisfy us, but it must be admitted that he intrigues us!

HEIMDALLR.

LES RADIATIONS HUMAINES. By Raoul Montandon, Paris; Libraire Felix Alcan, 108, Boulevard Saint-Germain. Price 45 francs.

THIS is a serious and scholarly volume of extensive scientific research to demonstrate experimentally the existence of those subtler bodies and forces in man which were familiar to the ancient Egyptians as the *Ka* or astral double. The Egyptians, unlike the Hindus, believed that a period of 2,000 years intervened between each human reincarnation, and, in order to prevent the soul from incarnating in lower or animal bodies, they preserved and mummified their dead in the elaborate manner which is still a marvel and source of wonder to-day. Thus, the tomb of Tut-ankh-Amen was built to house his *Ka*.

M. Montandon is a painstaking seeker and his book is full of remarkable experiments and positive proofs. The old "laying on of hands" is shown by actual photographs of plants, fish, oranges, etc., petrified and willed to turn into stone after magnetic treatment lasting several weeks! They recall the incident of Christ blasting the fig-tree. M. Montandon also proves that "the odour of sanctity" is no mere myth but that an extraordinarily sweet and totally unknown perfume, probably akin to that wherewith the gods of Greece were accredited, is exhaled by certain advanced psychics in trance conditions. Such reliable names as Schrenk-Notzing and Sir William Crookes confirm the testimonies in this valuable volume. The most unusual photographs are those of the hands of practised healers in the full vigour of their Pranic powers. M. Majewski's and the left and right hands of Mme. Isaef, are simply flames of spiritual force, the fire making them resemble burning paws. No one should miss this extraordinary account of pure facts.

REGINA MIRIAM BLOCH.

CHIMIE ET ALCHEMIE. By F. Jollivet Castelot. Paris: Emile Noury, 62, Rue des Ecoles, V.

IN this volume the learned author draws a parallel between Chemistry and Alchemy, giving many examples which illustrate the differences between their respective methods. He also gives a careful account of various experiments in the course of which he succeeded in changing silver into gold. Some of his axioms on transmutation contain much food for thought. In M. Castelot's opinion alchemy is vastly superior to chemistry, since it is not merely analytic but also synthetic. Further, it may be said that an acquaintance with the profounder aspects of alchemy is impossible without a knowledge of occult science, and a far-reaching experience of illumination.

There is an interesting chapter on the therapeutic value of alchemy, containing the attribution of curative plants to the signs of the zodiac.

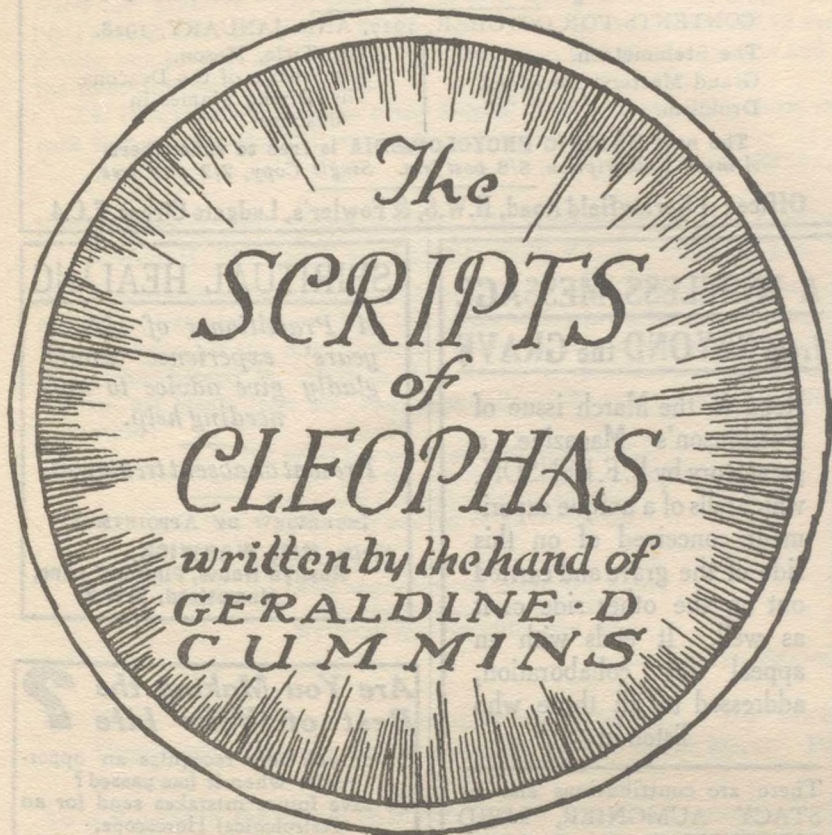
MEREDITH STARR.

THE DIVINE SPARK. By Professor T. L. Vaswani. Greater India Series No. 5. Madras: Ganesh & Co. Price 4 annas.

PROFESSOR VASWANI shows that humility and good-will are the foundation of all true greatness. Happiness, he rightly insists, is not merely a *quest*, but a *conquest*.

"The life of everyone is planted as a tree. But few there be who

NOW READY.



*With a Critical Introduction prepared by some of the most learned and distinguished Theological Experts in the country.*

One of the most remarkable manifestations of psychic power ever brought before the notice of the public is to be found in the production, by automatic writing, of the Scripts of Cleophas. In this chronicle the Christian will find confirmation of his most cherished beliefs, while the claim of psychic science to the possibility of obtaining exact knowledge by supernatural means is vindicated to the full.

---

12/6 net

---

RIDER & CO., Paternoster House, London, E.C.4

## All Freemasons should take The Speculative Mason

CONTENTS FOR OCTOBER, 1927, AND JANUARY, 1928.

The Steinmetzen.  
Grand Masters' Decisions.  
Druidism.

The Title, Mason.  
The Duties of the Deacons.  
The Divine Names in  
Masonry.

The new MASONIC ENCYCLOPÆDIA is free to subscribers.  
Annual Subscription, 8/8 *post free*. Single Copy, 2/2 *post free*.

Office: 1 Springfield Road, N.W.8, & Fowler's, Ludgate Circus, E.C.4

### A WIRELESS MESSAGE

from **BEYOND** the GRAVE

Read in the March issue of Hutchinson's Magazine a great story by E. F. BENSON, which tells of a unique experiment conceived of on this side of the grave and carried out on the other side of it as well. It ends with an appeal for collaboration, addressed to all those who listen-in.

There are contributions also by STACY AUMONIER, LORD BIRKENHEAD, Sir Cecil Harcourt-Smith and Rex Beach

**Buy your Copy TO-DAY**  
1s. net

### SPIRITUAL HEALING

*A Practitioner of sixteen years' experience would gladly give advice to any needing help.*

*Present or absent treatment.*

INTERVIEW BY APPOINTMENT.

Write, **MISS WARWICK**,  
Rosslyn House, Pilgrims' Lane,  
Hampstead, N.W.3.

### Are You Making the Best of Your Life ?

Or do you only recognise an opportunity when it has passed ?

To save future mistakes send for an Astrological Horoscope.

Horoscope with three years' directions, 5/-

Detailed readings, 10/- and 20/- up to 60/-

Hand reading, 5/-

Hours, 11 a.m. to 7 p.m.

Miss A. BULL, 36 Shaftesbury Avenue,  
Piccadilly Circus, W. 1

Lectures and  
Demonstrations,  
At Homes,  
Drawing-Room  
Meetings,  
etc.

**Madame Bishop Anderson**  
Consulting Psychologist.  
*Clairvoyante and Clairaudient*  
Test Medium.

Consultations by Appointment.  
NO POSTAL WORK.  
*Under Distinguished Patronage.*

Arcade House,  
27, Old Bond St.,  
London, W.1.

Telephone:  
GERRARD 8094.

Read

# " LIGHT "

A Journal of Psychical, Occult and Mystical Research.

PUBLISHED WEEKLY. PRICE 4d.

Obtainable at all Newsagents and Bookstalls, or from the Proprietors:—  
Hutchinson & Co. (Publishers), Ltd., Paternoster Row, London, E.C.4



water and prune it. Let your life be as a tree yielding rich fruit. And life's richest fruit is Love." Not love, he adds, as it is described in most novels, but love as it is sung in the great Sufi and Shakti poems and in the lives of mystics and saints.

*The Divine Spark* contains many helpful observations which those who wish to penetrate the Veil would do well to heed.

MEREDITH STARR.

SOUL ETERNAL AND OTHER POEMS. By Harry Desmond. London : Arthur H. Stockwell, 29, Ludgate Hill, E.C.4. Price 1s. net.

MR. DESMOND'S sincerity is like a shining light and his spiritual intentions are noble, but alas, in art it is the letter which gives life, not the spirit. In art above all the form must be beautiful or consistently reflect the inspiration behind it. It is in this ability to find forms that suitably express his ideals that Mr. Desmond fails. The following lines merit quotation :

" I loved her with my life's red blood—  
She was the noblest thing on earth !  
Her every act and purpose good—  
My well-beloved of gentle birth.

" And then one day my dream had end,  
And angry billows swept my head ;  
My only thought in life—my friend,  
My Soul, my very life, was dead ! "

MEREDITH STARR.

LA VOIE. ÉLÉVATION SPIRITUELLE ET MORALE. By Michail Draganesco. Paris : Henri Durville, 23 Rue Saint Merri. Price 9 francs.

To a Europe in the throes of dissolution M. Draganesco proclaims that her only hope of ultimate salvation lies in the observance of the moral law. In reviewing the achievements of civilisation, he concludes rightly that science at present does more harm than good. But while true, his reflections are in themselves neither original nor profound ; they are, moreover, the abstract utterances of one who stands apart from life, rather than those of a warrior in the midst of the battle.

MEREDITH STARR.

LIFE'S SUPREME MYSTERY. By Aziel and Others. Received and written down by Annie Pitt. London : L. N. Fowler & Co. Price 3s. 6d. net.

THERE is, as we have pointed out on previous occasions, a considerable difficulty in reviewing a book of this class ; a book which comes to us, offering supernatural, or, at any rate, supernormal, credentials, and which demands our consideration as a revelation from higher spheres.

Life's supreme Mystery is, as may be conjectured, the end, or apparent end of life, the change which we call death ; and the writer—or writers—would seem to have felt deeply on the subject, to have found a gratifying solution, and developed a generous and benevolent wish to impart that solution to others.

In the first chapter of Mrs. Pitt's book, the protagonist is the disincarnate personality, known as "Aziel," who sets forth, at considerable length, his after-death experiences, his recognition of the inadequacy of a certain narrow form of Christianity professed by him on earth and his gradual educational development along the higher planes of existence.

Later chapters treat of the methods of communicating with the disembodied, of the way to spiritual enlightenment and of the relations between Spiritualism and Christ.

Much of what is said is quite sound, true and wholesome; and we would not, for a moment, deny the good influence of this sort of literature over a very large number of readers.

But the Communications, as a whole, lack coherence and originality, and as the Communicators (to use the reported words of one of them!) "stand in the glory-light of the redeemed host" and "speak that they do know," it seems futile to try to judge their utterances by the ordinary critical standards.

What is needed—as they themselves confess—is an inner conviction and emotional response.

We do not doubt that there will be many readers able and willing to supply both of these.

M. G. H.

THE MEDIATOR AND OTHER THEOSOPHICAL ESSAYS. By C. Jinarajadasa. Adyar, Madras: Theosophical Publishing House.

MR. JINARAJADASA, by his very choice of a title, seems to seek to remind us that his principal appeal is to fellow-Theosophists. But we think it would be a very great pity if his readers should be *confined* to members of the Society of which he is the vice-president. In other words, we feel that there is much in this little book to attract devout and thoughtful people of every shade of opinion. Mr. Jinarajadasa has sincerity and enthusiasm and also (a rarer gift with idealistic writers) the helpful faculty of "facing up" to the facts of life, on the dreariest of which he seems capable of throwing a new light, placing a helpful interpretation.

His own religious beliefs, as he shows us, are both ardent and firm; but he does not exaggerate the importance of beliefs of any kind—"Spirituality is not a matter of the beliefs which a man professes, but of his openness to the secret message as to life. . . . The truly spiritual man is scarcely the product of his religious environment. . . . He needs must seek the Light and find it elsewhere than where formal religion declares it can only be found."

Of the twelve essays or chapters, Western readers may perhaps be most attracted by "The Crucible of Immortality" and "The Framework of Our Days"; but all are fresh and stimulating in their re-statement of the oldest and most baffling problems of human life and their quiet suggestions of a remedy within each man's power. Even in these days of innumerable little books on spiritual questions, Mr. Jinarajadasa's little book was worth writing.

G. M. H.