



THE OCCULT REVIEW

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NOTES OF THE MONTH

COINCIDENTALLY with the advent of the "holiday season," the Psychic Press has just issued a new edition of the work by Sir Arthur Conan Doyle which aroused so much interest and controversy on its first appearance some seven years ago. *The Coming of the Fairies*,* in its second and enlarged edition, is eminently the sort of book which should form a delightful companion in the tranquil solitude of the countryside on one of those all too rare days when the glory of the British summer is seen in its fulness. For producing the necessary sympathetic mental and emotional attitude towards the possibility of seeing for oneself some of the charming little creatures of the nature of those whose photographs have now become so familiar through the zeal of Sir Arthur Conan Doyle and the well-known Theosophist, Mr. E. L. Gardner, nothing better could be conceived.

That the "conditions" which the human intruder brings into the pure magnetic atmosphere of remote and secluded rural

*London: The Psychic Press. Price 12s. 6d. net.

nooks, where such elemental forms may perchance become perceptible to physical sight, are a contributory factor of no small importance, would seem, on careful consideration, to be highly probable. The psychical or spiritualistic investigator is only too well aware of the subtle, and frequently disastrous, effects of the "conditions" imported into a séance by one or other of the sitters. It is sometimes sufficient for an attitude of sustained and determined hostility on the part of a single member of a circle to preclude the manifestation of any psychic power. This being so in the case where every other factor is definitely calculated to assist the production of phenomena, how much more is it likely that the personal magnetism and mental attitude of the sceptic should prove quite sufficient to inhibit the appearance of the delicate, elusive, and obviously almost super-physical creatures which, even under the best conditions, are difficult to observe? Add to this the heavy thought atmosphere of the present utilitarian and commercial age, which, like a fog, may justly be assumed to extend for many miles around the great centres of modern civilisation, and it will be readily appreciated that everything is against the occurrence of this rare phenomenon.

From the point of view of theoretical occultism there is no ground whatever for hesitating to accept the view that such creatures as "fairies" exist and play their part in the economy of Nature. What difficulty there is lies in fitting the photographs of the "fairies" into their proper niche in the scheme of things. Elementals of fire, air, earth or water, one would expect to be visible only to the highly trained sight of the clairvoyant. That such entities may on occasion assume a form sufficiently material to be amenable to record by the usual processes of photography is, to say the least, remarkable.

The circumstances that attended the taking of the photographs are too well known to need repetition at this date. Readers who may still be unacquainted with the details are invited to avail themselves of Sir Arthur Conan Doyle's book which, with its appendix and additional fairy photographs from other sources, brings the whole subject up to date. It is sufficient here to note that every precaution was taken to guard against active fraud. Controversy in the Press raged furiously round the question of the *bona fides* of the "fairy photographers" themselves, the main contention being that the fairy figures were cut from paper

or cardboard and suspended in front of the child who was being photographed. Some even went so far as to claim to discern a resemblance between the Cottingley fairies and those of a well-known advertisement. The latter contention, we feel, cannot be seriously maintained. Sir Arthur Conan Doyle himself dismisses it with the plain statement that "a comparison will show that there is no truth in the assertion." In fact, his conviction of the genuineness of the phenomenon has strengthened and deepened with the passage of time.

"When I wrote a comment in the first edition of this book six years ago," he says, "I said that the narrative and the photographs represented either the most elaborate and ingenious hoax ever played upon the public, or else they constituted an event in human history which might in the future appear to have been epoch-making in its character. I have no hesitation now in saying that the second alternative holds the field, and that the experience of the two little girls at Cottingley, and their power of recording it, are destined to mark a definite advance of an enormously important character in human knowledge."

During the height of the controversy with regard to the photographs, the criticisms of the sceptics were directed chiefly towards the most spectacular and startling of the pictures. The one photograph out of the whole collection which, though the least artistic, was the most evidential—that of the fairy bower, with the magnetic cocoon, which apparently forms a natural fairy shelter—passed practically unnoticed. It is difficult to see how such a photograph could be the result of "faked" working, especially under the conditions which prevailed when the photograph was taken. To quote the remarks of Sir Arthur Conan Doyle himself, in regard to the photo in question, "This is especially remarkable, as not only would it be exceedingly difficult to produce such a negative by faked work—impossible in the opinion of some experts—but it contains a feature that was quite unknown to the girls. The sheath or cocoon appearing in the midst of the grasses had never been seen by them before, and they had no idea what it was. Fairy lovers and observers, of the New Forest and elsewhere, describe it as a magnetic bath woven very quickly by the fairies, and used after dull weather and in the autumn especially. The sun's rays through the sheath appear to magnetise the interior, and thus provide a 'bath' that restores vitality and vigour."

So much for the original Cottingley photographs. Since the

first publication of the book a large number of communications have been received by Sir Arthur from people who claim to have seen fairies, and several photographs of more or less doubtful value have been submitted for inspection. Some of the more evidential have been included in the Appendix to the new edition.

One of the most striking is that of a woodland scene photographed almost simultaneously by two cameras. A gentleman and his friend, while cycling through Devonshire, halted by the wayside in order to take a snapshot of a pretty grove. Armed with their Kodaks, they made the necessary exposures from practically the same point of view, and with only a few seconds' interval between each. In the first of the pair of photographs a small creature is to be seen leaning against the trunk of a tree, with his back to the observer. It would seem that the click of the camera was enough to cause him to disappear, for in the second photograph, taken almost, but not quite, simultaneously, no trace of him can be discovered.

For other photographs of Nature sprites included in this new edition we are indebted to Florizel von Reuter. SOME GERMAN FAIRIES One is the case of a gnome with whom a German lady succeeded in establishing friendly relations. "After several days our acquaintanceship had advanced so far that he would permit me to approach quite near to him," the lady in question mentions in her record of the case. In due time she judged that the moment had come to make an attempt to photograph the little creature. "I accordingly placed the camera amongst the shrubbery near the place where the gnome was wont to appear, and waited. I did not have long to wait, for presently the little figure became visible. It stood in profile and seemed to be intently regarding something invisible to me. I took two pictures of him." These two snapshots are reproduced, together with enlargements to bring out the details.

Commenting on these German photographs, Sir Arthur Conan Doyle says: "The statement of the lady with her friend's corroboration and the further assurance as to character from a well-known German authority upon psychic matters make, in my opinion, a very strong case, which becomes stronger yet when supported by the Cottingley results."

The most striking of the German photographs is that of a flower fairy, like a large butterfly, which is seen standing on the hand of a lady kneeling on the grass. A statement from a Miss

Gertrude N—— from which a few extracts are taken by way of illustration, makes it clear that faking is practically out of the question. “My friend, Miss Else Arnhem, had told me,” writes Miss N——, “that she had seen Nature spirits in our old park. . . . I remained very sceptical. During the summer of 1927 my friend Else began again to talk of the gnomes and fairies she had seen. . . . One morning Miss Arnhem came to me in great excitement saying she had succeeded in photographing a gnome. We developed the film together, and I was much astonished at the result, though by no means convinced. . . . Several days later, my friend came running to me with the words, ‘I want a witness. Please take the camera and come with me to the fairy meadow.’ I grabbed the Kodak and followed my friend. . . . Else knelt down in the tall grass, stretched out her hand towards a flower, then said presently: ‘I have the elf on my hand, do you see it?’ I saw nothing. Else then said, ‘Snap now.’ I did as directed. Then Else said, ‘He has flown away now.’ We went to the house and immediately developed the roll, I secretly amused at my friend’s excitement. I became dumb with astonishment, however, when something began to show on the negative which had certainly not been visible to my own eyes at the time I took the picture.”

Miss N—— remarks further that it is practically impossible to prepare or fake a Kodak picture; that the camera had not been out of her hands; and that her friend had not been alone with the pictures during the process of development. “I had merely photographed my friend’s hands,” she continues, “yet upon one of her palms stood a tiny elf-like shape such as she had repeatedly described to me.”

Miss Arnhem herself alludes to the interesting point that

ARE DOGS
CLAIRVOYANT? “my friend’s two dogs always seemed to see the sprites. I have seen them bark frantically and endeavour to climb up the trunk of the tree upon which the sprite was perched. Many weeks after my departure, the dogs would stop and bark at the place where the gnome was wont to appear.”

This instance of the fairies being visible to one person and invisible to another, while capable of making an impression upon the sensitive plate of the camera, brings us once more to the problem as to why they should ever be visible other than to clairvoyant sight. In the case of the girls at Cottingley, Sir Arthur Conan Doyle is inclined to the theory that they acted in some

manner as mediums for their manifestation. He seems to hint at an ectoplasmic origin for the little figures.

"It is interesting to note," he writes in the Preface to this new edition of his book, "that the two photographs taken in 1917 are superior to the three of 1920. Were the photographs the result of manipulation, one would, of course, expect it to be the opposite. The fact is that as the girls—or one of them—approached puberty she began, as so often happens, to lose the finer psychic power, and the gap increased between her and these dainty little creatures. . . ."

And again at the commencement of Chapter IV: "One of our difficulties has been that the associated aura of the two girls is needful. This joining of auras to produce a stronger effect than either can get singly is common enough in psychic matters. We wished to make full use of the combined power of the girls in August. . . ." And most significant of all, "Even now, however, having a wide experience of transference of pictures in psychic photography and the effect of thought upon ectoplasmic images, I feel that there is a possible alternative explanation in this direction."

It may be that the little elemental creatures made use of the
 FAIRIES AND pure magnetic substance of the children to
 ECTOPLASM mould for themselves temporary forms along
 the lines of conventional fairy lore; for there
 can be little doubt that the form ascribed by tradition to the
 fairies is the result of clairvoyant vision, the description of which
 has passed down the ages to the present time. But here again
 we are faced with the difficulty that ectoplasmic manifestations
 have for the most part taken place only in darkness, the presence
 of light being harmful to the medium, and preventing the building
 up of any form. Our knowledge of ectoplasm is yet in its infancy.
 It may be that a denser and coarser type is used in the dark
 séance, and that a finer grade, less susceptible to the influence of
 light, is used in such manifestations as those of the "fairies."
 Certainly there would seem to be a difference in the type of entity
 which builds up the forms. The whole atmosphere of the "fairy"
 photographs is one of grace and purity; while some of the coarse
 and rudimentary forms produced at the dark séance savour of
 the infernal realms. A glance at the ectoplasmic photographs
 illustrating the remarkable volume by Schrenck-Nötzing is
 sufficient to illustrate what we have in mind. The most plausible
 hypothesis, however, is that—as Leadbeater alleges—the

“fairies” have etheric bodies, which would give them sufficient materiality to affect the photographic plate, and yet prevent the purely physical sight from perceiving them.

The additional physical sensitiveness which comes from special care in matters of diet and hygiene, without any arduous Yoga training, should be sufficient to bring such etheric forms within the range of vision. And what better opportunity than that afforded by a country holiday for searching out solitary glades or dells where the occasional appearance of a Nature spirit is not entirely outside the bounds of possibility? If a perusal of the straightforward and interesting narrative embodied in this record, backed up with the additional cases cited in the appendix, does not prove sufficient to produce in the mind of the reader that open-mindedness towards the possibility of fairy life, which would seem to be almost a pre-requisite to their manifestation, then it is not the fault of the investigators, who have put their best efforts into the work of analysing and verifying, and stated their case with a precision and clarity which leaves little to be desired. “Here are the facts,” they say in effect, “and it lies with you to take or leave them.”

The tone of Theosophy in its early days was distinctly Buddhistic. It will be remembered that Colonel BUDDHISM AND THEOSOPHY Olcott worked solely for the revival and propagation of Buddhism; and Mr. Sinnett chose the title of *Esoteric Buddhism* for a book that had only the slenderest connection with the subject proper. One of the Theosophical “Masters” is reported to have said that “Buddhism, stripped of its superstitions, is Eternal Truth itself.” The location of the White Brotherhood in Thibet is a further indication of the intimate connection between the movement founded by H. P. Blavatsky and this Eastern religion; while the central tenets of Theosophy—Karma and Re-incarnation—are essentially Buddhist doctrines.

We are reminded of this intimate relationship between Buddhism and Theosophy as brought to the West by Madame Blavatsky, through a challenging little work by Mrs. Cleather and Basil Crump, which has just come to hand from Peking.* Although written by professed Buddhists, the book contains nothing in the way of attempts at proselytising. Mrs. Cleather, in the chapter on “Why I Believe in Buddhism,” states that

* *Buddhism, the Science of Life.* Peking: China Booksellers, Ltd. \$3.00. London: Luzac and Co. 6s.

Madame Blavatsky, by whom she was accepted as a pupil, "most certainly taught Buddhism, for all that I had already understood as Buddhism was not only contained, but amplified in a perfectly logical manner in her books. In fact, she herself was an avowed Buddhist of the Mahayana School, having spent several years in Thibet studying under certain adepts who live there in strict seclusion, and are known only to the Tashi Lama and some of the high initiated Lamas of the Yellow or Reformed Order. All that she gave out in her books and in her instructions to her Inner School came from them and is part of the great store of Ancient Wisdom (Bodhidarma) on which the doctrines of Buddhism are based. In 1888 she completed her great work, *The Secret Doctrine*, compared with which Mr. Sinnett's *Esoteric Buddhism* was a brief elementary outline, which he published without her sanction or supervision."

As a student of Buddhism for forty years, part of which time was spent in India, and part in Little Thibet, and now in Peking, where she has been received in the Buddhist temples, Mrs. Cleather is undoubtedly entitled to speak with some authority. Madame Blavatsky's Buddhism, she says, "is in line with what I find taught by the Mahayana School of Northern Buddhism. Of the existence of an esoteric side to Lord Buddha's teaching there is, in my mind, no doubt, and this conclusion I have reached after studying both sides of this disputed question. It is surely only reasonable to infer it, from the teachings of Karma and Reincarnation alone."

A contributor in the present issue of this magazine appears to regard the teaching of Buddha as devoid of any significance for the Western world. In this connection the following words from an address by the Chinese Consul-General at New York, the Hon. Ziang-Ling Chang, in May last year, are well worth bearing in mind :

"The mere mention of the names of the great teachers of China and India should create an atmosphere of peace. For neither Buddha nor Confucius ever taught conquest by force. While the claim may be asserted that all religious founders have taught peace and universal love, the fact remains that only the schools and the followers of Buddhism and Confucianism are absolutely free from the stain of bloodshed in the campaigns for the propagation of these faiths. It is a striking fact that political penetration never followed the footsteps of Buddhist and Confucian followers. . . .

" Buddha gives the strongest challenge to Western civilisation, which is founded primarily upon the doctrine of survival of the fittest." Perhaps some day when the Occident realises the inevitable catastrophe which extreme materialism is bound to bring about, Buddhism may be consulted with profit as a neutralising factor to save humanity from mechanical destruction."

Neither, of course, did the Founder of Christianity inculcate anything but peace and goodwill to all men. The fault lies not with the Teacher, so much as with His followers. It must be remembered that the human material on which the great religion of the West has had to work is of a less tractable nature than that of the East. It should not be forgotten that no one religion has the monopoly of Truth, and that within each is to be found some aspect of Reality from which the followers of other doctrines may learn. The militancy of one religion against another is as unjustifiable in its own realm as is physical warfare.

One of the most interesting chapters in the book for the Western reader is that contributed by Mr. Crump, THIBETAN INITIATES in which he deals with Thibetan initiates, and which is illustrated with a photograph of the Tashi Lama, " whose immense moral and religious influence as the spiritual head of Asiatic Buddhism has been continually directed against the anti-religious power of Bolshevism." The Tashi Lama holds a far more potent sway over millions of people than any secular potentate. Mr. Crump appears to regard the Panchan Tashi Lama as either overshadowed by or a reincarnation of the Buddha. Whether, as one reviewer of the book in question remarks, " It is impossible to look upon the living features of the Panchan Lama without being convinced that he has attained to a view of life which secures him an insight into truth and emancipation of an extraordinary character " must be left to each individual reader to decide for himself. In any case, the varied and valuable contents of the little volume, with its comprehensive glossary of Sanscrit, Chinese and Thibetan terms, makes it a most useful work of reference.

The fact that so soon after his death, Steiner's *Anthroposophy* should become the centre of a *World Conference of Spiritual Science*, to be held in THE GROWTH OF ANTHROPOSOLOGY London during July, is an indication of the profound impression left by his teachings upon the world of contemporary occult thought. Anthroposophy has already

proved itself to be the germinating point of a new therapy, a new art of education, a new type of agriculture, and new forms of art and science, based on the psycho-spiritual principles as expounded by Dr. Steiner. There is little doubt of the richness of the legacy which he has bequeathed to his followers, not only in the results of his system of spiritual investigation, but in the practical application of spiritual facts to the needs of human civilisation to-day. Steiner aimed at showing how medicine, natural science, education and the arts could not hope to advance healthily without some recognition of their spiritual connection with the cosmos.

The promoters of the Conference point with pride to the fact that Anthroposophy thus early in its history should have given birth to a Biological Research Institute, an International Laboratory at Arlesheim, with agencies in many countries, educational homes for delicate and backward children, nursing homes and clinics, as well as the art of Eurythmy, based on occult knowledge of the forces underlying speech and music.

The forthcoming Conference will be held under the chairmanship of Mr. D. N. Dunlop, O.B.E. Speakers from many parts of Europe will give addresses on subjects as far apart as "The Human Soul in Connection with Sleeping, Dreaming and Waking," "The School of Chartres," "Hidden Aspects of the Future and the Heart of Europe," and "The Position of Industrial Life at the Present Time."

In September next, the Conference will be followed by the opening of the new Goetheanum (the original building having been burned down), the home of Anthroposophy founded by Dr. Steiner in Dornach, Switzerland, and built from plans and models designed by himself. Full particulars may be obtained from the Hon. Organising Secretary, Mrs. E. C. Merry, 46, Gloucester Place, London, W.1.

THE EDITOR.

THE SOUL IN EARLY GREEK PHILOSOPHY

By WILLIAM LOFTUS HARE

IN my attempt to attain a firm grasp of the Greek idea of the Soul I take as my two chief guides Erwin Rohde and John Burnet.*

In an article on *The Greek Idea of the Soul* which I contributed to the OCCULT REVIEW some months ago, I briefly reviewed seven distinct conceptions of the nature and destiny of the Soul. With the last one, Orphism, the realm of philosophy was entered for the first time ; that is to say, Religion, while still holding to its own character and aiming at securing for man some spiritual good, supplied an intellectual reason for doing so. It gave a fine background for its operations which, for the practising religionist, made them appear satisfactory to the mind.

I.—PRESOCRATIC PHILOSOPHY

The motive of science was different : it had no propaganda in view, but sought for knowledge only. This does not mean that science was irreligious or anti-religious ; far from it. The early Ionian philosophers, by whom the method of science was first formulated, were not reactionary as regards religion ; they were investigators of Nature (*phusis*) in which was included whatever of reality there was in religion. Thus, we may say, religion was the path of life itself, as conceived by the older theologians ; science was the method of investigation of life ; and philosophy, when it came in its full power, was a brilliant light on that path.

We shall observe that the Ionian physiologists held a view of the soul different from that of the earlier theologians and poets. The soul of the world was rather an inference drawn from the soul of man. The force which manifests itself as the *psyche* of man works and rules in matter also as the general source of life that creates and preserves the world. These men were hylozoists, believers in the living matter of the world, and the soul belonged to the same order as the order of life in the world ; it was not unique or separate. Thus Thales was able to say " All things are filled with souls." Tradition assigns to him the honour of being the first " to call the soul immortal." But in this the

* *Psyche and Greek Philosophy from Thales to Plato.*

soul was merely participating in a general immortality observed in the life of the world.

Anaximander, who followed him, gave immortality to that "Unlimited" from which all limited things have been "separated out;" but the very act of separation brought the penalty of death or return to the Unlimited. Anaximenes spoke of the soul as immortal only in so far as it participated in the divine primeval element out of which it was created.

II.—HERAKLEITOS.

This view was more beautifully and powerfully expressed by Herakleitos of Ephesos. Psyche is Fire, a part of the universal fiery energy, a portion of the World-Reason, by participation in which it is itself rational. In men God is living; but God does not descend into man, as is the teaching of the earlier theologians (and the modern theosophists), entering into an empty vessel of the individual life. As a united whole he surrounds men with his flood and reaches after and into them, "as though with fiery tongues." A portion of his universal Wisdom is living in the soul of man. If he was to sunder himself from the universal wisdom, man would become nothing. It is his business to surrender himself to the One Living essence that nourishes him and is the Mind and Law of the World. (*Herakleitos Fragments*, 91, 92, 100, 103). The soul, indeed, creates the body, and it is a general Herakleitean law of "flux" that fire turns itself into the lower elements.

While included in the body, the soul is not static, but dynamic, and subject to change, like everything else; it is perpetually dying but to live again; drawing upon the surrounding World Soul, it lives and weakens; failing to repair the loss, it dies, at length, through too close contact with the world. But this death is not absolute. There is ever a process of return to the primeval state; the death of one being brings life to another. In death, like fire, man "goes out." (*Fragment 77* cp. the Buddha's "Nirvana.")

In Herakleitos the old theological ideas of Hades, Heaven, the Islands of the Blest disappear before perpetual change and impermanence.

III.—XENOPHANES, PARMENIDES AND ZENO.

After Herakleitos, belief in the soul enters upon a relative decline. Rohde, following Aristotle, classes Xenophanes with the

aphysici or "illusionists," and Burnett calls him a Pantheist. The *aphysici* denied reality to the physical world, like the thorough going Vedântists of India, and the Pantheists regarded the world as the only God or, to state it more strikingly, as God only. We are concerned with these metaphysical views so far as they allow the existence of the soul; and that is very slight. A logical denial of multiplicity, and an affirmation of the One as the only reality—precisely like the Indian Vedântists—implies if it does not affirm the unreality of the separate soul.

Xenophanes was primarily a social reformer, and would be interested in ridding mankind of illusory beliefs. As for Parmenides, he was surely inconsistent in maintaining the illusory nature of "the many," and at the same time asserting that the deity that rules the world "at one time sends the soul out of the Invisible into the Visible and at another time back again" (*cf* Diels, *Parm* 109 f). I can only explain this contradiction by suggesting that Parmenides, like the Vedantists, held to a "higher and a lower knowledge," the One Absolute for the enlightened man, and the other a concession to "the opinions of men." Rohde says that in this Parmenides was an adherent of the Orphic-Pythagoreans theosophy—which does not overthrow my hypothesis. I think Parmenides abandoned it in favour of his "Way of Truth" or belief in the One alone. Consequently, his characteristic doctrine has little or nothing to say about the soul.

IV.—PYTHAGORAS.

With Pythagoras all this was changed. He reverted to the Orphic view, and added to it all that he could do in the spirit of science. Likewise, his philosophy was an extension of the social reform of Xenophanes. His foundation of an aristocratic teaching Order proves this latter point.

As I have elsewhere written a comprehensive essay (*Mysticism of East and West*, Jonathan Cape) on the general philosophy of Pythagoras, I will not dwell on the subject here, except so far as it concerns the soul. I have shown that the *Key to Pythagoras* is grasped in his doctrine of Rhythm, commonly and erroneously called "Numbers." The general idea of movement, or change, as formulated by Herakleitos, is carried a step further by Pythagoras, who for the first time presents a scientific conception of the Creative law of motion, which applies to the soul as to everything else.

Rohde explains the Pythagorean conception of the soul in the following words :

The soul of man, once more regarded entirely as the "double of the visible body and its powers is a daimonic immortal being that has been cast down from divine heights and for a punishment is confined within the "custody" of the body. It has no real relationship with the body; it is not what may be called the personality of the individual visible man: any soul may dwell in any body. When death separates it from the body the soul must first endure a period of purgation in Hades and then return again to the upper world. The souls invisibly swarm about the living; in the tremulous motion of motes in the sunbeam the Pythagoreans saw the movement of the "souls." The whole air is full of souls. Upon earth, however, the soul must seek out another body, and this may be repeated many times. So it wanders a long way, passing through many bodies of men and beasts. Very ancient tradition said that Pythagoras himself remembered the earlier incarnations through which his soul had passed (and of which he gave information for the instruction and warning of the faithful). Here, too, the doctrine of the soul's transmigrations took on an edificatory character in a religious and ethical sense. The conditions of the new incarnations and the character of the new lifetime are governed by the performances of the past life. What the soul has done in the past that it must suffer in its own person when it becomes a man again.

It is thus of primary importance both for the present life and for future incarnations to know and to follow the methods of salvation delivered by Pythagoras to his followers. The society points out the way to its company of the faithful in purification and initiations, in a "Pythagorean life" entirely organised with the same purpose in view—to "follow the god." Much of the old ritual symbolism that had been in use for ages must have been incorporated in this Pythagorean asceticism. The theological ethic of asceticism was essentially negative in character, and here, too, it meant nothing more than a protecting of the soul against the attacks of external evil that might come and pollute it. All that matters is to keep the soul pure: no need for moral reformation—only that it be kept free from external evil. The fact of immortality, the soul's perpetuity, stands fast and unalterable; as it was from the beginning so it must be ever and live. To lift it at last altogether from this earthly existence and restore it to a free divine state of being—that, at least, was the final goal. (*Psyche*, p. 375).

V.—THE NEO-PYTHAGOREAN SOUL AS HARMONY.

Philolaos was responsible for an idea which had great significance later, and may be mentioned here in right order. He called the soul a Harmony of contrary elements, and illustrated it by the analogy of the *condition* and *quality* which belongs to the totality of the strings of a harp. Each string is a tone to itself, but the relation of all the strings is something in addition. It is *harmonia*. Thus he made the soul qualitative, not substantive.

VI.—EMPEDOKLES.

In his teaching about the soul, Empedokles depends upon Pythagoras, or upon the earlier school from which he was derived—the Orphici. His practical work was healing, and he appears to us, at this distance, to have been a “medicine man.” With him, healing was not only medical but religious, and was part of the general purification or *katharsis* which was formal and conventional at Eleusis, severe among the Orphici, and a philosophic prerequisite with the Pythagoreans. Empedokles was a mystic and a politician—remarkable combination—pointing the way to a blessed and divine state as the final goal of human life. Legend says he was “translated,” body and soul together, to an everlasting life. As a scientist, Empedokles discussed the four elements of the older thinkers, which he called “roots”; and two forces, Love and Hate, operating upon them, led to an alternate appearance and disappearance of the organic world. (This sounds like an echo of the *pralaya* of the Sankhya philosophy of India.)

In such a world, which has of itself no purpose, the souls appear, enjoy and suffer. They pass through incarnations of all the species—vegetable, fish, animal, bird and human being. They are thrust down to expiate, in this “meadow of disaster,” their former deeds. By ethical purification and asceticism a gradual process to purer and better births is achieved, until the souls become the great men of the earth, and are finally released from birth (*moksha* of the Indians). The soul-daimon is, and always has been, essentially distinct and pure; it comes from a world of gods and spirits. The psychic faculties of sense-perception and thinking belong not to it, but to the matter of the body which it inhabits. The soul gives life to the body, which dies at its departure.

VII.—MATERIALISM AND ITS REACTION.

We need spend but little time over Demokritos, whose physiological theory of atoms is well known. He had to account for the movement of things, and he placed a *soul-atom* between every two other material atoms otherwise motionless. At death the soul atoms disperse like the others to the general World-Stuff, and the human individual perishes utterly. Thus, persistence after death for the human being was denied for the first time in the long story of Greek thought.

It was left to Anaxagoras, the friend and instructor of Sok-

rates, to make a first reply to this materialism, and his effort took the form of a simple dualism. He allowed on one side an inexhaustible multiplicity of material things derived from "Seeds," mingled with each other. Over against all this he placed a force to which he gave the name *nous* or mind. *Nous* is divine, transcendent. This Mind is, indeed, what we have hitherto called "soul," but only when in association with the body; when withdrawn from the body at death it does not die, nor persist. It merely ceases to be the individual psychic endowment of a body—ceases to be Soul—and reverts to Mind.

In these circumstances Anaxagoras refuted materialism, but abandoned the form of immortality hitherto taught.

VIII.—SUMMARY.

In the foregoing paragraphs we have culled from ten philosophers what is essential in their conceptions of the soul, and will now attempt a single view of their conclusions.

All we know of Thales, in this respect, is that he believed in the separate soul, and of his immediate disciple, Anaximander, that he gave immortality to that One from which finite beings were derived. Anaximenes held the same view. Herakleitos also, but in greater particular, and greater beauty, gives the major immortality to Divine Fire, and the minor immortality to the soul, which it fills only, and while it lives within it. The three illusionists, Xenophanes, Parmenides and Zeno, can give no reality to the soul as generally conceived, but only to the One.

Pythagoras is the first of the philosophers to grant pre-existence to the soul and persistence after death. Transmigration necessitates this. Empedokles follows him closely, while Philolaus introduces the qualitative soul as against the Pythagorean—Empedoklean substantive conception.

Demokritos made the soul material, transitory and mortal, and was refuted by Anaxagoras, whose Mind played the same part as the Divine Fire of Herakleitos; it lent a temporary soul to the body and returned to itself at death.

These various views were formulated over a period of two centuries from 600 B.C. to 400 B.C., but it cannot be supposed they were very influential among the populace, which was always swayed by the older religious views. Not until the discussions of Plato and Aristotle gave these philosophic experiments a kind of immortality did they influence the thought of the world.

MEMORY AND SURVIVAL

BY THE HAND OF GERALDINE CUMMINS

(PART I).

A PLAY called "Thunder in the Air," produced recently in London, has raised for students of Psychical Research the problem of memory if we survive the dissolution of the body. It is suggested in this drama that the dead live only as a memory in the minds of those who knew them intimately, that in no other manner can they survive for us. For we know them, visualise them, think of them, as they were when on earth, as they were, perhaps, at the last parting.

If they survive and go on in another life, and if the psychic conditions are somewhat analogous to those in this world, new memories must come crowding in, submerging the old, shaping superficially, at least, a new personality for them. What then survives?

The sharing of experiences, of common memories, is an important matter in the building up of friendship. Supposing that ceases, death causing a complete separation for a period of thirty years between a devoted son and mother, are they not strangers when they eventually meet in another life? The son may have died at the age of fourteen. Unless he has remained stationary, the mere boy he was, how is his mother to know or even recognise him? These are questions constantly asked, and they require serious consideration on the part of those who believe in survival of bodily death.

The mother's own memory of her child must have been partially effaced, at any rate submerged, owing to other crowding memories, owing to daily experiences in a life spent away from him during thirty years of separation.

It is noticeable that the alleged discarnate being, when directly communicating through even a remarkable medium, at times only conveys memories of a fragmentary character, is unable to tell the exact story of his or her earth life, though marked evidence of personality may be given in the manner and style of the communication. No constructive and convincing speculation as to the psychology of survival seems so far to have been written. In the question as to whether the accumulation of memory during our earth life constitutes the whole of our individuality for others, lies a problem that those who believe in existence after death should face and endeavour to solve.

Whether we believe or do not believe in survival after death, the automatic script which follows would seem, at least, to furnish a target for criticism on the part of students of Psychical Research. This essay deals with the subject of discarnate memory, and purports to be communicated by one who was a man of letters when on earth, and whom I will call John Frazer.

“Those who have died, must refer to the Great Memory—not for their emotions, not for their own nature with its various loves and hates, but for facts concerning themselves. The Great Memory is, if you will, the subconscious mind of the whole human race. In our life, as in yours, there is the consciousness, the self known to other discarnate beings who live in the same state as those akin to them fundamentally. But there is also a deeper self, which is the self of the world, imperishable I believe, containing what was and is, containing also what shall be. For the history of man from the earliest to the latest times is all within what you have called the Tree of Memory. You may say, ‘but future events have not yet happened, so how can they have shaped themselves upon the ether?’ I tell you, they have happened, for they have already been born in the imagination of God. But the future is difficult to read I mean, difficult for men to read, because the memory of the future has not been so deeply impressed upon the invisible timeless substance, in that it has been thought only once and not twice, thought by the Maker of the Universes: therefore it is very fine and faint, and only its echo is caught by certain mortals who have the inner hearing. Whereas the gross and clumsy subjective thinking of man causes past memories to be, from the point of view of the sensitive, more definitely shaped in the atomic energy.

“I want you to understand the significance of this vast Memory in the lives of the ever-living, whom you may call departed souls. These, in pursuing their present existence, can live away from the memory of all past existence, or they can resume a vanished personality by picking up the threads from the Great Memory and sucking in from them, as you might suck a sugar cane, the nourishment of a past personality. It is not always perfectly shaped when the discarnate being endeavours to communicate. Sometimes only a little of the past individual’s garment of mortality is taken from the great storehouse, and for a brief while displayed.

“Now I would call your attention to an important point in this connection. We, you and I, are each recorded on some page in

this Great Memory. We must, as players in a drama, relearn the old part, before we endeavour to speak to our friends on earth, through a medium. As a rule we neglect this task, or we succeed only in obtaining a glimpse of the memory that enshrines our vanished personality. We have vanished and we have not vanished. It is hard to explain this duality. Fundamentally we are the same as we were when a loved wife, mother or sister bade us 'good-bye' in the earth life. We are the same in the sense that we would continue to have a feeling of repulsion for certain things and people we disliked on earth, and the old affections would flame up if we met again those people and things that were dear to us. But, if by personality you mean the sum total of our earth memories—our knowledge of Greek and Latin, our knowledge of concrete facts, then we are indeed dead, and to a certain degree destroyed, in that we can, as a rule, only resuscitate the old knowledge by obtaining contact with that part of the Great Memory which is ours. Yet we do retain—apart from it—our old mentality, much of its idiosyncrasies. That part of ourselves that is no longer integral, that has become detached, is the fleeting living consciousness of that period when we bade the earth farewell, is the aggregation of memory concerning facts in our earth life, concerning concrete knowledge memorised by us. Emotional memory remains an integral part of the soul, for it comes from the Creative Life, a term with which some define God here.

"It is strange to me that God should be described as loving and good, or as jealous and vengeful. He is none of these. He is the inevitable, the 'Omega' of all life. But He is neither evil nor good, neither cruel nor kind. He is the purpose behind all purpose. He neither loves nor hates; there is no thought created that expresses Him, for He would seem to me to be all creation, and yet apart from it, for He is the idea behind the myriad worlds, behind the unnumbered universes.

"Memory may be likened to the sea. It is all about you, and as illusive as the water of the ocean. When we are alive we come like children to it with our small buckets, and fill them with the salt fluid. How little we carry away up the sands. How easily and swiftly we spill it out upon the ground. Yet, behind us, is that vast area of water, booming endlessly upon the shore. The sound of memory is now to me like the sound of the tide as when, in the olden days, I listened to it through the summer evenings.

"I want you to think of memory as this great sea. It gives of itself to the earth through all the seasons. It is, therefore, all about you as moisture is about you. And even when you are on earth you may draw from this invisible memory almost unknowingly. And, as one country has a damper atmosphere, a heavier rainfall than another, so will one mentality draw to it a greater share of the collective memory than another. It is changed when filtered through the brain of man; it takes upon itself his colour, his personality, and eventually, it comes up to his consciousness as original thought sometimes, but horribly dull and unoriginal at other times. For the average man draws through him mostly the recent memory ejected by many living brains. The thinker has a greater capacity for drawing to him the memories that lie in the depths of human nature, the strong memory, and not the superficial tossed off by the brain of man at the moment. What is rapidly cast off by him while he is still in the flesh does not continue to live for any long time. It is the emotional memories given out by the mind, the memories that are created by a fine vehemence that permanently continue.

"Man is like a power-station, constantly generating the fresh electric fluid of memory, constantly receiving, constantly giving out again. Human beings cling to their individualities and probably it is fitting they should do so. But only what is fundamentally themselves, what is the very kernel of their being, survives the continual dissolution. For, my friend, in life we are mentally, perpetually dying; in other words, as in every third season the tree casts off its leaves, so do we, as the years go trooping by, continually cast off our memories. And in so doing we change very considerably. What a stranger, the boy John Frazer of ten years old is to the John Frazer whose sixty years have sounded. How shy and self-conscious they would be if they met. How, in many respects, they would dislike each other. But from far down there would come some elusive stirring, some strange thrilling, deep calling to deep, if you will; so that these two, John Frazer aged ten, John Frazer aged sixty, would, despite their superficial differences, be drawn to each other as surely as the magnet draws the piece of metal. They would scarcely know why they thus responded, flew together, despite their conscious incongruities. But they would inevitably respond, be thus drawn together. For something deeper than individual memory compels this unity. They share practically no concrete memories; they are strangers. But the fine core of things has moved them to be comrades, friends.

"In like manner, when men and women journey into this new state of life, they meet perhaps, after years, wives, husbands, sons, daughters who have tarried twenty, thirty, a generation of years behind them on the earth. If all is well, if they meet again in the world of the departed souls, they will not recognise each other through memory. They will know each other through something that goes far deeper than memory. Love and hate, caution and impetuosity, all the fundamental qualities, that lie at the base of a man or a woman's nature, will cause them to recognise each other, so that there is no need for reference, or for search in the Book of Life. They come together with the great bulk of their memories blotted out so far as they are concerned. But the fundamental knowledge still remains, and the old ties may be renewed, that is, if they belong to the fundamental part of you. But please believe me, that since I died I have not remained stationary. I have been changing, evolving, putting on, if you will, like the trees, a fresh coat of leaves, but unchanged within; so that my wife and my children will know me though my earth memories be buried as the foliage in the earth when winter comes.

"There is an unchanging part of us, that, so far as I am aware, is immortal. But, unless I search and prepare myself with much labour, I am not able to reproduce my earth memories, for they have detached themselves from me. They are the story that is completed. They lie in the book that is closed. And, according to the inexorable law of life, we must ever press on, continually shaping new memories, carving out of life a new story, while we, like a tree, grow slowly and surely upwards."

(To be concluded in next issue.)

THE STAR OF PERFECTION

By H. STANLEY REDGROVE, B.Sc., A.I.C.

MAN is almost entirely dependent upon symbols for making his desires known to his fellows, for communicating to them his ideas and sharing with them his experiences. Language has become, in a manner, so much second nature to us that we conduct a great deal of our thinking by means of it, and are thus apt to forget its symbolic character. Yet the fact remains that the written word "hunger," for example, the spoken word "hunger" and hunger itself are three totally distinct things. The written word is no more than a symbol of the spoken word which itself is no more than a symbol of the reality. Indeed, language, whether spoken or written, would appear to consist mainly of symbols of a very arbitrary character. The study of the derivation of words and the evolution of language tends to remove—to some extent at any rate—this impression of arbitrariness. Some spoken words are clearly onomatopoeic, and the hieroglyphics of the Egyptians were definitely pictorial. Perhaps all spoken words are derived from onomatopoeic roots, and all alphabets are pictorial in origin. Language might, if these suppositions could be demonstrated, be shown to be free from arbitrariness: its symbolic character would remain.

Words, however, are by no means the only symbols mankind finds it necessary or convenient to employ. Mathematics is essentially a system of symbology—it is symbolic logic—and its symbols have many advantages, in regard to both precision of meaning and convenience of use, over words. Indeed, most of the modern advances in the physical sciences would have been impossible without the aid of mathematics; and, as I have endeavoured to show elsewhere, mathematics provides us with symbols applicable to the realm of the psychical as well as those adapted to the needs of the physical sciences.*

He would be a curious mathematician, however, who, because of the superiority of the symbols of mathematics, despised the use of words, and endeavoured to carry on the ordinary affairs of daily life by means exclusively of mathematical formulæ. Our mildest criticism would be that he was unwise.

* See *A Mathematical Theory of Spirit* (1912), and "Mathematics and Psychical Research," *The Psychic Research Quarterly*, Vol. i. (1921), pp. 220-34.

Is it not unwise of us if we despise the symbols of the ancients? Embodied within them is the wisdom of the past. Is it not worth while to endeavour to unravel something of their meaning?

Of these symbols, undoubtedly the most important is the pentagram—the Star of Perfection. This figure is most conveniently drawn by producing the sides of a regular pentagon—an equilateral and equiangular plane figure having five sides—so that they meet together in pairs.

Now, whilst it is a very simple matter to construct equilateral and equiangular plane figures possessing three, four, or even six, sides, the construction of a regular pentagon involves considerably more mathematical skill and knowledge.

It was the mind of Pythagoras* who first rendered the accurate solution of this problem possible. Contemplating the curious fact known to the Egyptians that a triangle having sides 3, 4 and 5 units in length respectively possessed a right angle opposite its longest side, Pythagoras sought to understand the reason of this fact and to generalise it so as to apply to other right-angled triangles. He was thus led to discover the theorem in geometry which to this day bears his name, a theorem necessary for the correct construction of the regular pentagon.

In his investigation of the properties of solid figures, Pythagoras made another very striking discovery, a discovery concerning the regular rectilinear solids. For a rectilinear solid, that is, one whose edges are straight lines, to be perfectly regular, it is necessary (i) that the solid angles formed by its faces shall be all alike, (ii) that its faces shall be all alike, and (iii) that these faces shall be equiangular and equilateral. Now Pythagoras found that he could construct five different sorts of these solids and no more. Using equilateral triangles as faces, he could make three different sorts of solids, namely, the regular tetrahedron (or triangular pyramid) with four faces, the regular octahedron with eight faces, and the regular icosahedron with twenty faces; whilst if he used squares as faces, he could construct another but only one sort of regular solid figure, namely the cube. These figures may have been—the pyramid and cube certainly were—known before Pythagoras. The important point, however, is

* Some of the mathematical discoveries to which I refer may have been made by co-workers of Pythagoras and not by himself; but I have followed the Pythagoreans' own custom of attributing all discoveries made by them to the Master. Certitude in the matter is, because of this custom, impossible.

that Pythagoras found that, using other rectilinear figures as faces, he could not make a regular solid at all, save only in the case of the pentagon, by means of which the regular dodecahedron, with twelve faces, was obtained.

If we think ourselves into the mental atmosphere of the times in which he lived, we shall be able to understand somewhat the emotions which the contemplation of this figure produced in the mind of Pythagoras. It was a figure of mystery and wonder, holding within itself the secret of the Universe.

The Greeks believed the world to be compounded of four elements. To the mind of Pythagoras it seemed certain that their forms, being perfect, must be those of the regular solids. There were, as I have pointed out, four—shall I say?—ordinary regular solids, having triangles or squares for their faces. These, then, were the forms of the four elements; whilst the mysterious dodecahedron, the fifth form which involved in itself the number five, and exhibited twelve faces (the number of the Zodiacal Signs), must be the form of the Universe.

It is easy enough to criticise this as bad reasoning. Judged by modern standards, it is. But a future generation may pass a similar judgment on much of our reasoning. We must judge the reasoning of Pythagoras in relation to the thought of his age—in relation to what was then known and believed concerning the Universe. The assumptions concerning the forms of the elements and the Universe which seemed good to him (and later on seemed good to Plato also), fitted in very well with the rest of Greek philosophy and, as we shall see, served a very useful purpose in the advancement of human knowledge.

The dodecahedron was, for Pythagoras, the most perfect of all forms. The pentagram or five-pointed star—the Star of Perfection—was its plane symbol, and was adopted as the badge of the philosophical Brotherhood which he established, to pass therefrom into popular belief as a magic symbol of power.

From the time of Pythagoras to the Middle Ages, throughout these and beyond, the pentagram played an all-important part in magical belief and practice. It was a symbol of power to conjure up the dead, a symbol of protection to guard one against evil spirits. It appears on many early Greek coins and was extensively employed in early ornamental arts. During the Middle Ages it was, accompanied by the sign of the cross, placed above doorways to prevent the entry of witches; and I have by me, as I write, an interesting talisman, dating from the seven-

teenth century, on which the pentagram appears—as it did on many talismans—accompanied by other magical symbols.

Éliphas Lévi traced resemblances between the form of a man or a goat's head and the pentagram according to whether it had one or two points in the ascendant ; and he regarded it, in consequence, as a symbol of the microcosm, or alternatively as an instrument of black magic. This seems a departure from the original tradition, a not surprising occurrence in the writings of this brilliant but very unreliable genius.

I believe there to be a heart of truth embedded within the seemingly fantastic theories and practices of magic. But even if I am correct in this belief, the fact remains that the history of Magic embraces many records of human cruelty, stupidity and ignorance. The pentagram, it would seem, has hardly justified its title of "The Star of Perfection."

There is, however, another side to the story.

It was imperatively necessary to the Pythagorean theory that the possibility of the existence of a sixth regular rectilinear solid should be disproved. Moreover, the dodecahedron being the most perfect of all forms, the form which "the Deity employed in tracing the plan of the Universe,"* it was essential that its properties be fully understood and that its method of construction be formulated in the most rigorously logical terms. What an incentive there was here for mathematical research. The Pythagorean theory inspired Euclid to compile his *Elements of Geometry* and thereby lay the foundations of the science. Without this incentive, Euclid might never have accomplished his great work. The Greek mind cared little for practice, but everything for theory. It is just because of this that the world is so deeply indebted to the Greek thinkers, because always the gaining of theoretical knowledge has made advancement in practical achievement possible.

Diverse are the significations which have been and are attached to the mystic pentagram ; but to me it is the symbol of the conflict of the human mind with experience—the symbol of the triumphs and failures of human thought in its efforts to understand. And it is, indeed, the Star of Perfection, because only through the work of the mind, only through the power of thought, shall man solve the problems that beset him and win Perfection for himself and for the world.

* Plato: The *Timaeus*, § xxix.

WHAT NEED OF CHRIST ?

BY CLIFFORD W. GREATOREX

I

WITH the launching of every fresh attack against the Christian essentials, the Christian cause is furthered. The advocates of anti-Christian theories and philosophies would best serve their object were they to bear in mind that nothing destroys a system of belief sooner or more effectually than indifference to its existence.

For my own part, I do not attach any really serious importance to the literary and journalistic outpourings of those people who, from one cause or another, fail to acknowledge the significance of a faith which, for some two thousand years, has weathered the storms of relentless criticism, virulent opposition, and all the multifarious vicissitudes of changing habits of thought and custom ; but I think that there are sound reasons for a more courageous frankness on the part of those amongst us who believe, quite earnestly, that the Pilot of the Galilean Lake is infinitely more than a mere figure in history, and who incline to the opinion that the world will presently seek His pilotage, not in the servile spirit of a conquered host, but because of the realisation that apart from His leadership it can never escape from the thralldom in which it has continued so long and so unnecessarily. Whilst the world puts its trust in financiers, politicians, priests and autocrats, or whilst it fondly imagines that a democracy uninspired by universal ideals can bring in a new era of general well-being and security, it will never be immune from wars, social disruption, and the myriad other evils that accrue from the lack of a co-ordinating principle in life. In fact, it is only in relation to the ideals of what the cynics are pleased to style "other worldliness," that the dwellers on Earth can become safe from the disasters that absorption in material concerns inevitably brings about. Before our world can be delivered from impending calamity, it must be saved from itself.

II

We are all evolutionists to-day. Viewed from a modernist's standpoint, Christianity was born the day before yesterday ; but this does not mean that it is a mushroom growth. Far from that ! On its wings is the dew of the morning, and it is fervent

with the joy of young life. Compared with it, most other religions are hoary with age. The world had great and good men before Christ was born to teach, to labour, and to suffer as only a sensitive spirit can suffer, and then to die most ignominiously on the cross. The pre-Christian world was graced with profound thinkers, eager seekers after knowledge ; devotees of the cause which they held to be the cause of Truth ; martyrs slain by the prejudices, the misunderstandings, and the fierce antagonisms that are the world's way of greeting a new revelation. No one but a fanatic would seriously suggest that before Christ came there was neither wisdom nor virtue in the world ; or that prior to His advent, mankind was merged in utter darkness of mind and heart, and that there prevailed nothing but a miasma of fallacy, superstition, and delusion. No intelligent Christian scorns the anti-Christian eras. Rather does he endeavour to learn from them, to turn their history and experience to account.

III

The ancient Egyptians brought their contribution to the progress of the world. They devised a very complex system of religion, believing in many gods, and entertaining a vivid assurance of the continuity of life after physical death. There were mighty conquerors amongst them, men of war, enslavers of less powerful peoples. But their civilisation came to naught. All that now remains of them and of their world is material for the archæologist and the historian, nothing else. It is easily possible for a man to live a full and useful life without knowing any more about the once glorious Egyptian dynasties than that they existed, flourished, and passed away.

In Greece, Socrates, the son of a stone-mason, was the leader of advanced thought in his day and generation. According to his teaching, the supreme virtue was exact knowledge. But his scepticism, which called to question all the established ideas and beliefs of his time, served amongst lesser men as an excuse for all manner of depravity and debauchery. It seems to be essential, in the interests of morality and right living, that, in every age, the majority of humans " must clasp idols."

Even when not grossly abused, the principle of subjecting all things to rigorous intellectual analysis, and of rejecting everything which the intellect does not consider valid, produces abnormality. Intellect, the part, is a sorry substitute for life, the whole. Mere intellectual probing, weighing and analysing,

can never discover life's deepest realities. "I have swept the heavens with my telescope," an astronomer said, "but I found no God." It is useless to look for God through a telescope, or to try to ascertain His attributes by means of mathematics. God is not a cosmical giant, floating through stellar space. How utterly inadequate is reason as an absolute guide is shown on life's supreme occasions. We realise this truth when the soul is flooded with the beauty of an autumnal sunset, or by the mystic loveliness of a moonlit landscape; or when there dawns that psychological-physiological experience termed love; or when a golden-haired child lifts clear blue eyes and smiles; or when one is present at the passing over of some cherished relative or friend, and all the trumpets sound on the other side, and there is the rustle of angel's wings.

Plato succeeded Socrates as the brightest light in the intellectual firmament of Greece. "He endeavoured to teach men to take control of their lives; to avoid all distressful things; to overthrow those forces that would dominate them to their unhappiness," writes Mr. H. G. Wells in *The Outline of History*. But, to-day, who, save a student of the classics, cares very much what was thought or taught by either Plato or Socrates? Mr. Ramsay MacDonald attracts more attention than any philosopher of antiquity. What Mr. Baldwin says is more interesting than Plato's *Republic*.

Aristotle, who had a fine faculty for the arrangement of facts (or supposed facts) in systematic order, and has been called "the first natural historian," is now little more than a name. Yet I once heard a "freethinking" orator speak of "the father of natural history" as "an infinitely greater man than the Galilean peasant, Jesus Christ."

In a word, the philosophers and the savants failed to make any vital impression on any appreciable section of mankind.

Passing mention must be made of Stoicism, which, in its way, was an admirable intellectual invention. There were some excellent Stoics, if the attainment of a condition of insensibility alike to weal and woe be in any way excellent. But the cult had one inherent defect. Its followers strove not only to bear their own trials and misfortunes with perfect equanimity, but they were all too liable to become sublimely indifferent to the sufferings of their fellow creatures. Who can imagine that thorough-going Stoics would build hospitals, clothe the naked, or succour the distressed?

I have purposely refrained from passing comment upon the religious ideals that the Hebrews gave to the world, for, until now, my concern has been with the failures of human ingenuity to solve life's problems or to give life real value and meaning. Israel did more towards the real progress of humankind than was achieved by all the subtle philosophies put together. By insistence upon the essential oneness of God, and the primary importance of moral uprightness, the Jews helped to free the world from the bane of polytheism and of a ruinous moral laxity.

IV

The ancient religions of the East present a subject too vast and intricate for detailed discussion here. Buddhism is a mystic faith that can be appreciated only by mystics, but quite impossible as a practicable religion for the greater portion of humankind. One of its weaknesses is the insistence upon the futility of the individual life with all its hopes and fears and aspirations. Nirvana, serenity of soul, may be purchased at too great a price ! One of Buddhism's virtues is its scorn of paltry aims and vain-glorious egotism. Islam, in its original form, was on the side of righteousness and generosity, but it lacks the dynamic of a spiritual ideal, without which no religion can long exist as any but an empty form. The most powerful dynamic of any religion is devotion to a Person, a Beloved Character.

Two thousand years ago, Christ was born. Whether we believe in the doctrine of the virgin birth, or in the natural parentage of Jesus, makes no difference to the fact that He is to-day an infinitely greater power in the world than he could possibly have been during the brief years of his earthly life. In the name of Christ, more active work has been performed for the deliverance of struggling humankind from hopelessness and misery, more progress has been made in the study of human needs, than have ever been effected at any time in the name of any other religious teacher.

The religion of Jesus Christ combines in pre-eminent degree the mystical and the practical elements—the love of God, the realisation of the soul's deepest happiness in God, and its corollary, the love of our fellow creatures and the direction of life's energies and resources in social service. To do good, not for gain, nor yet because of the hope of blessedness in some future life, but simply because God, being Love, delights in loving-kindness—such are the essentials of Christianity.

It is the life that counts. Have we striven for the good of our fellows who are less fortunate than ourselves? Nothing matters save the answer we can give to that question. Whether we be of Paul or of Apollos, of Bishop Barnes or of G. K. Chesterton, is of no moment whatsoever compared with that.

Truly, human ingenuity has often invented counterfeit creeds, systems and policies which, by a strange miscarriage of human justice, have been associated with the sacred name of Christ; but which, in fact, have about as much to do with the spirit and example of Jesus as the devilish cruelty of an Inquisitor or the foul militarism of a Napoleon have to do with the sweet persuasiveness of Saint Francis of Assisi. Much that is extraneous, irrelevant, harmful and disgraceful has been interpolated in the pages of the Book of the Helpful Life whose Author and Exponent is Christ; but, for that misadventure, no sane person suggests that Christ can be held responsible.

What the spirit of Christ has done, what it can do, is evidenced in every movement towards the clearer recognition of the value of the individual life. It is witnessed by every social gesture which emphasises the right of every human being to healthy and happy living and the enjoyment of the benefits which Stoicism bids us ignore, Buddhism tells us to despise, and the philosophies of the intellectuals regard merely as interesting phenomena, treating both the individual and his needs as a subject for curious study and analysis. There are Stoics, Buddhists, Hedonists and insensate philosophers in every community to-day. Hence the paramount need of Christ, the only effectual and disinterested Defender and Champion of those who are too weak, or too ignorant, or too hemmed in and hedged about to look after themselves.

It may be that the goal towards which, until the present, evolution has been working, is the development of a type of human being capable of appreciating and putting into effect certain of those eternal verities which were the basis and the inspiration of the life and teaching of Jesus of Nazareth, and of which all great religions, in varying degree, have been an adumbration. When Christianity was born, the Western world was at its lowest ebb, spiritually, morally, and intellectually. To-day, there is an intensifying conviction of the social importance of loving-kindness, or a mutual helpfulness that is deeper and wider than all the surface differences of race and creed. The more abundant life which Christ came to impart is becoming a manifest actuality. Who, in the ages now passed, ever dreamed of a serious proposal

to scrap the engines of destruction, to outlaw war, and to settle international disputes by means of peaceful arbitration? Or who ever imagined that the humblest of manual toilers had as much right to fullness of life as the man of "noble" lineage? Have not these vital changes in outlook come about through the operation of the tender, revealing spirit of Jesus of Nazareth?

Christ is a vital factor in human evolution. Than his teaching, no religion, no philosophy, no political system either is, or ever has been, more productive of the greatest good for the greatest number. Let it be judged by its already achieved results.

Christ came because without His coming the development of the world would have been arrested. Human society would have advanced no further.

And so the Word had breath, and wrought
 With human hands the creed of creeds,
 In loveliness of perfect deeds,
 More strong than all poetic thought.

Which he may read that binds the sheaf,
 Or builds the house, or dig the graves,
 And those wild eyes that watch the waves
 In roaring round the coral reef.

THE GREAT STAIRWAY (A Vision of Life)

By ALICE GAZE

IT was night, and the world lay under the spell of a great hush
Just the murmur of the wind in distant trees, the clear shining of
the stars writing their silent message on a belt of steely blue,
the fragrance of earth and flowers, and the beauty of mystic
darkness. The Lord of Love had wrapped a weary world in
the Garment of His Peace.

And an Angel came to me in the silence, and at his touch
I soared up and up, with the Breath of the One Great Life singing
in my ears, until I stood with him upon the Mount of Vision.

"Behold," cried the Angel, and lifting his hand he showed
me a picture of Life. And I saw Life as one mighty Stairway,
a stairway not confined to earth, nor did it merely span from
earth to heaven, but soared tier upon tier, from world to world,
throughout God's Universe.

And every stair was a little life, and every stair told its story
of struggle and suffering, joy and sorrow, sin and sacrifice.
Far below the stairs were tiny and dark and bare, but as they
ascended they grew ever more beautiful, colours appeared, growing
more varied and lovely, flowers sprang to bloom, and the light
grew stronger—till far above the topmost stairs were bathed in
the Light and Beauty of God.

And I watched men and women toiling upon their stairs,
I saw them weaving their pattern of Life. I watched many a
one intent upon a thread of colour, till the thread broke and
vanished, and the worker wept in anguish and frantically sought
the broken end. And I wept too, in sympathy, till I saw with
joy a little higher each worker find his thread again, stronger
and more beautiful, and start to weave another strand into his
carpet—till from the top the pattern showed one perfect whole!

Again the Angel cried, "Behold!" and laid his hand upon
me—and the picture grew in wonder, for lo! I saw upon every
stair Another toiled. Unseen, unknown, up the Great Stairway
came a Radiant Climber. Swiftly He came, up from the lowest
depths—unsullied—beautiful—and on His shoulders lay the
burden of a Cross, yet His Hands seemed ever free to help a
struggling climber.

Up, up He toiled. Stair upon stair He passed, bearing His Cross. And I saw that as He went each stair was made more beautiful by His passing. Sweet flowers of Love sprang up, and the tender green of sympathy showed where His Feet had trod. And strangely, too, I saw that those who journeyed with Him were unaware of the Radiant One toiling upon their stair!

How sweet He was! How eager to help them on their way! I saw Him stoop over weeping ones with words of comfort; I watched Him lift the little ones and bear them upon His Breast; and all the time that Cross lay heavy on His Shoulders, and all the time none knew Who smoothed their way.

So on and on—until—one final struggle—He stood supreme upon the topmost stair. Radiant, He turned and gazed, beautiful beyond all telling. The Light of God poured on Him, the stars circled round Him in gleaming beauty, and as I watched, breathless, I saw Him plant His Cross upon that topmost stair.

So stood the Cross of Christ at the head of Life's Great Stairway, the symbol of His overcoming; and the stars which circled round swept upon the Cross, turning it into living, jewelled beauty. It seemed to be the homage of worlds He had overcome.

For a while He stood and gazed upon His glorious Cross as though in joyful meditation upon that which was accomplished, then He turned and looked with shining Eyes down, down the vast Stairway He had mounted: He looked with tender, yearning pity upon those yet toiling far below, those who had not known Him, those who had not understood their stair of suffering and limitation was not all, and that above them lay stairs bathed in the Love and Joy and Beauty of God—and suddenly His Voice rang out, reverberating like sweetest music from stair to stair—"I'm going back," He cried.

Just once before I had heard that Voice—and then, as now, I stood upon the Mount of Vision; then, as now, He uttered but three words. I saw Him then journeying a rough stony road with a great multitude behind Him, and I noted as He came His followers were falling back, till at last He walked alone upon the stony way.

Presently He turned and gazed upon the throng melting into the far distance, He looked down at the stones about His Feet, and He said in a Voice of unspeakable beauty and sorrow—"Nothing but stones!" And picking up some large, sharp stones He wrapped them in His robe and bore them upon His way.

Now, after the lapse of years, I heard that Voice again, but now it rang with joy triumphant. He had attained, and the glory of His attainment lay upon Him and upon His Cross. Yet, far below, toiled those who had not known Him, those who would not heed Him and His message, and who still struggled and suffered and wept upon their little stair—and His Voice rang out in glad surrender from the summit—"I'm going back!"

Just three more words, and the wonder of them made me forget all else. He was coming back! Coming to help each one of us to do our climbing a little better and a little quicker, coming to tell us our little stair is not all, that nothing is lost, in spite of our broken strands and frayed ends, and to give us a glimpse of the Love and Joy that awaits us on the stairs above—and at the thrill of it I cried out fearlessly, "Coming when, Lord?" But at my cry the Angel of Vision put his hand before my face lest I saw and heard too much—I fell to earth, and found myself once more upon my little stair!

EX MEDITATIONE : A FRAGMENT

By E. M.

ONLY the very wise may know true humility : for only to those who know can be the measure of their humbleness.

The fool loves noise and show and pomp, and proclaims aloud his rights and privileges. In his foolishness he imagines he is sufficient unto himself.

But the wise man knows by his wisdom the infinite greatness of God, and humility is his inevitable portion. When he stands in the presence of The Father, he can do nought but prostrate himself, speechless, and devoid of self, before the Glorious Majesty of his God.

Let me, then, ever strive for that true wisdom which brings true humility.

SRI GURU PITAJEE : AN INDIAN MAHATMA

By HELEN MARY BOULNOIS

(PART II.)

WHEN Mr. S. returned to Delhi and told me he had arranged the interview, he had mentioned this to me, saying even my dress had been described. The well-bred master of the house had also spoken of it ; yet, if I believed either of them, it was only as something very possibly exaggerated. But as the boy by my side turned earnest almond eyes upon me, reading my face as if already known, he continued in his broken tongue :

“ He saw you just as you are, eyes, hair, colour, everything. He saw you in a dress like smoke, misty, and with some deep beautiful blue, like and edge, yet not quite an edge.”

It was a grey georgette, embroidered with sea-green blue that I wore when addressing the Freemasons at Delhi, as arranged by Mr. S., who had afterwards offered me an introduction to the Mahatma.

“ How does he travel ? ” I asked.

“ He sits quite quiet in the recess. We must not speak. All must be perfectly still. It would do great harm if we broke in and brought him back suddenly. He was gone one hour, perhaps two ; then he came back, spoke to us, said : ‘ Yes, I must see her. She knows much. There is just one thing she must learn and she will learn it from me.’ ”

These were precisely the words Mr. S. told me, though he had added others yet more significant of actual spiritual conditions.

Time did not allow more to be said at the moment. Happily I met one of the Mahatma’s advanced Chelas later in Calcutta and was able to pursue the subject more deeply with him.

“ What is it that ‘ travels ’ ? ” I asked. “ Not some spook from the body as is so commonly understood ? ”

He smiled.

“ Does the mind travel ? ” he asked me. “ Can you, sitting here in a drawing-room in Calcutta, close your eyes and see a house, a garden, a room away in England ? Can you go from object to object ? See seated there the ones you love ? Just

so can the consciousness of all travel ; but our Master, he can do more. He can go there so surely that he sees not only what he already knows or remembers, but the thing that is happening there now—the thing he does not know and no one can have told him. Sometimes, but rarely, this may happen to us in dream, then we say the dream has come true ; but the Master never loses consciousness. Far from it ; he adds to his consciousness.”

“ How does he do that ? ”

“ Has he told you there are minds in different centres of the body ? ”

“ He has.”

“ Very well. He awakens one of those minds, or we might say he enters deeply into the consciousness of that mind, generally closed. When he is there, it is dangerous to disturb him suddenly. It is so delicate. Humanity has not yet entered into its possession. Possibly it never will. These things are strange, difficult to say. One can never climb to them suddenly, only piece by piece, step by step.”

There is great danger in suddenly recalling anyone from this condition of deep inward thought, even though, as consciousness is retained, it can hardly be described as trance. There are those who like to speak of this condition as the travelling of the spirit. Such see peril in the sudden transition of the spirit from far distances to present places. Others prefer to use different terms, possibly more exact, that when a brain-centre, not in common use, is brought into a state of acute consciousness, it is dangerous to compel such consciousness abruptly to close a shutter upon it and concentrate suddenly on a different brain-centre. This is why in the Orient it is considered not only rude, but a sort of physical molestation to startle and suddenly awaken a sleeper.

This further talk happened some weeks later ; for the moment I drove in the carriage in the deepening dusk, the studious youth by my side.

Evening with Indian stillness, Indian odour, Indian mystery was about us.

The little carriage ahead stopped by a wooden railing on a high bank overhanging the river Jumna.

The Mahatma stood by the carriage door as I alighted. Together we advanced and gazed over a wide scene of peace.

"A quiet place for evening meditation," remarked the old man who was so strangely young.

* * *

Thanks to the courtesy of highly-placed Indian government officials, letters passed later between the Mahatma and me. In spite of pressure of other work, not only did these gentlemen translate my letters to the Pitajee, but found time to write me replies from the master, in which I learnt of arduous pilgrimages, undertaken by this gentle and aged Father in God.

"On the 17th August last," he writes, "I went out on a short tour of pilgrimage to Amar Nath in Kashmir. I was accompanied by my disciple P. S., and have returned from the place only recently. The pilgrimage was a very difficult one. You know my diet and the condition of my physical health. I had to walk over a distance of seventeen miles over ice, bare-footed and bare-headed, for I neither use the umbrella nor the socks or the shoes. Yet it is a matter of great surprise to me that I am perfectly fit and did not feel in any way inconvenienced from this troublesome journey. It is nothing but the manifest kindness of my great Mother who is looking after me every minute. My physical health is far from satisfactory, but my spirit is working as usual."

On the 29th November, 1924, he wrote :

"I am in great haste at the present moment preparing myself for a pilgrimage to Hinglaj, which lies at the south of Beluchistan. I shall have to be practically on foot for fifteen days and return the same way. It is a place where you can have an experience of the Divine in the form of a Halo of light at a certain hour of the morning. In our language we call this "the Jyotisarun"—Divinity in the form of light. I shall be starting on Monday, 1st December, and I shall not be back till the 15th January, 1925. Physically I am not as well as you saw me last, but in my own sphere I am as young as ever."

On the 29th March, 1925, he wrote :

"The great Mother is and has been too kind to me, as otherwise it would have been a sheer impossibility for me to proceed to Hinglaj and to be back—a journey which took me almost a full month on the camel across a very dreary desert infested by dacoits and marauders."

Again later he wrote to me :

"You have asked me about the significance of the sacred word AUM. I may say it is Divinity itself. It consists, as you

know, of the three letters A.U.M.* A. denotes Brahma, the Creator of the world. U. denotes Vishnu, the preserver, and M. denotes Maheswar, the giver of knowledge, or the Guru. The whole world is composed of these three essences. Guru is composed of two syllables, *Gu* and *Ru*. *Gu* indicates Gufa or a cave, which means "ignorance" or darkness. *Ru* means "Light" or knowledge, anything which illumines. He therefore is Guru who dispels the darkness and takes us into light, therefore Guru is the beacon light of the whole creation."

Again :

"We must have absolute confidence in the Divine (call it Mother or Father, as you please), who is guiding us and controlling our destinies. In the degree that we open ourselves to it does the Highest Wisdom manifest itself to and through us. Be true to your own soul, for it is through your own soul that the Voice of God speaks to you. This is called conscience, this is intuition. This is the voice of the Higher Self, the voice of the Soul, the Voice of God. Reason is, however, not to be set aside ; but it is to be continuously illumined by the higher spiritual perception. We can then enter into the quiet of our own interior selves. The true wisdom is the knowledge of God, and it comes by intuition. He who would enter into the realm of wisdom must first divest himself of intellectual pride. He must become as a little child.

"Rest assured that the light is ever shining, and the only thing that is necessary for us diligently to see to is that we permit neither this thing nor that thing between us and the light. It is not to be purchased, but is a condition waiting simply to be realised by the Grace of God."

* Tones might be written upon this sacred monosyllable, the utterance in sound through the human vehicle of that Invisibility creating all ; for it is considered the subtle sound or *Shabda* accompanying Creative vibration.

It stands for the great Trinity :

Brahma	Vishnu	Shiva
{ Srishti	Sthiti	{ Pralaya
{ Creation	Maintenance	{ Withdrawal
Agni	Varuna	Mitra

This is the Alpha and the Omega, the first, the last and the middle of all things. This is energy (*Nada*) solidifying itself as the Creative Power of the Lord.

The Sacred Word in its vibrating creative significance must be spoken only by the Twice-born with three suppressions of breath. "Brahma in sooth is in this All. It hath therein Its beginning, end and breath ; so one should worship It in stillness."—CHANDOGYA UPANISHAD,

Again he wrote :

“ Life, growth, development and decay are the characteristics of matter, and the physical body ; but the simple, immaterial and indivisible entity, the soul, is unchangeable and all sufficient, who alone has His being in and from Himself and gives to all others their being.

“ I will give you some illustrations which I hope will be of some assistance to you in realising what I mean. Take, for instance, a pitcher (an earthen jar), which is full of water. The pitcher falls and breaks. The pitcher is broken but the water inside is not destroyed, but continues to exist though in a different shape. As a further illustration I would quote a few lines from the *Gita*, which as you know is the Great Word of the Lord Sri Krishna among the Hindus :

‘ Basansi prnani jatha Vihaya nabani grihnnati naro parani,
Tatha sarirana bihaya jirnanyani sanjati nabani dehi.’

The physical body is like the dress or clothes worn by men. As soon as the clothes or the dress is worn out or old, that one is rejected and a new dress or cloth is worn by the man rejecting the old one. So in the case of the soul ; as soon as it finds that a body has become decrepit and old, it rejects that one (which means death) and reincarnates in a new one. Thus you will see that the spirit continues though the physical body changes. One cannot realise this very quickly unless one can assume the perfect serenity of temper which enables the mind to see as clearly as in a mirror the reflections of what are happening within. Take the case of a tank or pond. There is ground beneath the water ; if the water is calm and undisturbed, one can see from the surface the ground at the bottom ; but if on the other hand the water is made dirty by disturbance, it becomes muddy and prevents the bottom ground to be seen. The ground at the bottom of the pond represents the soul behind the frame, the water is the mind ; if the mind remains calm and unperturbed, one can realise the soul which is on the background.

“ To deny therefore the immortality of the Soul on the ground that we do not remember our past actions is faulty. One of the proofs for establishing the immortality of the soul is that the higher destiny of men involves the perfecting of his defective earthly soul beyond the grave. Men do not perish when their body dies, and as they are still embodied, though only in matter finer than the physical, they must be in some place or other. When a man leaves his physical body, he passes into three lokas

(domains) successively, according to our Scriptures. (1) The Preta Loka (the domain of the spirit), (2) The Prtis (the domain of the ancestors departed), and (3) Swarga Loka (the Heavens). After staying in the last-named place, Swarga Loka or Heaven, for a period which depends upon the amount of "fruits" he has stored up for enjoyment there, he returns to this earth and is reborn. This happily reminds me of the Last Great War when the soldiers who were superannuated were again recalled to duty as their services were again required. So God sends these spirits to the earth again as He finds that their presence is required. The "fruits" represent the accumulated results of the actions of past lives. I think I have been able to make the matter somewhat clear to you."

Once more the loving-kindness of the master, overflowing to all around him, was realised in such words as :

"MY DEAREST BELOVED DAUGHTER,

May my Tara Mata pour Her choicest blessings on you. It was a real delight to go through the contents of your letter. It is a great kindness of Tara Mata on me that She has answered my prayers for you and may She continue to do so. . . . I received the picture postcard of the Holy Mother (enclosed in your letter from Paris) with delight, and note all the contents of your two letters gladly. My blessings to you. It gives me much pleasure to find you addressing me as 'Father,' and it gives me greater delight to be able to address you as 'My dear daughter.' . . .

"I remain, dear daughter,

"YOUR FATHER IN GOD."

“THE EPISODE OF THE HOUSE” —PREVISION FULFILLED

By EDITH K. HARPER

PREVISION, prophecy—the art of seeing things to come—has in every age exercised profound fascination on the human mind. W. T. Stead attached particular importance to this form of psychic phenomena and was fond of hurling it as a bombshell in the face of that type of wiseacre who finds in the word “telepathy” a pompous and final explanation of all super-normal messages. The longer the lapse of time between the prophecy and its fulfilment the greater, sometimes, the interest. My mind recurs to a case in which the prophecy was speedily followed by, although it did not bring about, its fulfilment. I refer to a prophetic message concerning a motor-car accident to Lady Warwick—now the Dowager; an accident foretold many hours before it took place, all the circumstances being quite unknown to the recipients of the message. This prophecy, which I have given with full detail in my book, *Stead: The Man*, roused much interest at the time as being a particularly good example of prevision, and the watchful care of our friends on the other side (though the warning was received too late by Lady Warwick to prevent her starting on that memorable motor-drive). In a chapter devoted to Prevision, in his new book, *Why I Believe in Personal Immortality*,* Sir Oliver Lodge deals with this particular class of message, giving as example an instance of verified prediction which happened in his own family. He calls it the “Episode of the House.” It is one of those cases in which several years elapsed before the fulfilment of the prophecy: in fact, the whole affair had been completely forgotten by those involved. I shall quote the story as told by Sir Oliver:

“It so happened that Lady Lodge was having tea with her friend, Miss Clarissa Miles, in her London flat at Egerton Gardens, on 6th May, 1913; and by way of entertainment Miss Miles had also invited a professional clairvoyante, who went by the name of Madame Vera, to give what might be called a ‘reading’ or intuitional discourse, without going into any kind of trance.” Lady Lodge took notes of what did not seem at the time of any

* *Why I Believe in Personal Immortality*, by Sir Oliver Lodge, with four half-tone plates. London: Cassells. Price 5s. net.

special importance. These notes were seen by Raymond Lodge, who was "mildly interested" in them and copied them out. They were then forgotten. These are the notes now quoted by Sir Oliver: "A house in the country, a happiness, a stream or river that runs at the bottom of the garden. The house seems long and low-built, straggling; a piece that leads down to water. A happy condition; a happy period. On a height; the garden goes down to water, a feeling of good luck. Old-fashioned; a church door. The rooms are old-fashioned; no two rooms alike. Low steps, very funny, up a step and down a step. Some rooms long and narrow—all shapes. Something that will be associated with your life. Hall not large, house low, old oak. This house is where you are going to be. Large pictures hanging, old pictures. Wall opposite more like stone. It is in the country and hilly. Long way from the station. A summer-house, large, that goes across, inside there is a table and chairs; the front is glass."

The curtain on this prediction of an imaginary house must now fall for some years. Raymond Lodge was killed in the Great War in 1915. In 1919 Sir Oliver, retiring from the Principalship of Birmingham University, found himself house-hunting or, as he says, looking for a cottage to which he could retire. At length Lady Lodge and he fixed upon a small Lutyens house in the Hampstead Garden Suburb. Raymond, who from the Beyond was keeping in the closest touch, did not seem keen on the Hampstead house. After the house had been actually taken, the following message, repeated more than once, came "through the usual channel" from Raymond to his parents: "Tell mother to stop house-hunting: I have found one, and am only waiting to push it to you.—Raymond." During this time Sir Oliver had gone down to Wiltshire on a visit to his friends, Lord and Lady Glenconner. One afternoon Lord Glenconner suggested a walk and during the walk they looked in at an old farmhouse in the Avon Valley, and Lord Glenconner remarked that he had bought the house and the land during the war and had lent it to the officer on duty on Salisbury Plain, having furnished it for that purpose, putting up a few old pictures and family portraits to make it homelike. It was now unoccupied save for a caretaker. Sir Oliver was so taken with the house that on the spur of the moment he found himself suggesting that *he* should become its tenant. Lord Glenconner laughed at the idea, saying it was much too far from habitation. It was several miles from a railway station. Sir Oliver agreed the prospect of being buried in the country had its drawbacks. However, the

matter did not end there. The idea had taken firm root in Sir Oliver's mind. Lady Lodge was in France at the time, probably visualising her future home in Hampstead Garden Suburb, which they had already acquired. But Fate (or Raymond) decreed otherwise, and, says Sir Oliver, “after a few preliminary telegrams” the Garden Suburb house was given up and the old farmhouse in the Avon Valley was taken. It was autumn, 1920, when the family actually moved in. . . .

Now for the sequel—the fulfilment of Madame Vera's prediction made in Miss Miles's flat seven years before. Again I quote Sir Oliver :

“After we were settled in we were looking through a box of Raymond's papers, and we came across his old document, the copied-out record of his mother's private sitting with Madame Vera, rather more than seven years previously. We had been struck at once with the description of a house at the end of that sitting ; and though it would not have fitted any other house that had been looked at, *we now perceived that this one it fitted almost exactly.*”

Following this statement, which I have italicised, Sir Oliver elaborates, point by point, the sequence of parallels. Outward and inward description, situation, surroundings, age, decorations, old oak, furnishings, and—not the least interesting—an old church door which had been added to the house, all were there. Sir Oliver comments : “That practically all the other features mentioned in the prediction could apply so correctly to this house by chance seems incredible ; it seems still more incredible that the existence of a church door in the entrance porch to a specified dwelling-house could have been foreseen before it was there ! I prefer not to make any lame attempt to explain the incident. . . . I can only vaguely surmise some kind of ‘planning,’ on the other side, to bring these things about. For, as I have said elsewhere, Inference from the present, and Planning for the future, are our two normal methods of prediction in the ordinary affairs of life.”

I have given very briefly and inadequately a summary of a circumstance in which telepathy and chance coincidence, as explanations, are completely ruled out. Sir Oliver gives it as one among many illustrations of various psychic phenomena from which he has deduced his facts, the facts on which the science of Psychological Research is based in its quest for the survival of human personality. Once this quest has been answered, what is the outcome ? When, by one means or another, what may be

called the Cosmic Consciousness has been awakened, the first steps have been taken on the ladder of spiritual ascent. Life is no longer bounded by the Two Silences. We are, as separate individuals, units in the One Army of the Living God, in "this great universe in which nothing real goes out of existence. . . . The destiny of the race depends upon us and upon those who have gone before. We are co-workers together. That happier state which is called the Kingdom of Heaven is the Goal; it is to be reached on earth some day. Towards that end Immortal Powers are working."

Thus Sir Oliver indicates the peaks of the future which even now the eyes of some of us can descry faintly shining through the mists. The things which God has made beautiful are eternal—flowers, mountains, sunset and the love of the soul.

CORRESPONDENCE

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

THE "TIBETAN"

To the Editor of the OCCULT REVIEW

SIR,—May I request the privilege of sufficient space in your valuable magazine, the OCCULT REVIEW, in which to make clear my position with regard to the authorship of my latest book, *Light of the Soul*, which is commented upon by Mr. Herbert Adams in your issue of June 1928, American edition, page 377?

The value of the study of the *Yoga Sutras* of Patanjali is so great, and the need for elucidation of the truths which they contain has been felt so keenly, that it is with real pleasure that I have seen the book mentioned in your pages. I am deeply desirous of having this book made available for all who may profit by it, and I am grateful to my friend, Mr. Herbert Adams, for his article about the book.

Mr. Adams is evidently under the personal opinion that the Tibetan Brother with whom I have co-operated in producing *A Treatise on Cosmic Fire*, *Letters on Occult Meditation* and *Initiation, Human and Solar*, and who co-operated in the production of the present volume, is one of the Masters of the Wisdom connected with the Trans-Himalayan group of Masters. This is a matter purely of his personal opinion, an opinion to which he is as much entitled as any other opinion which any person may form on this or any other matter. I am, however, reiterating publicly and in print, as I have previously done on several occasions, that I myself do not make and never have made any such claim. It is the express wish of the Tibetan that his real name be withheld. It is his desire that the books be studied and valued on the basis of their own intrinsic worth and by their appeal or non-appeal to the intuition, and not because any person presumes to claim authority for them. In February 1923, I wrote for publication in *The Beacon*, the following paragraph, which I wish very much you would do me the courtesy of reprinting at this time.

"In this particular period of the history of the Theosophical Movement it should be apparent to all careful students that much of the trouble has been brought about through two factors: the blind credulity of a certain group who accept any statement provided it is backed by an Hierarchical claim of some kind, and the narrow sectarianism which would make a prophet out of H. P. B. and a Bible out of the *Secret Doctrine*. It is high time, therefore, that occult books should be put forth and judged because of their contents and not because of this, that and the other Master is supposed to be

responsible for them or because they agree or disagree with the *Secret Doctrine*. Only in this way will our people find their way out of the narrow rut of the credulous devotee or of the narrow sectarian follower, on to the broad road which leads a man to self-realisation."

Thanking you for your courtesy in this matter.

Yours very truly,

ALICE ANN BAILEY.

To the Editor of the OCCULT REVIEW

SIR,—I am very much surprised to read the extravagant claims put forward for Mrs. Bailey's works by Mr. Herbert Adams in your May issue, p. 305. He appears to accept without question her statement that her works are imparted to her psychically or inspirationally by a "Tibetan brother," who has "dictated and paraphrased" the *Sutras* of Patanjali in her latest book and revised her commentary. On p. 306 he quotes from her introduction to the effect that a "second Ray impulse" is coming, which "has no relation to the first Ray impulse which produced the work of H.P.B." He calls this statement "authoritative," and one would like to ask him on what evidence he bases his opinion. In the *Mahatma Letters* we are warned of the "unprogressed *Planetaries* who delight in personating gods and sometimes well-known characters who have lived on earth" (p. 462). Where is one to draw the line in these cases, and who but a trained seer or initiate, like H.P.B., could distinguish between a personation and the real thing? Mr. Adams goes on to assert that the book "emanates virtually from the Brotherhood," who, "ignoring all the petty issues, or, rather, answering them most effectively by the voice of an accredited messenger, declares once again in clear and solid English the Science of the Spirit hidden in the *Sutras*." I have just been looking through Mrs. Bailey's *Cosmic Fire*, and find it simply full of pure, unsupported assertion, not at all on the lines of the masters' teachings, but, on the other hand, containing most of the well-known terminology of the Neo-Theosophy and Adventism of the Besant-Leadbearer cult, such as "the World-Teacher—the Christ," "the Master Jesus," "Cosmic Rapture," "Rhythmic Bliss," "Sevenfold Love of God," "Coming of the Lord." As to the alleged "clear and solid English," perhaps Mr. Adams will enlighten us concerning the following: "The average man comes into incarnation through egoic impulse, based on desire, and on the relation of the second aspect to the third aspect of the Self to the Not-Self" (p. 767). And yet there are people who hail *Cosmic Fire* as a continuation and expansion of *The Secret Doctrine*!

Mr. Herbert Adams is in error when he says (p. 305) that *Light on the Path* "was communicated to the world through a disciple of the Masters within the present century." The writer was Mrs. Keningale Cook, *née* Mabel Collins (only daughter of Mortimer Collins, the poet

and novelist, who was my father's stepfather), and in an original copy before me is the autograph inscription: "Work done under Sri: Hilarion. *Light on the Path*, begun October, 1884. *Karma* written December 27, 1884. Mabel Cook." H.P.B. wrote the *Voice of the Silence* in 1889, and she included the following warning (p. 17):

Do not believe that lust can ever be killed out if gratified or satiated, for this is an abomination inspired by Mara. It is by feeding vice that it expands and waxes strong, like to the worm that fattens on the blossom's heart.

This was done in order to counteract the following advice in *Light on the Path*, verse 20:

Seek it [the way] by testing all experience, by utilising the senses in order to understand the growth and meaning of individuality. . . .

"Mistrust thy senses, they are false," says the *Voice*, and this is a cardinal doctrine of *Raja Yoga* (the Buddhist *Dhyána*). H.P.B. said that M.C.'s imperfectly controlled psychic organism had misinterpreted her teacher's thought.

My late step-aunt was well known in the family as a strong spiritualistic medium, and her literary talent inherited from her father made her a useful instrument at that time. She began her occult training under H.P.B., who made her co-editor of *Lucifer*, and placed her under the tutelage of Master Hilarion ("our semi-European Greek brother," *Mahatma Letters*, p. 64). In her *Letters to Sinnett*, H.P.B. spells the name "Illarion" and says (p. 153) that on her way back from India (1870, after her initiation in Tibet) she "first went to Greece and saw Illarion, in *what place* I cannot and must not say." H.P.B. says of her own training that it was only after "a terrible struggle and a supreme effort of will, with the help of initiated friends" (her Teachers in Tibet), that she gained control of her psychic organism. Mrs. Cook was not so fortunate, and very soon left the movement, subsequently denying that Hilarion had anything to do with her work. I only mention these details because they show the necessity for great caution in similar cases of psychic "inspiration," especially when there is no trained initiate like H.P.B. at hand who is competent to judge the merits of the claims made. Our only guide in such cases is the material offered, and that in Mrs. Bailey's works, as I have indicated, is at least open to serious question.

I am, etc.,

BASIL CRUMP.

Peking, May 23.

THE ETHER

To the Editor of the OCCULT REVIEW

SIR,—I read with interest Mr. C. H. Collings' hypothesis concerning currents in the ether in a recent issue of your magazine. The views expressed coincide absolutely with certain explanations given to me from the Beyond in 1904 concerning the relationship between the Macrocosmos, the Cosmos and the Microcosmos.

The human body also forms a "highly complex reticulum of currents": tiny living entities—"independent, yet inter-related"—float on the stream, utterly unconscious of the greater organism to which they belong. We, in our turn, are fragments of a vast planetary body, forming the physical frame of the Spirit, called in Scripture "The Prince of this World." This globe and all the other planets and constellations circulate in the "cosmic rivers of inter-stellar space," driven onwards in their incessant course through the mighty pulsations of the Sacred Heart of Deity.

We know that a virulent microbe, so small that it is not even perceptible to the human eye, has power to bring disorder and death to the organism which harbours it. History teaches us that Bolshevist elements swiftly destroy huge empires. Human depravity gravely affects the equilibrium of the planet, which at present appears to heave in tumult like a fever-stricken patient. The deplorable social conditions prevailing everywhere, with extreme penury tormenting multitudes, while a plethora of wealth is spiritually asphyxiating a few individuals, react on the planet in exactly the same way as local congestion and atrophy would affect our physical frame. The blood, representing wealth, must circulate freely, supplying life-fluids to every cell.

Peace can never be restored to war-maddened nations until men realise that we are fragments of ONE great Unit, and that an ultra-selfish policy is suicidal, being contrary to the fundamental Law of the Universe, which is LOVE !

Ascension Day.

PRINCESS KARADJA.
Monti Trinità, Locarno.

THE UNITED LODGE OF THEOSOPHISTS

To the Editor of the OCCULT REVIEW

SIR,—Adverting to the notice of the magazine *Theosophy* in the last issue of the OCCULT REVIEW, I am venturing to send you a few remarks on the *United Lodge of Theosophists*.

The U.L.T. has evolved from the little group of seven persons who founded it in 1909. Without the aid of any advertising of personalities or any kind of playing down to the popular taste, it has grown slowly but surely, until at the present time there are many affiliated lodges and individual members throughout Europe and the U.S.A. Only last year the Los Angeles Lodge built for themselves a large headquarters building containing a lecture hall, reference library, reading and class rooms, and editorial and other offices. The activities of the various United Lodges, though unobtrusive, are widespread and continuous.

This would not appear to confirm the suggestion of your reviewer that the Theosophy of H.P.B., which inspires the U.L.T., is "dead."

One admits, of course, that to obtain quick results with the crowd, appeal must be made to sensation and sentimentality rather than to reason and intuition—in other words, that truth, to become popular, must be coloured, distorted, adulterated. In the early centuries anno domini the degree of the worldly success of Christianity was the exact measure of its corruption; and from a superficial point of view, about the year 400, the Christianity of Constantine and the Nicene Fathers must have seemed to be alive, and the teachings of Jesus to be dead—nay, stillborn. But those teachings have passed through the mill of time as true and vital as ever, while the once triumphant Church is now, to say the least, looking much the worse for wear.

So, one may venture to prophesy, will it be with the Message of the nineteenth century. The teachings of the Masters, given through H.P.B., will survive, true, vital and urgent in the future as in the past and present; while the highly-decorated variations of Theosophy, nowadays so much in vogue, will either fade out or give place to a succession of cults, each newer, more popular, and less near to Truth than its predecessor.

I am, sir,

Yours etc.,

R. A. V. MORRIS.

THE SCRIPTS OF CLEOPHAS

To the Editor of the OCCULT REVIEW

SIR,—In your issue for June a letter signed "Eric Kirby" appears in reference to the above. It is remarked that in some automatic communications received "here," the statement was made that "Geraldine was collator in a library." The dictionary defines the verb to collate as, "to bring together and compare; to examine critically, noting points of agreement and disagreement (manuscripts and books), etc." Miss Cummins has not, at any time, been engaged upon this kind of work. It appears, therefore, that little reliance can be placed upon the information received automatically, if, by the said "Geraldine," Miss Cummins is indicated.

It is further remarked that Miss Cummins, in a speech delivered before the "Alliance," claimed that the writings might be "either from the subconscious mind" or from "one incarnation." Miss Cummins did not make any such claim. Readers of *Light* for April 7th will perceive that Miss Cummins analysed the various theories and remarked that "it was not for her to advocate any particular theory, but merely to state the facts and leave her hearers to decide."

It is encouraging to note the interest displayed regarding the "Alexandrian Script." I am glad to have this opportunity of informing your readers that it will be published in due course.

"Mr. Kirby," I am sure, will agree that it would have been difficult to publish half a million words—of which the Alexandrian Script is a part—in one volume.

Yours faithfully,

E. B. GIBBES.

THE LEAGUE OF MARY

To the Editor of the OCCULT REVIEW

SIR,—Although this letter is in the nature of an appeal, I am hoping you will find space for it in some corner.

In the little Service book that we have used for so many years in our Church, the passage occurs in one of the prayers: "Teach the mothers-to-be the sacredness of Motherhood, so that by their thoughts and desires they may plant Thy clear Image in the soul of the child-to-be, and not the darkened reflection of Thy Holy Being. Teach those little mothers-to-be that upon their shoulders rests the spiritual and bodily welfare of the future race. Teach them, O God, that they are moulding their child's character from the day of conception and not from the day of so-called birth. *Let all womanhood understand their true mission to the world as being the spiritual helpmate of man*, so that on their bed of sickness they may close their weary eyes, well knowing that by no evil thought or desire on their part have they sent a man's thoughts on the evil path." This is part of a prayer that has been sent forth into the higher realms to reach mankind for many years (since 1901).

Now comes the time when I feel the need to make an appeal to Brethren to join outwardly "The League of Mary" that I am forming. I say "Brethren," as Brothers, too, must have Mary incarnated in them in her purity before they can hear the Salutation of the Angel Gabriel (the awakened spiritual consciousness).

Might I ask those who are willing to join by banding together, to send in their names and addresses for the silver badge in the form of a dove, by means of which they may recognise each other as belonging to *The Invisible Church Triumphant*, irrespective of what denomination they belong to on this plane?

The only pledge required will be made in the Silence, to the Great Eternal Father-Mother that we will endeavour to make the world brighter, cleaner, purer, by doing our utmost to become an incarnated Mary, and that we will extend our hands to help, day by day, as far as lies in our power, any lame dog that may be sent our way, be it man, woman or child.

Yours in the Bond of Universal Brotherhood,

ELIZABETH MARY ANNE EAGLE SKINNER.

Mystical Church of The Comforter,
Denmark Hill Station, London.

REJUVENATION

To the Editor of the OCCULT REVIEW

SIR,—The article in the last issue of the OCCULT REVIEW on the "Menace of Rejuvenation" brackets Steinach with Voronoff.

The condemnation of the latter's system appears to be to fully justified, and would seem to be an incursion into Black Magic. But it would be a pity to weaken Mr. Mackenzie's attack by placing Steinach within the same category as Voronoff. Without claiming any special knowledge, it would appear that the Steinach treatment does not involve introducing into the human body glands of other and lower animals. From what one gathers, Steinach simply ties two already existing glands in the body together.

It would be interesting to hear what definite objection there is to Steinach's methods.

Yours faithfully,

X. W.

PERIODICAL LITERATURE

DR. EUGÈNE OSTY, who is so well known in French circles of Psychical Research and is the editor of the *REVUE MÉTAPSYCHIQUE*, paid a visit recently to England and was the guest of the National Laboratory, where he delivered an address on the work of two prominent "painter-mediums." A full account and report are given in the latest issue of the *BRITISH JOURNAL OF PSYCHICAL RESEARCH*, which opens the second volume of that excellent publication. One of the mediums in question is Marjan Gruzewski, born at Wilno in Poland, in 1898, his family being described as landed proprietors in comfortable circumstances, while the other is Augustin Lesage, a French working miner of Pas de Calais. The psychic gifts of the first began to be exhibited at the age of seventeen and were apparently remarkable, including telekinesis, teleplastics and poetic improvisation in the somnambulist state. Two years later it is said that he "revealed himself as a designer, then a painter in trance." During the subsequent space of eight years he has produced some hundreds of pictures exhibiting "diverse technical knowledge," that of anatomy included, "which he has not learned and of which his conscious intelligence shows no trace." He was tested last year at the Institut Métapsychique of Paris, where he carried out work consisting of designs made in complete darkness and portraits painted in the somnambulist state. The gifts of Lesage were manifested suddenly at the age of thirty-five, when "he showed himself to be endowed with a rare faculty for Oriental painting," his first canvas being pronounced by numerous professional artists "a work of exceptional merit, considering its *genre* and the ignorance of the author." He has been referred to already in these pages, and we note that certain designs produced publicly at the Institution mentioned above "were especially interesting to ethnologists, who discerned therein types of decorative effect peculiar to old Oriental Civilisations." In addition to Dr. Osty's lecture, there are other articles of moment in the *BRITISH JOURNAL*, including that of Mr. A. E. Mundy on "Vibrations in the Air and Ether," being the report of another lecture delivered at the National Laboratory, accompanied by a series of experiments. Mr. E. E. Dudley writes on the supernormal production of "paraffin gloves," and Mr. David Gow's short study of "Fads, Facts and Fancies" of so-called "Occult Science" is reprinted from the *QUEST*. Mr. F. E. Leaning's paper on Ex-corporeal Consciousness is very good as a review of phenomena belonging to the records of the past. It is concerned with experiences in the objective world, while consciousness is divorced for the time being from its physical embodiment. A ready and recurring example is when the psychic sees his own body "as from another point in space, as any other independent observer might do." The Seeress of Prévorst is a good historical example.

The reversion of occult interest in the direction of Christian Theosophy and Christian Mysticism, of what may be called a free type, that is, less or more unencumbered by theological conventions of the orthodox kind, is not perhaps among the least characteristic features of the moment, and it is worth noting that it is represented already by no less than three periodicals. There is the CHRISTIAN THEOSOPHIST of Mrs. Muirson Blake, otherwise Jean Delaire—which is an official organ of the Christian League Lodge within the bosom of the Theosophical Society, under the control of Adyar. It studies the Gospels in the light of Comparative Mythology, bewails the apparent antagonism between modern official Theosophy and the Christian Church, and quotes what it describes as “the extremely interesting and significant Creed,” which embodies some of the ideals of St. Ethelburga’s Church in Bishopsgate, under the direction of Dr. Cobb. There is also the INNER LIGHT of Dion Fortune, which regards Christ as the Lord of Compassion and seeks to unfold the teaching purpose of Christianity. Finally, we have come across the CHRISTIAN ESOTERIC, which appears to regard the Christian ideal as the principle of social unity. It is, however, more especially astrological, representing the views and methods of Hiram E. Butler, whose *Solar Biology*, a method of delineating character, is of old remembrance in our own past. The CHRISTIAN ESOTERIC is unfortunately the least attractive in matter and manner, though it is the largest of the three publications under notice and also by far the oldest, being now in its thirty-fifth volume. It is published at Applegate, Cal., U.S.A.

M. Jean Bricaud, who is President, we believe, of the Martinist Order—that is to say, of a remnant left over from the spacious days of old—is to be congratulated on his faculty of research and on the success which attends his efforts of this kind, at least from time to time. LE VOILE D’ISIS has a notable contribution from his pen on an obscure personality who passed as an adept and prophet in the days of Louis XII. It is to be confessed that we had not heard of him previously; but the discovered record of Jean Mercure repays in a negative way the pains which it must have cost to produce the only real monograph which exists concerning him. It appears that a single French historical dictionary has stooped to notice him and has described him as a celebrated charlatan. That he was an eccentric of his period is shown by his claim to be a disciple of Apollonius at the beginning of the sixteenth century. He appeared, moreover, like his master, clothed in white linen, with an iron chain about his neck, and saw to it that his wife and children were furnished in the same manner. As if a precursor of Cagliostro, he pretended to the possession not only of all past knowledge, but that his own researches had been pursued in realms undreamed of old. He possessed above all (1) the spirit of vaticination, (2) the art of natural magic, and (3) the Philosopher’s Stone, apparently in both forms—the Stone of Healing and the Stone of Transmutation. He made weird gifts to the King; he dis-

puted with doctors and men of learning, who confessed that his attainments surpassed human measure; he cured the sick; and last, but not least, in the opinion of that age, when the King presented gold in return for his own offerings, he distributed it at once to the poor. Why he emerged for a moment, what was his purpose in view, and what became of him, constitute the enigma of Jean Mercure. As one who had found all things, he sought nothing, apparently, for himself, and returned into his original obscurity. The curious facts are worth reciting in brief, perhaps more especially because he does not stand alone. The chequered story of alchemy affords some other and familiar instances of mysterious proficients in its problematical art who went and came strangely, carrying their secret knowledge, manifesting mysterious powers and passing too soon from the stage of history. The anonymous artist who visited Helvetius exhibiting the powder of projection, is one case in point. A second is the unknown "lover of learning" who called himself Eirenæus Philalethes and wrote, at the age of less than twenty-two, *An Open Entrance to the Closed Palace of the King*, confessing to one predominant reason: *Ut adeptis appareat me illis parem et fratrem*—that those who know like me may hail me as their peer and brother. The third and last—not that there are no others—was one who called himself a Greek Archimandrite of Mitylene, who was travelling with the Stone in the early eighteenth century and distributed it there and here, to the ruin, for the most part, of those who received it. The story of these people is like that of Jean Mercure. It has never been told, except in respect of a few outward incidents. The darkness gave them up, and again it took them in. Pending an authorised correction, which is not likely to arrive, we cannot help thinking that there was an art or science going about in the name of Alchemy for several hundred years; that it testified concerning itself, in these strange personalities as in others; and that it was neither imposture nor delusion.

The ADYAR BULLETIN is known to us only by occasional quotations in other periodicals, including THE THEOSOPHIST. The last extract that we happen to have met with says that an "event most pregnant with great and world-wide changes" is that which has assumed a certain "manhood into God," referring to "Krishnaji the Beloved." Statements of this kind repay citation as opportunity offers, because they clear the issues, and we can see, less or more broadly, the kind of claim in the presence of which we stand. Now THE THEOSOPHIST provides as a supplement the latest portrait of Mr. Krishnamurti—otherwise Krishnaji—on board the ss. *Leviathan*, voyaging to New York, and we are told that the time of its taking "must have been either early morning or late evening, as he is wearing his dressing-gown." We have in any case a picture of the particular manhood which has been most recently taken into God, and the declaration shall stand at its value, to be received or left as those who look may choose. It shall lie on the table, no doubt, so far as we and some

others are concerned. But the ADYAR BULLETIN goes on to cite in quotation commas some of the remarks which come from the young man in the dressing-gown: "I am the door to Liberation. I fling open the door. Walk through it on your own feet." After what manner Mr. Krishnamurti flings himself open and after what manner, if any, it might be possible to walk through him on any feet at all, even one's own, must be left again, but this time to the prophet who thus mixes and thus confounds his images. Or shall we leave it after all to the ADYAR BULLETIN, which proclaims "the quiet authority of his public teachings," their "cry of revolt against all shams and pretences," their shattering of "hypocrisy and self-deception"? Yes, it may be left surely; and perhaps the BULLETIN has given us both word and key, against all intention. The two are one, and the one is "self-deception."

A contributor to LA REVUE SPIRITE raises the question whether "the beyond" is within us, and registers that an affirmative answer seems to him devoid of meaning, because it would come to the same thing if it were proposed alternatively that we are within the beyond. It is an error, moreover, to assume that there are two worlds, for as a fact they interpenetrate. It will be seen that the speculation is no better than an essay in nonsense, and it is curious that the oldest psychic and spiritistic periodical in France has seen fit to insert it. But we live in strange days, when the purpose of French occult journalism is often past finding out. L'ERE SPIRITUELLE continues in its own opinion to spread the philosophy of the Rosy Cross by talking about the pride of knowledge, the fourth dimension, the principles of astrology, the phenomena of sleep, so on and so forward—all the familiar varieties of "esoteric" views and reveries, but of the old German Order, its proclaimed doctrine, legends and history, there is not one word anywhere. LE SYMBOLISME surprises us also from time to time, though we tend to sympathise with the free-lance doings and writings of its editor, M. Oswald Wirth. One of his contributors has wearied us too long and too often on the subject of the letter G in Freemasonry, and has now discovered that the Philosophical Stone arises for consideration therefrom, if we consent to regard that great puzzle of alchemy as the "access" of human consciousness to a higher psychic state. There is something to be achieved in this direction by the art of contemplation, and it may include the word of the Supreme Enigma, more especially if attention be fixed on the twenty-first Tarot key. Lastly, there is UR, now in its second year, a review of Esoteric Science published at Rome, and of no inconsiderable interest, as it treats serious subjects seriously. But at the moment such stars are leading that it must needs evoke Gabriele Rossetti and his "Anti-Papal spirit before the Reformation," as well as his disciple and imitator Eugène Aroux on the "Mysteries of Platonic Love in the Middle Ages." Both these dreamers unfortunately have been out of court from the beginning.

REVIEWS

THE BRONTËS AND THEIR STARS. By Maud Margesson. London: Rider & Co. Price, 12s. 6*d.* net.

It was a brilliant inspiration to bring the light of Astrology to bear upon the lives and fortunes of the tragic Brontë family—a family that has often enough been described as “ill-starred” by writers who have no belief in planetary influences! This, of course, applies only to their outer fortunes; the inner fire of genius that burnt in several of them is a very different matter, and an explanation of it will be eagerly looked for by students who are interested in something beyond the merely mundane influences of Astrology. They will find an immense amount of matter for thought and speculation in this book, and in the horoscopes contained in it, which comprise not only those of the four Brontës and their father, but also those of Charlotte’s husband, of her friend, Ellen Nussey, and of Mons. and Madame Heger. It is unfortunate that only in one case—that of Branwell Brontë—was the birth-time even approximately known, and some of Miss Margesson’s maps, together with the conclusions drawn from them, are likely to become “bones of contention” in astrological circles! Much of what she says is, however, both illuminating and convincing, and she makes very clever use of quotations from the letters and poems of the individuals concerned, in support of her views. Whether they entirely agree or not, readers will be carried along by the absorbing interest of the subject and the fascination of this new method of treating it. Even those who know nothing of Astrology must find the book readable and thought-stimulating, while all astrological students will feel that they owe the author a real debt of gratitude for her courageous enterprise. It is to be hoped that this book will be the inspirer of many more along similar lines.

EVA MARTIN.

CIVILIZATION RE-MADE BY CHRIST. By F. A. M. Spencer, B.D. London: Allen & Unwin. Price 7s. 6*d.* net.

IN this extremely interesting book the Rev. F. A. M. Spencer has sought to apply the moral teachings of Jesus, as revealed in the Gospels, to the social problems of the world of to-day. The casual critic may think it difficult to find any connection between the two, conditions in Palestine having been so different from those in our present-day world, but Mr. Spencer succeeds in showing that they can be very definitely connected. His chapters on War and Peace, Charity, Crime, the Stewardship of Wealth, Marriage, and Eugenics, cannot fail to be read with intense interest by all who would fain see Christianity made a living force in modern civilization. On points of detail his views will sometimes arouse argument and disagreement, but the earnest purpose which informs his book, the spiritual insight which illumines it, and the author’s burning desire to improve conditions of life for humanity as a whole, must compel attention and inspire sympathy in every reader. The development of personality, or character, is what Mr. Spencer sees as the chief object of our sojourn in this material world, and most of the reforms and changes that he advocates are directed

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Progressive Studies in

SPIRITUAL SCIENCE

by WALTER H. SCOTT

Religions are but partial statements of those eternal Truths to which in their totality is given the name of Religion. These partial statements appear in succession, to different races, and in different ages; each stresses the viewpoint most needful to the people to whom it is given; each does its work, deteriorates, and, failing in influence, gives place and pre-eminence to some newer religion. It is in this sense that Religion as a whole evolves or progresses.

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towards the attainment of that object in the greatest possible number of human beings. "It is good to live," he says emphatically, and "it is better to live more than to live less." Certainly this is a book that should be read far and wide. Its practical outlook, its outspoken vigour, and its genuinely Christian spirit make it a challenge that cannot be lightly ignored.

EVA MARTIN.

IN DEFENCE OF LIFE AND PROPERTY. By John Jeffries. London: Simpkin Marshall. Pp. 16.

THE SEVEN GREAT PROBLEMS OF ASTROLOGY. By C. E. O. Carter. London: Theosophical Publishing House. Pp. 38. Price, 1s. net.

THE title of Mr. Jeffries' little booklet is something of a puzzle, and it is only partially elucidated by his Dedication, which runs as follows: *In these days, when all private property is threatened, mankind must, in defence, have more abundant life.* He then proceeds to give a variety of brief notes on some of the main factors in Genethliacal astrology—the Houses, the Planets, Affinities, Aspects, etc.—and concludes by remarking that as man's present cycle upon earth may only last for another seven hundred years, he should not "revile noble astrology." The reader is left somewhat bewildered as to the value and object of this curious pamphlet.

There is no doubt, however, as to the value of Mr. Carter's treatise on seven astrological problems. He writes not for those who despise or revile the science of the stars, but for students who, having proved and tested its worth, are anxious for further enlightenment as to "how it works." Mr. Carter frankly confesses that certain aspects of this question are beyond him at present, but he declares that "the answers to all questions exist somewhere, and the human intellect is capable of ultimately solving all problems that lie within the scope of finitude." Astrology is as yet, as all rational people admit, only partially understood, and much remains to be discovered; but every serious contribution to astrological thought throws "light on the path," and the helpful and suggestive way in which Mr. Carter tackles some most difficult problems will make his book invaluable to every keen student. Particularly good are Sections III and VII, on "The Scope of Stellar Influences" and "The Right Uses of Astrology" respectively.

EVA MARTIN.

THE CAUSAL BODY. By Lieut.-Colonel Arthur E. Powell. London: Theosophical Publishing House. Price 15s. net.

THIS is the last of a valuable series which systematically presents a wealth of information under the above title gathered from some forty volumes, chiefly from the pens of Mrs. Besant and C. W. Leadbeater. Mr. Powell is to be congratulated in having performed so creditably a laborious task for the service of theosophical and other students, many of whom will be only too well aware of the time and labour often expended in tracing or corroborating particular facts in the standard books on the subject.

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Every possible phase of the subject is dealt with, and the section concerning the ego and his relationships is especially to be recommended as emphasising the necessity for a wide basis of understanding, of strengthening the link between the ego and the personality, and suggesting many lines of development to that end. The chapter dealing with the memory of past lives gives the requirements for successful investigation, and should dissipate entirely the too sanguine expectations of the average medium and crystal gazer.

The numerous diagrams in the book are extremely helpful, and the volume should meet with a warm welcome.

HERBERT ADAMS.

THE STORY OF THE SANCTUARY. By Vera G. Pragnell. Published by The Vine Press, Steyning. Price 3s. 6d. net.

THIS attractive little volume, written at the request of the increasing number of friends of the Sanctuary, is full of deep truths and of practical suggestions, and is a sincere and truthful account of the writer's search for truth and of her efforts to put her theories into practice. She relates how, on the death of her father, she set out to reconstruct her life. She studied economics, etc., and tried social service, but was not satisfied (who is?) and so set out in solitude to know and understand herself and Life. She had to overcome fear—fear of being forced to face herself, fear of solitude. But her hunger for knowledge and truth, Christ and the Love that conquers fear, found her, and inner harmony was restored. . . . A charming description is given of the little cottage she made an abode of peace and of work, with its ever-open door, its bench outside for the wayfarer, its simple little guest-room for any weary comer, and its cheerful workroom for the making of simple household goods. But the talk of a wayside man changed the direction of Miss Pragnell's thoughts and work: "Give a body money," he said, "and he gets drunk. Give him land and he makes a man of himself." "Not necessarily," comments Miss Pragnell, after four years' experience, but at all events he has had a *chance*. So Miss Pragnell embarked on the work which she here describes so faithfully and humorously, not omitting the various failures and mistakes every worker is bound to face.

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ROSA M. BARRETT.

SHRI RAMAKRISHNA. By T. L. Vaswani. Madras: Ganesh & Co.
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SRI VASWANI, himself a spiritual leader in India, has written this brief account, embodying some of his lectures and talks on Ramakrishna and his message. Each time one reads the deeper teaching of these Eastern thinkers one is struck afresh with the fundamental similarity of the various religions. The phraseology and the superstructure may differ enormously, but the deepest truths are alike. The Eastern mind tends mainly to contemplation, to self-mastery and realisation, and the Western to the embodiment of truth in active service, to organisation. Humility and abnegation are the main tenets in the one; "I am among you as he that serveth" in the other. "The syntheses of all religions is the hope of the Future. It is India's message to the Nations. The different religions are different expressions of the One Divine Life," says Vaswani.

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A PILGRIM'S FAITH. By T. L. Vaswani. Madras: Ganesh & Co.

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West, while the West needs to turn to the "hoary-headed East to learn her Ancient Wisdom, to develop the mystic sense, to recognise Nature . . . as a sanctuary of the Spirit . . . to grow in the spirit of idealism . . . to practise the presence of God in practical life." "In that day the Orient and the Occident may work together as comrades in the service of a new, brotherly civilisation."

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MAKING UP ONE'S MIND. By W. Roberts. London: C. W. Daniel & Co. Price 2s. net.

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G. M. H.

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London: The Psychic Press, 2 Victoria Street. Price 2s. net.

As Mr. Holms tells us in his brief Preface, he is the author of a more comprehensive work on spiritualism—*The Facts of Psychic Science and Philosophy*, and the present little volume is merely intended as a popular introduction to the subject; a guide, as it were, to beginners.

Though a very convinced believer, acting throughout as "Counsel retained for the defence," Mr. Holms does not show himself, in these pages, as a fanatic. He writes quietly and with a certain clarity, and the various little sections on such subjects as "Crystal Visions," "Psychometry," "Spirit Raps," "Fire-Tests," "Direct Writing," "Spiritual Healing" and so on, will, we think, be found both useful and interesting. There is an Appendix on the "Formation of Spirit Circles"—for which the writer acknowledges his obligation to Mr. J. J. Morse, sometime editor of *The Two Worlds*, and which makes an eminently suitable supplement to the more theoretic matter.

The printing and general *format* of the booklet will commend it to that large section of the reading public which, in more senses than one, prefers that its literature should not be of the over-weighty variety!

G. M. H.

LE GENIE CELTIQUE ET LE MONDE INVISIBLE. Par Leon Denis, Paris :
Jean Meyer Editions. Price 10 francs.

THIS is an extremely interesting study of the Celtic genius by one of the most advanced of the modern French thinkers. M. Denis leads us from "Panceltisme," the symbolism of Ireland, Scotland, Brittany, Lorraine, and the Druids, to the idea of reincarnation and the religion of the Celts, with their sacrifices and conceptions of the death-mystery, and thence to the world of the spirit and psychic initiation. He finishes his masterly analysis with the Celtic influence in the French conscience and ends in a remarkable pæan, which reminds one forcibly of the mystic Druidic joy shout to the rising sun :

"Lumière de Dieu, venue toucher le sol de France, toi qui fus transmise par l'antique Druide, répands toi sur la creature et infuse dans son cœur les nobles vertus; dégage de ses sens les molécules matérielles qui obscurcissent son esprit et paralysent son essor vers l'infini. . . . O ma France bien aimée, respire cet azure fécond."

It is a true expression of that higher patriotism and that "vision without which the people perish."
REGINA MIRIAM BLOCH.

BHAGAVAD GITA: An Exposition. By G. Vasant Rele. Bombay: Taraporevala Sons & Co. Price Rs. 4'12.

THE *Bhagavad Gita*, or *The Lord's Song*, together with the Upanishads, has been one of the inspirations of my existence. As a young girl I read the former in Sir Edwin Arnold's version, but perfect as the author of *The Light of Asia* was in his exquisite pictures of Buddha's life, he proved too poetical in his rendering of *The Lord's Song*. It was only when I had read Mrs. Annie Besant's unrhymed translation that I realised the full majesty and immutable beauty of the Sanskrit original. It was with some natural hesitation, therefore, that I approached Mr. Vasant Rele's volume; but this was quickly dispelled, for his book is a most serious, learned, valid and illuminating one, the fruit of the deep research of a scholar and a seer. There are two excellent illustrations. One is a complicated picture of the human *Asvattha* tree "with its roots above and branches below, known to be part of the organised physical body; desires are its leaves. He who knows it (its working) knows the knowable. This *Asvattha* has ever been the physical manifestation of the Absolute in this world of life. It attracts towards it the senses and the mind rooted in the nature around." The other is a comprehensive chart of the living body and its relation with the Divine, as depicted in the *Gita*, and its gradual ascent into the Absolute.

To read the *Gita*, accompanied by Mr. Vasant G. Rele's exposition, is a spiritual experience "far above rubies."
REGINA MIRIAM BLOCH.

THE MOST IMPORTANT THING IN THE WORLD. By W. Stuart Leech, M.D. Chicago: The Occult Publishing Co., 1900 North Clark Street. Price \$2.

If one is prejudiced against his book at first sight, it is due to the poor drawings which illustrate it. This is a great pity, for they accompany the most valuable text it is possible to peruse. Dr. Stuart Leech is undoubtedly a rare combination of occultist and modern scientist. He is esoteric to a degree and, in simple, impressive language tells of the continuity of life and consciousness through sleep and death. Like the late Max Heindel, he is an American leader of the great Aquarian wave of thought and revelation upon whose crest our race now stands. He senses all the harmonies of Divine Truth, be they spoken by Goethe or Walt Whitman. He writes of the vibratory laws to which the stars revolve, the higher astrology, the Kundalini fire, the lotus of the brain, of astral healing and the Ray of Eliphaz Lévi, the modes of slumber and death, and the interior stars or glandular centres which control this unexplored continent which we term a human being.

A wide public should peruse this spirited defence of the Veiled Truth at Saïs, whom scoffers and sophists have so long maligned and ridiculed.

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

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THE MORROW OF DEATH: A Treatise on the After-Life. By "Amicus." With Foreword by the Rev. G. Vale Owen. London: Rider & Co. Price 2s.

In an explanatory note we are told how the Communications in this book were received. "The identity of 'Amicus' . . . is well established. He was, on earth, a minister of religion, and passed into spirit life about forty years ago. For a long period he has been our dear, familiar friend, as genuinely real to us as any still in the flesh." "And," adds the writer of the above statement (Mr. Ernest H. Peckham), "all profits which may accrue from its sale will be used in spreading the truth as to the life hereafter." It is a sensible and pleasing little book, therefore may it find many purchasers. It gives a simple, dignified and charming picture of the life which continues after the so-often toilsome battle of the earth-time journey. Not only is it convincing, but it resembles in many ways the assurances received by others also seeking light on the great question of the After Life. Many seekers whose minds have been disabused of the dreadful and extraordinary teaching of orthodox religion that we shall rise again some day, after the blowing of a trumpet, etc., and reappear in our erst-time physical bodies, will echo the statement made by "Amicus" that "the resurrection of the dead means man's emergence through the experience called death into a realm of his own making, into the circumference of his own selfhood—which selfhood, under the operation of the unerring law of affinity, gravitates and attaches itself to those like unto it."

The Rev. G. Vale Owen has written a sympathetic and attractive Foreword to the volume. We know, of course, that scientific psychical research is a necessity, but its cold and detached methods hardly make for soothing breaking hearts—but, for those who will, there is strength and joy to be found in a careful and thoughtful reading of the assurances of "Amicus."

E. K. HARPER.

MARY SCHWEIDLER: THE AMBER WITCH. By W. Meinhold. Translated from the German by Lady Duff Gordon, with an Introduction by J. W. Mackail. 6ins. x 3 $\frac{3}{4}$ ins., pp. xii: + 247. London: Humphrey Milford, Oxford University Press, Warwick Square, E.C.4. Price 2s. net.

READERS of the OCCULT REVIEW not already acquainted with Meinhold's really splendid work *Maria Schweidler die Bernsteinhexe*, in Lady Duff Gordon's fine translation, first published by Mr. John Murray in 1844, should certainly not miss the opportunity of securing a copy of this cheap reprint of it in *The World's Classics*.

Johann Wilhelm Meinhold was a native of Usedom, an island situated at the mouth of the Oder, where he lived the quiet life of a pastor during the first half of the nineteenth century. His *Amber Witch* not only stands out as an exceptional book on account of its style, but its subject matter is of great interest to the serious student of Occultism. Meinhold was a master of the chronicle-romance—one of the greatest masters of this literary method, second, perhaps, only to Defoe. By every artifice possible—an Introduction explaining the finding of an old and incomplete MS. without beginning or end, an archaic style, and one abounding in an infinity

of minute detail, and, above all, by a most thorough historical knowledge of the period dealt with—Meinhold created so great an illusion of reality that his story was accepted as a contemporary account of a witch-trial, until the author himself revealed its fictional character.

But if the details of the story, which helped so greatly to produce this illusion, are untrue, Meinhold's imaginative story of a witch-trial remains, nevertheless, a true account, because based upon the widest possible knowledge of the subject. He reveals to us, as few writers have done, the terrible psychology of witch-mania, and shows how an innocent girl, once accused, could be regarded with detestation by those who ought to have loved her, because of fear—fear of unknown powers, which held man's thought in fetters and forced him to actions of the most diabolical character.

Meinhold's work is a work of genius. No more need be said.

H. S. REDGROVE.

THE NEW CIVILISATION. Four Lectures delivered at the Queen's Hall, London, in June 1927. By Annie Besant, D.L. Adyar: Theosophical Publishing House. Price, boards Rs. 1.4, cloth Rs. 1'12.

THIS book is the Indian edition of the work of the same title published in England by the Theosophical Publishing House, Ltd., and noticed in the OCCULT REVIEW earlier this year.

The two texts appear, except for some trifling emendations, to be identical. On page 8 of this new edition, a footnote is added, apropos of the classification of the Teutonic as the fifth sub-race, explaining that "The Mother-Race is often counted in with its daughter-races, and reckoned as one of them: then the fourth emigration becomes the fifth sub-race."

As intimated in the review of the English Edition, the lectures of which this book consists are thought-provoking in quality. They contain many statements of a debatable character, but, also, many undoubtedly true things trenchantly said. The present edition should serve to bring the book before a wider public, and is very appropriate in view of the many references made in the lectures to India and Indian thought.

H. S. R.

A CALL FROM THE PAST. By Mrs. E. de M. Rudolf. London: Daniel and Co. Price 7s. 6d. net.

THIS novel is a good example of that class of fiction which is inspired practically entirely by the hard, dry formative intellect, and hence it is exceedingly difficult to feel more than a momentary gleam of enthusiasm during its perusal. The plot is excellent, but the way it is handled is so lacking in imagination and atmosphere that the reader becomes indifferent both to the characters and to the events which befall them.

MEREDITH STARR.