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OCTOBER, 1928.

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THE OCCULT REVIEW

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

UNITED STATES: INTERNATIONAL NEWS COMPANY, 131 VARICK ST., NEW YORK.
NEW ENGLAND NEWS COMPANY, BOSTON; WESTERN NEWS COMPANY, CHICAGO.

CANADA: THE AMERICAN NEWS CO., TORONTO.

AUSTRALASIA: GORDON AND GOITCH, LTD.

SOUTH AFRICA: GENERAL NEWS AGENCY, LTD.

CAPE TOWN: DAWSON AND SONS, LTD.

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

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

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

Vol. XLVIII

OCTOBER 1928

No. 4

NOTES OF THE MONTH

THE Great White Brotherhood—how glibly the phrase falls from the lips of the self-styled occultist; and how familiar it is to every reader who has any acquaintance at all with the literature of contemporary occultism! Scarcely a leader of any occult fraternity but claims allegiance to that body—and in the same breath refuses the concession of any such privilege to the leaders of rival organisations. It has, in fact, been to the present writer a source of amusement not unmixed with sadness to note that there is no outstanding personality in the realm of occultism whose allegiance to the White Lodge has not at some time or other been vigorously called in question and challenged by those who either openly or implicitly lay claim to that prerogative for themselves.

Of the thousands of people to whom the term is a more or less familiar one, how many have any adequate conception of its meaning? The varying ideas that surround it in the minds of the multitude range from that of some sort of secret society on Masonic lines, to that of a body of supermen who from some

remote fastness beyond the Himalayas play a vast game of chess, with the destinies of nations as their objective, and emperors and kings as pawns in their game. The White Brotherhood, it is hardly necessary to say, is neither of these things. It is doubtful whether any organisation, in the physical sense of the word, can lay claim to be its special representative on the material plane.

The White Brotherhood is a fact in Nature, with its basis deeply rooted in the very constitution of humanity. Mankind, to all but the materialist—whom it is necessary to leave aside in such considerations, since between him and the occultist there can be no real point of contact—is a triplicity of body, soul and spirit. The last term may be taken to signify the central Sun, the innermost nucleus of the microcosm, man, in a way similar to that in which the visible sun is the heart and life of the solar system. The White Brotherhood is that central Spiritual Sun, that Flame composed of myriad sparks, which constitutes the innermost Self, the heart and life of humanity. Well then, the critical mind may urge, every man, since he is a triplicity of body, soul and spirit, is, *ipso facto*, a member of that Brotherhood, is he not? To which the answer is: potentially, yes; actually, no. The whole purpose of life, of evolution, of the efforts and exhortations of the great Teachers of the race, is that he may become so. That great Spiritual Sun, that Central Flame, is composed of the *awakened* sparks of Divinity which have come down into incarnation, and in the course of many lives have learnt the lessons that existence in the lower worlds has to teach.

Spiritually the vast bulk of humanity is asleep; or perhaps not so much asleep as unborn, embryonic. Were it otherwise, there would be far less of the strife and selfishness that characterise the present age. There would be no question, then, of any struggle between the White forces and the powers of darkness.

Two great evolutionary processes are to be observed taking place simultaneously in manifested life. The first, or path of outgoing, has for its purpose the individualisation of the spiritual; while the second, or path of return, has for its goal the spiritualisation of the individual. In the one case the powers of Nature and super-Nature are directed towards the more and more effectual and complete immersion of the Divine spark in the dense world of matter, with a view to establishing a strongly protective

centre or shell of individuality ; while in the second case the forces of Nature work for the growth of the spiritual germ into the flower of perfected humanity, spiritualised on every plane.

Spiritual unfoldment proper begins only at that point where the individuality has been firmly established. Those human souls which have incarnated in the highly civilised races of the West to-day may, generally speaking, be considered as coming within this category. Up to the present the seed has lain dormant in the ground. Now, the fostering, nurturing spiritual forces of the cosmos, commence gently the work of dissolving the hard protective shell of individuality. Slowly the separated self thrills to the soft breath of Spirit. Then one day, in the manner of a sleeper dazed by a rude awakening, the self realises that all which has gone before was merely in the nature of a preparation, that what it took to be the culmination of its development was only the ploughing of the field ; that what it mistook for the goal of its efforts was but the end of a single stage, in a journey of which the distant view is lost in a blaze of dazzling Light. One more human soul has joined the glorious ranks of the White Brotherhood.

In all this there is nothing new. Or perhaps it would be better to say that in all this there is something which never grows old. The mystery of the birth, death and resurrection of the human soul is a theme common to the Founders of all the great religions of the world. The drama is re-enacted by every subject of the experience of mystical illumination. The stages of the Path have been classified and tabulated, and the mystical experience "analysed" and "explained" by a science which is more than half inclined to regard it as a pathological phenomenon. Nevertheless, familiar as the topic may be to the mind of the reader of average education and intelligence, it may not be realised in the fulness of its implication by any unawakened soul. The goal is far enough off to constrain us to speak with a little less facility of the Brotherhood than may have been our habit.

Although, of Western religious aphorisms, "ye must be born again" is common to the point of triteness, this second birth is a pre-requisite to any conscious membership of the White Brotherhood. Yet this spiritual re-birth is not to be confused with the second birth of popular Evangelism which, as often as not, is a mere matter of religious sentiment,

The nominally "twice-born" souls, not only of Western, but of Eastern orthodoxy, seldom justify the application of the title. Rigid formalists, keen on points of doctrine, lacking charity, narrow in outlook, they are as the poles removed from the truly spiritual life. Religious they may be, even to the extent of embracing the ascetic life of some monastic order, but this does not make them spiritual. The same thing may be said of popular evangelism. The leading spirit of Little Bethel may be an indefatigable worker for the spread of the "glad tidings" as he interprets them, and yet remain self-complacent, bigoted, intolerant, unsympathetic and prone to vindictiveness.

Nevertheless, in evangelical as in other types of Christianity, and in other religions than that of the West, people are to be found, not always holding the most prominent positions, but rather the reverse, who have passed through an inner experience which has left an indelible stamp upon the character, and changed the whole subsequent life. Some of the cases gathered together by Harold Begbie in *Broken Earthenware* are typical of many. The lives of the Saints of the Church, and still more of the mystics furnish an abundance of material for the study of the change which occurs in the life of the soul when it experiences the "second birth." Nor is the validity of the experience to be denied in the case of devotees of religions other than Christianity. The soul will come into its own no matter in what religion its karma may have caused it to manifest physically.

It follows logically that if the White Brotherhood is a fact in Nature, so, too, is the Second Birth. It will be seen, also, that there is something more than a symbolical fitness in the use of the expression, "White Brotherhood," in connection with the "Children of the Second Birth." A direct connection exists between the quality of whiteness and spirituality. Of this whiteness a Master once said to a pupil:

"No one who has ever seen this whiteness that you see to-night, or who has even heard of it, understandingly, can ever rest again in that sloth of indifference which makes the world a place to grieve over. Even should the one who has seen this whiteness, or who has heard of it, wish to give up the battle, and be again as others are, it would be impossible. The spirit has been awakened, and must strive and work on to the end without any rest or intermission."

Those who, out of the body in dream life, have experienced

the profound sense of peace and holiness that characterises the setting of a ceremony which obviously has something to do with spiritual initiation, and in which not only the soul is clad in white, but the very earth is covered with a pure white mantle, as it were, of snow, but warm and genial instead of cold, will understand what is meant. Truly, "no one who has ever seen this whiteness . . . can ever rest again"; for the impression brought back into waking life is ineffaceable.

From the same source as that from which the above quotation has been extracted—a little book now, I believe, out of print, *The Story of the Year*, by the author of *Light on the Path*, published in 1895 by George Redway—it is further stated that :

“ When the whiteness has been seen at the ceremony of love, then the disciple begins to hear the Voice of the
 THE FIRST Silence, no longer merely as a miraculous sound
 INITIATION penetrating to the intelligence on rare occasions, but as a constant guide and dictator. Orders reach the spirit of the man and are understood by his material intelligence, in such a manner that he not only knows how to obey them, but knows that they absolutely have to be obeyed, just as absolutely as the laws of Nature.

“ The first orders which reach the ear of the listening spirit come on the day of birth to the disciple who has seen the whiteness of the love feast, and entered the first degree of the White Brotherhood.”

The day of birth is the day when the Christ spirit in man first thrills in response to the call of the brooding cosmic love of the Great Mother. For the first time the self-imprisoned consciousness reaches out to a life beyond individuality.

Not immediately does the soul grow into the full stature of the Christ. It is yet a little child. Not only humility but childlikeness is characteristic of the soul in which the newly-born Christ is formed. Absolutely true is the saying that “except ye become as little children” it is impossible to enter the ranks of the White Brotherhood.

Until the time is ripe, however, the soul is not big enough or strong enough to sink self entirely. It still
 THE SHEATH OF needs the protective sheath. It is a well-known
 SELFHOOD fact in connection with the “inferiority complex” which just now tickles the popular tongue, that in proportion to the “inferiority” is the reaction of self-assertiveness, the

instinctive attempt to bolster up the weak edifice of the personality. Only the strong soul can dispense with the sheltering walls; and it is something in the nature of a paradox that strength comes to the soul in the measure that it "lets go" and refuses to hold anything for itself.

When the soul has thus surrendered its selfhood and the Christ-child is born, the young spiritual life must be fostered and nourished. A new order of existence has been entered upon; new motives lie behind the activities of the soul in the outer world. The Child is nourished by the living of the sacramental life. To the eye of the casual observer little difference may be noticeable—a greater degree of tranquillity, an enviable poise under stress of circumstances, a little more kindness, perhaps, according to the temperament—but, as regards the inner life a complete reversal of the old order of things. In every detail the "disciple" endeavours to lead the life of consecration.

There is little need to go into details. "The practice of the Presence of God" is a typical method, about which anyone may read in Catholic books of devotion. One point, however, may with advantage be emphasised. It is only an extension of the principle of "letting go," to which allusion was made above. The spiritual injunction to "resist not evil" is applied interiorly in the sense of accepting everything and resisting nothing. To everything which the personality considers ill that comes along, an attitude of acceptance and non-resentment is consistently adopted. Various means to this end appeal to various temperaments. If everything is done "for the glory of God," unpleasant things will be accepted as an expression of His will towards the soul. In other cases the lesson may be more easily learnt by the practice of direct inhibition—not, be it noted, suppression. By an act of will, the heart is opened to receive with equanimity everything that may come along of good or ill, pleasurable or painful. Pleasurable things do not cease to please, nor painful things to hurt; but they cease to throw one off one's balance either by their allurements, or by their repulsion. They cease to arouse any feeling of resentment or opposition. Especially useful in the case of unpleasant experiences is the practice of non-resentment, for it paves the way to the conscious work of spiritual transmutation. Many souls, indeed, find it useful to accept pain willingly, with the idea that by so doing they are transmuting some of the suffering of the world and turning it into spiritual power.

Gradually the whole life, down to its most minute detail, will be brought into conformity with the new standards, so that everything partakes of the nature of a sacrament. Prayer will become continuous, for to work will be to pray. Since the motive changes all, it will be seen how revolutionary the "conversion" may become. Even such things as eating and drinking may be made to serve the purpose of the true disciple. Clairvoyant investigation to the contrary, he will find that no priest is needed to consecrate the "bread and wine." Every morsel of physical nourishment may thus be turned towards the spiritualisation not only of the higher vehicles, but of the actual physical body. "Unconsecrated" food nourishes only the physical form. Food partaken of as a sacrament nourishes the spiritual body also. This possibility of the ultimate spiritualisation of the physical is probably responsible for the belief in the feasibility of physical immortality. For what is the resurrection body but the spiritualised physical form?

Physical immortality, however, may not be sought for as an end in itself by any disciple of the White Brotherhood. The utter yielding of the separated self to the whole for the service of the race is the ideal of the White Lodge. The maintenance and preservation of the physical form may be considered as an aim rather of the brother of the shadow. A possible exception is that which is pointed out later. The work of the Brothers lies in another direction. It is purely spiritual. The souls of which the Brotherhood is composed are the advance guard of the collective spirit of humanity, an indivisible whole from which the parts could not, even if they would, remain separate.

With the birth of the Christ within him, the White Brother finds himself an integral part of this spiritual army, the union between the members of which is so intimate that it forms a single body, the Body of Love. Unlike any brotherhood on the physical plane, there is no possibility here of disharmony or the clashing of wills. "The army of love moves as one man, because there can be no misunderstanding and no mistake. This is absolute union, and nothing but this is of any avail in fighting the great battle of life."

Since the members of the Brotherhood have each attained the point where the "illusion of separateness" falls away from the eyes of the soul, and since the union is such that nothing to be compared with it can be imagined by the material mind, it will

be realised that the need for any physical plane organisation is reduced to the smallest proportions. The barriers having been swept away, the necessity for physical contact is removed.

It is true that H. P. Blavatsky and other Theosophical writers convey the impression that such a fraternity actually exists on the physical plane. Whether this is so or not cannot very well be a matter of first-hand knowledge for the many, and must remain a point of personal belief. The course of wisdom seems to be to keep an open mind upon the subject. In the meantime, the desirability of training and protecting a few supersensitive and responsive vehicles for special work on the physical plane should be borne in mind. The disastrous effects of modern mechanical conditions in the civilised world of to-day upon highly organised nervous systems may easily be imagined; and the necessity for their careful seclusion would presumably be imperative.

After all, the point which is of importance is that the White Brotherhood is a spiritual reality on the inner planes. The fact that They may be reached by all pure souls in whom the Spirit stirs with the promise of future unfoldment is the fact that most intimately concerns the serious student. The soul which by prayer and aspiration wings its way into the upper air where spiritual forces have their origin will soon discover that distance in time and space are verily matters of "relativity"—in fact, that in comparison with the glorious reality which at times floods the inner sanctuary of the worshipper, they are illusions.

All this goes to prove that the earnest seeker who is unattached to any specifically "occult" order is as likely to come in touch with those who, in Theosophical language, are termed the Masters—or Brothers—as anyone else. Indeed, success is more likely to be theirs than is the case with the enthusiastic but misguided student who loses his way in the fascinating by-paths of ceremonial magic, astrology, palmistry, the kabala, gematria, psychical development, or the hundred and one other branches of what passes in many quarters for occultism.

In characterising these branches of "occult science" as "fascinating by-paths," the intention is not to dismiss them as of little value, and still less to condemn the pursuit of them as a waste of time. To take but one instance, the work of the late Alan Leo in the world of astrology has been of undoubted value in reawakening an interest in the operation of the finer forces of Nature, and in providing a clue to the understanding of that

greatest of all mysteries, the mystery of oneself. But even Alan Leo, single of purpose and whole-heartedly devoted to the cause of astrology as he was, conceded the premier place in his life to something far deeper, far more intimate and vital, something which absorbed the highest and best that he had to offer in the way of devotion and service. True occultism is a matter of deadly earnestness, a matter of life and death—yes, even of many lives and deaths.

The trouble is that we are so easily deceived by mere appearances. Unless some particular work bears a label designating it as "occult," or "theosophical" or "mystical" as the case may be, we fail to penetrate beneath the disguise and to estimate it at its true value. While, on the other hand, we are just as frequently hypnotised by mere names, and fail to note how far short a particular thing measures against the standard which its label implies.

The work of the Brotherhood and the Masters is not confided to the hands only of recognised members of the Theosophical or any other society. The self-sacrificing East End pastor is more truly a disciple or member of the White Brotherhood than any myopic raker-over of the dry bones of the past, or any psychic addict. So well kept from the vulgar gaze may be his real identity, that he may be an actual Brother for all we know to the contrary. The earnest and unselfish worker in some spiritual cause apparently connected in no way with occultism, may, to his surprise, find himself drawn into a sphere of influence which points most definitely in the direction of the White Brotherhood.

It matters little to the immortal Spirit whether Madame So-and-So's "guide" really produced that physical apport or not. It matters still less whether the Atlanteans used aircraft, or whether they were in possession of the art of levitation. But it matters immensely that the distracted soul should learn that God is *not* dead, that Love *is* the law, that the Master is eager to transform the dreary waste into a verdant pasture if only we would surrender ourselves to the gentle Spirit which whispers so softly, and is so infinitely patient that there seems always time to make the change to-morrow. We are all so frantically busy over nothing that we can seldom find time to look within. Yes, we want to find the Master, we should like nothing better than to become servants of the White Brotherhood, even if to enter it consciously is hardly possible in this incarnation; but we look

everywhere but in the right direction. To stand still and think is the last thing on earth we wish to do. Could we but close our ears for a brief space to the din of the traffic, and shut our eyes for a moment to the bewildering maze of vehicles, each pursuing its own erratic course without apparent aim or co-ordination, we should stand a chance of pulling ourselves together and discovering that this scene of noise and confusion, upon which the helpless soul gazes in perplexity, is only a passing dream, and that to the place where the Brothers live nothing can penetrate but Joy and Peace.

There *is* a place in nature into which the clamour of the world of men cannot find its way. It is not in some remote corner of the earth, but deep within the human heart, and closed only to those who cannot or will not cease for a moment that giddy whirl of purposeless activity which is so universally mistaken for the breath, but which is in reality only the fever of life. The soul of the true disciple of the Brothers will ever breathe the prayer which Matthew Arnold has so beautifully phrased:—

“The will to neither strive nor cry,
The power to feel with others give.
Calm, calm me more, nor let me die
Until I have begun to live.”

THE EDITOR.

THE LURE OF DARKNESS

By CHARLES WHITBY

"THERE is a sorrow even unto death, a despair which seems absolute in its bitterness, the passing of which leave the soul fortified rather than weakened, elevated and unified, not depressed and dissipated. And there is, on the other hand, a sorrow merging soon or late into despair, which, because, consciously or otherwise, it has been self-sought as a challenge to fate, in pride or frowardness, has no such salutary after-effect, but is indeed what all sorrow is in semblance, the permanent and irretrievable ebbing of some essential ichor of man's inmost being."

Impersonal in their solemnity of quiet conviction, these words of Pemberthy's had to my ear a tone of oracular authority, murmured to himself rather than addressed to me, as we sate in the gathering gloom of Merlin's cave, through whose seaward opening great waves, incessantly breaking with a roar to which the rocky walls vibrated, rushed nearer and nearer to our feet.

"And the end?" I asked. "Is persistence in that self-sought sorrow the sin for which there is no forgiveness? Does the soul that indulges in it sever itself at last from the light of the informing spirit, condemned thereafter to dwindle and pine in the outer darkness, and finally to flicker out like a lamp deprived of oil?"

"It might seem so, indeed," said Pemberthy. "And yet, no; since the soul, we are assured, is immortal; and soul-suicide, in that case, the one crime beyond its power. But awful are the responsibilities of the divine privilege of freewill; tremendous its issues for good or evil. Who dares limit or define their possibilities? Not I, at any rate!"

"What might be called the 'Lure of the Darkness' seems," I suggested, "to be a universal temptation."

"Yes, in some form or other," Pemberthy agreed. "It reminds one of that mental vertigo which seizes one when peering over the edge of a precipice: some people can hardly resist the craving to fling themselves down."

"And no doubt some poor fools obey the impulse," I added, "for many suicides are inexplicable enough. But this 'vertigo' is after all mainly physical in origin. An analogous craving,

affecting the psychic instead of the bodily faculties, is, I suppose, the Celtic longing, of which Yeats tells so many weird stories, to forfeit the human destiny and throw in one's lot with the faeries,

Where nobody gets old and godly and grave,
Where nobody gets old and crafty and wise.

"Yes, that nostalgia, too, is common enough, although among less imaginative people than the Gaels it may be less easily recognised. To cherish it is an invocation of the soulless ones, who sing :

Come away, O human child
To the waters and the wild,
With a faery hand in hand,
For the world's more full of weeping than you can understand.

"It's not only children," I said, "who feel or surrender to that nostalgia."

"Not only children, by any means. The wise are prone to it only too often. The master-magician, whose name is associated with this cave where we sit, yielded the secret of his power to the faery Vivien."

"Who used it to enslave him."

"As the wizard foresaw that she would. He was weary of his freedom and power, and of the responsibilities they involved," said Pemberthy. "Do we not all weary of them in certain moods, and long for a wilder freedom, a power divorced from obligations?"

"Perhaps we do," I said, "although, as regards power, I am inclined to agree with Nietzsche that it is the one thing so universally and inexorably coveted that there is hardly any price that we would begrudge paying for our fill of it."

"And yet it was not power, but knowledge, which was the bait chosen to compass man's ruin."

"What of that?" I said, "seeing that knowledge, as all agree, is power, or, at any rate, includes it."

"Power," said Pemberthy, "is one of the three *Shaktis* of *Ishwara*, a Divine Attribute, which man, made in the Divine image, cannot but desire. But it resembles happiness in this, that it must not be sought for its own sake, and that if so sought, not itself but only its false *simulacrum* can be obtained. It is just the observance or the contempt of this law which distinguishes

the followers of the Right Hand and of the Left Hand Paths, the votaries of Light and those of Darkness."

"Is this, in your opinion, the same distinction as that between what are called 'Occultism' and 'Mysticism'? It seems to be a fact that most occultists are interested in arcane matters chiefly with a view to gaining increased mastery over fate and circumstance, whereas the typical mystic aims rather at union with the Supreme."

"No," said Pemberthy, "it won't do to condemn Occultism in that wholesale fashion: to do so would obviously imply the condemnation of all science. It is true, however, that Mysticism involves far less danger and temptation to its followers than Occultism does, as the former can hardly be entered upon for purely selfish reasons. But Occultism, or what passes for such, is, we know, only too commonly taken up simply as a means to personal aggrandisement or enrichment, and that is a most risky and mischievous proceeding."

"But, on the other hand, you would, I suppose, admit that it may legitimately be taken up under competent guidance and in the same disinterested spirit as 'profane' science?"

"Of course. Why not?" said Pemberthy. "My view is that, properly understood, Mysticism and Occultism are complementary. The typical 'pure' mystic is a *bhakta*, ever increasingly conscious of the presence of *Brahma* in his heart, without thought or care for anything but that. His sole preoccupation is *escape* from the 'evils' of manifestation. But this is not really the highest aim. We are called to *mastery* of life, and to regard it as an unmixed evil is weakness."

"I confess, Pemberthy," said I then, "that I have always felt or suspected a certain inadequacy in the aim of the 'pure' mystic, hard as it seems to justify the allegation. To seek *first* the Highest, must indeed be right, but it does not necessarily follow that this is all we have to do. The harmlessness of the dove has its appeal, no doubt, but to my mind it is far more impressive when combined with the wisdom of the serpent."

"Yes," said Pemberthy, "and that, of course, is where Occultism, understood in its highest sense, comes in. The danger lies in coveting the wisdom of the serpent *apart* from the harmlessness of the dove. And it is enhanced by the fact that in the course of ages a certain amount of confusion has arisen between the two traditions. It is not always easy to say to which a given method of training properly belongs."

"But surely in the case of Mysticism that danger or doubt can hardly arise?"

"Even there it may arise, I think," said Pemberthy. "The dark tradition is very subtle, and often sails under false colours, especially in its early stages."

"Then there is, you suggest, such a thing as a Mysticism of the Shadow, as well as of the Light?"

"There is, indeed," said Pemberthy. "Don't you remember the two demons, disguised as merchants, in Yeats's *Countess Cathleen*, who bought the souls of the starving peasants? When the peasants hang back, the first merchant asks them tauntingly

Is that peace
Known to the birds of prey so dread a thing?
They and the souls obedient to our Master,
And those who live with that great other spirit
Have gained an end, a peace, while you but toss
And swing upon a moving balance-beam.

This may give you a hint of what I'm thinking of."

"Yes," I agreed; "it's very suggestive. And then, since one quotation begets another, let me remind you of that haunting peroration to *Beyond Good and Evil*, in which Nietzsche names himself 'the last disciple and initiate of the God Dionysius.' He goes on to report one of their conferences, assigning to the god-philosopher some such words as these: 'I like man, and often think how I can still further advance him, and make him stronger, more evil, and more profound.' 'Stronger, more evil, and more profound?' Nietzsche says he asked in horror. 'Yes,' he said again, 'stronger, more evil, and more profound; also more beautiful'—and thereupon the tempter-god smiles with his halcyon smile, as though he has just paid some charming compliment. Isn't that rather thrilling?"

"It is indeed," said Pemberthy, "and makes the familiar type of mysticism appear almost infantile in its naïveté, by comparison. But we must be on our guard against such seductive nuances: they allure us to a path which at least skirts, even if it does not debouch on the abyss, as Nietzsche's own tragedy should warn us."

All this time the cave had been darkening, and the boom and crash of the incoming tide growing louder and nearer, as its waves incessantly broke, and, swirling amongst and over the rocks near the seaward archway, encroached more and more on

the space beyond us. And now, suddenly and unexpectedly, a huge wave, advancing with a menacing roar, broke almost at our feet, drenching us with salt spray, then swept far into the tunnel behind us, while we found ourselves knee-deep in water. There was no time to spare if we wished to escape, for the tide would soon be entering the other end of the tunnel. With a startled laugh we arose as soon as the great wave had receded, and hastily picked our way through the gloom, over or between the dank boulders, into the open beach of the cove. Lonesome and eerie it looked in the light of the rising moon, half-hidden by scurrying clouds; and grim, too, was the seaward outlook, line upon line of onrushing grey-crested rollers, beyond the white margin of surf. On our left towered the dark promontory whose rocky base is pierced by Merlin's cave, its summit crowned by the ruins of that castle wherein Arthur of the Round Table was begotten in the night when Uther and Igraine were brought together by the crafty wizard's aid. There, still, is the altar-stone at which the great king himself and his knightly fellowship may have knelt to receive the Host. In all Britain there is no more glamorous and myth-haunted region than this of

“Tintagel Castle by the Cornish sea.”

Side by side we stood there awhile, gazing out over the waste of wild waters and listening to the mournful roar of the breakers, each pondering within his heart on the eternal Sphinx-riddle of man's abuse of the God-given privilege of freedom—the greatness that is his for the choosing, the vileness and littleness which he so persistently prefers. Into my memory came a saying of Oscar Wilde's, in the book written, I think, in Reading gaol, to the effect that Christ by some divine instinct manifested so special a regard for sinners that it seemed as though he considered sin and suffering as modes, or, rather, as conditions of perfection. I thought of the moral outcasts I had known or read of who had exemplified this law, if such it be, by some rare gift of song or grace of sympathy, some revelation of a spiritual beauty not elsewhere to be found. It flashed into my mind that what we had called “the Lure of the Darkness” might be after all but the appeal of the shapeless block to the sculptor, the prayer of nonentity for existence. I spoke of these things to Pemberthy, when at last he emerged from his reverie, as we moved towards the rough pathway which ascends from the beach of the narrow cove.

“Yes,” he agreed, “it must be that human inordination

serves a Divine purpose, and ministers to an otherwise unattainable cosmic perfection, or how should it have been permitted to arise? This is not a doctrine for fools or weaklings, but it is none the less true for being dangerous. A good many truths are that. What we term 'evil' is, in fact, the growing-point of Reality."

"That reminds me," I said, "of a statement of Böhme's, which you may remember: 'Desire makes being where there is none, and that according to the property of the desire.'"

"It is true," said Pemberthy, "and because of its truth it follows that even a bad character is better than no character at all. It has *form*: and form implies reality, of some, however low a degree. It may be only provisional, a makeshift; yet, being a vehicle through which the life can act and be acted upon, it is better than nothing, after all."

"Yes, one gets *somewhere*: to heaven or hell, as the case may be!"

We left it at that.

Shortly afterwards, as we were walking up the lane which leads towards the village, one of those unaccountable things happened which do sometimes (although rarely) happen when I am in the company of this extraordinary man. Feeling a little uneasy about my car—which I had left at the top of the lane; for it occurred to me that perhaps I had forgotten to light the lamps—I had quickened my pace, and Pemberthy, still deep in thought, had dropped a little behind. Suddenly I heard him say:

"Excuse me—I'm wanted."

I turned at that, but he was not visible. The light was not good, for the sky was rather heavily clouded. Still, there was a moon somewhere, and he had been close behind me. *Had* been: he was no longer there! I went back some distance; called pretty loudly; searched everywhere. But Pemberthy neither answered, nor did I see him again that night; nor for many days or weeks thereafter.

THE HAMMER OF WITCHES

By PHILIP HARRISON

EVERY student of witchcraft is familiar, by repute at least, with the *Malleus Maleficarum* (the Hammer of Witches), but though there are several copies in the British Museum, it is doubtful whether many have read it. Now, however, nearly five hundred years after the date of its original publication—1484—an English translation prepared by the Rev. Montague Summers,* has been issued, and this famous—or notorious—work is at length available to English students and readers unable or unwilling to wade through the original Latin.

The origin of witchcraft is lost in the mists of prehistoric times, for the witch or wizard preceded the priest. Or, rather, the primitive priest was what we should nowadays regard as a wizard, like the medicine-man of the modern savage tribe. He was the intermediary between the tribe and the ferocious supernatural being who represented primitive man's idea of a god. His function was two-fold. He propitiated this Dark Power by sacrifices, human or otherwise, but he was also the medium or instrument through which this same power inflicted calamity and punishment on those who offended or failed to pay him due respect. With the dawns of civilisation mankind began to conceive of the gods as benignant powers desiring less to be propitiated than honoured. The priest took his proper position as a guide and teacher of men, and the witch or wizard came to be regarded as in league with the Powers of Darkness, an ally of evil, a disruptive and anti-human force to be exterminated whenever possible.

Accordingly in the history of all civilised states, we find laws passed against witches, wizards, and all who dealt in any species of black magic. Such laws, it is true, were not always strictly enforced, for though the witch might be detested, she was also feared and, in earlier days at any rate, it was not always considered prudent or expedient to rouse the wrath of supernatural beings who, for all that was known to the contrary, might be more powerful than the kindly disposed and comparatively virtuous gods and goddesses.

In his Introduction, Mr. Summers lays much stress on this age-long persecution of witches, with the object of showing that

* *Malleus Maleficarum*, translated with an Introduction, Bibliography and Notes by the Rev. Montague Summers. Edition limited to 1,275 copies. Price 35s. John Rodker, 1 Farringdon Avenue, London, E.C. 4.

the mediæval crusade against witches was no new thing. If it was more widespread and carried out more relentlessly than in any previous period, that was merely due to the fact that the Roman Church dominated Christendom, both spiritually and materially, and was in a position not only to issue bulls against witches and witchcraft, but to ensure that its decrees were very thoroughly carried out. Moreover, the witch was one who had sold herself body and soul to the enemy of mankind, and was a menace not only to society and the established order of things, but also to the spiritual well-being of those whom it was the Church's special work to protect against the nefarious designs of an extremely active personal Devil.

It is not difficult, from this point of view, to understand and almost sympathise with the severities, to use no harsher word, of the Inquisition. But Mr. Summers overstates, we think, what is a fairly strong case when he maintains that all the heretics, witches and black magicians in the fifteenth century were banded together in a huge secret organisation whose object was mainly political and revolutionary. Mr. Summers bases his theory on the undoubted fact that the devotees of black magic were usually dealers in poisons and extensively patronised by political plotters and criminals. But in such cases the witches or sorcerers were seldom privy to the contemplated crime. They merely sold their services or their wares for as big a price as they could get.

There is nothing in the *Malleus Maleficarum* itself to support Mr. Summers' theory. The two Inquisitors—Father Henry Kramer and Father James Sprenger, the authors of the treatise—wrote it as an authoritative and official exposition of witchcraft and the methods by which it should be combated and exterminated. As a revelation, not indeed of the actual practices of the witches of that day, but of the beliefs commonly entertained concerning their powers, their operations and their commerce with devils, the book is of intense interest and of real importance to the student of history. Its evidential value is practically *nil*. The Inquisitors cite case after case of the most gruesome and incredible nature, the truth of which depends entirely on the word of some witness, who is invariably described as an "honest" person.

What, however, will surprise most of those who read the book for the first time is the undoubted fact that there existed, even in the fifteenth century, a considerable amount of scepticism as to the existence of witches, or rather as to whether their powers

were at all equal to their pretensions. For the very first chapter of the treatise is devoted to proving that witchcraft is a real existing evil and that "obstinately to maintain the opposite opinion manifestly savours of heresy." In a subsequent chapter, again, the Inquisitors are at pains to show how erroneous is the belief that the marvels performed by the witch are purely illusory; are in other words, merely the result of her victims' profound faith in her powers. A curiously modern theory, which one could scarcely have expected to find so widely held five hundred years ago, as to be considered worthy of refutation by the learned Inquisitors.

It is only right that the translator and editor of such a work should be sympathetic towards it, but we fear most readers will consider that Mr. Summers is over-zealous in defending not only the methods and the severities recommended, or rather officially enjoined, by the authors (for in these matters they were the children of their age), but their whole attitude towards, and their outlook on, witchcraft in general. He does not seem to perceive that credulity or superstition plays any part in their arguments or their examples, and he is at some pains to point out that the Bull of Pope Innocent VIII., *Summis Desiderantes*, which was the authority for the Inquisitors' activities, is of such high authority as to amount practically to the defining of a dogma. In other words, all those who accept the authority of the Roman Church are bound to believe in the reality of the powers of the witches and in their actual commerce with the Devil. But the exact measure of infallibility to be claimed for this famous Bull is in dispute even among Roman Catholics, and for those outside that communion it naturally carries little weight. Mr. Summers invites his readers to pronounce opinion dispassionately and calmly upon the value and merit of the *Malleus*. The student of occultism will acknowledge its value as a human document, and as a record of the aberrations and abnormalities of the human mind, but he will also, we think, come to the conclusion that it adds nothing to the positive evidence as to the reality of witchcraft and the actual powers and forces at the disposal of the black magician.

It must be added that the publishers have given subscribers full value for their money. The binding, paper and printing leave nothing to be desired, though one or two unfortunate misprints have escaped detection. It is a volume, however, which should find a place on the bookshelf of all interested in occultism and in the perverse practices and beliefs of black magic.

SPEED AND THE FOURTH DIMENSION

By TUDOR A. MORGAN

THE comparatively fixed size and shape of a material object is determined by three dimensions only, but when the realm of spirit is entered objects of that substance are not confined by length, breadth and depth. The physical object must conform to its three dimensional shape unless altered by external agency. The spiritual object is variable.

The existence of a fourth dimension has been postulated in an attempt to explain psychic phenomena. If this is so, the principle must apply equally to an apport, or a dematerialisation as to a prophetic clairvoyant vision, or a psychometrical reading. To include the phenomenon of apports within the scope of the fourth dimension is to say that matter is subject to alteration of state by virtue of this unprobed dimension.

Physical science has resolved matter into molecules, atoms, and finally into protons and electrons suspended in ether. The ether attached to the atom is separated from the universal ether by the rate of motion of the electrons in their orbit around the proton, and is said to be bound, or under stress. The heavier atoms owe their greater density to the number of electrons. The atom of hydrogen, with but one electron, is the lightest of our gases. Coronium has none, and yet, being substance, must contain points of motion.

Psychic science affirms the existence of ectoplasm, a substance finer than matter. Ectoplasm has been seen, handled and photographed, and must enter strongly into our deliberations because, normally, it is invisible, and yet may so interact with matter as to become visible. Ectoplasm is suspended in its own atmosphere, the auric ether, and is the connecting link between matter and spirit. The tendency throughout the analysis is towards increasing rates of motion of the particles as the finer regions of substance are entered. Substance, then, may be defined as being in a state of grossness or refinement to a degree dependent upon the rate of motion of its particles.

Swedenborg, two centuries ago, had arrived at a similar conception of matter, and it is an acid test of his system that the

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more science discovers, the more his philosophy is substantiated and understood. In his cosmogony, Swedenborg begins with a point of pure motion, which he regards as the potential energy of the Divine Love becoming kinetic. From the spiral movements of the point is formed the first finite; first finites, pressing one upon another by contact, form a primary substance or atmosphere. By aggregation and motion among the finites of the primary substance a passive is formed. Second finites, passives, give rise to a third, active, finite. Interaction among the finites produces a fourth finite, a solar crust enclosing a field of actives. The solar atom of electrons proton and ether is unmistakably foreseen. A point Swedenborg stresses is that having arisen from points the finites are resolvable back into points.

Swedenborg begins all his operations with the assumption of the Love of God as the source of all energy, all life, all differentiation. The Divine Love, through the Divine Wisdom, proceeds forth as the Divine of Use, which results in Creation—the sphere of activity for the production of uses. Combining his cosmogony, philosophy and metaphysics we conceive the Love of God as boundless force *in potentia* striving to become kinetic. The total mass of Love becomes differentiated into affections, desires and motives, and these become concentrated into Ends, in which the Love sees the conditions under which satisfaction of its desires may be attained. The End may be likened to the point of pure motion from which all forms arise, and to which all forms may ultimately be resolved. The points move out into atmosphere and finites, forming the substance of the spirit world in which the Divine Wisdom, impelled by the Love, clothes its ideas. The Divine plan, in this the plane of cause, is complete in all details, but the substance of the spirit world, so little removed from the infinite energy of the Love, is moving its particles at so great a velocity that fixity of form is not possible. The protons of spirit substance become the points of motion from which the next grade of substance is formed, and in ectoplasm are the true moulds from which the spiritual idea-forms are transferred to the relative fixity of matter. In this plane of effect, the physical world, the affections and desires of the End are actively achieving the results for which the Love has striven, in the forms designed in the substance of the spirit world and modelled in ectoplasm.

Thus we have a clearly-marked scheme of creation from pure motion to inertia, a scheme which permits of the whole universe being resolved into points of pure motion. Three

substances are postulated, namely, spirit, ectoplasm and matter, each composed of whorls of motion suspended in its appropriate atmosphere. The sole difference between the substances is the rate of motion of the whorls, or particles. By virtue of the same mechanism whereby each grade of substance may be resolved into points of motion, the lower grades of substance may be raised to be consonant with the higher.

Psychic and spiritual manifestations are robbed of much of their mystery in the light of this theory, and display orderliness and marked respect for laws. An apport is an admitted fact, yet it is with dismay that we see an apparently solid object whisked away, passed out of a sealed room, deposited before a group of people some distance away, and then returned to the room by the same mysterious process. Sir Oliver Lodge recently expressed his difficulty in understanding how matter might be spirited away and recalled at will. Sir Oliver supplied the answer in his own question. The object is actually spirited away, and recalled at, and by, will-power.

An object at a certain rate of motion of its particles is visible as, perhaps, a flower. Suppose that discarnate operators wish to carry the flower through the obstructing boundaries of a sealed room. By concentration of will-power they would increase the rate of vibration of the material particles of the flower until they equalled those of its ectoplasmic counterpart. The flower would now be invisible but not, perhaps, moving its particles at sufficiently high speed to be passed through the obstructing matter. The vibrations would, in this event, be further accelerated until they equalled those of its spiritual counterpart. As matter offers no obstruction to spirit, the operator could himself carry the spiritualised flower to its required destination. The reverse process, rematerialisation, would then be applied, consisting of a slowing down of vibrations as the resistance of the successive atmospheres is encountered.

Dematerialisation, or, as I prefer to view it, spiritualisation, may also be applied to the flesh. In addition to the Biblical examples of Christ and Elijah, may I recall the sitting of Madame D'Esperance in 1893, during which her legs were dematerialised to the knees for one hour? These manifestations could not have occurred if the machinery for their operation were not in existence, and the existence of it indicates a possible future development of man.

The theory applies equally well to mental and spiritual

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processes. A person with a sufficiently vivid imagination sees, with closed eyes, the vision or pictorial representation of his train of thoughts. The fact that he actually does see the vision has been evaded too long because, doubtless, it necessitates the affirmation of another pair of eyes. What really happens is that the will and understanding are in so strong a partnership that the thoughts are so imbued with life, or power, as to be actually created in a substance more refined than matter, and perceived by the optical organs of a body more refined than the physical. The mental world is the region of ectoplasm, and the dimension capable of making imaginary scenes visible is speed, speed of the particles of the substance of the mental world, and speed of the particles of the optical organs that enables them to register the undulations received from the temporarily-created scene.

Coming events cast their shadows before. Nothing on this earth happens but what is presaged by desire and thought, whether Divine or human. First, the end on the spiritual plane, then the thought-form in the mental or ectoplasmic sphere, and finally, the manifestation in matter. A gale will be presaged by a spiritual storm, an earthquake by a spiritual upheaval, a war by a farrago of passions let loose on the spiritual level. The happening itself, the thing of importance, occurs in the spiritual world; the terrestrial activity is but the result. The law seems to be one of action, interaction and reaction, concussion and repercussion. Hence it is that the ectoplasmic field of an object retains the history of the associations of the object. By the very speed of the vibrations of the impressions left in the "field," they impinge upon the higher, finer portions of the mental field of the psychometrist. The prophet may receive his foresight from several sources. He may actually see future events under construction; he may receive information from a spirit, or angel who has seen these things; he may receive a Divine revelation through the mediumship of spiritual beings. Whatever the method employed, our minds may not be the recipients of the knowledge without the intervention or usage of the speed dimension.

The spiritual realms, we are given to understand, are not bound by space and time. Swedenborg assures us that there exists the appearances of space and time, but they are not stated or settled. Spaces and times in the spirit world are states of life; spaces are states of love, and times, of wisdom. A natural object, translated to the spirit world, by increasing the rate of

motion of its particles, would be intensified in all its properties, yet would be the representative form of an emotion, liable to momentary alteration. Natural man not only sees objects in space and time but thinks of, and from, them. Spiritual man also sees objects as in space and time but draws none of his ideas of thought from them. In other words, the ideas of thought of natural man are moulded and governed by his environment; spiritual man actually governs and controls his environment by his emotions and thoughts. Past, present and future are represented to the spiritual man as states of life; even the past is not immutable. Refinement of substance makes possible the changes that appear almost as illusions, and refinement of substance, as has been shown, depends upon speed.

The anthropological implications of this theory are interesting, in view of Biblical records and prophecies. The laws for the raising of matter to spirit are already in operation, awaiting the time when man will make use of them. The spiritualisation of the flesh is the process that will mark the end of evolution's long trek, that will make man superior to all his circumstances and environment. The speed that enables man to fly, to race over the seas, to tear over the land has been accomplished by machinery—an external aid. Let man concentrate upon obtaining speed internally, and he may do these things with no external, mechanical, assistance. The Bible records instances of man's superiority over every element. What was possible in the past is possible to the future.

The classic example is Christ. He Who walked upon the sea, disappeared from the midst of a threatening multitude in the temple and finally ascended from the tomb leaving behind no flesh and blood. But for the fact that Elijah also ascended in his spiritual body, and Philip was transported from the south of Jerusalem to Azotus, the records of Christ's superiority over matter might be viewed askance, or, if believed, attributed to the Divine prerogative. If the legs of Madame D'Esperance could be dematerialised for one hour, our whole bodies may be so treated if we provide the conditions which will produce the necessary speed.

When we thoroughly appreciate the fact that life is love and that our lives are maintained by the efflux of the Divine Love, we shall more surely understand the processes of life. It is a principle in all departments of life that the more a function is exercised the more it develops, and the more it draws upon the

vast storehouse of energy. Similarly it is with life itself. The more love we expend upon our fellows, the more we draw upon the Divine Efflux. By so doing the spirit is quickened, *and the spirit quickens the flesh*. As an illustration of this fact Mrs. Besant, in *The Ancient Wisdom*, compares the texture of skin of a student with that of a butcher. Has one ever seen a holy man with the texture of skin of a publican? Has one ever seen the coarse-fleshed publican with the fine perceptions of the holy nature? Let man quicken his flesh, and death, the last enemy, will be vanquished.

May I now suggest that speed is the fourth dimension? Speed in this connection is the ratio between the rates of motion set up by the will of self and those maintained by the Will or Love of God. Self-will is not free-will, but a will bound to the flesh. Free-will is his who bends his will entirely to God. Such a will has the power to dominate matter and raise itself above its confines. Again is Christ the classic example.

EX MEDITATIONE : THE SELF TRIUMPHANT

By E. M.

O Divine Wisdom !
 O Glorious Presence !
 O Infinite Love !

Hear my declaration :—

I will attain !

I will become Christ-like !

I also will Serve—even as They, who now
 and forever serve Humanity out of Their
 Boundless Love and Compassion.

Yea ! I too will serve !

MORNING JOY

By EVA MARTIN

She woke in the early dawn to the sound of a thrush
Singing in the topmost branches of the cedar.
O joy of morning !
Freshness and dew,
Music and light,
And winds, sweet winds, winds of danw
Blowing through the boughs.
And, as she listened with eyes half-closed,
Watching the curtain swell and sway at the open window,
Breathing the garden scents that flowed across the room,
Suddenly . . . a bar slipped . . .
A door opened . . . she was free !
Lying on a branch of the cedar
That swayed in the morning breeze, as a boat
Afloat on a sea of air.
Skyward she gazed through feathery layers of green,
In whose meshes the early sunbeams hung
Like jewelled bubbles in a green glass bowl ;
While far overhead the thrush still sang,
Soft-plumed breast pulsating,
Clear notes rising into the dawn-bright sky,
Filtering down through the sun-splashed boughs,
Falling into her heart and there resting in silence.

Glad chorister,
Singing your rapturous song to the golden sun . . .
Temple of greenness,
Built round one central column, tier on tier,
Rooted firmly in earth and aspiring heavenwards . . .
Magical incense,
Swung in this mighty censer 'twixt earth and sky,
Borne on the wind through space,
Flowing far out to the stars,
Blended with million scents of sea and meadow and forest . . .
O joyous morning !

So she rested,
Arms out-stretched,
Head pressed back upon the scented, moss-green bough,
Until sounds of movement broke on the morning stillness ;
Footsteps . . . voices . . .
And in the dim, blue-curtained room
Slowly she came back . . . to human life.

THE PREVALENCE OF PROPHECY

By CLINTON GRAY-FISK

OUR prophets of doom having remained silent for some months, I feel that it is only fair to remind readers of the OCCULT REVIEW that it was stated last year at the annual meeting of the British Israelites, held at Londonderry House, Park Lane, W., that "the next world war will start on May 28th, 1928, and will continue until September 16th, 1936."

Well, May 28th (29th according to some) has come and gone.

What has happened? NOTHING!

I emphasise this, for whereas expectations of the "Second Coming of Christ," "Translation of the Saints," etc., are comparatively harmless, prophecies which take the form of war propaganda are distinctly dangerous.

Inasmuch as conscious action occurs only in response to the dominant idea in the mind (there can be but one *dominant* idea at any given moment), it is clear that the assimilation in the collective consciousness of the idea of the imminence and inevitability of world war can have only one result, namely, the production of that war.

Fortunately, most nations to-day, realising that war is barbaric, idiotic, and, most important of all, *avoidable*, are earnestly endeavouring to promote permanent peace and to outlaw war. But, according to our prophets, this is impossible owing to God having willed otherwise.

Let us, however, examine the grounds upon which these alleged prophecies and fantastic beliefs are based.

It should be noted, as a preliminary, that the desire to prophesy is at present more widespread than ever before. Over and apart from the abundance of small fry who cater for the individual by means of astrology, crystal-gazing, clairaudience, clairvoyance, palmistry, psychometry and the like, there are those who work on a larger canvas and think in terms of world wars, earthquakes, storms, tidal waves, etc.—phenomena which are generally coupled to the more primitive forms of organised religion.

Typical examples of these are the late Rev. Michael Baxter whose *Forty Future Wonders* contains predictions of the end of

the world on May 2nd, 1929, or April 29th, 1931 (April 23rd, 1908, having proved unobling); the translation into the heavens of the 144,000 "redeemed from the earth" of Revelations on February 2nd, 1926; and the turning of the sea into blood, in December, this year; Cheiro, who states in his *World Predictions* that "most of London and the towns of the East Coast will be destroyed by fleets of aeroplanes from Russia"; Pastor Russell and Judge Rutherford, of the International Bible Students' Association, with their celebrated slogan, "Millions now living will never die"; Sir Arthur Conan Doyle's spirit-messages of impending disasters which will rouse the world from its immersion in material and mundane matters; and Mr. Chaylor's psychic premonitions, *The Shadow* and *The Tocsin*, with which readers of the OCCULT REVIEW are well acquainted.

While some of the above carry their own condemnation (to anyone of average intelligence) by reason of their intrinsic and obvious absurdity, there are others which, by means of a triple combination of the Bible, the Great Pyramid, and astrology, arouse fear and wonder in the minds of nervous, impressionable folk, thereby gaining converts.

The most highly-organised and formidable of these movements is, probably, the "British Israelites"; and one of the foremost exponents of this system of prophecy is "Sepharial" who, though differing as to certain dates, is in entire accord with the main thesis. Turning to his *Basis of Scripture of Prophecy* (Rider & Co., 2s. net), we find statements such as the following: ". . . the Old Testament is concerned with the captivity and liberation of God's people, Israel; the New with the purchase and ransom of humanity through Christ." "The nations have taken counsel together against the Lord and the Lord's anointed, they have left Christ out of the programme; and the 'people have imagined a vain thing,' presuming that there could be such a thing as self-realisation outside of the realisation of Christ Jesus. But 'He that sitteth in the heavens shall laugh, the Lord shall have them in derision.' How carefully have our statesmen defined the borders and partitioned the territories of the earth! God will touch the earth and it shall smoke. The landmarks will be blotted out, in a moment, when 'the earth shall reel to and fro like a drunken man.'" ". . . finally, let us remember that after His conquest of Death and Hell the Lord said: 'Henceforth all power is given unto me in Heaven and Earth.' He is therefore in a position to regulate the destinies of this world, and (referring to the Pyramid) He has promised that the last Low Passage time

of Great Tribulation, 'such as was not since the beginning of the world until this time,' will be mercifully shortened."

What is this but an elaborate extension of Evangelism and Fatalism? Almost every sentence is part of the professional patter of the revivalist: the belief in a personal god who exhibits a pronounced but unaccountable bias towards one microscopic section of society, first by promise of an eternity of bliss, and subsequently by affliction with every conceivable form of misfortune; the gratifying intimacy with the intentions of the Almighty, and the supposed salvatory power of certain creeds—all this is familiar to students of comparative mythology.

It is, however, the introduction of the war and "tribulation" element against a mysterious background of the Pyramid and Astrology which supplies the spice of novelty wherewith to assail the imagination of those in whom credulity exceeds discrimination, and obtains, thus, fresh adherents to the cult.

Now the forthcoming manifestations of "Divine Love" which will include war, earthquakes, tidal waves, etc., are not, apparently, the result of racial karma, for "Sepharial" assures us (1) that humanity has been purchased and ransomed by Christ, and (2) "man was intended to aspire to self-development and self-realisation in blissful ignorance of the settled order of things, to which the whole of his efforts were unconsciously directed"—in other words, Fatalism.

We have already seen that "the people have imagined a vain thing,' presuming that there could be such a thing as self-realisation outside of the realisation of Christ," and we are now informed that "*the whole of man's efforts were unconsciously directed*"; but, passing over this curious contradiction, it seems fairly obvious that if man's movements are directed by God, the latter has only himself to thank for the results, and has no logical or moral right to impose further examples of his handiwork on the appalling amount of existing suffering—much of which is unnecessary, and very largely due to that pernicious systematised sacerdotalism which is the civilised equivalent of the tribal "medicine man."

But there is, I am told by members of the "Elect," one method by which all future devastations, etc., may be avoided: if the whole of this wicked world is converted to Christianity, and everyone decides to "love Jesus," then (and *only* then) will the Lord stay His hand.

As a psychological anodyne, this naïve belief and its attendant absurdities may be of use to certain rudimentary types of intelligence, but to anyone who has developed beyond this stage it is merely idiotic and grotesque ; and an attempt to force it on people possessed of even a moderate amount of intellectual or intuitive perception is sheer impertinence.

Any human being who used his power and resources to massacre and torture those who failed to comply with his pompous demands for servile allegiance, we should rightly regard as despicable ; but in regard to a god who obviously ought to know better, the position is infinitely worse, and the only appropriate adjective to apply is "damnable."

A few words now concerning that cryptic edifice, the Great Pyramid.

Without going into the wealth of figures available on this subject, let us take just two points : (1) the First Low Passage of the Pyramid is 51·23 inches. Calculating at the rate of one inch to a month, it is found to equal the duration of the Great War. (2) The Granite Leaf, consisting of two stones, one upon the other, is 16·25 inches in thickness. Twice 16·25 is 32½ ; calculating at the rate of one inch to a year, this equals the years of Christ on earth.

I am unable to resist the obvious questions : first, why should we regard the length of this passage and the thickness of the leaf as possessing more esoteric value than other bodies of the same proportions ? Secondly, is there any reason to assume that the alteration of the scale from an inch-month to an inch-year is other than entirely arbitrary, and, in fact, an unconscious manipulation of facts to fit theories ?

Many of us would welcome an authoritative statement which would settle once and for all whether there really *is* any occult significance in the Pyramid, or whether there is no radical distinction between this sort of thing and the notorious Joanna Southcott's Box, or, rather, "Boxes"—there are about half a dozen of them scattered up and down the country.

To conclude our survey of this instructive contribution to the annals of "prophetic" literature, it is interesting to note that "Sepharial" gives Oct. 7th, 1928, as the date for the outbreak of the strife with which Armageddon shall commence, a prediction which one can accept only with extreme reservation.

We are told, furthermore, that the "Great Tribulation"

will embrace "widespread mortality due to terrific storms, great earthquakes, pestilences, famines, tidal waves due to subsidences and eruptions in various parts . . ."

To regard severe elemental disturbances as symbolising the Almighty's attitude to man is, surely, a reversion to the infantility of the savage who credited the tribal deity with beneficent or maleficent intentions in accordance with the state of the crops. It would, indeed, be interesting to know the precise process whereby we may distinguish a genuinely prophetic as opposed to a merely physical eruption of, say, Vesuvius.

If severity, death and material damage are significant portents, then we shall do well to note that in recent years there has been nothing to equal the Great Storm of November 26-27th, 1703, which was described in *All the Year Round* of December 10th, 1859, as follows :

"Eight thousand people were lost in the floods of the Severn and the Thames and on the coast of Holland. London sustained a damage of two millions of pounds ; twelve men-of-war, with eighteen hundred men on board, were lost in sight of land ; and seventeen thousand trees were uprooted in Kent alone.

"The Eddystone Lighthouse was blown down with Mr. Winstanley inside ; and the Bishop of Bath and Wells was killed, together with his wife, while in bed in his palace. In one level alone fifteen thousand sheep were drowned."

It is not recorded that either God or the Devil appeared as a result, but we need have little doubt that business was brisk among the prophets !

As a final example of the "sure Word of Prophecy," we may recall the now famous farce at Weymouth, on May 29th this year. According to the Almighty's apostle, a tidal wave should have materialised at four o'clock in the afternoon. Thousands gathered to see the fun, and "safety first" enthusiasts collected their goods in apprehensive anticipation of the end ; but, of course, nothing happened save an excellent free advertisement for the town.

In complete contrast to the foregoing, we have the cult of the Lord Maitreya, the "World Teacher" (Mr. Krishnamurti), whose utterances consist, mainly, of paradoxical metaphors which sound impressive but mean very little ; and the latest Theosophical production, the "World Mother," otherwise Rukmini Arundale.

Rumour has it that there is, at Bedford, another "World Mother," a disciple of the late lamented Joanna Southcott, who claims to be the "Fourth Person in the Trinity"; while I myself have met one, Caranza, who is convinced that he alone is the "World Teacher," states that "Krishnaji" is a fraud, and prophesies complete extinction for Dr. Besant.

I must protest that I am not a materialist, though my words may give that impression; but, in view of the embarrassing choice of prophets, teachers, mothers and messages, etc., and the disquieting influence of the extraordinary vindictiveness which the various sects and societies display towards each other, I suggest that it is highly necessary to remain calm, impersonal and objective; to cultivate discrimination and to keep vividly before one Prof. John Dewey's advice: "the future of our civilisation depends upon the widening spread and deepening hold of the scientific habit of mind." One thing is certain: *all* the diametrically divergent beliefs, claims and views outlined above cannot possibly be correct, nor, by any stretch of the imagination, can they be said to represent different aspects of the same truth.

JOHN BUNYAN, 1628-1928

By THOMAS FOSTER

WHAT claim has John Bunyan on our remembrance? At first sight, his life seems profoundly undistinguished. Briefly, he was a tinker* who, after seeing something of life as a soldier in the Civil War, returned to his native village (Elstow, near Bedford), "got religion" and became a noted Anabaptist preacher. He suffered twelve years' confinement in Bedford Jail for preaching without licence, and during this long period of enforced leisure wrote many theological works.

It is all the more curious that his fame should mainly rest on a book of which he tells us

" . . . I but vacant seasons spent
in this my Scribble ; . . .
. . . I only thought to make
I know not what ; nor did I undertake
hereby to please my neighbour ; no, not I,
I did it mine own self to gratifie."

The rest of his sixty works (if we except the *Holy War* and *Grace Abounding*) are long since forgotten, and Bunyan is only remembered to-day as the author of the *Pilgrim's Progress*. To realise the full importance of this work we must take into account the general tenor of thought in England at the time. The reformers, in their zeal to purify Christianity, jettisoned almost the whole of previous thought and experience—the accumulated labour of over 2,000 years. In consequence, they were left with no body of doctrine or experience on which to found their communities. The result was chaos. The theology of the time is almost wholly made up of attacks on the Dissenters, no-Popery pamphlets, and interminable disputes on trivialities of Church discipline. Constructive work in Dogmatic Theology had ceased. Moral Theology languished, and its practical side, Casuistry, fell into utter neglect. Mystical Theology was seriously regarded as either madness or blasphemy!

This was especially true of Nonconformity, whose leaders knew nothing of previous work in any department of philosophy

* Not "tinker" as now understood ; more properly a whitesmith, or worker in the softer metals, as differing from a blacksmith, who works only in iron and steel.

or theology, which proved a great handicap to themselves and their followers.

Unhappily, the general attitude to the ancient learning was only too well summed up by that curious bibliophile, Bishop Bale, who described his valuable collection of classical, patristic, and mediæval MSS. (now in the Bodleian) as "dregs of the devil, yea—with other such lousy legerdemains and fruits of the bottomless pit." The latter graphic description refers, *inter alia*, to the works of Aristotle and Porphyry!

Among all this spiritual and mental stagnation came the *Pilgrim's Progress*, and ran into three editions in a year. Its popularity was enormous, and Bunyan himself speaks of several translations within a few years of its appearance. A universal favourite, it has been edited for the use of Catholics in several languages; there are editions for High Churchmen, and translations into over one hundred different tongues.

The English editions are almost innumerable, and its popularity shows no signs of waning. It may safely be said that every subsequent Protestant book of devotion in English has the *Pilgrim's Progress* as its basis.

Perhaps the general plan of the work is not entirely original, but Bunyan brought talents to its treatment that made the *Pilgrim* a work of genius. It is really a mystical novel, and owes much of its popularity to its literary style. Bunyan is our first "realist"; in his book "the matter-of-fact people met on the road between Bedford and Elstow take their place in the great commonwealth of universal thought, and are the revealers of humanity in its grandest aspects and its most sublime relationships" (Brown's *Life of Bunyan*, p. 298). It is certain that many of his characters are drawn from life. *Christian* is Bunyan himself, *Evangelist* is Mr. Gifford, the Anabaptist pastor whom Bunyan succeeded, and *Lord Hate-Good* is Sir Francis Wingate, on whose warrant Bunyan was arrested in 1661 for preaching without licence. The scenery described bears great resemblance to that of Bunyan's birthplace, and many incidents are allegorical representations of actual local happenings. Bunyan wrote with a profound knowledge of human nature, and in a simple and direct style that has won the praise of such masters of English as J. A. Froude, Dean Stanley and Lord Macaulay, who, in his essay on Bunyan, says:

"No writer has said more exactly what he meant to say. For magnificence, for pathos, for vehement exhortation, for subtle

disquisition, for every purpose of the poet, the orator and the divine, this homely dialect was perfectly sufficient. There is no book in our literature on which we would so readily stake the fame of the old unpolluted English language."

Yet, style alone would not account for such prodigious popularity; the *Pilgrim's Progress* would not have endured had not Bunyan wedded all the foregoing to a genuine and moving description of the mystical life; a broad outline of the Path that all who aim at spiritual development must travel. It was Bunyan's own experience, and here he transcends the narrow limitations of his sect, and becomes one with the mystics of all ages. In fine, the *Pilgrim's Progress* is immortal because it is so true.

There are, of course, faults in the book: Part II is obviously inferior to its precursor; and there are tricks of speech peculiar to the author's sect that will probably annoy the modern reader. Moreover, as an Anabaptist, Bunyan stood outside the whole of mystical tradition, and this is manifested by some curious omissions, the gravest of which is, perhaps, his complete neglect of the intellectual side of the contemplative life. Yet there can be no two opinions as to the merits of a work that has so profoundly influenced English thought, and to which even such writers as Schiller and Wieland acknowledge their indebtedness.

Bunyan's mystical experiences are told at length in his *Grace Abounding to the Chief of Sinners*, a piteous record of his physical and mental sufferings during the gradual change from leader of village sports and "the ungodliest fellow for swearing they had ever heard" to the noted Anabaptist Pastor that he finally became. It is written with considerable power and in its way is as great a human document as St. Augustine's *Confessions*. Yet the terrible story of his struggles before conversion that Bunyan tells (he was afflicted with too strict a conscience, and owing to ill-health was given to chimerical fancies) would never have been, had the sect among which he cast his lot possessed a knowledge of Casuistry, and an organisation for applying it to the individual soul in need.

It is significant that Bunyan was no narrow sectary: his writings signally prove that the mystical life tends to give those who practise it a broad and temperate outlook on all things. We find him writing such sentiments as these:

"Keep company with soundest Christians that have most

experience of Christ. . . . Also do not have too much company with some Anabaptists, although I go under that name myself."

Again :

"Since you would know by what name I would be distinguished from others—I would be, and hope I am, a CHRISTIAN. And as for those titles of ANABAPTIST, INDEPENDENTS, PRESBYTERIANS, and the like—I conclude that they came rather from Hell. . . ."

Here we may take leave of the author whose little book—the only enduring work that English Dissent has produced—transformed the life and thought of the English Church. It is not too much to say that John Bunyan is, *par excellence*, the Mystical Theologian of English Protestantism—and this is his claim on our remembrance.

THE AVATARS OF ISHTAR : A PHASE IN HUMAN BELIEF

By ALLAN NEVILLE TAYLOR

I

PRIMITIVE MAN seems to have been strongly actuated by his emotions, or, as the present-day Theosophists would put it, by his astral self. The fact of this is indicated by the nature of his religious beliefs, which are notable for the absence of true metaphysical ideas and logical construction. Theosophy informs us that in the cycle of progress our race is passing through a series of distinct phases, each of which is characteristic of the point of evolution towards ultimate divinity that has been attained. Up to the birth of Christ, the *emotional* phase prevailed, but since that time this has been increasingly supplanted by a higher (less primitive) phase—the *mental*.

Some people will, of course, deny that there is, or ever has been, such a change in racial outlook. It is to them particularly that this article is directed. Only by being thoroughly acquainted with humanity's beliefs and aspirations, as they were in antiquity, can the different, and undoubtedly nobler, outlook that obtains to-day be realised. The cult of Ishtar (as the feminine principle) is the most outstanding and characteristic fact of man's religion previous to Christ, and it is proposed to take this as an example of a typical phase; and a brief exegesis, indicating its evolution from an exoteric viewpoint, appears to be the most satisfactory method of lucidly exhibiting the matter.

The first true culture among the agricultural peoples seems to have arisen from twelve to fourteen thousand years ago, and has been aptly termed "Heliolithic," that is, sun-and-stone. It was characterised by a minute and particular observation of the stars, and the relations of astronomical phenomena to growth. Later there came to pass in the fertile land between the Euphrates and the Tigris the Sumerians. They built cities, undertook extensive irrigation schemes, consulted the heavens, and carried on terrible blood sacrifices. From the Sumerians three main branches separated, which journeyed to the west, to the north, and to the east, and founded respectively the Egyptian, the Babylonian, and the Aryan-Indian communities; thus propagating the afterwards universal corn-and-harvest, or "Solar" myth.

Connotatively, this gave rise to the first sun-god, Samas, who is mentioned as early as the reign of E-anna-tum (*circa* 4200 B.C.). Later appeared Bel-Merodach, a true solar divinity, but with greatly extended powers and aspects. Bel-Merodach typifies the male characteristic of nature, and as a matter of course, in the creation myth wherein he plays a leading rôle, we find a counterpart and female divinity, who aids him in that she begets man. Her name is Aruru; and by the time of the first Lagasite kings we find Aruru identified with a more or less contemporary form of herself, Nin—which is but a surname of Ishtar, the “Queen of Heaven,” who had lunar aspects and was by far the most important goddess worshipped by the Semitic races.

Ishtar is probably the oldest deity definitely symbolising the female generative side of nature, and by direct induction her prerogative is love and beauty. From her—the Dea Meretrix, as S. Jerome described her—originated, through a series of extraordinarily significant avatars, the Mylitta of Babylon, whose Asiatic mysteries and monstrous rites have exercised the attention of so many scholars, including Gesenius, Munter, and Quinet; the Phœnician Astarte, the Carthaginian Tanit, the Syrian Anaitis, Ashtoreth in Canaan, Aphrodite and Venus in Greece and Rome respectively, and in Egypt, Anthat.

Meanwhile, her rise had succeeded in embracing cities, satrapies, and kingdoms, intoxicating them with her narcotic perfumes, luring them with the sensuous paradise she offered in exchange for their worship, burning them with the kisses of her mouth. Sweeping eastward, she entered India in the form of a conical stone which, by its phallic significance, was to be her symbol, her sigil, everywhere. The banks of the Indus had already resounded to the mystic grandeur of the Vedic hymns. There many generations of men, leading the simple lives of shepherds, had listened to the soft whispers of the *apsarasas* and to the distant fluttering of harps in the gorgeous palace of their rajahs and kings. They had seen elephants, clothed in scarlet, do battle with men clad in bronze. Cenobites and gymnosophists had meditated for uncounted years in the austerity of wildernesses, surrounded by colossal flowers and inaccessible snow-clad-heights. Their Vedic divinities were pure, serene, and uncontaminated by the limitations of evil.

But this pristine purity could not last. Scientific criticism demolished it, and a reaction set in. Very appropriately arrived

Ishtar, clad in her incandescent robes, dazzling under her panoply of passion. In the resultant confusion and crudity of thought was born Lakshmi, the Hindu Venus. As consort of Vishnu, the Preserver, she aspected a continuation of life, and as such held a lotus in her hand. Known as the "Daughter of the Milky Sea," she was created, according to legend, from the churning of the ocean at the beginning of time. It is interesting to note, in this context, that Aphrodite is also said to have arisen from the sea, by the isle of Cythera.

In China we know of no manifestation of Ishtar. Perhaps this is characteristic. The Chinese are a sober people, and more than usually spiritual-minded. However, a distant echo of her may be suspected in their Kuan-Yin (the female counterpart of Kuan Shi Yin) in that she is the informing genius of water, and arrived at the isle of Pu T'o *floating on a water-lily*. Kuan-Yin is the goddess of beauty and grace, which, strictly speaking, Ishtar is not. In this, at least, the Chinese divinity shows a certain similarity of conception with the Greek Aphrodite Urania, who herself was one of the last avatars of the original goddess of Nineveh, and therefore one of the furthest removed from her. But whereas the Chinese sobriety made Kuan-Yin national, Greek temperament was not sufficiently refined to make its avatar more than local.

So much, then, for the general aspect of Ishtar and her various manifestations. For her particular forms it is necessary to inquire singly, beginning from the fountain-head itself—the Ishtar of Nineveh.

II

In the British Museum there are fragmentary tablets describing the adventures of a mythical hero called Gilgamesh. They are inscribed in early Assyrian cuneiform characters, and are dated from 4000 B.C. to 2300 B.C. Amongst the various names that occur there is that of Ishtar, whom we find in this, one of the earliest mentions of her, already offering her love to the hero, and on being scorned revenging herself horribly. Even then her personality was definitely marked.

Though she was worshipped at Erech and at Arbela, her principal temple was at Nineveh, whose patron divinity she was. (The very name Nineveh is indicative of Ishtar under her older cognomen Nin.) Here her primitive aspect as Aruru, the kind

and beneficent Mother-Goddess of all living things, was gradually obfuscated, and her other and coarser side brought into increasing prominence. True, for the ferocious military kings of Assyria, she was first and foremost a goddess of battle, whose favour they courted and to whom they sacrificed in the hope of victory. But the populace looked upon her as the inspirer of sexual love and all licentiousness. She ruled all things by the might of the terror she radiated in the awful madness of her enervating rites. Here, for the first time, prostitution became the one essential of piety and goodness. There was virtue in moral depravity. It has been suggested in explanation that since chastity is the most precious possession of humanity—in that, once forfeited, it can never be regained—it was considered right and fitting that it should be offered to the gods as a sacrifice, than which there could be none rarer or more valuable, and, as a consequence, it would gain the immediate favour of heaven. Once accepted and justified by custom and law, such an article of belief, by striking a blow at the very foundation of idealistic ethics, could not fail to start the hideous flood of moral degeneracy that, because of its very perversity, ended by surging over the confines of nations and demolishing their peoples.

But the cult of Ishtar was ramified, and had many peculiar mythological points of interest. The chief is her connexion with Tammuz, who was himself an extremely ancient nature divinity, representing the dying of the year and its resuscitation in the spring. (Compare with the Attis-Cybele myth, and the legend of Adonis.) Tammuz was undoubtedly a god of the vernal sun, in exactly the same way as Dionysius, the Scandinavian Balder, perhaps the Phœnician-derived Celtic god Beli, and certainly the Irish Dagda. Because of his solar quality, Tammuz is found as the husband of Ishtar, and he is therefore a form of Bel-Merodach. The Tammuz-Ishtar story is briefly as follows: Ishtar, having been responsible for his death after he had become her husband, was filled with remorse, and in order to resuscitate him, descended into Hades to find the water of life. Owing to Allatu's anger at being thus disturbed in her domains, she was for a long time prevented from returning to the upper world, during which period the earth ceased to bring forth. In this we are at once reminded of the Greek Demeter, whose return from the Underworld of Pluto clothed the earth again with fertility.

In these very primitive legends, agriculture invariably has an indissoluble connexion with the sex-cult, a single deity often

representing both sides—merged together as a form of increase, or life. The Osiris-Isis myth also bears a strong resemblance to that of Ishtar-Tammuz, but with the important addition of a third party, Set, or Typhon, a definitely subversive power, who relieved the goddess of performing the act of murder on her husband. Being himself a candidate for her affections, Set proceeds to remove his rival by a process of dismemberment, Osiris thus suffering a fate very similar to that of Ymir, Purusha, Chokanipok, etc. The pieces of the unfortunate husband he then distributed over the land of Egypt (like a sower scattering seed), with the result that Isis seeks and succeeds in retrieving all but one of the fragments composing the corpse. She puts these together and by the exercise of her magic art brings him to life again. But apart from this resemblance in event, the true Egyptian Isis is a deity totally different from the Asiatic Ishtar, inasmuch as she is *not* a goddess of licence. Ishtar's prevailing form of a conical stone—a phallus—needs no further comment. Her avatar in the Nileland was not Isis, but Anthat.

After Nineveh, Babylon, raised from the ruins of her former self by the great Nebuchadnezzar, became infected with the madness. In Babylon, Ishtar was called Mylitta, whose enormous temple, famous far and wide, was the scene of an extraordinary proceeding, described by Herodotus (I. 199). This account, however, is not peculiar to the Father of History. Strabo corroborates him. On a brick from Nineveh there is antecedent testimony. The Bible offers anterior evidence, and there is also the further reference of S. Augustine, Justinus, and Eusebius. In addition, we have a significant line from the Ninth Satire of Juvenal: *Nam quo non prostat femina templo?*

III

From Babylonia, Ishtar passed to Phoenicia, and became Astarte. The name has bequeathed to us our word "star." (Sanskrit, *tara*; Zend, *staranm*; Pehlevi, *setaran*; Pers., *istarah*; Lat., *stella*; Greek, *aster*; Anglo-Saxon, *steorra*.) From this interesting derivation it is apparent that Astarte is not, as is generally supposed, a moon-deity, but a star-goddess: she is identified with the planet Venus. Nevertheless, from the name of a city, Ashtaroth-Karnaim (Gen. xiv. 5), a horned Astarte is indicated, *i.e.*, an image with a head-dress consisting of a crescent moon between two horns, similar to that of the Egyptian

Hathor. Movers, indeed, distinguishes two goddesses, a Sidonian-Carthagenian Astarte, symbolized by the moon, and a Syro-Phœnician, symbolized by Venus.

With the manifestation of Ishtar as Astarte the emotional phase of belief reached its apex. The Old Testament is full of direct and veiled references to this profoundly naturalistic manifestation of the older goddess. In Solomon's time the Sidonian Astarte came to Judæa. The terrors and enticements of her worship had preceded her, and a populace weary of the tyrannies and jealousies of Jehovah flocked to her shrine, burned incense, and as usual sacrificed their chastity before the image of the goddess. This image, known as Asherah, seems to have been made of wood, perhaps the straight stem of a tree, but more probably intended analogously to represent a phallus. The etymology of the term appears to indicate the Hebrew verb "to be straight."

At Sidon Astarte was queen over all the rest of the Phœnician pantheon. Baal himself was localised here as a lesser deity—one of the Baalim, in fact. The great temple of the moon-goddess was in magnificence second only to that of Tanit at Carthage. But even the Carthagenians were eager to identify their Tanit with the Sidonian Astarte. Their rites were both phallic, and therefore generally similar. Kings were her high-priests, and incredible licence was the order of the day. It was from here that Tiberius obtained the original idea for his *Spintria*—an elaboration of the notorious Galli, or men who had effeminised themselves for the purposes of unnatural lust. The part these devotees played during the great religious festivals has become a standard of vileness, and the details are altogether too revolting to mention. It was the sacrificial idea distorted and carried to its logical conclusion. Of all the Oriental barbarities for which Ishtar and her avatars are guilty, this, the institution of the Galli, is perhaps the most indefensible. Because they existed, Sidon, Tyre, Carthage, Babylon, and Judah came to naught. The breath of the goddess was like a poison filtered into the blood of nations. And to the sound of the chanting of her votaries, the throb of serpent-skin drums, the wailing of skins bristling with pipes, nations tottered and fell. Even Rome, whose solidity enabled her to conquer the whole world, could not withstand the might and seduction of Ishtar and live.

But though, at the burning touch of the goddess, her Asiatic strongholds crumbled away, she remained. Her adaptability

saved her, and we find her encroaching southward and westward, demolishing old cults and substituting her own under the old names. In Armenia it was Anaitis, and in Egypt Isis and Neith who were contaminated. At Askalon and Mabug she reappeared as Derceto and Atargatis; and as the Baaltis of Philo Byblius. As Beltis she was originally Babylonian, and the female counterpart of Bel, being but a form of the universal lunar and nature goddess of Sumerian extraction.

The last of the natively Oriental avatars of Ishtar was Tanit. Both Propertius and S. Augustine have written of her immense temple in Roman Carthage. Of her, Apulieus rhapsodizes: "She is the parent of all things, the mistress of the elements, the initial offspring of the ages, the highest of the deities, the queen of the Manes, the first of the celestials, the single representative of all the gods and goddesses, the one divinity whom all the world worships in many ways, with varied rites, and under a multitude of names." According to statuette, coin and gem, she rides astride upon a lion. That, perhaps, is typical of her nature. The fact of her acknowledged priority is indicated by the form taken by inscriptions on votive tablets, where almost always her name precedes that of Baal, as though superior to him. But the Carthaginian Tanit is Ishtar particularised: she has now quite lost her warlike and militant character, and remains purely and simply a divinity of fecundity.

With the passing of Tanit, Ishtar finally takes leave of Asia and the Orient. And with her Occidentalisation man passes the intensest point in the *emotional* evolution of belief and enters into the neotic, or mental. In Plato's inspired perception, Aphrodite becomes a symbol of that Beauty which, metaphorically, is the reverse of the coin of which Truth is the obverse. The coin is God.

Theosophy encourages us in the belief that evolution towards divinity progresses from emotion to mentality, from mentality to intuition, and from intuition to spirituality, all of which are steps whereby we climb to That which is perfection.

ANOMALIES OF SPIRIT CONTROL

By ARTHUR BUTCHER

WHEN a medium from a public platform, or at a private séance, acts and speaks as if controlled by an intelligence other than his own, what is really taking place? Is it a case of self-hallucination, a dramatisation of an imagined personality, or is the brain of the medium being temporarily utilised by a discarnate mind?

In hypnosis, if it is suggested to a subject that he is a vocalist, or a lecturer, he will immediately assume the part to the best of his ability—and may even exhibit more talent under hypnotic influence than in the normal condition. If, then, hypnotic suggestion can accomplish so much, why should we hesitate to attribute a similar power to auto-suggestion in the case of certain super-sensitive persons?

The difficulty is to say just what is spirit and just what is not. A man talking to himself, or absent-mindedly scribbling upon his blotting-pad, might quite as reasonably claim that he did so under spirit influence.

That the control is often incomplete and unsatisfactory is not to be wondered at. We who are in the body find it difficult, at times, to express ourselves through a brain we are familiar with. Need we be surprised, then, if an intelligence external to ourselves should be embarrassed and impeded when it has to make use of an instrument that is already engaged and not always reliable in its action?

The striking resemblance of spirit control to that unstable mental condition known as multiplex personality, in which alternating personalities take temporary possession of the sufferer and cause him to lead a Jekyll and Hyde-like existence has attracted a good deal of attention amongst psychical inquirers in America, and to some extent in this country. The medical records of the celebrated "Doris Case" and others well known to alienists, tend to show that the initial cause of the disruption is due to some abnormality in the organism of the afflicted, and that it is frequently associated with obscure, or undeveloped, forms of mediumship, which may range from incidents suggestive of abnormal perception and knowledge to cases of actual obsession.

Believers in spirit control sometimes seek to justify their belief by pointing out that "controls" have been known to criticise their mediums, to make public little failings, or to undertake to influence them to the performance of certain acts; but instances of this kind are not conclusive, as precisely the same thing has been observed in connection with cases of multiplex personality; one personality speaking contemptuously of another, or even exhibiting a marked dislike or antipathy to anything suggestive of its presence.

That genuine control does occur in which the manifesting intelligence is quite distinct and entirely independent of the mentality of the medium is shown in a number of well-attested records to be found in the literature of spiritualism.

Sir Oliver Lodge, in his well-known book, *Raymond*, describes conversations with a controlled medium which were so characteristic and reminiscent of his lost son that there seemed to be no alternative but to accept them as coming direct from Raymond himself.

The remarkable series of sittings with Mrs. Piper, the celebrated American medium, undertaken on behalf of the English Society for Psychical Research, and described in detail in Vol. XXIII of its *Proceedings*, established clearly that Mrs. Piper, when controlled, was frequently the recipient of information of a personal character that appeared to be directly communicated to her by a discarnate mind.

A curious feature in connection with communications thus received is that they sometimes include messages sent unconsciously by living persons. This startling fact has not received from students of psychic phenomena the attention it deserves. It offers an inviting field for further investigation, and may be the explanation of much that is suspicious and perplexing in connection with mediumship.

Professor H. Nielson, of Iceland, relates in *Light* of February 19th, 1921, a remarkable instance of this kind, and the late Mr. Stead, when sitting for automatic writing, received through his own hand numerous messages of this character.

Communications from imaginary or fictitious personages are by no means unknown to investigators. Authors have received messages from characters in their own novels, and bogus relatives have claimed recognition from bewildered sitters.

Most mediums have a spirit guide, or particular control, of

vague or imagined origin, whose loquacity does not always appear to be independent of the inspiration of the medium. It is singular that these controls who have for years been a prominent feature at public meetings, are rarely to be met with after the death of their medium. One would have thought with so much experience of "earth conditions" it would have been easy for them to have found a second medium and continued their work of enlightenment.

Another peculiarity of spirit control is that while spirit-doctors, healers, trance speakers, and other advertised controls can be relied upon to keep appointments, séance-room spirits, whose presence is equally desirable, have to be patiently sought, and sometimes fruitlessly waited for by the sitters.

A medium appears to be a sensitive receiver for both incarnate and discarnate influences, the thoughts of an expectant, or antagonistic sitter, being as readily transmitted as a familiar greeting from the departed. The problem has always been to discriminate between the two, so closely are they allied. Sceptics can generally find ground for asserting telepathy or "brain-picking," while believers are equally prepared to demonstrate spirit agency and survival.

It is noticeable that mediums are seldom gifted upon both planes, those that are the channel for impressional messages being rarely the vehicle for physical manifestations. The physical phenomena of spiritualism seem to depend, or be associated with, a subjective force or power peculiar to certain mediums, which, when not directly controlled by a discarnate intelligence, often acts spontaneously.

In some of the manifestations of spirit control, notably that of the control of the medium by living persons, there is evidence of an extension and transference of mental activity that transcends and is altogether at variance with the teaching of psychology. The mind we know and use every day appears to be but the surface manifestation of a mentality whose powers are unknown, and whose limitations have never been determined.

It may be, as the late Frederick Myers so aptly suggested, that we are like trees in a wood whose trunks appear separate when viewed from above ground, but whose roots may mingle and be closely interwoven below. Similarly, our individual minds may be in subconscious communication, not only with each other, but with minds no longer in the flesh.

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.]

REJUVENATION.

To the Editor of the OCCULT REVIEW.

SIR,—It seems to me that Mr. Loftus Hare has not answered the question in the matter of the connection of Rejuvenation by Voronoff's system with Black Magic. Nor has he touched on the difference between Voronoff's methods and Steinach's which appear to differ in principle.

Mr. Hare does not seem to recognise that the system of Rejuvenation as practised by Voronoff is completely different from the conservation of youth or the retardation of old age by a careful mode of living—which retardation can hardly be called Rejuvenation.

On this side of the Channel the vast majority of the people have decided against the propriety of undergoing Voronoff's surgery, but on the Continent there seems to be no such hesitation, and it would be presumption to consider a whole continent to be delivering itself over to an unfortunate practice.

Mr. Hare refers to the beneficial effect of the thyroid gland in cases of cretinism, etc. The modern practice is not, I believe, to graft the thyroid gland of an animal on to the human body, but to administer in doses through the mouth. The Germans are trying to produce the gland synthetically.

It will be observed that the difference between grafting a gland of an animal on to the human body and taking a small part of a dead gland through the mouth is very great.

Meanwhile, the question whether Voronoff's (and in a lesser degree Steinach's) system is one of Black Magic remains unanswered.

I am,

Yours faithfully,

X. W.

REJUVENATION AND GRACE.

To the Editor of the OCCULT REVIEW.

SIR,—The contribution of Mr. Loftus Hare to the subject of "Rejuvenation" is valuable.

Is there another aspect, not unrelated to the *Gospel of Grace* to which reference is made in the "Notes of the Month"?

If it be true that "the Revealer" comes to "bring Life and Life more abundantly"—something must be said for the attitude of mind,

or shall we say the attitude of the soul, toward the Source of Life, as preparation. We need no "monkey glands" to "rejuvenate" Life if we understand the meaning of "the Word" as Mr. Waite writes in his book on *The Unknown Philosopher* (Saint Martin).

A brief extract is all that is possible in a correspondence column.

"The recovery of the lost Word is man's first duty towards himself and towards Nature."

When it is said that the Universe is sustained by the power of the Word the statement is not mystical in the sense of being indeterminate or vague; it is positively and physically true, and that in all classes. Quoting S. Martin:

"It is true that if the Word did not sustain the universe in its existence and direct it in all its movements, it would stop instantaneously in its course and go back into the unmanifest."

"It is equally true in the spiritual order that except the Word sustain the thought and soul of man, thought would relapse into darkness, and the soul into that abyss which we navigate only by the immeasurable and merciful power of the same Word. We must, therefore, and before all things, aspire without ceasing and support ourselves invariably on the Word. To do otherwise is to deny our very existence, to doom ourselves wilfully to madness, and to be knowingly our own chief enemies."

When the prophet cries, "Turn ye from your evil ways, for why will ye die, O House of Israel" is there not an indication of a spiritual law? To obey that law inherent in the nature of the universe—and in mankind, buried as a seed in the spiritual being—is to find Life—"rejuvenation."

To reaffirm that law, to recall the human race from its wandering in "the wilderness of sin" (*i.e.*, in the violation of that law), Great Souls appear at intervals, themselves the fulfilment of the law in their own being. They are the "Leaders" as Moses was "the Leader" in the spiritual allegory of the enslavement and liberation of the Children of Israel. Such enslavement to material bondage takes place when "the People" have lost touch with what S. Martin refers to as "the lost Word" and "the Great Name."

The "rejuvenation," individually and racially, can and will take place when the Soul of the World awakens to "the Word," "the Voiceless Sound" ever sounding through space, the Creative Word through which all "new birth" takes place.

"The Word were but a dream, a hollow sound
If He that spake it were not speaking still."

In these days when the Enemy of the Race grows bold with new schemes for our destruction—we need to "turn" from the allurements of the Arch-seducer—to that Inner "Word"—heard in every soul who does not allow it to be silenced by the clamour of earthly voices.

"Beyond these Voices there is Peace."

Only when we get beyond "these Voices," when we cease to be influenced by the outer conflict of opinion and dissension, do we find Peace. The Peace of the World now depends upon a sufficient number of us finding that Peace, and reaffirming the Law of Life as against the Law of Death, of which we have too many exponents and practitioners.

He who was the Embodiment of Eternal Love and Life said, "I am come that ye might have Life, and Life more abundantly." Not in any of the blatant advertisements of the day and the hour do we find "the Word" spoken. Its advent is ever in the silence of earthly claims and pretensions; for, as of old, in the calm and sweetness of "the Garden" God "walketh and talketh with man." They who know that Communion are usually accounted by the world as "fools." It is a title of honour, for

"God made a Paradise for fools and straight forbade
Its seraph-guarded gates to all His thriftier wise,
But He Himself oft walks with us this Paradise."

Is it not in the return to that "Paradise" that we (the jaded, smirched, distracted world) shall find Eternal Youth, through what our esteemed editor calls "a Gospel of Grace"?

Yours faithfully,

"A."

CHRIST AND AKHNATON.

To the Editor of the OCCULT REVIEW.

SIR,—I have just read the interesting article of your contributor, Mr. Greatorex; but, though agreeing with many of its statements, I venture a gentle disclaimer to some others.

"Who, " (he says) " 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 has as much right to fullness of life as the man of 'noble' lineage?"

Akhnaton (Amenhotep IV), King of Egypt (that country of which Mr. Greatorex speaks rather slightly), not only made such proposals, but carried them out in his own life, and in opposition to the whole world. The account of the sufferings he endured for a faith so far ahead of his times may be found in *The Life and Times of Akhnaton, Pharaoh of Egypt*, by Arthur Weigall, and in my own play, *The Failure?*

The complex Egyptian system of religion, involving belief in many gods, was the esoteric side of a very mystical faith, a side intended for the great mass of the people who, as your contributor remarks, "must

clasp idols." The esoteric side of Egyptian religion, known to the priests and initiates only, was belief in one God, the many so-called gods of Fire, Water, etc., being only the varying aspects of His omnipotent power.

Akhnaton was the first teacher who ever introduced monotheism to the people as a whole, under the name of Aton, the God Whose power lies behind the sun. Akhnaton is looked upon as the prototype of Christ, and if Mr. Greatorex will read some of his sayings, his hymns to Aton, etc., he will perhaps modify his opinion as to the unimportance of Egyptian dynasties at the present time.

"We are all evolutionists to-day," he says, but without that glorious Egypt of the past it is doubtful if we should have our England of to-day. The Egyptian dynasties have passed away from mortal sight, but their influence stimulates the ether of our present civilisation.

It may be "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," *but he could not live so full and useful a life unless such dynasties had been.* Nothing ever comes "to naught." The influence of every action and every thought goes out on all sides in ever widening circles, like the ripples from a pebble dropped into the water. And nothing ever passes away. All that has ever happened is still *potentially* present.

The Yoga philosophy, the origin of which is lost in the mists of antiquity, but of which many tenets may be found in the *Upanishads* and the *Bhagavad Grita*, taught—and teaches—its followers much of that which Jesus of Nazareth afterwards taught.

Yours faithfully,

R. E. BRUCE.

RE-INCARNATION.

To the Editor of the OCCULT REVIEW.

SIR,—No satisfactory answer to the query of Valeria B. Jack has hitherto been forthcoming, because a problem becomes insoluble if it is wrongly presented. We can never elucidate the Law of Cause and Effect if we start our task by investigating results.

It is written: "AS ABOVE—SO BELOW." Too often we reverse the axiom. If we say: "AS BELOW—SO ABOVE," our conclusions are bound to be fallacious.

"ABOVE" is the radiant model—Man, as he should be.

"BELOW" is the sad parody—*Man such as he actually is.*

To bridge that immense gulf we must start at the top, not at the bottom.

It is insufficient merely to "assume that God, the Divine

Intelligence or Law, is superior to Man." We must be bold and give the Supreme something better than the benefit of the doubt.

We must assert with complete conviction that He is the very essence of Justice and Mercy. Then we rise on the wings of Faith and hitch our wagon to a star. We obtain a bird's-eye view of the tangled maze of Life, and behold its intricate windings.

We cannot gain knowledge of the Divine Law of retribution by studying police records, for the heavenly methods are totally different. God is not a Super-Policeman, eager to apprehend culprits and have them duly sentenced and punished. He is Absolute Wisdom, manifested through Perfect Love, and the repression inflicted on His erring children is educational and not punitive.

Here on earth we suffer chiefly for our sins of commission; in the Beyond we have to atone our sins of omission—a formidable task. We are told that the sinners shall enter Heaven before the Pharisees. "Our errors, mistakes and crimes" have, of course, to be paid for, but when the field has been cleared of tares, it may still yield a rich crop. Stony soil, lacking fertile elements, is in a more adverse condition.

To *be* evil is far worse than to *do* evil occasionally.

Man-made laws deal almost exclusively with hard, solid facts. Scant attention is paid to intangible circumstances.

The criminal in the dock is often the scape-goat of our lopsided civilisation. Bad heredity, deplorable environment and defective will power are big factors, which ought to be included in the accounts.

Invisible balance-sheets are kept by the Recording Angels, and each item is automatically traced in its proper place, and the sum-total is carried forward.

That is KARMA!

Divine Mercy veils the past to save us from despair. We might never start paying off old debts if we knew their enormity. Who would have the courage to live, if he knew that in a previous life he had been a Judas or a Nero?

Why waste time with idle speculation?

The infant digests the food in its feeding-bottle and thrives on it, though it possesses no knowledge of calories and vitamins.

The remedy for all our ills is not to "know" their cause, but to *trust* implicitly the Divine Healer. If we drain with submission the bitter cup offered by fate, then we shall find in its depth the remedy we need, and the Elixir indispensable for Transmutation to higher forms of life.

Faithfully yours,

Monti Trinita, Locarno.

M. KARADJA.

PERIODICAL LITERATURE

WE are confident that, in common with ourselves, their sympathy and good wishes will be extended by every reader of these pages to the London Spiritualist Alliance, its secretary, Miss Mary Phillimore, and its official organ, *LIGHT*, our old and esteemed contemporary, on the recent prosecution for fortune-telling. As the subject has been in all men's ears, there is no need to recite the facts, to speak of the magistrate's finding or the verdict of the public press. The last was summed up in a sentence when *THE SPECTATOR* said that "surely the Home Office has better ways of spending time and money." We are concerned, ourselves, only with two inferences which arise out of the case, the first being whether the Alliance and Psychical Research generally are likely to be hindered seriously in their future work. Sir Patrick Hastings, counsel for the Alliance, affirmed that any conviction would sound a death-knell, and when *LIGHT* proposes to hope in the universal sense of justice we must contrast its other expressed view, that "many absurd and tyrannical laws are being set in operation to-day." The Home Secretary, replying to a question in Parliament, did not consider that the case would hinder psychical investigation, which may be merely an expression of opinion, or may connote something of intention behind it. Our own feeling is that the Research, under all denominations, is much too large and important to be crushed by vexatious prosecutions. It is pursued, moreover, by a number of earnest and not unimportant persons, who will see to it that they have a free hand. But this feeling leads to the second inference, which is that of *THE TWO WORLDS*, namely, that "a certain religious denomination" has turned "common informer," lodging a complaint with the Commissioner of Police for the exploitation of a more or less "obsolete law." If this be so, the purpose in view was to strike at the Alliance itself, and the conviction secured may offer some encouragement to proceed further. That the project will defeat itself we are very certain; it may cause some further trouble in the first place; but the Home Office, we incline to think, will find rather speedily those "better ways of spending time and money" to which *THE SPECTATOR* alluded, and will discourage the common informer, whatever denomination may happen to stand behind him.

It is possible that expert views on the mediumship of Rudi Schneider may assume a new phase, in view of Herr F. von Reuter's careful account of his sitting with this medium at Braunau in April last. It is given at full length in the *BRITISH JOURNAL OF PSYCHICAL RESEARCH*, and appears to dispose effectually of judgments and criticisms on the part of Dr. Prince and Mr. W. J. Vinton. It is affirmed and shown (1) that no one, as alleged, could enter the cabinet by getting across

a certain sideboard laden with bric-à-brac ; (2) that it was impossible to reach it by crawling under a particular sofa ; (3) that the complicity of the elder Schneider " was definitely disposed of by his distance from the scene of action during the séance " ; (4) that controlled conditions accounted for other persons belonging to the family group ; (5) that no one could approach the cabinet without detection, owing to the light of a red lamp. These points " have formed the nucleus of practically all the attacks," and in so far as they are placed out of court those concerned with the Rudi phenomena will await the next move on the part of the hostile camp. . . . *PSYCHIC SCIENCE* is in the main a Margery number, having many illustrations and portraits while the various articles are referable to Dr. Mark W. Richardson, a Boston physician, who has been associated with the mediumship since its inception ; Mr. E. E. Dudley, who has studied it for some years ; and lastly, Dr. Crandon himself, who examines its critical aspects. There are, moreover, minutes of séances over the signature of Mr. J. Malcolm Bird, so that between original matter and extracts from records we have a representative summary of the subject on its historical side. Dr. Richardson adds a separate account of Experiments in Thought Transference with Margery and other mediums, while Mrs. Hewat McKenzie tells the story of her stay in Boston last March, when she took part in several séances. We have said that *PSYCHIC SCIENCE* is mainly about Margery ; but Mrs. McKenzie found time to visit Mrs. Curran—now Mrs. H. Rogers—" through whom Patience Worth has poured her wit, wisdom, philosophy and poetry since 1913 in an unceasing stream." Her account is accompanied by a photograph of the St. Louis medium and excerpts from things which " came through " at the one sitting that it was possible to give the visitor.

There are two notable points about the last issue of *THE THEOSOPHIST* which has so far come into our hands. The first is the number of articles reproduced from old sources : (1) Mrs. Besant's lecture on Brotherhood, delivered in 1905 ; (2) her paper on the Mechanism of Consciousness, drawn from Miss Arundale's notebook ; (3) some Esoteric Teachings of T. Subba Row, derived from shorthand notes in the Archives of the Welsh Section ; (4) a Hindu Chela's Diary, taken from *THE PATH* of 1886 ; (5) a paper by H.P.B. on Good and Evil, from *THE THEOSOPHIST* of 1881. It is not suggested that the practice, which prevailed for years with *THEOSOPHY* of Los Angeles, is receiving at long last the compliment of imitation at Adyar ; but our American contemporary adopted the principle of selection and maintained it till recent times. The second point is the number of contributions devoted to the question of womanhood. There is one on the Woman-aspect of Divinity, another—but this is in verse—on the Triumph of Sappho, and a third on women who have attained the state of adeptship. . . . *THE STAR REVIEW* gives a further example of Mr. Krishnamurti's versecraft exercises : it tells us that life is

death, while death is re-birth, and that happy is he who has passed beyond "the clutches of these limitations." He affirms elsewhere, but this is in a prose discourse, that morality "must ever be changing to keep pace with life." That is an incautious statement, and is illustrated by nonsensical analogies, *e.g.*, that you can bind a river but not the open sea. It implies, moreover, that there is no eternal standard. So also the discourse says that "life is one," from which affirmation should emerge the doctrine of unity, not only of man and God but of the living universe. The dictum is applied, however, in no such cosmic sense, but to illustrate a common bond between man and woman. This kind of thing may pass in the flux of casual addresses by people who do not signify, on topics that do not matter; but they cast strange light on the claims of an inspired teacher, pronouncing on great subjects. They also annotate, curiously, a plea proffered by the THEOSOPHICAL MESSENGER concerning an alleged split between Mrs. Besant and her divine messenger. The explanation is that he has reached a point of development "when he needs no mentor," and must "shape a course wholly independent of everybody and everything." So is the evidence of his genuine mission brought out, according to the official organ of the American Society. But for us the kind of mission is exemplified by the kind of message: We gauge the "development" and the peculiar "point" of its attainment. . . . Those who regretted the recent suspension of the THEOSOPHICAL REVIEW because of its editorial contributions will have learned with satisfaction that Mr. S. L. Bensusan is in charge of THE LINK, described as a quarterly journal for the study of superphysical science, psychology, philosophy and mysticism. The OUTLOOK articles, which were a chief feature of the old monthly, are resumed herein, that in the last issue presenting a study of the middle way. There are those who accept much and reject little, *e.g.*, about the coming of a World Teacher—while others accept little and reject much; but some, be they few or many, are content to stand apart, awaiting guidance. The counsel for these is to follow the middle way, depending on that inner self, which "is and must remain the arbiter," but seeking to remove limitations by which the self is clouded. There are articles on Reality behind Religion, Cosmic Imagining and the Origin of Culture; but the most notable is Major Colley's account of his telepathic training in early childhood. We are taken back a considerable distance into the past of Modern Spiritualism, for the writer's father was Ven. Archdeacon Colley, who affirmed, on the basis of experience acquired at many sittings, that the once famous or notorious Dr. Monck was not only a genuine but exceptionally powerful medium for materialisation, though he had suffered imprisonment for fraud and had conjuring apparatus in his luggage. Archdeacon Colley's testimony remains an unsettled problem: the "frauds" which led to the prosecution appear indubitable, and the Colley counter-evidences are seemingly not less certain on amazing

facts of physical mediumship. Major Colley comes forward now with a detailed narrative, showing how he was trained by his father in thought-transference till their minds were in tune together, and remarkable results followed, the telepathic contact continuing after the Archdeacon's death and even to the present day.

PSYCHE opens with an editorial on Debabelization, which signifies—perchance among other things—that we must “reform our vocabulary” if dogs are to be duly impressed and give evidence of ability “to make a delayed reaction,” which Mr. C. H. Ogden tends to think they might do could they be induced to take us seriously. The suggestion leads on to the “principle of panoptic conjugation”; and this to the great problem of “a scientifically simplified language” which will differ sufficiently from literary English to count almost as a new tongue. This matter will be pursued in the next issue of PSYCHE. It happens, however, that an essential preliminary for those who would get into touch with the whole business, including its proposed “sprinkling of linguistic star-dust,” is a thorough grasp of Bentham's Philosophy. PSYCHE proceeds, therefore, to fulfil the promise of its April issue, and becomes more or less a Bentham number. Those who will may consider his Philosophy of “as—if,” his analysis of Fictions, his review of the Fictions of Physics, Psychological Fictions and others: their name is legion, for they are many. They are subject to classification, moreover, an experiment in which is provided *sub nomine* George Bentham—a nephew of Jeremy—who produced a work on Logic in 1827, “but it was eventually sold for waste paper owing to the bankruptcy of the publishers.” We had felt previously that Isaac Disraeli's *Secret History of Authors who Have Ruined Their Booksellers* required a supplement.

Miss Bothwell-Gosse has produced a very interesting issue of THE SPECULATIVE MASON, her notes from the Chair of the Master being informing and good as usual. She continues also her papers on Divine Names in Masonry, while Miss L. J. Dickinson writes on the Hidden Qualities of Plants. The study of Druidism reaches its conclusion, and also the annotated translation of Crata Repoa.

REVIEWS

A GENERAL SURVEY OF PSYCHICAL PHENOMENA. By Helen C. Lambert. Foreword by Stanley de Brath. New York: The Knickerbocker Press. Price \$2.50.

IN his foreword Mr. Stanley de Brath draws attention to the fact that "The real proofs that carry conviction go far beyond the psychological experiments that establish their elementary forms. This proof consists in the complete harmony with the new physics of the ether, with the actual history of the Bible, with past phases of history and philosophy, and with the ethical solution of present-day problems produced by materialistic contention between the 'haves' and the 'have-nots'—the one clinging to a selfish enjoyment of material riches and the other desiring those riches as the only means of happiness."

It is on these lines that Mrs. Helen C. Lambert leads the reader over many years of investigation into manifestations of various kinds in the realm of psychical phenomena.

Besides a wealth of interesting personal psychic experiences, the author has included in her volume a number of remarkable illustrations, perhaps the most noteworthy being that of a psychic photograph, the mediums being Mr. William Hope and Mrs. Buxton. This photograph shows an "Extra"—said to be Letty Hyde—which later was recognised by her parents and other relatives, none of whom were present at the sitting. The "sitters" were Miss Scathard, Sir William Barrett and Mr. Stanley de Brath. Sir William Barrett certified this photograph as "indubitable evidence."

Referring to the difficulty of "seeing physical objects clearly," on the part of the unseen communicators, Mrs. Lambert says: "Indeed, I often wonder whether any of them really see the physical object itself. In some communications there is strong indication that the communicator sees only the aura, or etheric counterpart of the physical object which he claims to see." I think many beside myself will emphatically endorse Mrs. Lambert's considered opinion on this fundamental matter.

EDITH K. HARPER.

THE WORLD WITHOUT AND THE WORLD WITHIN. By Theodora Thompson. London: John Lane, The Bodley Head, Ltd. Price, 6s. net.

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The book is divided into two parts: "The Meaning of Life," and "The Fulness of Life," and those who are familiar with this author's two delightful anthologies will not need to be told how she has developed these themes and interwoven them one with another. She has sailed the open

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THUS SAITH CELPHRA. A Spirit Revelation, through Frederick H. Haines, F.C., I.B., Author of "The Insurance Business," etc., London: Rider & Co., Paternoster House, E.C.4. Price, 5s. net.

THE amanuensis of this book tells us how he, up to Christmas 1926, had taken no serious interest in Spiritualism, but, he remarks, "The *Morning Post* started the trouble. . . . I read the correspondence on Religion therein, and as a result of Sir A. Conan Doyle's letter I decided to make a little private inquiry into Spiritualism." The result of these inquiries is the present remarkable volume. How Mr. Haines found himself writing it readers must learn for themselves. Friends and relations were the first to manifest, then a being named "Celphra" took charge for about three months and poured forth at intervals lofty teachings, moral and spiritual, by means of the automatist's own hand. "Celphra," after much persuasion, gave a slight account of his life: He was, it seems, "born in A.D. 290 . . . eventually became a monk at the Monastery of St. Domicine," where he passed the "main portion" of his days on earth. The script is divided into three portions: "The Evolution of the Soul," "Spirit Teachings," and "Spiritual Hygienics." In Part II Celphra speaks intensely on the command "Love one another," and says: "It is a crying need of the soul, which will find expression sooner or later, on the Earth-plane or thereafter. In the Summer-land of God's Heaven it is a spiritual necessity that is pre-eminent of all Law. He who loves not his fellows is inhibited by the dimness of his psychic aura from continuing in that delectable country and by compulsion fades to a gloomier plane."

It would be well indeed were the crowds of money-hunters to memorise *this* sentence, and to consider whether the very longest earth-life can afford time to grub and look *downward*, instead of aiming at life's simple things, and looking upward to the "higher vibrations from the Unseen,"

and, in Celphra's words, "so attain that peace and understanding which are the highest pinnacle of human happiness."

One can well enter into the sense of loss felt by Mr. Haines when "Celphra" finally withdrew after having given his Message. It is interesting and significant to note that seemingly unlikely channels—men immersed in the business affairs of daily life, as the author describes himself—are being chosen for the reception of transcendental truths. But the Great Ones know best.

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THE TEACHING OF THE OLD BOY. By Tom MacInnes. London and Toronto: J. M. Dent & Sons, Ltd. Price, \$1.50.

THE author of this most interesting and valuable volume has so saturated himself with the teachings of Lao Tze that his consciousness has united itself with the spiritual tendencies behind the teachings. The result is a very original contribution to the literature of Taoism. The reader has almost the impression that Mr. MacInnes was a personal friend of the Old Boy, so fresh and intimate are the glimpses of the great sage's hidden life as revealed in these pages. The author has undoubtedly received great flashes of spiritual insight; the note of spiritual experience ripples continuously through the work. *The Teaching of the Old Boy* contains also a paraphrased translation of Lao Tze's *Simple or Heavenly Way*, which differs considerably from the existing versions. The *Simple Way* is one of those rare scriptures from which arises an inexhaustible fountain of wisdom, different interpretations being suitable for different ages and grades of intelligence, for though Truth is one, its applications are infinite. As Mr. MacInnes makes Lao Tze say: "All my teachings are founded on one universal rock; and all my teachings stand straight and unafraid in the light of Heaven. Those who will not open their hearts for the light to enter and the pure power to be released through them will not understand. Those who know me here are few."

MEREDITH STARR.

FLAME WINGS. By Evelyn M. Watson. Boston, U.S.A.: The Christopher Publishing House. Price \$1.50.

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MEREDITH STARR.

OUTLINE OF PSYCHOMETRY, PSYCHIC LIFE AND PHANTASMS OF THE DYING. By Charles Henry McDermott. Chicago: Occult Publishing Co. Price \$3.50.

THIS is a very disappointing book. Its sub-title describes it as "A Study of Telepathy, Telesthenia, Hypnotism, Thought Suggestion, Spiritism, Transliminality, Mental Therapeutics, the Spiritual Essence," and at the first glance one anticipates finding it to be a really scientific treatise dealing with various psychic phenomena. The reader, however, will not have travelled far before he discovers that the author has little grasp of scientific principles and method, and that the mode in which he presents his ideas is confused and sometimes even ungrammatical. The following quotation from the chapter entitled "Telesthenia" is a good sample of the style: "In a former chapter mention was made that the substance of matter and of the different degrees of matter and also the element of force is caused by the actions of various elements of matter in connection with each other producing a movement, or vibration. Scientists have yet to discover or find that there is such a manifestation of invisible forces by mechanical devices, and we find that the process or the element in the process of vibration producing a force which is the highest form of force is yet to be discovered."

The author is evidently much impressed by recent scientific discoveries and theories in the domain of Radio-activity, and his book appears to be an attempt to correlate these with psychic phenomena. Unfortunately there is a type of occult pseudo-philosophy, for which the word "vibration" has much the same significance as did "that blessed word 'Mesopotamia'" for the old lady who derived such comfort from it, and I fear that the author's philosophy is of this type.

H. S. REDGROVE.

THE MENTAL BODY. By Lieut.-Colonel Arthur E. Powell. Pp. xii. 331. London: The Theosophical Publishing House, Ltd. Price, 12s. 6d. net.

THE author's aim in this volume has been to give a coherent and sequential account of the teachings of modern Theosophy concerning the Mental Body and the Mental Plane compiled mainly from the writings of Annie Besant and C. W. Leadbeater, a few quotations from the works of other writers of the same school being also included.

The absence of references to and quotations from *The Secret Doctrine* will come as a surprise to many readers. Lt.-Col. Powell, in his Preface, states that "to have searched *The Secret Doctrine* for references to the

Mental Body and the Mental Plane would, frankly, have been a task beyond the powers of the compiler, and would also, in all probability, have resulted in a volume too abstruse for the class of students for whom this series of books is intended." It is rather difficult to criticise an author for not doing what he frankly tells his readers in his preface he has not done; but I think his book would have been more valuable and have appealed to a wider public had material obtained directly from the writings of Mme. Blavatsky been incorporated in it. It should be further noted that "no attempt has been made to prove, or even to justify, the statements made, except in so far as their own internal evidence and reasonability justify them."

The peculiarity of modern Theosophy as a system of philosophy would appear to be the multiplicity of its hypotheses. How far these hypotheses are justified or even necessitated opens up the whole question of the reality and validity of clairvoyance—a question far too vast to be discussed in the course of a brief notice such as this. Self-consistency certainly gives a measure of assurance; but it must be mathematical in its exactitude.

In any case, even if one is not prepared to accept the claim on which (at any rate implicitly) these teachings are based, here are certainly many interesting and fascinating speculations, many noble and inspiring thoughts, many things we are glad to read and to ponder in our minds.

Within the limits defined, Lt.-Col. Powell has carried out his by-no-means easy task in an admirable manner.

H. S. REDGROVE.

THE TRUTH ABOUT EVOLUTION AND THE BIBLE. By H. A. Curtiss and F. Homer Curtiss, B.S., M.D. London: L. N. Fowler & Co. Pp. 243. Price, \$2.50.

AN addition to the well-known "Curtiss Books" is sure of a welcome from many readers, and this one deals very opportunely with the subject of Evolution, which has been so much to the fore of late. It points out that the chief stumbling-block to many earnest seekers has been the ignoring of the difference between spiritual and material evolution—the failure to recognise that though man's body is indeed the product of age-long growth through the sub-human kingdoms, his spirit is nevertheless of divine origin, having been made "in the image of God." It is the partnership between the two that is the cause of most of humanity's troubles and difficulties, and the need for perfecting that partnership—until the inner and the outer are "one"—is the reason for man's repeated incarnations upon earth. Much of the inner symbolism of the Bible—and particularly of the Creation story in Genesis—is explained in an illuminating style, the whole teaching of the book being definitely Christian in spirit, though without dogmatism or narrowness. The chapters dealing with the sex problem and the true meaning of marriage, put forward a point of view that is too often in danger of being forgotten, and will no doubt prove helpful to many people who are groping for truth amid all the conflicting theories preached to-day; and the supplementary chapters on "The Threefold Flame" and the coming of "Emmanuel" contain mystical teaching, simply expressed, which will inspire and uplift all who are able to apprehend it.

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NUMERICAL DIVINATION. By W. R. Lawson. London: Rider & Co.
Pp. 192. Price, 5s. net.

IN offering a new method of divination by means of numbers, Mr. Lawson claims that it is the result of research work, both theoretical and practical, extending over many years. He makes metaphorical mincemeat of the exponents of other systems, and, while not denouncing them all as charlatans, yet definitely asserts that "a number of them know that they do not know what they pretend to their clients they do know." The chapter in which three imaginary lectures on the subject are reported, together with the questions put to the lecturers by the audience, is written in a very amusing fashion, and ends with the statement that "the existence of the Vibratory Influences, to one of which everything is attuned, will, in the near future, be scientifically demonstrated." Is this a forecast of another book from Mr. Lawson's pen, in which he will further explain these Vibratory Influences? The reader is left somewhat at sea concerning them, for though they are applied to a number of results of horse and dog races, the author is careful to point out that this is not done with any idea of encouraging gambling, and that no information is given "as to how to produce the correct daily time-table." The results are tabulated merely to prove the infallibility of the new method when properly used—and this they seem to do very convincingly. Full instructions are given for finding the values of the letters of the alphabet, the system being based on a careful study of phonetics; and we are assured that unless the correct value is assigned to each sound, the resultant digit will be useless. In Numerology, as in many other things, the proof of the pudding is in the eating, and all who are interested in this subject cannot do better than obtain Mr. Lawson's book and put his code to practical tests.

EVA MARTIN.

A BOOK OF REMEMBRANCE. By Maud S. Levett. London: C. W. Daniel Company. Price, 3s. 6d. net.

THIS little treatise has a curious history behind it. "The outcome of a message received by the writer in the year 1892," it was offered to various publishing houses, and rejected by all of them; privately printed by Mr. John Lane in 1904; translated (though not published) into German in 1908; brought out, under another name and with certain passages deleted, by the "Order of the Golden Age" in 1921; withdrawn from publication by the writer herself; and finally launched on the world in 1928 to make "its appeal to the new generation for whom it was written and for whom its message has been sent."

In the light of the nature of this message, the writer cannot reasonably be surprised at its reception—or lack of reception!—by the clergy and the great body of church-folk.

The interpretation of the Biblical prophecies by the aid of private judgments, or personal enthusiasms, has never been popular in ecclesiastical circles, and we hear without astonishment that the writer's efforts to bring the subject of her book to the notice of leading Churchmen (efforts which seem to have included "a pilgrimage to the Pusey House, Oxford") were about as successful as if she had been trying "to get in touch with a body of people who were deaf, dumb and blind."

For one thing, her view of the destiny of the clergy as a body, however imperately and reasonably she may have intended to word it, is hardly encouraging. . . . "If we are to believe in prophecy *at all*, we must necessarily believe that whatever the merit of individuals, the priesthood as a body is predestined to failure. . . ." The Church has failed to keep pace with the development of the world and the human mind, and on points on which it was essential she should speak clearly and candidly she has "maintained a guilty silence," offering to the majority of the people no choice between the acceptance of traditional superstition and the unguided life of unbelief. Indictments no less sweeping and severe than these occur with frequency throughout the book; but, in spite of them, and in spite also of the writer's tendency to let emotionalism take the place of thought, the book itself brings some very interesting ideas before us. There is something stimulating in Mrs. Levett's vision of the future of man and woman; and her suggestions as to the conquest of death and "that permanent transfiguration of the body which is to be the last step in the evolution of the human race" (to say nothing of some rather startling re-statements of the dogmas of the Virgin Birth, the Resurrection and Ascension of Christ and the Real Presence in the Eucharist) are worthy of serious reflection. There are parsons who might do worse than read this book; and congregations, both town and country, who would be the better for hearing a sermon founded upon its message. G. M. H.

INSPIRATION AND OTHER POEMS. By John Wallace. London: Erskine Macdonald, Ltd. Price, 5s. net.

MR. WALLACE'S verses are of the gentler, milder sort. A spirit of happiness breathes in most of them. He is thankful, we gather, for the gift of life, for the beauties of the natural world, and for his own dreams and songs. We quote from a poem, entitled "Ecstasy" (page 66):

"I live not outwardly but in the soul,
A world transfigured stands before my face,
The trees, the flowers, the meadows, nature whole
Appear re-clothed in love's eternal grace."

And this joyous little expression of faith is typical of the book and of its inspiration. There is considerable feeling for beauty and the poems entitled "In sua voluntate e nostra pace" (page 69) and "Song" (page 83) have a certain wistful music. G. M. H.

HAVE WE LIVED BEFORE? Poems by James McGlashan. Scotland: Alyth. Price, 2s. 6d.

THE author of the above-named work is in his eighty-eighth year: the book is a first edition and has been published through the subscription of a number of friends. These remarks have as little to do with literature as has the book itself, but we endeavour to remember them on the grounds of chivalry.

Mr. McGlashan believes in reincarnation, and he stresses the fact of evolution and the philosophy of Monism. He is obviously sincere and means well, but he has not realised that for a thought to be adequately expressed in writing one must be careful in the choice of words, have some regard for grammar, and above all else see that the work is properly

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punctuated and correctly spelled. Owing to a neglect of these little things in the looking through of his proofs, much of what he has written is quite unintelligible. Frankly, we think that *Have We Lived Before?* would be better suited to the *Literary Guide* or a similar paper, where it might be appreciated, if only on account of its abuse of Christianity. For example, we quote the following :

"Spiritualism's empty talk,
So is bleak materialism ;
But the sludge of Christian mawk
Leaves the man in an abyssim. (sic)

This is neither poetry nor truth.

Some of the earlier poems, e.g., "What Are You Going to BE, Boy?" and "The Answer," written in 1903, are quite pleasing ; there are some intelligent verses in the poem "What Is Prayer?" written in 1907 ; and "The Roses," written in 1902, has the making of quite a beautiful poem.

But the impression that the book gives us as a whole is decidedly chaotic.

ETHEL ARCHER.

L'INDE ET SON AME. Boulogne-sur-Mer : C. A. Högman, 20 Rue Mahias.

THE above-named book is the first of a series to be published under the general title of *Feuilles de l'Inde*. Three other volumes are in preparation. The entire work has been re-translated from the English by French and Indian writers of exceptional merit, and has been divided into sixteen different sections, which deal respectively with such varied matters as science, art, music, literature, poetry, religion, philosophy, mysticism, folklore, biographies, and much else besides. The whole is unusually interesting and most instructive, whether regarded from the literary, religious, or political point of view. At the commencement Rabindranath Tagore gives us a paper on education as it is, and education as it ought to be.

Follows an article by J. C. Bose on the oneness of the Mechanism of Life, in which he draws many a useful analogy from the activities of plant and animal life, and their response to the stimuli of drugs and alcohol.

In another article by R. Tagore, *Le sens de l'Art*, we are shown how rhythm is to be found in painting, music, sculpture, and above all else in life itself.

La musique Hindoue et les Chansons de Rabindranath Tagore, of which several music scripts are given, is exceptionally interesting. *Six poèmes*, by Sarojini Naidu, are particularly charming and have been most happily rendered into French by Marguerite Ferté. As to *Les anciens chants mystique du Bengale*, dating from the thirteenth to the fourteenth century, they are among the most beautiful things we have read. The Cashmiri Songs have an Arcadian sweetness and simplicity that is peculiarly attractive, and they lend themselves most felicitously to the French. The *Chansons Santales* come under the folklore section, and belong to a time when the world was young. We wonder if Walter de la Mare has ever studied them. Amongst the short stories, *Conte*, by R. Tagore, and *Une nuit dans le champ de crémation*, by S. C. Chatterji, are worthy of

special notice. The latter is remarkably well translated by Madeleine Rolland.

To do justice in a review to so much that is excellent would be impossible, but we must not forget to mention the head and tail pieces by Andrée Karpelès, forty decorative compositions which are extraordinarily attractive, and show great boldness and originality of design.

We wish Mr. Högman every success.

ETHEL ARCHER.

THE DRAMATIC HISTORY OF THE CHRISTIAN FAITH. By J. J. Van der Leeuw, LL.D. Madras: Theosophical Publishing House. Pp. 166. Boards, Rs.3; cloth, Rs.3.8.

In his preface to this scholarly little volume the author modestly disclaims that he offers it as a history of Christianity, or even as an outline. His purpose, he says, is to help others to see, as he himself has seen, the dramatic features of Christian history; and this purpose he has indeed most effectively achieved. But he has done more than this. He has written an admirably concise and lucid account of the birth and growth of Christianity, sketching with a few broad and vivid strokes the whole confused background out of which the new faith emerged, and tracing with a clear and sympathetic understanding the many and various streams of philosophic thought which influenced its later development. The appeal of this book will be chiefly to the general reader; but those who are habitually absorbed in the study of the minuter details of the subject will find it helpful in keeping alert their sense of dramatic human values, and in restoring to them the broad historical perspective which is often distorted by overmuch scholarship.

Dr. Leeuw shows very clearly, and in terms which the general reader will have no difficulty in understanding, that most of the teachings popularly supposed to be distinctively Christian were, in fact, already well known in pre-Christian times, and that what was given to the world by Christ was chiefly an example of the possibility of living in full accordance with those teachings. He shows that the pagan Mysteries provided the spiritual framework of Christianity, and that Greece supplied the mental structure and Rome the physical, while from Israel came the emotional element. And he explains very lucidly (what is not by any means as widely understood as it ought to be) how the new faith broke with the Jewish religion from which it sprang, and changed from a Jewish sect into a universal religion.

The chapters on the Gnostics, on Origen, and on Plotinus, are especially interesting and instructive; but it is curious to observe how Dr. Leeuw misses some of the most striking of the resemblances between Christian mysticism and the pagan Mystery cults. He notes the obvious parallels with the pagan purification and illumination (*κάθαρσις* and *ἐποπτεία*); but, in common with all the scholars who have dealt with the subject, he shows no sign whatever of appreciating the vital significance of the pagan "transmission" (*παράδοσις*). This is admittedly one of the most difficult and elusive problems of the ancient Mystery Cults; but without a proper understanding of the pagan *παράδοσις* it is impossible either to reconstruct and interpret the rites of the Mysteries, or to realise fully the fundamental identity of those rites with the essential features of Christian mysticism.

COLIN STILL.