

THE OCCULT REVIEW

Contents

APR 6 - 1929

Smithsonian Depository

EDITORIAL

Chelas and the Path

MASTER CRAFT OF THE MEDIAEVAL BUILDERS (Part II)

By Hector St. Luke, D.Ph.

THE HABIT OF SLEEP

By Sylvan J. Muldoon

THE OCCULT IN THE SCOTTISH BALLADS

By Rhoda Spence

THE SYMBOL

By Brenda Murray Draper

THE POSSIBILITIES OF LIFE

By J. C. Wright

ORIENTAL SORCERY: A WEIRD CASE

By Linford Cullum

THE HEARTS OF MEN

By Charles Whitby, M.D.

PRACTICAL OCCULT TRAINING

By W. H. Stevens

CORRESPONDENCE

PERIODICAL LITERATURE

TOPICAL BREVITIES

REVIEWS

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 GOTCH, LTD.

SOUTH AFRICA: GENERAL NEWS AGENCY, LTD.

CAPE TOWN: DAWSON AND SONS, LTD.

INDIA: THACKER AND CO., BOMBAY AND CALCUTTA.

"THEOSOPHIST" OFFICE, ADYAR, MADRAS.

Some helpful Books on **SPIRITUALISM**

KATHLEEN.

By Rev. John Lamond, D.D.

In this book Dr. Lamond, who is a well known Scottish divine, has presented the case for Spiritualism and the many aspects of Psychic Science in a thorough and interesting manner.

6/- net.

THE WITNESS.

By Jessie Platts.

Sir Arthur Conan Doyle says of this book: "The best I have read, and I have read a good many."

5/- net.

BEAR WITNESS.

By A King's Counsel.

In this remarkable book a well-known King's Counsel bears witness to the truth and validity of Spiritualism. The book consists of a number of messages from those who have already passed beyond the veil. They come from many different personalities—among others a Roman Catholic Priest, a great English Poet, and distinguished French Statesmen.

4/6 net.

THE KINGDOM OF GOD and the power and the glory

By the Rev. G. Vale Owen

In this volume the Rev. Vale Owen sets out to describe and compare the relationship of life in the spiritual and material worlds. He traces the progress of man towards divinity and his ascent to God; he attempts to describe the actions of God in their relationship to man.

4/6 net.

FACTS AND THE FUTURE LIFE.

By the Rev. G. Vale Owen.

Mr. Vale Owen states his own position in regard to many of the questions that are being discussed by theologians on the relation of Christianity to Spiritualism.

4/6 net.

MY LETTERS FROM HEAVEN.

By Winifred Graham.

This book consists of automatic writings received by Miss Winifred Graham, the well-known authoress, from her late father.

4/6 net.

MORE LETTERS FROM HEAVEN.

By Winifred Graham

Miss Graham's new volume—which has been inspired from "Beyond the Veil"—contains messages of hope and cheer, and will undoubtedly prove helpful to those who have not yet realised the nearness of the other side.

4/6 net.

AU REVOIR—NOT GOOD-BYE

By W. Appleyard, J.P.

In simple and direct manner the author tells the story of how he got into touch with his wife beyond the veil. It contains revelations and statements of a remarkable nature, and it is interesting not only for the style in which it is written but because its contents add to our knowledge of those who have passed over.

3/6 net.

HOW SPIRITS COMMUNICATE.

By the Rev. G. Vale Owen.

An authoritative work of deep interest which will be welcomed by the Rev. Vale Owen's numerous admirers.

1/6 net.

Obtainable at all Booksellers and Libraries.



HUTCHINSON

& Co (Publishers) Ltd., 34-36, Paternoster Row, E.C.4



CHEIRO'S PRIVATE ARCANA OF ASTROLOGY.

The only personal instruction Cheiro will ever give in his secrets.
A course of 10 confidential lessons (in MSS.) teaching the methods and embodying the great experience of this world-famous Seer.
Wonderfully simple, clear and exclusive instruction—complete in itself. Can be understood and applied by the absolute beginner—yet invaluable to the professional.

Subscription:—**FIVE GUINEAS.** Supplied under special agreement,
Write for booklet to sole authorised agent:—

R. H. T. NAYLOR,
The London Publishing Company,
42, Museum Street, London, W.C. 1

The General Book of the Tarot.

By A. E. THIERENS, Ph.D.
With an Introduction by ARTHUR E. WAITE

There are few branches of Occultism more perennially fascinating than the Tarot. This contribution of Dr. Thierens to the interpretation of the traditional Tarot and the elucidation of its symbolism should prove of permanent value alike to the serious student of the subject and to the practitioner who takes the intelligent interest in the rationale of the special application of the Tarot to the purposes of the divination.

Demy 8vo. Cloth. 192 pp. 6/-

RIDER & Co., Paternoster House, E.C. 4.

THE BLAVATSKY ASSOCIATION

The following Books may be obtained **POST FREE** on application to the Hon. Secretary, 26, Bedford Gardens, Campden Hill, London, W.S.

*These books can be obtained from the "H.P.B." Library, Victoria, B.C.

	£	s.	d.
THE VOICE OF THE SILENCE , by H. P. Blavatsky. Reprinted from the Original Edition, with Notes and Comments by A. L. Cleather and B. Crump. With an Autograph Inscription by the Tashi Lama, also a Postscript and Errata. Published under the auspices of the Chinese Buddhist Research Society, Peking. Paper cover 2/6. Cloth		3	0
THE MAHATMA LETTERS TO A. P. SINNETT ..	1	1	0
THE LETTERS OF H. P. BLAVATSKY TO A. P. SINNETT ..	1	1	0
*H. P. BLAVATSKY, HER LIFE AND WORK FOR HUMANITY. By A. L. Cleather ..	3	4	
H. P. BLAVATSKY, AS I KNEW HER. By A. L. Cleather ..	3	4	
*H. P. BLAVATSKY, A GREAT BETRAYAL. By A. L. Cleather ..	1	8	
*BUDDHISM, THE SCIENCE OF LIFE. By A. L. Cleather and Basil Crump ..	6	0	
WAS SHE A CHARLATAN? A Critical Analysis of the 1885 Report of the Society for Psychical Research on the Phenomena connected with Mme. H. P. Blavatsky, by William Kingsland. Post Free ..	1	8	
THE REAL H. P. BLAVATSKY: A Study in Theosophy and a Memoir of a Great Soul, by William Kingsland. Cloth Demy 8vo, pp. 336 and three portraits. Post free	16	0	

GUARANTEED TEXTUALLY ACCURATE EDITIONS
of Mme. Blavatsky's works can also be procured to order.

The Projection ^{of} the Astral Body *

by

SYLVAN J. MULDOON



HEREWARD CARRINGTON

IN the literature of Occultism frequent reference is made to the power of the adept to leave the physical form at will, in order to travel to distant lands, or to explore the realms of the unseen. For the man-in-the-street this possibility has perforce had to remain a fascinating dream. Nowhere have practical details been made available. Any knowledge that the authors of occult treatises have possessed has been carefully withheld.

Written under the joint authorship of a psychical researcher of international fame, and by one who is possessed of this extraordinary power, *The Projection of the Astral Body* disposes finally of all theorising in regard to this wonderful achievement. It is a work for which the man who wants to do things for himself has hitherto sought in vain, giving as it does, without ambiguity or evasion, full details and specific directions for the experimental production of this remarkable phenomenon.

This is the first time that such instructions have ever been given to the public, and the book must be considered one of the greatest importance, and of the utmost value to all serious students of psychic phenomena, in consequence. Every step of the process is minutely described, and fully illustrated by means of drawings and photographs. The dream-control method, the voluntary control method, the necessary physical and mental preparations, how the phantom is exteriorised, how it again interiorises, how consciousness is carried over and maintained, how and where the connecting cord is attached to the astral and physical bodies, what constitutes the "Zone of quietude," what happens to the astral body within and beyond cord-activity-range, how the phantom travels, what constitutes "repercussion," and how it may be prevented,—these are but a few of the many topics covered by this fascinating volume.

Large Demy 8vo., profusely illustrated 18/- net

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

*Prospectus on application

All Freemasons should take The Speculative Mason

CONTENTS FOR OCTOBER, 1928 AND JANUARY, 1929

The Traditional History

The Holy Grail

Fifteen Articles for "Mayster Mason"

Arms of Freemasons

Divine Names in Masonry : Jehovah
and Emmanuel

The Platonic Solids

The new MASONIC ENCYCLOPÆDIA is free to subscribers.

Annual Subscription, 8/8 post free. Single Copy, 2/2 post free.

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

Palmistry, Clairvoyance, Psychometry

MADAME JEANE CAVENDISH

advises on all matters connected
with every day life, and may
be interviewed daily between
11 a.m. and 8 p.m.

Clients may be visited at their
own homes if desired.

BAZAARS, PARTIES, AT HOMES
arranged for.

2, NEVERN ROAD, S.W.5

KELVIN 8415. (Near Earl's Court Station)

LET ME HELP YOU AS I
AM HELPING OTHERS attain
Health, Happiness, Prosperity,
Free will offering only.

Vora B. Durand,
Vita Springs, Spring Valley, Calif.

P. S. HERU-KA

49, Beechmont Avenue,
HANWELL, London, W.7

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

MODERN ASTROLOGY

The Leading Magazine of its kind.

One Shilling per month. Specimen copy 6d.

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

ASTROLOGY FOR ALL. Simple and in-
structive, no calculations.

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

HOW TO JUDGE A NATIVITY: Complete
rule for judgments.

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

THE PROGRESSED HOROSCOPE: Show-
ing your tendencies at a glance.

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

ESOTERIC ASTROLOGY: Showing the
inner side of Astrology.

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

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

BOOKS BY Mrs. LEO.

RAYS OF TRUTH, 5/-

ASTROLOGICAL ESSAYS, 5/-

THE LIFE AND WORK OF ALAN LEO, 6/-

THE ROMANCE OF THE STARS, 3/6

PLANETARY INFLUENCES, 2/-

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

**ASTROLOGICAL LESSONS
CHARACTER DELINEATIONS.**

Please note the address and send direct to:—

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

The popular Spiritualist Paper with the large circulation is

THE TWO WORLDS

A Weekly Journal devoted to the

History, Phenomena, Philosophy and Teachings of

MODERN SPIRITUALISM.

(Founded 1887.)

Edited by ERNEST W. OATEN.

Price Twopence. Post Free, 2½d.

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

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

"THE TWO WORLDS" PUBLISHING COMPANY, LTD.

18 CORPORATION STREET, MANCHESTER.

Spring RIDER & CO. Announcements

THE PROJECTION OF THE ASTRAL BODY

by **Sylvan J. Muldoon** and **Hereward Carrington**. *Profusely illustrated.* 18s. net

THE POSSIBILITY OF MIRACLES

by **Anna Maria Roos**. Edited by **Fred Rothwell, B.A.** 6s. net

CLAIRVOYANCE & THOUGHTOGRAPHY (Shortly)

by **T. Fukurai**, Doctor of Literature, Professor, Kohyassan University, President of the Psychical Institute of Japan. *Profusely illustrated.* 18s. net

SELF-RELIANCE (*The Road to Success*)

by **Philip Harrison** 1s. 6d. net

CHRIST AND A MAD WORLD

by **Walter Wynn** *New and Cheaper Edition* 2s. 6d. net

The SCRIPTS of CLEOPHAS

A Reconstruction of Primitive Documents. Recorded by **Geraldine Cummins**. *2nd Large Edition.* 12s. 6d. net

ESSAYS OF PRENTICE MULFORD (*4th Series*)

Uniform Edition, Crown 8vo. cloth gilt. 3s. 6d. net

SERVICE—AND WHY

by **H. Ernest Hunt** 1s. net

REINCARNATION

by **Papus (Dr. G. Encausse)**. Translated by **Marguerite Vallior**. 3s. 6d. net

THE FOUR GREAT INITIATIONS

by **Ellen Conroy, M.A.** With a Foreword by **Leon Dabo**. 3s. 6d. net

THE OPEN DOOR

by **Sulhayhas**. 3s. 6d. net

HEALTH: *Its Recovery and Maintenance*

by **Abduhl Latif**. Edited by **R. H. Saunders** 6s. net

MADAME BLAVATSKY

by **G. Baseden Butt**. *New and Cheaper Edition* 6s. net

"A readable narrative of that remarkable woman's career."—*Newcastle Chronicle*. "This well-written biography is a conscientious and balanced study of a remarkable and baffling personality."—*Bookman*.

THE RIDDLE OF SPIRITUALISM

by **E. Clephan Palmer**. *New and Cheaper Edition* 2s. 6d. net

MATERIALISATIONS (*Some Notes on Evidence*)

by **A Lawyer**. 1s. net

MODERN PSYCHIC MYSTERIES at Millesimo Castle

Recorded by **Gwendolyn Kelley Hack** (*shortly*) 15s. net

THE HIDDEN WAY ACROSS THE THRESHOLD

by **J. C. Street** *With plates.* 15s. net

HAVE YOU A STRONG WILL?

by **Charles Godfrey Leland** *7th Large Edition.* 3s. 6d. net

THE PSYCHOLOGY & DEVELOPMENT OF MEDIUMSHIP

by **Horace Leaf, F.R.G.S.** *First Cheap Edition.* 6s. net

THE BOOK OF THE SIMPLE WAY

by **Laotze ("The Old Boy")** *6th Large Edition.* 3s. 6d. net

THE BOOK OF TALISMANS, AMULETS & ZODIACAL GEMS

by **W. T. and K. PAVITT** 7s. 6d. net

33-36 Paternoster Row, London, E.C.4

SEND FOR THEM NOW

Published at 2/6 each, Offered at 1/6 each, *post free.*

Signs, Omens & Superstitions. Fortunes & Dreams

by

ASTRA CIELO

The former gives particulars of popular superstitions, lucky and unlucky days, signs of good or bad luck, omens, etc., etc.

The latter is a practical manual of fortune-telling, divination, and interpretation of dreams, signs and omens.

Send your Order with remittance to :

"Light," 235 Regent Street, London, W.1

(Orders posted to any address, with giver's card enclosed if desired.)

"RESPONDA"

THE TALKING CARD AND PENDULUM
For Messages from the Unknown, and
Development of Telepathy.

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

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

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

"RESPONDA LUMINOUS"

A new form of "Responda."
Can be seen in the Dark!

This is the same in principle as the ordinary "Responda," but is self-luminous, and can be used in light, dusk, or complete darkness. It gives an indescribable sense of the psychic, and is an ideal form to aid development.

Mrs. N. de H. writes: "I want to thank you for your wonderful 'Responda,' which enables me to communicate every day with my beloved husband. Life is quite changed for me since I have it and I am deeply thankful for it. . . . Please send a 'Responda Luminous' to . . ."

Complete in case, post paid, home, 15s. 6d.; colonies and abroad, 18s. 6d., or \$4.50. (Please note Money Orders payable P.O. Chiswick, Bedford Park, London, W.4, Eng.)

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

DESTINY

Obtain remarkable astrological study of your life by an expert. Post 1s. P.O., birth date and stamped addressed address. (No interviews.) Send to-day. You will be delighted.

PROFESSOR BARTON,

(Dept. O.R.),

13 Morley St., Ashley Vale BRISTOL

HELEN THE GREEK

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

Theosophical Society JUDGE LODGE

33, Gt. Russell Street, W.C.1
(Entrance in Willoughby Street).

Object: To Study & Spread Theosophy.
Meetings: Monday Evenings at 7 p.m.
Study Book: "The Secret Doctrine"

Visitors cordially invited.

CHANGE OF ADDRESS

Will advertisers please note that the Advertisement Department of "THE OCCULT REVIEW" has been removed to

235, REGENT STREET, LONDON, W.1

AMBASSADOR 8816.

2nd Impression

"I most unhesitatingly recommend it to my readers, and I am sure the advice given will be of the greatest value."—T. Bowen Partington in Health and Strength.

THE PROBLEM OF PURITY

by VIOLET M. FIRTH

Author of "Machinery of the Mind," etc.

The author has contributed so real and practical a solution to this perplexing problem that it deserves the close attention of all thinking men and women.

"The most sensible and useful book of its kind that this reviewer has ever read."—Publishers' Circular.



Tastefully produced, 3/6 net

RIDER & Co.,

Paternoster Row, London, E.C.4



Know Thyself!

This was the precept inscribed over the portico of the Temple of the Mysteries of Delphi. Our booklet—
“TO THOSE WHO SEEK”

will guide all students of the Mysteries and those who seek the richer, fuller, constructive life to the Gate of Truth through the genuine Rosicrucian Teachings. They lead the student to knowledge of the REAL SELF, Health, Happiness and true Wisdom through scientifically developed SPIRITUAL INSIGHT and an understanding of Cosmic and Natural Law.

BOOKLET FREE ON REQUEST.

SOCIETY OF ROSICRUCIANS INC.
 420 CITY HALL STATION. NEW YORK CITY, U.S.A.

What shall I do
 To be saved from the Damnation
 of my own pettinesses?

FOLLOW THE SUN

“Man who Man would be,
 Must rule the Empire of himself;
 In it must be supreme . . .
 Lulling the anarchy of hopes and
 fears, being himself alone.

(SHELLEY)

Solar Delineations from One Guinea
 Leo French, Lamorna Cove,
 Near Penzance, England.

NATAL ASTROLOGY

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

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

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

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

THE BROTHERHOOD OF LIGHT
 (Box 1525),

Los Angeles, California, U.S.A.

Now within the reach of all!

Crown 8vo, cloth gilt

3/6 per volume

ESSAYS OF PRENTICE MULFORD



The Gift of the Spirit

Essays 3rd Series

The Gift of Understanding

Essays 4th Series

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

COMMUNITY of the INNER LIGHT

Warden DION FORTUNE

The Community of the Inner Light is a Fraternity whose purpose it is to pursue the study of Mysticism and Esoteric Science and to develop their practice. Its ideals are Christian and its methods are Western.

It maintains a Lecture Centre and Library in London, and a hostel at the Chalice Orchard Club, Glastonbury, open from Whitsuntide till Michaelmas. Guest Rooms are available at the London Community House.

No fixed charge is made for admission to the lecture and study groups, all contributions towards expenses being voluntary, in accordance with esoteric tradition.

PUBLIC LECTURES by DION FORTUNE

3, QUEENSBOROUGH TERRACE, BAYSWATER, W.2

MONDAYS—8.15 p.m.

March 4th.—The Esoteric Significance of Avalon
 March 11th.—The Initiate—his Training and Work.
 March 18th.—The Esoteric Interpretation of the Crucifixion.

WEDNESDAYS—3 p.m.

March 6th.—The Elemental and Nature Contracts of the Green Ray.
 March 13th.—Glastonbury "the holiest earth in England."
 March 20th.—The Power-Tides of the Christian Year.

THE INNER LIGHT.

A monthly magazine devoted to Esoteric Christianity, Occult Science, and the Psychology of Super-consciousness. Price 6d. Post free, 6/6 per annum. Specimen copy sent free

Contents for March include the following Articles—

Spiritualism in the Light of Occult Science
 Words of the Masters
 Avalon. The Tor

Meditations
 The Arthurian Epic II
 Our Lady—
 'Star of the Sea'

Books by Dion Fortune. Esoteric Philosophy of Love and Marriage, 3/6. Rider. Machinery of the Mind (V. M. Firth). 3/6. Allan & Unwin. Secrets of Dr. Tavener. A study in Esoteric Psychology (Fiction). 2/6. Noel Douglas. The Demon Lover. A study of the abuse of Occult power. 3/6. Noel Douglas. Problem of Purity, 3/6. Rider. Esoteric Orders, 3/6. Rider.

THE INNER LIGHT, as well as all books by DION FORTUNE, are obtainable by order through any of W. H. Smith's Bookstalls and shops.

All Communications to be addressed to

The Secretary, 3, QUEENSBOROUGH TERRACE, BAYSWATER, W.2

BOOKS ON ASTROLOGY by Charles E. O. Carter

Published by the Theosophical Publishing House, Ltd.,
 38 Great Ormond Street, London, W.C.1

THE PRINCIPLES OF ASTROLOGY

A Book in which the first principles of Astrology are simply and sufficiently explained, without a word of padding, and which constitutes a complete guide to the main body of astrological science, in its practical aspects. Price, post free, 5s. 4d.

THE ZODIAC AND THE SOUL

A Treatise on the most profound aspects of astrology; it contains far more of the inner side of this wonderful science than has ever before appeared in print, and reveals in clear language the essential ideas that are portrayed in the symbols of Astrology. Price, post free, 4s. 10d.

THE SEVEN GREAT PROBLEMS OF ASTROLOGY

A small book in which the philosophical problems that confront the astrological student are set out, and impartially discussed, in many cases for the first time. Price, post free, 1s. 2d.

Published by Foulsham & Co., 10 Red Lion Court, Fleet St., London, E.C.4

THE ENCYCLOPÆDIA OF PSYCHOLOGICAL ASTROLOGY (2nd Ed.)

A Standard Text-book on the subject of the Astrology of Human Temperament. Almost every conceivable human peculiarity is included, in alphabetical order, with its usual astrological indications and numerous examples, many of them of well-known persons. A large number of Diseases are also included, together with notes as to their astrological causes. This book has enjoyed a very extensive vogue in Britain and the States. Price, post free, 5s. 3d.

THE OCCULT REVIEW

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

"Nullius addictus jurare in verba magistri."

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

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

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

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

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

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

VOL. XLIX

APRIL 1929

No. 4

EDITORIAL

SO many and varied are the misconceptions with regard to the nature of the Path and of the life and trials of the aspirant to chelaship now generally current, that here alone could be found sufficient excuse, if any were needed, for referring editorially in two consecutive issues of the OCCULT REVIEW to the subject of occultism. No such apology, however, should be necessary, strictly speaking, in the pages of a magazine with any pretensions to justification of its title of OCCULT REVIEW.

That among the many stragglers hovering around the fringe of the subject should be found many who have been attracted by the promise of something hidden and mysterious to be revealed to the eye of the curious, is perhaps only to be expected. It is this type of inquirer who would designate as "occult" anything which is secret or obscure. The very origin of the word, it is maintained, provides sufficient proof of the claim that under the heading of occultism should be gathered every type of borderland subject, from Alchemy to the Zohar. This, too, in spite of the explicit declaration of Madame Blavatsky that occultism has little if anything to do with the many so-called occult arts and sciences; in spite, further, of the ideal of the Masters

as embodied in the little occult manuals such as *Light on the Path* and one or two others which claim to be the result of direct inspiration from higher sources. Such a conception of occultism, in which there is little on the surface to differentiate it from certain types of religious mysticism, is in no sense merely a personal interpretation of the term peculiar to the present writer, as, on more than one occasion, it has been erroneously maintained.

How far occultism is an attitude of the soul towards life and destiny is too seldom adequately realised. The occultist is not necessarily one who has a profound knowledge of the teachings of the *Secret Doctrine*, or of the Cabbala, or Astrology, or esoteric Masonry, or other of the multifarious bypaths of the invisible planes. The occultist may, and probably will be, well versed in one or several such subjects; but these things do not in themselves constitute a claim to the designation of "occultist," any more than a deep study of the mystical literature of the Christian or other religions is sufficient to warrant any claim to the attribution of "mystic" to the student. As a matter of fact, there is a decided but regrettable tendency for the ascription "occultist" or "mystic," to be applied to any specialist in literary or historical research along these lines. And even real mystics and occultists, who are brothers in the deepest sense, tend to regard each other, at any rate in the early stages of the Path, with a certain amount of mistrust, entirely unfounded, but quite human and understandable. By the mystic, the broad tolerance of widely differing external religious forms, combined with a scientifically impersonal attitude towards the problems and difficulties of spiritual unfoldment which, generally speaking, characterise the occultist, are mistakenly interpreted as a form of apathy towards that which constitutes the very centre of his own line of development. The occultist, on the other hand, frequently fails to appreciate adequately the meaning and value of the ardent aspiration whereby the heart of the mystic by sheer fervour pierces through the intervening veils that hide the Glory which is the goal of occultist and mystic alike.

Brotherhood is not a question of identity of belief, either political or religious: its roots lie far deeper. As the power of vision unfolds, both mystic and occultist become increasingly aware of the inseparability of the individual from the race. "Unbounded charity" for the mystic, and the conquest of the illusion of separateness for the occultist open the eyes to that fundamental

unity of all mankind, upon which alone true brotherhood is founded. Identity of aim or of ideal constitutes an exceedingly strong bond of union between individuals. Provided the motive is of a sufficiently lofty character, it may prove a source of heroic self-sacrifice, as in the case of the patriotic devotion of the allied and "enemy" soldiers during the Great War; while it may equally well inspire misguided zeal, as in the case of the Spanish Inquisition. There is, further, such a thing as mass hypnosis whereby powers the reverse of spiritual may find it possible to sway the multitude and spur them on to deeds of startling terror, as in the awful scenes of the French Revolution, where incidents calculated to "stagger humanity" were the order of the day. Nor can anything but wilful blindness make us unaware of the fact that similar hellish forces are smouldering beneath the surface in our own time. One need not go very far afield to discover examples of infernal atrocity committed in the name of progress. True brotherhood, therefore, must have its origin on some other than the plane of the emotions, however noble these may be. That origin is to be found in the realm where the saints and mystics realise that God is all in all, and the Brothers and Masters, conquerors of the illusion of separateness, realise their unity with all that live. That the attainment of the beatific vision, and the awakening of the Buddhic consciousness, to use the terms of the mystic and occultist respectively, lie at the far end of the Path must, of course, be admitted. Nevertheless, it is not possible to commence too early the practice of endeavouring to pierce the veil that blinds the eyes of the soul. The hydra-headed personal consciousness is not to be mastered in one incarnation—and for the benefit of those to whom this may appear as a discouraging prospect, it may be as well to point to the other side of the shield, and call attention to the fact that similarly no incarnated personality is aware of more than a minute fraction of the possibilities lying unmanifested within the overshadowing Spiritual Ego. It may be taken as a counsel of wisdom that one should be for ever on guard, on the one hand, against the cultivation of a dangerous and hampering auto-inhibition, by failing to trust in the power of the Divine, and on the other hand, against permitting what should be a virtue to become a source of weakness.

UNSEEN
SNARES

Many a striking illustration of the latter point is to be found in the way by which devotion to one particular teacher or leader, whether military, religious, or political, unconsciously distorts the judgment and works havoc generally in an otherwise united body. The more sincere and

fervent the devotion, the greater the feeling of resentment against those who fail to see things from a similar point of view. The ranks of the occultists are no more exempt than any other body from the ravages of this all-pervasive maya. To this day the effects of the unfortunate "Judge case" echo in the columns of Theosophical magazines, where they strike the lay reader as curiously at variance with the obviously high ideals which inspire the general tone of the periodicals in question. One magazine, for example, which not unfrequently is graced by truly inspired articles on the Theosophical ideal in its purest form finds it necessary to carefully disclaim connection with any other magazine which may appear to be devoted to similar ideals! A similar party-spirit stings into activity the members of the various hostile occult groups who, jealous of the prestige of their own particular teacher, lose no opportunity to take each other up on points which really are of minor importance. Failure to make due acknowledgment, or some inadvertent misquotation of a written or spoken passage; an apparent slight, or unguarded challenge of the *bona fides* of one or other prominent figure in the ranks of occultism, frequently evoke from his or her followers a retort which, as a manifestation of keen personal loyalty, may be admirable, but as an example of brotherly toleration falls rather short of the mark.

After all, the things which separate so many sections of the occult fraternity are in many cases so superficial that the question often arises whether it is not high time that an effort should be made to sink these differences, and to seek some basis whereby the presentation of a united front to the forces of disharmony and disintegration might become possible.

Unlikely as it would seem at first sight, such a basis actually exists, in the belief—common to both mystic and occultist, of whatever religious or occult school—in the Fatherhood of God and the Brotherhood of Man. It is the sustained and consistent effort to realise in consciousness these fundamental and complementary spiritual truths which marks the real mystic or occultist, rather than the mastery of any particular system of cosmology or metaphysics. Spiritual realisation, whether by way of occultism or mysticism, has to be worked out in terms of daily life, has to become woven into the very fabric of one's being, before it is anything more than a pious belief. Once illumination is attained, however, the soul comes into a heritage of which it can never more be entirely dispossessed. Clouds may gather and hide the Sun, perhaps for an almost unendurably long period; but even

the memory of what has been provides sufficient strength to keep the soul steadfast until the adverse balance of past karma is slowly readjusted and the Light begins to shine again with more consistent brilliancy. To live the life rather than to fill the mind is the true work of the aspirant to chelaship. Is it not significant that while the imperishable monument to the memory of Madame Blavatsky, the ponderous tomes which embody her exposition of the *Secret Doctrine*, are addressed to the intellectual world, the vital core of her teaching, the *Voice of the Silence*—"Dedicated to the Few"—is comprised within a slender volume which may be carried in the pocket? So, too, with *Light on the Path*—and, without any intellectual disrespect in the comparison, the still more concise *Sermon on the Mount*.

Brotherhood as a basic principle of the Theosophical Society, as founded by Madame Blavatsky, and the acceptance of which is obligatory on every member, may receive one's intellectual assent, yet, before it can become a vital fact, must be worked into the innermost core of the heart. Although too often led astray by the maya of personality, there are thousands of devoted souls, in every school of occultism, whose sincere endeavour it is to make such realisation a living force in their lives. In their heart of hearts they have little use for the controversial side of occultism, and still less for the partisan spirit. They remain within their respective lodges, quiet and unassuming, the very salt of the movement in its spiritual aspect. It is they, rather than those who come more prominently into the limelight of publicity, who are the channels for the power of the Masters behind the movement. The Masters are far less concerned than are we small fry with the labels which amuse us. The belief that contact with "the Divine Life, which is expressed symbolically by the term 'The Masters'" is to be obtained through membership with one or any occult fraternity for that matter, is an indication of how far from any realisation of the truth are the deluded ones who mistake what is in all probability a psychic manifestation for spiritual unfoldment. Although Theosophy appears to be destined to become a powerful instrument for the Spiritual Powers to work with in the future, it is an entire mistake to suppose that those who disavow any connection with the movement shall have no part in the work which They seek to accomplish upon earth.

A valuable source of information which sincere inquirers would do well to take to heart is to be found in a little volume

which is too seldom nowadays found in the hands of the student. In *Letters that Have Helped Me*, by "Jasper Niemand" it is pointed out to would-be chelas that "there is no place to which applicants can be referred where their request could be made, because these matters do not relate to places and to officials: this is an affair of the inner nature. We become chelas; we obtain that position in reality because our inner nature is to that extent opened that it can and will take knowledge: we receive the guerdon at the hands of the Law."

Perhaps one of the most practically helpful *Letters* is that in which the case is cited of a friend of "Jasper Niemand" who, on becoming acquainted with Theosophical ideals, was immediately fired with the ambition to become a chela. "Certainly," the writer continues, "he had known these truths in other lives, for all seemed familiar to him, and, though he was what is called 'a man of the world' he accepted the philosophy, measured some of its possibilities intuitively, and while careful to do his duty and cause no jars, he ranged his life, especially his inner life, to suit these views.

"The question of chelaship assumed great prominence in his mind. He knew of no chelas; knew not where to knock or whom to ask. Reflection convinced him that real chelaship consisted in the inner attitude of the postulant; he remembered magnetic and energetic laws, and he said to himself that he could at will constitute himself a chela to the Law, at least so far as his own attitude went, and if this did not satisfy him, it was a proof that he desired some personal reward, satisfaction, or powers in the matter, and that his motive was not pure. He was slow to formulate his desires, even to his own mind, for he would not lightly make demands upon the Law; but he at last determined to put his own motives to the test; to try himself and see if he could stand in the attitude of a faithful chela, unrecognised and apparently unheard. He then recorded in his own mind an obligation to serve Truth and the Law as a chela if possible, recognising meanwhile that the obligation was on his side only. . . . He held that a disciple should always think and act towards the highest possibilities, whether or not he had yet attained these, and not merely confine himself to that course of action which might be considered suited to his lower class or spiritual state. He believed that the heart is the creator of all real ties, and it alone. To raise himself by himself was then his task. This attitude he resolved to maintain life after life, if needs were. . . .

“ He met with trials, with coldness from those who felt rather than saw his changed attitude ; he met with all the nameless shocks that others meet when they turn against the whirlpool of existence and try to find their way back into the true currents of life. Great sorrows and loneliness were not slow to challenge his indomitable will. But he found work to do. . . . This man had called upon the Law and he was answered. . . .”

“ Up to this point, then, we may follow the student, and then we lose sight of him ; not knowing whether he progressed or failed, or still serves and waits, because such things are not made known. . . .”

Seldom is it possible to find in print such clear and unmistakable directions for the benefit of those who are earnest and strong enough to avail themselves of them. “ The voice of the Masters is always in the world ; but only those hear it whose ears are no longer receptive of the sounds which affect the personal life.” The hidden part of occultism is that which lies behind the veil of the personality, rather than any body of information intentionally withheld. The Masters are not mystery-mongers. Beware of any teacher who strives to create an atmosphere of mystery. He *may* be but generally is not sincere ; and even where sincerity exists, this tinge of theatricality is a manifestation of personal weakness and vanity which bears testimony to the fact that he is not so far advanced on the Path as he may himself believe.

It is wise to be on guard against placing too much reliance on any physical-plane relationship resembling that of guru and chela. This is not to say that such relationship may not prove extremely helpful ; but if that relationship should perchance fail to be a reflection of an inner spiritual reality a certain measure of disillusionment may lie in store for the unfortunate pupil. Doubly fortunate, however, is he who, having made contact with the spiritual reality on the inner planes, one day meets his guru face to face. In no case is real progress possible without the spiritual relationship ; and where this exists, time and place are limitations of secondary importance. Perhaps the safest course of all is to rely entirely on the intuitive truths perceived during the highest moments of meditation and aspiration. If the postulant is aware of a growing sense of dedication slowly permeating every detail of his workaday life ; if the heart glows with the steady fire of devotion ; and if the waters of compassion well up from the eternal fountain within, in ready charity for all the shortcomings

APPEARANCES
AND
REALITY

and weaknesses of the unawakened divine fragments who are part of *himself*, the student may rest assured that the Master is not far off. His whole outer life may be devoid of extraordinary psychic incident ; he may hear no voice nor receive any message, yet hidden Hands will support him in his hour of trial, and at the appointed time, whether one short hour or many years hence, the indissoluble relationship which has been established behind the scenes will be ratified on the plane of physical manifestation.

It cannot be too strongly insisted that the finding of the "Masters" does not necessitate allegiance to any particular personality claiming to represent Them. The claims may be justified, and the message of the claimant may be authentic ; but there is no spiritual law demanding a belief, for instance, in the message of Madame Blavatsky, nor in the "mahatmas" of the Theosophical Society. It is not so much a question of whether the Theosophical "mahatmas" exist or not. The testimony for and against the assertion of their reality is open to any individual to examine, and collate, and draw his own conclusions. The views of Madame Blavatsky on what constitutes true occultism have been cited as as an indication of the existence, among those who consent to be characterised as "occultists," of an ideal identical in essence with that which inspires the mystic.

The point is that, given the steady orientation of the inner life in the direction of that higher and nobler phase of human consciousness which is termed "spiritual," in contrast with the lower level of selfish and often merely animal tendencies which for the most part characterise the mass of spiritually unawakened humanity, the main essential for the finding of the "Masters" is fulfilled.

From the very nature of the case it will follow that the records of such special manifestations to mankind of lofty Spiritual Beings such as Christ or Buddha, and other incarnations of Those who have been aptly termed "the elder Brothers of the race," will hold a special appeal, on account of the intuitive recognition by the soul of spiritual kinship.

At this point one of the differences between the occultist and mystic may make itself manifest. While the occultist will see, in the great World Teachers, envoys from a central Source, charged with a particular mission for special times and conditions, the mystic will, as often as not, be found to be solely concerned with the Representative of his own religion. This implies no adverse

discrimination against the mystic. It is merely a question of physical and mental temperament. Where the occultist finds the conception of a hierarchy of spiritual beings, of which the Saviours and Sages of the past are outstanding examples, an essential feature of his intellectual cosmos, and in devotion to Them as a body the satisfaction of the highest aspiration of his heart; the mystic, more empirical, finds it equally imperative that his heart should enshrine the image of one particular manifestation of such Spiritual Beings as his ideal. Each temperament follows its own path, and both at last arrive at the same goal—realisation of the divinity within. With so much diversity in the characteristics of mankind, how can it be otherwise in any incarnation than that there should be one particular line of least resistance between each soul and its ideal? Such limitations, of course, are transcended only at the very end of the Path. Beneath all the diversities, however, the steady tide of aspiration flows in the same direction for the occultist and mystic alike.

HARMONISING
HEART AND
HEAD

The mystic, of course, is an incarnation of aspiration *par excellence*. So thirsty is he for the Divine that his whole being is absorbed in the great yearning for Union. Intellectual and other difficulties are not so much evaded as automatically thrust aside for the time being by the intensity of the life of the heart which demands satisfaction at all costs. In the case of the occultist, the intellect, if it does not actually preponderate, is frequently quite as active as the heart, and the problem assumes a somewhat different character. No longer is it a question of satisfying an imperative craving of the heart alone. The intellect also seeks some basis of Truth, some *rationale* for the phenomena which the mind observes as taking place in the manifested universe. Whether, in the particular incarnation, the inner attraction of the Divine will grow strong enough to draw the soul upward and illuminate the intellect, so that by slow degrees heart and mind alike are spiritualised, or whether the activity of the intellect may, after all, serve to check the ultimate realisation, and leave the soul in the higher mental realms of philosophy and abstract thought generally, depends upon factors in the karma of the individual which are beyond the computation of the lower mind.

The occultist realises that while, for him, as for the mystic, Knowledge must come from actual experience, the path of pure aspiration is not his. Other sides of his nature demand satisfaction equally with the heart. If he is a true occultist, however,

and not merely an historical or literary pedant concerned only with the acquisition of a vast store of erudition in connection with the particular subject in which he specialises, every stage of his investigation of the facts which bear upon the higher life, such as the records of mystics, the mental basis of raja yoga, the trend of contemporary systems of philosophy and metaphysics, and so on, will each contribute to foster that sense of dedication which will, at a fairly early stage of his progress, have become an integral part of his nature. Slowly but surely, as he advances along his particular Path, the characteristics of the mystic will be added to those of the philosopher or scientist with which he doubtless started. With a breadth of view too wide to narrow itself down to one particular religion, the occultist will see in all the great religions of the world the working of one Spirit; and in the divine Teachers who have appeared upon earth from time to time to guide the footsteps of the children of the race, Members of that spiritual hierarchy which he finds is frequently referred to as "the Lodge"—not the Lodge of Freemasonry, but that Lodge of which, in the little work above quoted—*Letters that have helped me*—it is written :

" This Lodge is not to be taken up on the pincers of criticism and analysed or fixed. It is at once everywhere and nowhere. It contains within its boundaries all real Masters, students, guides, and gurus, or whatever race or creed or no creed. Of it has been said :

" ' Beyond the Hall of Learning is the Lodge. It is *the whole body of Sages in all the world.*' "

In true occultism will be found the quintessence of religion. It holds that which is of value alike to the philosopher, the scientist and the devotee. Each footstep along this path will bring home more forcibly to the mind the conviction of the futility of intellectual controversy as compared with the inner realisation of spiritual truth. Science and philosophy, by all means; but above and beyond these, a realisation of the Fatherhood of God and the Brotherhood of Man. With such an ideal true occultism is alone concerned. Lesser things are of value only as they contribute towards the firmer establishment of the fundamental unity of mankind—brother with brother, and all in God.

THE EDITOR.

MASTER CRAFT OF THE MEDIAEVAL BUILDERS

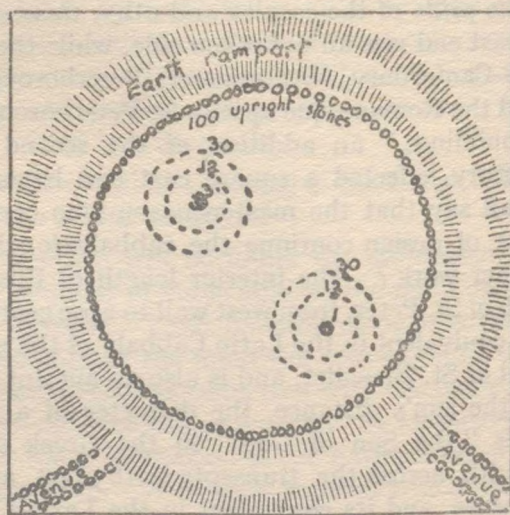
By HECTOR ST. LUKE, D.Ph.

PART II

MR. M. S. BRIGGS, in *The Architect in History*, cautiously admits that until the fourteenth century the master-mason was usually, at any rate in France and England, an ecclesiastic, trained in the cloister. Further research will probably prove that the most devoted schools of the *arcano magistero* were within the priories of the Knights Templars, the Order, half military and half monastic which received its modified Rule of St. Benedict from the hands of St. Bernard of Clairvaux. The Cistercians and the Templars were the first to use the pointed arch in this country, and were also most consistent in their adherence to that system of setting out their ground plans termed by Cesariano "a Trigonon." Neither of these Orders undertook any parochial charge; their churches were bound to the laity, and were barren of that storied imagery which was the pride of the secular and other monastic churches. The square east end was an unbroken rule, while the Benedictine architects at Canterbury, Westminster, Peterborough and Norwich retained the Romanesque apse. At Peterborough, however, the "new buildings," an addition of the second half of the fifteenth century, effected a square east end beyond the apse, and who shall say that the master-mason who carried out this work did not of design continue the cabbalistic scheme written into the earlier work? The interior length of this Benedictine abbey church of St. Peter, from west wall to apse centre is 336 feet, which is the equivalent in the Latin Cabbala of the mystic letters on the Medal of St. Benedict, and is also an ancient astronomical measure of the sun's distance, the diameter of a mystic circle which equals "the Son of God" in the Greek system. The interior breadth across the transepts is 183 feet, another astronomical measure, and its equivalent in the Latin Cabbala reads "Ecclesia Jesu Christi," and also "et super hanc petram." The length of the nave is 235 feet, which reads in the Latin, "Princeps Apostolorum." The interior breadth of nave and aisles, 79 feet, reads "Pastor." Another nave length, with the porch, is 245 feet, which supplies "Ecclesia Beati Apostoli Petri." One height measurement of the west front, tested by the head verger when the scaffolding was up, is 171 feet, of the south-west tower, which

reads "Sancta Catholica Ecclesia." Now the "new buildings" give to the church a total length of 476 feet, which in Latin Cabbala reads "Tu es Petrus, et super hanc petram aedificabo ecclesiam meam." The breadth, 200 feet, reads "Beatus es Simon Bar Jona," and it is worth noting here, although to explain its full significance would require a treatise to itself, that the cross of length and breadth becomes 676, the square of the Tetragrammaton number, 26. There are other secrets concealed here, in the Greek and Hebrew Cabbalas, but sufficient is given from the Latin to indicate the continuity of the method, an instance of a unified scheme of gematria taken up after an interval of three centuries, remarkable enough, even when we assume the builders to have been graduates in the same great masonic guild that covered the period from the Sancti Quattro Coronati to the sixteenth century. But let us now consider an instance where the master-masons picked up the strings of a much earlier tradition and harmonised it with their own.

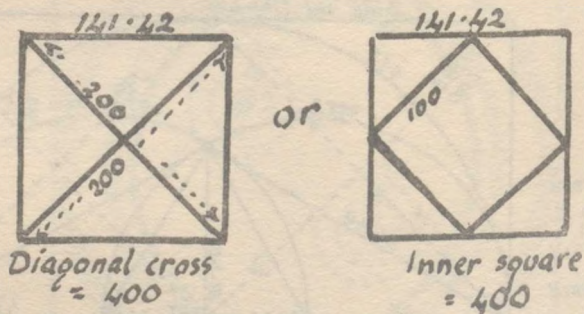
There is, in the Devizes Museum, a model of the Avebury Temple, a sadly mutilated megalithic group in Wiltshire. The



approximate date of the Temple is given by Sir Norman Lockyer as 3,500 B.C., although more recent examination of the site places the date as contemporary with Stonehenge; that is, at the end of the Neolithic period. The outer circle consisted of 100 stones and within that were two smaller groups, making the following scheme:

It must be explained here, that fractions were used in a very loose and accommodating way by the cabbalistic builders, presumably to fit in the most ingenious schemes.

From the diagram it will be seen that the measure of the central rhombus, 188, the measure of interior length and breadth of the church (188 ft. 5 ins.), gives the number of the stones in the Avebury Temple. And it is the form of the rhombus which is the essence of all the masonic proportionals, canonic and empiric, the proportion of length, breadth and height governed by it as by a sacred law. It will be noticed that the width of the central rhombus, 47, is the chancel length dimension, which is the width, in degrees, of the sun's rise and fall (as the builders would understand it) between the time of the vernal and autumnal equinoxes, reckoning the inclination of the earth's axis $23\frac{1}{2}^{\circ} \times 2$. This is touching upon the most closely guarded secret of the *arcano magistero*, the Garden of Eden numbers. Now go from Bishop's Canning to Salisbury Cathedral, in the same county, the master work of the English masons, and trace the same scheme in the dimension numbers there. The square of the cloister-garth measures 141-42 feet, the side of the square of the Bishop's Cannings scheme. The tower and spire height, 400 feet, bears following proportional :



Salisbury appears to be closely connected with a whole group of South Lincolnshire churches. Where we find closely related cabbalistic schemes worked into several churches, we may conclude, not that they were the work of the same master-mason or of the same lodge, but that access was had to the same body of esoteric learning, and that while the ingenuities of gematria grew ever more complex, there was recognised a very particular sanctity in certain proportionals of immemorial usage. As the tradition goes back so unmistakably to Egyptian sources, we should expect

MASTER CRAFT OF MEDIAEVAL BUILDERS 231

to find clear traces of Egyptian practice somewhere in measurements or proportionals. The group of South Lincolnshire churches referred to consists of St. Mary's, Long Sutton, Sutton St. James's, Gedney, Fleet, Whaplode, Holbeach, and, just over the border in Cambridgeshire, Tydd St. Mary, all apparently centred on Long Sutton as a key type. It must suffice for the present to select a minor detail of the Sutton St. Mary's scheme.

Sum of all the pillar-shaft heights and circumferences on N. = 751"

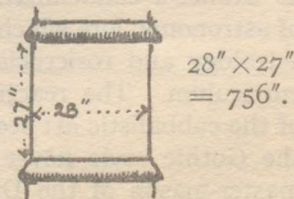
Sum of all the pillar-shaft heights and circumferences on S. = 762" Total 1513"

Dr. Seiss gives the mean of five authorities for the length of the Great Pyramid side as 9140 ins = 761 $\frac{2}{3}$ feet. Sir Flinders Petrie makes it 755 $\frac{2}{3}$ feet. If we take the latter, the cross of length and breadth = 1511 $\frac{1}{3}$. Familiarity with the methods of the cabbalistic builders leads one to think that the number 1513 was designed with a purpose. Again, the sum of all pillar-shaft heights and circumferences is 2375" = 197' 11", which is sufficiently near to 198', the number at the root of the Salisbury Cathedral cabbalistic scheme. The number 198 also appears as the height and circumference of three of the pillars, and in the tower base, and the south doorway, and is suggested in the diameter of the tower height. Taking 755 $\frac{2}{3}$ again as the side of the Pyramid, the inscribed circle is 2374 $\frac{2}{3}$; *i.e.*, very nearly 198 × 12.

And one more detail is worth mentioning, with its bearing on the number 762 above. The Tydd St. Mary key number is 381, and 381 × 2 gives 762, the diameter of the sun's orbit measured in "tones." [The interval between the earth and the moon was a unit of measurement, called by Pliny the "tone."]

Although not directly bearing on the Pyramid, it should also be noted that the sum of circumferences of pillar shafts on N. = 629", and on the S. = 631", the total 1260 in gematria = Σολομων (Solomon).

Fleet church is about four miles from Long Sutton, and the tower height of this church is 63 feet = 756 ins., which compares with the above dimensions of the Pyramid side. It is surely no chance that provides the following measurement in the facet of the tower buttresses:



$$28'' \times 27'' = 756''.$$

A few miles further west is Whaplode, whose parish church of St. Mary has a fine Norman nave, its three easternmost bays dating from A.D. 1125, and a continuation of the arcade westwards is of the period A.D. 1145—1190. In the earlier section we find the following scheme, with its application to the church's dedication :

E.		
O 34	O 33	= 67
O 33	O 37	= 70
O 35	O 33	= 68
O 35	O 35	= 70
<hr style="width: 100%;"/>		<hr style="width: 100%;"/>
137	W.	138 = 275

137="The Mother (or Metropolis) of God," in Hebrew gematria.

138="The Son of God," also "The Branch" in Hebrew gematria.

275="Et concepit de Spiritu Sancto," in Latin gematria.

And 275 is the number of days from Lady Day (March 25th to Christmas Day.

Enough evidence has now been adduced to show that the secret masonic craft of the mediæval master-masons was not a religion or a moral system for the saving of souls, or the reformation and elevation of character. It was a system of mystic theology, certainly, in which a primitive astronomy took the place of Aristotelian philosophy; for it reached its climax of development before St. Thomas Aquinas and Duns Scotus came upon the scene. It was the work of cleric builders who held the craft of temple building as a sacred vocation, whose geometric science should secure the immanence of the Divine essence in the fabric of the church as certainly as their priestly fiat should bring Him upon the altar. Even in the sixteenth century the theologians were loth to consent to the secularising of astronomy, as Galileo's condemnation significantly shows, while that part of astronomic lore which had escaped and condensed into judicial astrology and rosicrucianism was still a part of the university curriculum. The reaction against the extravagant complexity of the cabbalistic art seems to have set in earliest in Italy, where the Gothic style never found a congenial home. Brunellesco, master-mason of the Duomo at Florence, was admitted to the

Arte della Seta, or Silk-workers Guild, in 1398, and refused to graduate in the Masons' Guild. Once astronomy and the higher mathematics effected their emancipation from theology the Church lost all interest in the secret masonic script, which during the ages of Faith had written such tremendous truths upon the living heart of the Christian temples. It never was for human eyes to read, and it matters not to the Church that it may or may not be read, or even written, now, although the Roman ritual for the consecration of a church implies that it is still written. It has, indeed, a priceless value for one who would fathom the whole meaning of Gothic architecture, but where shall he learn the secret? In the lodges of modern Freemasonry? Freemasons profess to possess the secret as the authority behind the moral code of their speculative building, but in no lodge of modern Freemasonry can the secret be learnt. In the theological seminaries of the Catholic Church? There is not a single textbook in existence which vouchsafes even a hint of it. What is given in these pages touches only upon the fringe of the vast amount of material accumulated over thirty years of patient research. And that again is but the opening of a mine of archaeological wealth, but enough is given to indicate how the mine should be worked.

OBITUARY

Readers of the *Occult Review* in all parts of the world will, we feel sure, join with the Editor and Publishers of this magazine in a sincere expression of sympathy with Sir Oliver Lodge in his bereavement, news of which comes to hand just as we are going to press. May his grief at the passing of Lady Lodge on the 20th of February last, be tempered by an early assurance from the other side of this physical veil of the happy reunion of mother and son.

THE HABIT OF SLEEP

By SYLVAN J. MULDOON, Joint Author with HEReward CARRINGTON of *The Projection of the Astral Body*.

TO form a habit is to lose attentive consciousness of many of the causes which brought about the habit and its effects. We are so accustomed to entering sleep, sleep has become such a habit with us, that the phenomenon is usually passed by without a conscious thought of its mysterious nature. Yet the history of occultism and of psychology could never have been written were the phenomenon of sleep to be left out ; and though we may speak of sleep as being "natural," the process has nevertheless baffled the philosophers of all ages.

After all the sleeping which has been done, after all the wide-awake experiments which have been made, after all the theories which have been advanced, we are still in utter darkness concerning the true cause of the unconsciousness of sleep. Some of the most preposterous explanations of unconsciousness, both physiological and psychological, have in the past been set forth, only to be accepted for an ephemeral period, and then discarded as incorrect.

Neither the materialist nor the spiritualist really knows anything about the cause of this enigmatic occurrence ; although the latter believes his explanation to be the correct one. What is the occult explanation of sleep ? Briefly, it is that the seat of consciousness is located in the spiritual or astral body, which coincides with the physical body and is an exact duplicate of the latter. The cause of unconsciousness, then, according to this theory, is merely the withdrawal of the spiritual body from the physical body.

Logical as this explanation may appear on the surface, and regardless of the fact that not a few prominent occultists have accepted it, it is, in reality, one of the most illogical theories which it is possible to advance. If this theory were true we would be forced to assume that consciousness could only function in the physical body and depended upon that body for its very existence.

If the withdrawing of the astral counterpart from its physical abode were the actual cause of unconsciousness, one could not exist consciously outside his physical form, and the very founda-

tion of Spiritualism would crumble. Surely we cannot be so inconsistent as to say that unconsciousness is brought about by the withdrawal of the subtle body, and in the next breath insist that consciousness can exist in a normal state outside the physical body.

If we are to accept this erroneous theory we not only deny conscious life after death but conscious astral projection during life as well; and there are records without number of physically alive individuals, of whom the present writer is one, who have undergone experiences of conscious astral projection.

Sleep is, after all, one of the greatest of mysteries; and it is as difficult to imagine our consciousness being anywhere present without our being aware of the fact at the place where it exists, as it is to imagine consciousness being entirely destroyed for the time, and recreated again after the interval of oblivion. Here we are faced by another paradoxical situation, in that, while projection of the astral body usually takes place during unconsciousness, unconsciousness does not always take place during projection of the astral body.

If you are interested in the phenomenon of projection of the astral body you can put your time to good account, and grasp one of the very fundamental steps in the understanding of the art, by turning your attention at the very outset to the strange habit of sleep in which you have been so unthinkingly indulging all this time.

I cannot attempt, in this brief space, to give the exhaustive instructions which may be followed in order to bring about the projection of the astral body from its physical counterpart. Suffice it for the moment to say that the power to cause this seeming miracle is inherent in every one, and merely awaits proper manipulation of the psychological and physiological factors which bring about the desired effect.

Astral projection is not a gift to a chosen few. Many have experienced unintentional projections, and being unaware of the causes, have presumed themselves to be gifted, just as this writer did. Yet nothing occurs without the proper cause preceding it. After many years of experiment along this line of astral-body projection, I believe I have been successful in isolating most of the causes which bring it about.

When one projects his ego at will he merely brings into use intentionally the same factors which accidentally intervene to

cause unintentional projection. The proper manipulation of these factors is the real "art" of astral projection. While it would take a volume to describe these factors, and explain how they may be put into operation, one can go far towards bringing about what is commonly called "dual consciousness" (which is identified with self-projection) by making a profound study of that common mystery called "sleep."

Our habit of sleeping, without questioning the phenomenon, is so strongly developed in most of us that our innate intelligence has never experienced even a suggestion that the process might be made conscious; and in order to develop a consciousness of self during sleep we must first convince the innate that this is possible.

In order to do this one must watch oneself in the process of falling to sleep, become inquisitive about what is occurring, and try to observe whither consciousness disappears. The subtle body, containing the consciousness, withdraws partially or completely during the night, and thus, if one is aware of the action of the latter he would discover that sleep is, in fact, the doorway of the world unseen, where live the phantoms of the dead.

The astral body is the condenser of omnipresent energy, the very energy which you are using at all times. The purpose of sleep is not the mere resting of the physical mechanism, but the recharging of the astral condenser with neural* energy. This subtle energy is cosmic, and is the very breath of life. It is condensed in the astral body. Death is the permanent withdrawal of the cosmic neural energy from the physical mechanism.

There is at all times a constant internalisation and externalisation of neural energy in and from the astral body. In some individuals the outflow is very pronounced and can even be ascertained physically by specially constructed instruments. These persons are spoken of as possessing a "nervous temperament," and are the best subjects for all psychic experiments.

The basic difference between sleep and death is that during the former state there is at all times present a line-of-force, usually called the "astral cord," connecting the exteriorised astral entity with its physical counterpart. With an understanding of the real purpose of sleep, opportunity for countless occult experiments will be found to lie within its peculiar phenomena.

* Where the author has used the term "neurotic" we have ventured to substitute the word "neural," on account of the pathological implications of the former term.—ED.

THE OCCULT IN THE SCOTTISH BALLADS

By RHODA SPENCE

IN no realm of song or story, perhaps, is there such a gossamer veil between things mundane and unearthly as in the treasury of Scottish ballad-lore. Its compilers may furnish a map indicating the locale of the romances and tragedies enacted in these lilting verses, but they have not yet charted that shadow-land of spirits and fairy-folk whose twilight acres lie but a bow-shot away from the green meadows of Earth.

Rarely, indeed, do the bonnie knights and winsome ways of the ballads fulfil their destinies without encountering either supernatural aid or hindrance of some description. Enchanted birds, seductive but rapacious mermaids, ghostly lovers, elfin knights, and even the familiar sorceress stepmother of fairy-tale are here encountered, and over all is the "glamourie" of the unearthly, a curious affinity with the supernatural which seems to be part of the Scottish mentality. Even the fairy people north of the Tweed are not like the jocund sprites of England, for, although apparently care-free, they live under a cloud of terror, and every seven years "pay a teind (or tithe) to hell," which probably accounts for their malicious attempts to lure away members of the human race.

Perhaps one of the most terrifying occult manifestations in the ballads is the gruesome frequency with which the unquiet dead revisit the scenes of their former existence. Here are no gentle phantoms counselling resignation and hope for a future life, but horrid apparitions, earthy from the grave, mere animated corpses, whose hollow denunciations and warnings strike panic into the hearts of those whose slumbers they disturb.

One of the most characteristic examples of these awesome revenants is found in the ballad of "Clerk Saunders." Clerk Saunders, the love of May Margaret, is slain while asleep in his sweetheart's arms by one of her irate brothers. Her father takes pity on her grief and promises the dead knight a burial, but as the corpse is carried through the town to the accompaniment of the tolling bell, Clerk Saunders' unquiet spirit comes to May Margaret's window at the eerie hour of dawn, demanding a renewal of her vows. This she refuses to grant unless he enters

her bower and kisses her "on cheik and chin." His answer to this request might daunt the fondest lover, for he declares :

" My mouth it is full cold, Margaret,
It has the smell now of the ground,
And if I kiss thy comely mouth,
Thy days of life will not be long."

True to the tradition of the otherworld, he cannot bide when dawn is heralded, and in a verse pregnant with frustrated love and longing he prays for a repetition of her vows :

" O cocks are crowing on merry middle earth,
I wot the wild fowls are boding day,
Give me my faith and troth again,
And let me fare upon my way."

After further parley she plights her troth to this ghostly swain "wi' mony a sigh and heavy groan," and he promises to return for her when her end is nigh. But "twined o' her love" she is unwilling to wait for death to unite them, and follows his flitting wraith through the green forest until she comes to the freshly-made grave. There she beseeches him to make room for her in his earthy bed, and he replies grimly :

" There's nae room at my head, Margaret,
There's nae room at my feet,
My bed it is fu' lowly now ;
Amang the hungry worms I sleep."

And after again entreating her to keep faith with him, this voice from the grave is heard no more.

Less gruesome in matter, and with an interesting folklore significance, is the ballad of "The Wife of Usher's Well," whose three sons, drowned at sea, return to her in spirit shape. In the first verse the bereaved mother is referred to as the "carline wife," which seems to indicate that she is a witch, and this is confirmed by the fact that when she learns of the fate of her sons she declares :

" I wish the wind may never cease,
Nor fashes in the flood,
Till my three sons come hame to me
In earthly flesh and blood."

In other words, true to the traditions of her weird sisterhood, she raises a storm. Drawn thither either by the strength of her

THE OCCULT IN THE SCOTTISH BALLADS 239

enchantments or the power of mother love, the three youths come home at Martinmas, in quite a normal way. One circumstance alone indicates that they are not of this earth, for all three are wearing hats of "birk" or birch, which, says the ballad, "grew at the gates of Paradise." This assists the contention that their mother was a witch, for the birk hat in Scottish folklore is the sign of the witch or wizard.

Overjoyed to see her beloved sons once more, the Wife of Usher's Well behaves as if they were living men, and bids her maids blow up the fire and spread a great feast while she herself prepares a bed for the ghostly visitors. Here they lie at peace while she keeps watch at the bedside, but at cock-crow the eldest son tells the youngest that they must away. Sadly his brother replies :

" Lie still, lie still but a little wee while,
Lie still but if we may,
Gin my mother should miss us when she wakes,
She'll go mad ere it be day."

But the claims of Paradise are too strong for them and they are forced to depart, bidding their mother and the familiar homestead a reluctant farewell.

For pure weirdness and horror it would be difficult to match the passage in "Young Benjie," where the drowned corpse of the heroine, Maysie, bears witness against her murderer. In a jealous frenzy because of a fancied rival, Maysie's lover, Young Benjie, throws her into Loudon Water, where she perishes. Her three brothers, on recovering the body, determine to discover who is responsible for so foul a deed, and keep watch at her lykewake (corpse-watching), evidently assured that the dead maiden will speak and reveal the name of her slayer. Watching at "mirk midnight" beside the "streikit corpse" they hear no sound till on a sudden :

" About the middle o' the night
The cocks began to crow,
And at the dead hour o' the night
The corpse began to thrav." (writhe.)

With that calmness in the presence of the unnatural which is so characteristic of the *dramatis personæ* of the ballads, the three watchers interrogate their sister's corpse, and are told the circumstances of her murder and the manner in which it should be avenged. Young Benjie is to be deprived of his "twa gray

een" and taken every seven years to the scene of his crime, for, says this voice from the dead:

"That's the penance he maun drie
To scug (expiate) his deadly sin."

The supernatural inhabitants of the seas and rivers do not enter into the ballads quite so frequently as might be expected from the songs of an insular people, although, of course, they are to be found in Hebridean lore, but there is a curious ballad, "The Great Silkie of Sule Skerrie," which tells of a seal-man who fathered a mortal child with the intention of claiming it later on, and a mermaiden with all the evil qualities of the veritable siren is encountered in the tale of "Clerk Colven." This worthy knight, a faithful and affectionate husband, is besought by his lady to shun the nymph who dwells by the Well o' Stream, but silences her warnings by assuring her of his complete indifference to all other women than herself. Human vows are not proof against the wiles of the unearthly, however, and the moment Clerk Colven takes the mermaid by her milk-white hand he forgets his promises and is lured away to dally by the Well o' Stream. With the inexplicable malevolence of her kind, the mermaid afflicts him with unbearable pains in the head, which, she gleefully assures him, "will win on till he is dead," and in a tantalising manner pretends that by binding his brow with a strip torn from her gown he will ease the pain. Alas for the unfortunate knight, this only serves to intensify it, and when she resumes her fishlike shape and dives into the well, he rides home a doomed man. The last haunting lines of the ballad tell his fate in a few words:

"His mither she has made his bed,
His gentle ladie laid him down,
His brither has unbent his bow,
'Twas never bent by him again."

Enchanted birds reminiscent of those in Scandinavian folklore appear in several of the ballads, the most attractive of which is, perhaps, the story of Coo-me-doo, the metamorphosed prince who loved an earl's daughter. Coo-me-doo is an enchanted bird whom the Earl of Mar's daughter coaxes into captivity, but at night, after her bower door is latched, her newly-acquired pet appears to her in the form of a handsome youth. He informs the startled maiden that a spell has been laid upon him by his mother, "a Queen o' high degree" (for a reason not stated,

THE OCCULT IN THE SCOTTISH BALLADS 241

unless it was to test her powers of witchcraft), and that henceforward he will live and die in her sweet company. For seven years he remains concealed in her bower, and as each of their seven sons are born he assumes his feathered disguise and bears them home to his mother. But the crisis comes when the Earl commands his daughter to wed a lord of high renown, and will take no refusal. In great distress Coo-me-doo flies to his mother, imploring her assistance. Clever enchantress as she is, the problem of rescuing the maiden is beyond her, and she is obliged to consult an old wise woman more skilled than herself. By her agency four-and-twenty stalwart men are turned into storks, the seven sons become seven swans, while Coo-me-doo takes the form of a "gay goss-hawk," and this curious relief force flies away to save the Earl of Mar's daughter from her impending marriage.

Great is the surprise of the wedding-guests who are dancing on the green, when this great flock of birds make their appearance, but their amazement surpasses all bounds when they find themselves seized and held by the bodyguard of storks while the seven swans bind the unwanted bridegroom to a tree. When all are secured, the enchanted birds gather round the bride and she is transported thence. As the ballad so pungently remarks, "siccan a curious wedding-day" had never before been seen :

" For naething could the companie do
Nor naething could they say,
But they saw a flock o' pretty birds
That took the bride away."

It is impossible to deal at length with the elfin people of the ballads, for they are legion and appear in many guises. Perhaps their most outstanding characteristic is their penchant for luring members of the human race away, but this is probably explained by the fact mentioned at the beginning of this article, that every seven years they pay a tithe of their number to Hell, and are anxious to obtain a human substitute. Instances of the abduction of mortals by the fairy people are found in "Tam Lin," "Thomas the Rhymer," and the curious Shetland ballad of "King Orfeo," where the King returns home from hunting and is told :

" Da King o' Ferrie wi' his daert
Has pierced your ladie to da hert."

In all the ballads dealing with the inhabitants of "Elfame," the feeling of unhallowed presences and the weirdness of the

supernatural is so strong that the doings of these vengeful little people might call forth a shudder in even the most hardened modern reader. What, for example, could be more uncanny than the description of Janet's vigil in "Tam Lin," when the staunch maiden keeps watch for the fairy company in a lonely place at midnight with the intention of claiming her enchanted lover. The atmosphere of dread anticipation is better captured in the words of the ballad which tells how :

" About the dead hour of the night
She heard the bridles ring."

Nearer and nearer comes the sound, accompanied by wild and mocking music, but the maiden, protected by the holy water she casts around her, is deaf to its allurements, and by her steadfast courage wins back her betrothed in his mortal shape.

THE SYMBOL

By BRENDA MURRAY DRAPER

SHEW me, like morning undismayed,
The bright unfolding of a child,
Simple and unafraid.

Living like birdling in the sun
At one with beauty on the earth ;
Dreaming, when day is done,

Of innocent and jocund things,
That leave no dread within the heart
To shadow what day brings.

A bud of winsome babyhood,
Spontaneous in the grace that flows
From each expressive mood

Of smile or tear or frolic play ;
Whose lispèd words a music make
That moves the heart alway.

In childhood's wonder-waking eyes
God symbols to the trusting heart
Renewal and surprise.

THE POSSIBILITIES OF LIFE

By J. C. WRIGHT

WHAT do we mean when we talk about time and space, force and matter? The fact is, we do not know. But we do know that beyond knowledge there is a vast unexplored region. Among the possibilities of life there are some which we may not be able to solve, and yet if we are on the road which leads to truth, we are advancing, and our exploration will not be in vain.

We ask ourselves how does this question stand in relation to science, which is on a plane entirely outside religious interpretation, from which it must stand apart. Yet, as Sir Oliver Lodge has reminded us, we cannot satisfactorily split up knowledge into fragments. We must take a wide purview. We cannot know anything thoroughly until we know the whole. But, he asks: How can we know the whole? Our study of life may not enable us to know the whole, but philosophy will aid us.

The future is ours. It is for philosophy to guide us into channels which will afford us, if not a complete solution of life's enigmas, strength to meet them. It will open the way to enjoy the fruits it yields. But the mere desire to possess is not sufficient to realise what we seek: there must be an earnest striving; there must be enthusiasm in the search.

Whatever views are held of the origin of life it is generally agreed by all leaders of thought that the law of progress is evident if circumstances are favourable to growth; if unfavourable, retrogression begins, and ultimately ends in decay. Mr. Edison, who regards life from a purely scientific standpoint, believes that life is constantly taking new forms and cannot be annihilated. He endeavours to prove that life is based on facts which cannot be ignored. But, dealing with our present state of existence we are mainly interested in the present, and it behoves us, therefore, to see how we can appropriate all the blessings of life.

The present is a time of magnificent opportunity, and everything is possible to those who strive and are capable, for there must be equipment of both body and mind. There must also be a vision of service and enthusiasm for everything that is good. There must be purity of motive, and no heart is pure that is not passionate. Beginning with these ideals before us, we find

“ the inner nature working, the hidden fragrance yielding to God's sun.” Then we shall find that life is not an enigma, but something that is plain and easy to be understood.

One of the ways by which we can get to understand life is by finding an effectual door of service. It is quite wonderful how help comes this way, for by helping others we help ourselves without being actuated by selfishness.

The possibilities of life are seen in the power of observation. It is as true to-day as of old, that more can be learned in the course of a few days in one's own garden than can be discovered by another during a month's tour. In truth Nature is a great teacher, and man can learn many lessons from her. An old writer has said : “ A man is in the world as a priest in a holy temple, where all things are made for him, as he is made for God, and where he contemplates the divine works that he may refer them to God.”

The possibilities of life begin at birth—physical, mental, spiritual—nay, even before birth. Each day life is being disciplined from cradle to grave. There is no hurry, but persistently the work goes on. And we have the power to act out all the petty details of existence as we will. Instead of saying man is the creature of circumstance it would be nearer the mark to say he is the architect of circumstance. George Eliot believed this when she wrote : “ I've seen, ever since I could cast up an account, that you can never do what is wrong without breeding sin and trouble more than you can ever tell. It's like a bit of bad workmanship ; you never see the end of the mischief it will do, and it is a poor lookout to come into the world to make your fellow-creatures worse off instead of better.”

In order to get the best that is possible out of life there must be an appreciation of the present. We live one day at a time, and there is not a moment's happening that has not a possible value. Little things done daily have their work, and bring both pleasure and profit. “ All work, if it be nobly done, is about alike,” says Carlyle, “ and therefore we may say that nothing is ever wasted.” The form it may take is not always outward, indeed, it often comes from within. Ordinary external pleasures may satisfy for a time, but they fail in permanency.

To have a definite aim in life is indispensable for success in any undertaking, be it secular or religious. When a man vacillates there is no danger of his yielding something he ought not to give up ; he no longer speaks with decision ; he becomes a

double-minded man unstable in all his ways ; he is irresolute—in a word, he drifts Arthur Hugh Clough has put the matter succinctly in his *Dipsychus* ;

“ Will you go on thus
Until death end you ? If, indeed it does.
For what it does, none knows. Yet as for you,
You hardly have the courage to die outright,
You'll somehow halve even it.”

The Greeks held that there were three Fates who spun the web of life, and compared them to three threads which were spun into one, so as to form the cord of Destiny. To-day we may at any rate admit there are two powers within human consciousness—the power to wait and the power to act. Having the latter, there is no danger of drifting and the will will exercise itself at the proper time. Robert Browning said : “ I have always had one lodestar.” He let his soul open its doors from within, and it was his aim to work out the designs of the Highest in his life. This will keep us in the path that leads to fruition.

Is there such a thing in this world as chance ? Are we not rather in a world ruled by issues over whose causes we ourselves have at least some control ? To believe in chance is to give ourselves up as the playthings of Fate, and to deny the existence of a supreme Ruler of the Universe. We often act wrongly and make an excuse for our misdoing, but the act brings its consequent suffering. Dean Inge goes so far as to say that our salvation depends upon our having to go through discipline to prepare and fit us for life.

Let it not, however, be assumed that success in life depends upon choice alone. Sometimes we choose wrongly. The education of life has been faulty, and we have not obtained that balance of mind which will enable us to weigh the *pros* and *cons* that determine our lot. Chance has no relation to the question. The greatest are those who have been able to see what to do and to have the power to do it. There is no thread of unreason in the government of the world.

ORIENTAL SORCERY : A WEIRD CASE

By LINFORD CULLUM.

I WAS sitting one afternoon in my office at the police-station, rather at a loose end—quite an unusual thing!—when a man asked to see me. He turned out to be a Singhalese clerk, a Christian, employed on the railway, and he spoke English very well. He apologised for interrupting me, saying that his story was rather a long one. When I told him to go ahead, he began by informing me that when he left Ceylon after his father's death, his brother (who was still in that island) had threatened to be revenged upon him; for they had quarrelled over the inheritance. The man seemed a decent sort of chap, and extremely disturbed in his mind. I asked him what his trouble was, and he went on to tell me that a few days previously, as he sat reading in the evening beside his little shrine, a great stone had fallen from the ceiling—"where there are no stones," he added with a look of terror—and had narrowly escaped hitting him. Since then things had begun to get lively in his bungalow. Knives had flown at him, and one night, to his extreme terror, the kettle had floated in from the kitchen, where it had been singing on the stove, and had emptied boiling water at his feet. On another occasion he had been severely beaten with sticks wielded by invisible hands.

"Look here, my dear fellow!" I exclaimed, with an incredulous smile, "have you been drinking?"

"No, indeed, sir," he assured me earnestly, and his manner carried conviction.

I asked him who lived with him in his bungalow, and he told me he was unmarried and employed only one man-servant, who slept on the premises.

I asked him if he had any witnesses to the alleged occurrences, and he gave me quite a long list of credible folk. When I further asked if there was any evidence of the beating, he showed me several bruises on his body, obviously caused by the blows of a stick.

"Very well," I said, "as you are plainly in earnest, I'll call out my men and pay you a visit at once."

I proceeded to give my orders, and in a short time, accom-

panied by another European officer, whom I will call Brown, and a posse of a dozen men, I went along with the terrified clerk.

We were led to an *attap** bungalow standing in its own compound, on the border of the residential part of the city. There was nothing about the building to distinguish it from any other native habitation of the same class.

I caused my men to make a thorough search through the compound in order to see that no human being (or even a monkey!) could possibly be concealed there. After we had assured ourselves that the coast was clear, I stationed my men around the bungalow, with strict injunctions to allow nobody to enter or to leave the building or the compound itself.

Then, taking with me Brown, the clerk, and the servant, I went into the house.

We now made a most thorough investigation of the premises, assuring ourselves, by entering and searching each room—there were only two bedrooms and a living-room divided by a passage, the kitchen being separate—by prodding the roof and bedding, and looking into every nook, corner and cupboard on the premises, that no possible agent for the alleged happenings could be anywhere concealed. As we had previously locked both the front and the back doors and shuttered and barred the windows, we felt that we had done all that was humanly possible to eliminate chances of trickery.

I now ordered the clerk and the servant to come into the living-room, where I asked them to strip, Brown and I minutely examining each article of their clothing, their persons, their ears, mouths and nostrils, and even making them take down their hair. Nothing!

After they had dressed again, Brown and I, keeping them in sight all the time, had one more good look round the hall passage and the room itself, taking careful note of all the objects lying about.

I then asked Brown whether he would be willing to abide by the decision of a toss as to who should remain alone with the natives. Brown lost the toss, and having made certain that he was not feeling nervous at my withdrawal, I left him in the living-room with the two men, carefully closed the doors and windows of the room and of the front exit, and rejoined my men outside.

* A native thatch, generally made from the mipah palm.

They reported that nothing had been seen or heard.

I now made another patrol of the compound, but had hardly concluded it when the front door burst open, and Brown rushed out, obviously perturbed.

"Sir," said he, "I wish you'd come indoors. Queer things are happening. While we were sitting quietly in there a knife lying on a table some seven feet away from any of us suddenly rose, flew through the air in a curve, and fell at the feet of the native servant!" He pointed to the man who, with his master, had also rushed out of the house.

"Nonsense, man," I rejoined. "What have they been treating you to in there?"

But Brown stuck to his story. Indeed, he seemed almost as much agitated as the natives.

I must admit that, as I re-entered the bungalow, I was myself feeling a good deal impressed.

The four of us went back into the living-room, where we all sat down, the natives crouching on the floor in a corner, and Brown and I sitting on a box by the door.

Feeling somewhat strung up and excited, I began to chaff Brown, but soon, finding him unresponsive, I too, sank into silence. So for a quarter of an hour we sat, waiting—and nothing happened!

At last the master of the house spoke.

"Sir," said he, "the spirit does not come. Perhaps if you were to curse——" he made a gesture with his hand, smiling deprecatingly.

Somewhat against my instinct, I began to roll a few strong words upon my tongue, but hardly had I opened my lips when, following a kind of dark streak in the air, a glass stopper fell on to the box beside me! It was a very ordinary glass stopper, and came from a vinegar bottle. But—I had seen just such a stopper on the table in the passage a short time before!

I leapt to my feet, threw open the door, and dashed into the passage.

The stopper had gone from the table.

I came back into the room mopping my brow, and sat down again upon the box beside Brown. Nobody uttered a word, and we all sat looking at each other.

Then a really nerve-racking thing occurred.

Through the door which I had left open behind me floated in a walking-stick, which glided across the room and came to rest lightly across my knees !

Whether any further phenomena would have happened I do not know. This was too much for us. With smothered exclamations both Brown and I sprang to our feet, while the two natives remained, as if frozen, in their corner.

I confess to being quite convinced of the reality of the occurrences, although I am not prepared to give an opinion as to the cause. Telling the clerk I would see what measures could be taken to protect him, I returned to the police-station as fast as possible.

One of my native sergeants, a Muslim, volunteered to see what he could do to exorcise the "evil thing." He went, therefore, to the bungalow, where, having read several passages from the Koran, he copied them out and fixed them up on the front and back doors. That night, the clerk subsequently informed me, he was left undisturbed, but the hauntings began again the next day, and when I came home on leave shortly afterwards the unfortunate tenant had been obliged to leave his bungalow, which now remains empty.

I may add that I observed round the house a seemingly endless piece of cotton, which I understand it is the practice of some Southern Indian and Singhalese magicians to put round a house upon which they intend to work their spells.

THE HEARTS OF MEN

By CHARLES WHITBY, M.D.

ONE evening when I was chatting with Pemberthy, having met him by chance and lured him into my club, he suddenly said a thing that surprised me :

“ By the way, Whitby, I am anxious to meet Nicholas Greer. Will you take me with you next time you go to see him ? ”

“ Delighted, of course,” I replied, inwardly marvelling what Pemberthy knew of or could want with Nicholas Greer of all unlikely people, or how he knew that I visited him. “ Meeting you had put it out of my head,” I resumed, “ but I was thinking of looking him up this evening, as it happens, for I’m anxious about the man : in my opinion he’s very ill, perhaps dying.”

“ So I understand,” said Pemberthy, rising. “ We’ll go now, then, if you don’t mind.”

We emerged into the cold and rainy night. The slum which Greer for the moment inhabited was not far away, and steering towards it I wondered, as we walked, what sort of reception was in store for us. Greer might be drunk, or comatose from cocaine or morphine ; he might be entertaining crooks or prostitutes ; he might be in an industrious or a churlish mood, in which case he would probably consign us to the devil. On the other hand, he could be very good company when he chose, that is, if one were not easily shocked by lurid language or violent opinions. Nicholas Greer is (was, rather) a poet : affecting no diffidence, he would frankly tell you that he was the greatest living poet ; yet he fatally lacked that flair for self-boasting which is now so common and indispensable. His books are cheaply produced by obscure firms, and never noticed in the large-type columns of the *Literary Supplement*. If you wish to offend him, call him a “ literary man ” : poetry is Art, not literature ! Very French, this : Greer is of a type commoner in Paris than London.

The door of the house where he lodged stood open, and on the doorstep a woman suggestive of the fat lady of a show stood with arms akimbo, watching some noisy children at play in the muddy street. The house had seen better days : over the doorway, an ornate iron structure supported an antique lantern, unlighted ; the façade was decorated with carved festoons of foliage. We climbed the bare stone stairs and some narrower wooden ones,

to the attic landing, where I knocked at one of the three doors. After pausing for a reply which did not come, I opened the door: we found the poet within. It was a roomy attic with a sloped ceiling, meagrely furnished, lit only by the fire by which he crouched in a wicker armchair. Through the curtainless window I glimpsed the lights of one of the Thames bridges. There was a bed on our right, against the wall.

"Glad to see you," growled the poet, who had risen, as I introduced my friend. "I was moped to death; perhaps you may amuse me."

We found ourselves presently seated round the hearth, Greer and Pemberthy confronting one another, and I, umpire-like, between them. The two were strangely contrasted: Pemberthy tall, olive-skinned, lean, urbane yet aloof, his thick black hair brushed back from his ample forehead, his mouth firm and somehow grave even when smiling, his dark, steadfast, far-seeing, yet alert eyes: Greer short, square-built, his head surmounted by a crop of reddish curls, his face ghastly white, and puffy under the hazel eyes, his jutting nose and arrogantly tilted beard—the whole effect one of unbridled impulse, imagination, squandered power on the verge of collapse. I noticed, too, that, whereas Pemberthy's long slender hands, resting lightly on the arms of his chair, moved only when some point needed reinforcement, Greer's, which were small and rather plump, were constantly busy, rolling and lighting cigarettes, waving them to and fro, hurling their stubs into the fender. Hands are always worth watching. Two new signs which I noticed about Greer seemed ominous—a tendency to breathlessness and some swelling of the ankles.

The talk, as usual here, turned to Russia, and, as always, Greer lauded Lenin, Stalin and the Soviet régime, predicting the sure extension and imminent world-conquest of the Bolshevik revolution. A little below the surface, yet obviously, to those who had eyes in their head, it was, he declared, everywhere making progress. The flames creeping hither and thither, undermining the rotten foundations of the traditional order, would blend shortly into sheets of consuming fire, and the solid-seeming superstructure would be burnt in a trice like chaff. In every corner of the earth, he said, the great final war was already virtually begun—the class war, caste war, colour war, the war of the submerged, oppressed, exploited masses against their cunning, ruthless and greedy tyrants; and he derided the pacifist

dreamers of the League of Nations as fools laboriously bolting and barring the doors of an empty stable.

"And you think, then," I asked, merely by way of drawing him out, "that the revolution will involve Great Britain?"

"Involve Great Britain? I should *say* so! This will be its *headquarters*. A good job, too! Where will you find a more corrupt, shameless, Philistine, bankrupt civilisation? Even that proverbial hypocrisy of ours, which at least paid lip-service to virtue, has been jettisoned since the War. To grab all one can, however bloated one is already, is now, for men and women alike, a thing to brag about, not to apologise for: yes, we are 'for it,' sure enough. And it will be no bloodless affair, either: the machine-guns will be kept busy. So much the better, for nine-tenths of the people one sees crawling around are neither useful nor ornamental."

And so forth—*ad nauseam*, if not *ad infinitum*. You can supply the rest, perhaps, from recollections of the Sunday afternoon orations in Hyde Park. Nicholas Greer's real aspirations were, I was confident, purely æsthetic, not socio-political, and all that was genuine in these tirades was the bitterness of his rancour against that society which had no use for him or his work, which ignored their very existence. Accordingly—to hell with society! This or something similar is the psychology of most extremists, whether in words or actions.

Pemberthy listened impassively, and if he possessed any information as to the imminence of a world-catastrophe, kept his own counsel. Presently, Greer began speaking of a letter from Lenin to Maxim Gorky, quoted in a book he had been reading. The novelist, it seems, in some recent publication had evinced some degree of tolerance for the theistic position, and for this 'betrayal' of atheism had been bitterly reproached by Lenin. To countenance in any way that exploded fallacy, God, was for any enlightened man, let alone the revolutionary poet whom the U.S.S.R. delighted to honour, a wellnigh unpardonable offence. Greer warmly applauded the condemnation.

For some such direct challenge on a fundamental issue Pemberthy had presumably been waiting. He accepted it instantly. Raising his eyes until their curiously penetrating gaze met Greer's, he asked very quietly:

"What makes you so confident that God is really dead?"

"Why, all the world knows that," said the poet. "He died,

they say, suffocated by pity for mankind. Thomas Hardy, who attended His funeral, reports that

Uncompromising rude reality
Mangled the Monarch of our fashioning,
Who quavered, sank ; and now has ceased to be.

How came you to miss the news of so great an event ? ”

“ I’ve heard the rumour,” said Pemberthy, “ and read the poem, too. But obituary notices are sometimes premature, and ‘ all the world ’ (so-called) may be mistaken—for a time, anyhow. What value, for instance, do you attach to its verdict on contemporary poetry—*your own*, say ? ”

“ About as much as to the grunts of a herd of swine,” snarled the poet, with a murderous gleam in his eye.

“ Quite so ! Then what ‘ all the world ’ imagines that it knows about the ‘ death of God ’ might be equally fallacious, I submit.”

“ Might be, but *isn’t*. It happens to be true,” said Greer.

“ Were you, too, at His funeral, then ? Or how do you know ? ”

The other laughed scornfully : “ Drop it man ! ” he exclaimed. “ No need to bury what never lived. God is a fake, a lie. A little courage and a little honesty are enough to convince anyone of that.”

The ghost of a smile hovered at the corners of Pemberthy’s mouth as he listened to this outburst, into which the speaker instilled an indescribable venom. Here, surely, I thought, if the single be prior to the multiple, the inner to the outer, the intelligible to the sensible, is a true *Armageddon*, on the issue of which far more than appears may turn. And I listened thirstily for what should follow.

“ Just look at the world, and the things which happen in it every day in the week,” the harsh voice continued. “ You’ve only to read the papers : they’re always crammed with horrors. An omnipotent Being who sanctioned such things would be a fiend, not a divinity. But, of course, there’s no such Being.”

“ The ills of life are no new discovery,” said Pemberthy, “ and have been confronted by innumerable souls with the result of confirming, not destroying, their faith. Æschylus, for example, and the author of *The Book of Job*.”

" Ah yes, of course—*The Book of Job!* The Lord, actuated apparently by sheer caprice, wagers that his obsequious vassal will be proof against all adversity. Satan is given *carte blanche* to torment him, and Job's justifiable complaints are met by the crude plea of omnipotence. Moral: might is right!"

" Not altogether so, my friend: you misread the implicit argument, that power so immeasurable implies a correspondent wisdom and righteousness, transcending all human standards and annihilating all human pretensions: 'He that reproveth God, let him answer it.' That was how Job himself understood it, seeing that he throws up his own case, 'abhors himself,' and 'repents in dust and ashes.' He was justified before his fellow-men, certainly, but that is a very different matter. Consider, too, the significance of the inclusion of this amazingly frank book in the Canon of Holy Scriptures: what confidence it bespeaks in the central truth of their position."

" Well, never mind about Job. Let's hear how you yourself reconcile the appalling sufferings and the flagrant injustices of life with the goodness of an almighty Overlord."

" Two questions," said Pemberthy. " Let us deal with the 'appalling sufferings' first. You will agree, I trust, that 'omnipotence' should be interpreted reasonably, not fantastically—not, I mean, as capable of things *against*, but of those *beyond* our understanding?"

" Not as making two and two equal five, and so forth? Yes, I agree to that."

" Well, pleasure and pain being correlatives, isn't it unreasonable to expect to have one without at least the possibility of the other?"

" The antithesis doesn't seem logically necessary: I should say that it was based on experience and observation. Why couldn't it have been so arranged that life was *intrinsically* pleasurable?"

" Well, isn't it so?" demanded Pemberthy. " Normal unchecked vital activity, I mean. Pain arises when some obstacle to that flow brings it more or less to a halt; and therein lies its necessity. The creature in pain feels that its welfare or existence is threatened, and seeks the way out. An obviously beneficent conjunction."

" You're evading the real issue: why *should* any creature's existence or welfare be threatened?"

"Oh, a life without vicissitude or adventure; a life or complex of lives that shall run smoothly and blissfully always, like a well-oiled perfect machine? Is *that* what you seriously demand? It seems a tame ideal for a poet!"

"You don't put it fairly," Greer protested. "I meant nothing mechanical."

"I know that," Pemberthy admitted. "As a matter of fact, some such carefree régime as you suggest *does* form a part of the economy of Nature."

"Nonsense, man! Where is it to be found?"

"In *Fairyland*," said Pemberthy. "That is, in those rural nooks and unpolluted regions of Earth where the elfin folk lead their harmless, unsubstantial existence."

"'Existence,' forsooth," sneered the poet. "What dope's this you're handing us? How came you to delude yourself that *fairies* exist?"

"Just as I 'delude' myself that *you* do," said the other, smiling. "Simply by *seeing* them one summer afternoon, dancing in a field. And they saw me, too, and looked across, laughing. And then—but that's another story. You may remember Davidson's poem about the tedium of their lives, popularly supposed endless. Well, just because they are exempt from suffering, they are lower than we in the scale of things, or even than the higher animals. In your heart you know that life owes much of its interest and value to those tragic possibilities which you profess to resent."

Greer lit another cigarette, frowning reflectively. Then he returned to the attack.

"It's the injustice of it all," he rasped, "that gets one's goat. Things take their brutal course, and not even a finger of God intervenes to straighten them out."

"Suppose you give us an example," suggested Pemberthy.

"An example? *Circumspice!* . . . Well, consider our benighted penal methods . . . worthy of cave-men, even if the victim be really guilty. Many an innocent man has been hanged, and God does nothing to prevent it. D'you call *that* justice?"

"Humanly speaking, of course not," said Pemberthy. "But man must answer for his own misdeeds. They are permitted, not sanctioned. Absolute justice is a cosmic affair, and can be gauged only from a cosmic standpoint."

"I don't follow you."

"The anthropocentric view is inadequate. A man's being hanged is a cosmic as well as a human event, and as a *cosmic* event it may *not* be unjust, although he never committed the murder he was hanged for. For a man is not merely the John Smith (say) whom we know, he is an immortal entity, of whose vast orbit we perceive but the tiniest segment. Suppose even that the punishment was cosmically undeserved, or voluntarily accepted for some noble motive; then we may be sure that his transient suffering will be compensated by some ulterior benefit, not otherwise accruing. The ideal order of Eternity is as perfectly reflected here as Time and Space permit: its apparent distortion is what the Hindus call *maya*—illusion."

"Personally, I don't believe there's any 'ideal order' to be reflected."

"Then how came you to trouble yourself by writing poetry?"

"Because I'm a stubborn fool, probably! Can you suggest any better reason?"

"I can, and will. Your soul has glimpsed the supernal beauty, and gives you no rest until you have in a measure expressed and manifested it. So inexorable are its demands, that, in comparison, all material claims and interests appear to you negligible. That is the true reason, my friend," said Pemberthy, and a smile illumined his features.

"Sorry to contradict you," said Greer, "but so far from having glimpsed the 'supernal beauty,' I know nothing about it, and care less."

"I didn't say *you*, I said your *soul*."

"Aren't we one and the same, then?"

"I'm afraid not, at present. But you *should* be, of course—and ultimately *will* be. Now, if a poem is the chance-product of caprice, whence comes its quasi-immortality? Why is the *Iliad* unmarred for us by the passage of some thirty centuries?"

"Because it's so true to life," Greer ventured.

"How, true to life, as *we* know it? Do *we* sacrifice princesses or even beasts to the gods? Do the gods intervene bodily in *our* battles, or are they decided by the single combats of super-men?"

"It wasn't such details I meant: it was the essentials."

"Quite so," said Pemberthy: "the essential and universal factor—that's what makes a poem beautiful, and therefore 'immortal.' But of the true Beauty the sensuous is, Plotinus warns us, but as a fair image, mirrored in water. So the *Iliad* or any good poem, like a many-coloured veil illumined by some hidden light, at once conceals and manifests the radiance of Eternity."

"Very pretty," said Greer: "and of course I've heard something of the sort before. But I'm afraid it's all moonshine."

"That," said Pemberthy, "is because you've let yourself be hypnotised by our shallow Western culture, which mistakes head-knowledge for enlightenment. In this, the most ignorant Hindu is superior to many a European pundit: the West thinks and (sometimes) believes; but the East *knows*. Until we have grasped that, we shall never solve the problems which perplex us."

Here the discussion ceased, for Pemberthy, who, to my mind, had worsted his antagonist, desirous rather of revealing a more nutritive substitute for the husks of negation than of a formal dialectical triumph, created a diversion by asking him to read us his latest poems.

"I expect you'll hate 'em," growled the poet: but he rose with some alacrity and fetched them from a cupboard. As he shambled across, I was painfully struck by the unseasonable thinness of his worn grey suit: poverty and illness were written all over him, yet any show of sympathy or helpfulness might be resented.

In reading, the man was transformed: his face lit up; his voice deepened and acquired music; he forgot all else, and we ourselves were rapt into the weird realm of his imagination. A far country it seemed, although these were modern poems, poems of slum-life, of London, of the gutter. Harshly realistic, yet, as in Rimbaud's verse or in van Gogh's art, the most sordid particulars profoundly significant, symbolic.

"Do you find it difficult to dispose of such work as this?" asked Pemberthy.

"Difficult? Say impossible! I'm seriously thinking of burning the lot."

"And your literary friends don't help you at all?"

"My 'literary friends!' Good God, no: I haven't any! Besides, it's 'not done'—for outsiders, anyhow. I'm a song-

smith, a craftsman, not a dirt-eating journalist or a fountain-pen with legs."

"Well," said Pemberthy, "a friend of mine has recently set up as a publisher. Will you do me the favour of lending me these in order that I may show them to him? I think he'd be interested."

"You surely can't be in earnest? Such miracles don't happen."

"Think again," said Pemberthy; "I should say, rather, that it was just by such miracles, and *only* by them, that real poetry or art attains recognition."

"By God, you're right!" exclaimed the poet. "Shake hands on it! You're a white man; and, what's more, you've some discernment."

Pemberthy's friend did, as a matter of fact, publish Nicholas Greer's last book—he died soon after—in a *format* such as he had, no doubt, vainly dreamed of; and its modest success brightened I believe, the last few weeks of his tragic life. At any rate, Pemberthy's visits did, in more ways than one.

PRACTICAL OCCULT TRAINING

By H. W. STEVENS

THE serious student of occult science must deplore the widespread ignorance concerning many of its fundamental truths. He is conscious of the duty devolving upon him to give out these higher teachings to the best of his ability. As a recipient of valuable spiritual truths, it is incumbent upon him to disseminate his knowledge ; but his enthusiasm often wanes when confronted with the apathy of the uninstructed mind.

At the same time, it is necessary to remember that he is undertaking pioneer work. It is inexpedient to force this religious philosophy upon people whose temperament and religious bias preclude them from understanding or appreciating it. To try to undermine an individual's deeply cherished religious beliefs often does more harm than good.

To the mind steeped in orthodoxy the idea of the attainment of spiritual growth by scientific means would probably appear highly visionary. Yet this method of development follows naturally from occult teachings dealing specifically with the conditions faced by each soul after death.

At this juncture it will be advisable to indicate briefly the exact meaning of " judgment " from the standpoint of occultism. A momentary record of the life is stamped indelibly on the all-pervading ether. These continuous pictures are also registered upon one tiny, physical atom situated in the left ventricle of the heart. This " seed atom " remains constant all through the life. Its forces are extracted by the soul when the silver cord, which unites all the vehicles, is ruptured at death. For three and one-half days (approximately) after death, the silver cord remains intact unless prematurely severed by cremation or violent accident. During this critical period the soul reviews its whole past life in panoramic pictures, which unfold before its vision backwards from death to birth. From the vital body the scenes of its life-panorama are etched into the desire body, in which the soul must function while in Purgatory and the First Heaven. The deeper and clearer the imprint the keener will be the purgatorial suffering and the fuller the pleasure experienced in the First Heaven.

It is extremely important that the physical body be provided with a quiet environment during this post-mortem experience. Such conditions will enable it to concentrate completely upon

the contemplation of its earth-life story. The intensity of this scrutiny will largely determine the power of the "still small voice" of conscience, which will guide the soul's destiny in the next earth-life.

This outline of the conditions that confront the soul after death will prepare the reader for a scientific method of reducing the time ordinarily spent in Purgatory and the First Heaven. In both of these regions the soul is engaged in work of a compulsory nature. The natural law of the spiritual world enforces a complete knowledge of the life lessons in these respective "spheres" before passing onwards to more varied and advanced work. If, then, this elementary work may be expedited, it is obvious that spiritual progress is furthered to that extent.

It is needless to stress the futility of a reliance upon good resolutions or on a will-power however strong. A certain amount of evil is accumulated by the soul every day, in thought, word, or deed. To reduce this ever-growing burden the following occult exercise will prove effective.

In retrospection the soul possesses a master-key to spiritual development. Just after retiring, the aspirant passes in review the events of the day in reverse order. The occurrences in the late evening first engage the attention; then backwards, in orderly succession, each episode of the day is reviewed.

When a scene thrown before the mind's eye indicates the indulgence of an unworthy thought or act, a strong feeling of remorse must be engendered. The soul must judge itself impartially. A sincere effort must be made to re-live the scene in memory and to awaken all possible feelings of repentance. By this means the picture of the particular thought or deed inscribed upon the "seed atom" in the heart is erased therefrom.

When the soul in due course reaches Purgatory that particular evil will no longer confront it to exact retribution. This steady eradication of life's dross, as it were, will very considerably reduce the time ordinarily spent in the Purgatorial region.

Similarly every worthy thought or deed should receive attention in this retrospective analysis. The soul endeavours to re-vivify those scenes in the day's scroll where good was thought or accomplished. A feeling of pleasure or joy should be stimulated where such emotions are suitable to the occasion. Thus the time that would otherwise have been spent in the First Heaven is appreciably shortened, leaving the soul free for less stereotyped work.

Under the great Law of Consequences the soul reaps what it has sown. The ordinary conception of punishment as applied to the after-death state is erroneous. Natural law governs in the physical world as everyone knows. If this law is transgressed, the individual suffers accordingly. Similarly, on its entrance into the spirit world the soul is subject to the spiritual law by which that world is governed.

The exercise of retrospection is fraught with beneficial consequences well nigh incalculable.

In the first place, this practice facilitates the restoration of harmony to the physical body consciously while awake. All the vehicles are then concentric. The various activities of the day break down the physical tissues. Energy is lost in different ways. Now, as a rule, this work of renovating the dense, material body is performed by the desire body when outside the physical during sleep. Then the vital body is charged with fresh energy from the desire world, and at once starts to revivify the physical vehicle. A refreshing sleep is an indication that the work of restoration has been complete. Relieved very largely of this nightly duty, the desire body can devote more of the nocturnal hours to more profitable work.

A second advantage will appeal irresistibly to any soul bent upon spiritual unfoldment. The Purgatorial and First Heaven life are passed through night by night. As a result, the soul garners the essence of the earth-life experience each day and builds this into the spirit as conscience.

Finally, the mind will have been trained along those lines that will speed to the utmost the soul's evolution. Lessons that in the ordinary way might have required several future earth-lives are thoroughly assimilated in this one.

This steady, consistent work will leave its deep imprint upon the higher vehicles. Every thought and emotion entertained by the soul is at once registered upon them. The soul builds up the texture of these vehicles day by day. The higher and purer the thoughts, the finer will be the material of which they are composed. Thus, purification of thought and action will scientifically disintegrate the coarser stuff which acts as a clog upon spiritual attainment.

Persistent effort over a period of time will impart a glowing radiance to the spirit body. This luminosity will constitute a hall-mark of spiritual worth and will open up richer and fuller opportunities for unfoldment.

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.]

LIGHT ON THE PATH

To the Editor of the OCCULT REVIEW

SIR,—The first paragraph of Mr. Frederick Whitney's letter seems to be an accurate and effective answer to the statement in Mrs. Bailey's letter, in which she speaks of "the narrow sectarianism which would make a prophet out of H. P. B. and a Bible out of *The Secret Doctrine*." As Mr. Whitney rightly says, "*The Secret Doctrine* is a Bible." And if H. P. B. was not a "prophet," one wonders in what respect Mrs. Bailey considers that she fails to merit that title. One must also agree with Mr. Whitney that M. C.'s works subsequent to *Light on the Path* are "not altogether dependable, good as they may be, because of her subsequent break with her Master." I recall a letter H. P. B. wrote to the spiritualist paper *Light* at that time, dealing with the M. C. affair in answer to that journal's comments, and expressing a similar opinion concerning *Through the Gates of Gold*.

Mr. Whitney says, "I do not know what writings H. P. B. refers to when she says that M. C. misinterpreted her Teacher's thought. . . . But it is exceedingly unlikely that any reference was made to *Light on the Path*, unless some of the commentaries were written or re-written by M. C. after her Master had withdrawn his control." He also speaks of "Mr. Crump's interpretation" of the passage about "utilising the senses"; but the interpretation was not mine, the passage in my letter reading: "H. P. B. said that M. C.'s imperfectly controlled psychic organism had misinterpreted her Teacher's thought." I also stated that the passage in the *Voice*, p. 17, beginning, "Do not believe that lust can ever be killed out . . ." was included in order to counteract the advice about "utilising the senses" in *Light on the Path*.

I am not aware that H. P. B. stated anywhere in writing that M. C. had misinterpreted, but she did speak of it to the other early members of the Esoteric School, one of whom repeated it to me when I joined it in 1893, and I noted it in my copy. She also explained the way in which Hilarion used M. C. as an "amanuensis," and why it was possible for such an imperfect transmission to occur. The case was by no means that of the regular relation between a trained and fully pledged chela and his Master, as Mr. Whitney assumes. For M. C. was a novice in Occultism, and her psychic development (like H. P. B.'s in her girlhood, before her "seven and ten years' training" in Tibet) was a hindrance and a danger. She had only been a few days

in the Esoteric School when the necessity for H. P. B.'s action arose. The first seven years is always probationary, during which every sort of test has to be undergone, and M. C. was certainly no exception (see *The Mahatma Letters*, under "Probation and Chelaship," for much valuable information on this question).

While on this subject I may say that when my previous letter was reproduced in the August issue of the *Canadian Theosophist*, Mr. J. M. Pryse followed in the next number with an article on M. C. headed "Greatest of the Exiles," a term applied to W. Q. Judge by Jasper Niemand. Mr. Pryse endeavours to convey the impression that H. P. B. and M. C. were more or less on an equality in Occultism, and that the affair was in the nature of a "breach" which "could have been healed."

The actual truth was that M. C., as an early member of the Esoteric School, had to be dealt with very severely by H. P. B. in her capacity as Outer Head of the school under her own Master. Her reasons for being compelled to act as she did are given in very strong and unmistakable terms in her long Preliminary Explanations to Instructions No. III, dealing with the causes of the series of crises in 1889-90, striking a fresh keynote, and giving directions for closing up the ranks. The passage I refer to was one of several which were omitted when the Instructions were reprinted in 1890-1 under the editorship of Mrs. Besant and Mr. Mead, on the ground that they were of a personal nature. In restoring them to the American reprint Mr. Judge said: "This was done when H. P. B. was too ill to supervise, without her sanction and, as she afterwards said, much against her wishes." H. P. B. also refers to M. C. associating herself with a campaign of "calumnies and falsehoods."

Mr. Pryse, like Mr. Whitney, deprecates the condemnation of the "utilisation of the senses" passage; but, as I have shown, the condemnation is H. P. B.'s, and in this she is entirely in line with accepted Buddhist doctrine. The *Voice of the Silence* is unequivocal on the point. Nothing is more emphasised in Buddhism, and Esoteric doctrine generally, than the danger of trying to learn through the senses, because they are essentially delusive and misleading.

Mr. Pryse emphatically disputes my statement that M. C. was well known in our family as a strong spiritualistic medium. I was alluding to a period long before she came in contact with H. P. B. and Occultism in 1884. My aunt, Mrs. Tighe Hopkins (my father's sister and M. C.'s half-sister), told me many remarkable things about M. C.'s development as a medium. As Mr. Pryse is recorded as coming to London in September, 1890, he would naturally know little or nothing of her years of mediumship prior to 1884, the effects of which she had been trying to overcome under H. P. B. But the facts relating to her being deprived of membership in the Esoteric School are well known to the original surviving members.

My aunt was extremely fond of M. C. and often spoke to me of her generosity and kind-heartedness; but she never uttered a word against H. P. B. for the action she took, as she knew that the cause for it existed. She also told me that a novel M. C. wrote, in which she caricatured H. P. B., *The Secret Doctrine*, and the T.S. (I forget its title), was due to "pique."

Mr. Pryse says that she was able to overcome "the terrible karmic drawbacks against which she had to contend" because "she had a heart of gold." Unfortunately, she was *not* able to overcome them, if we are to believe H. P. B. and her fellow-members in the E. S. to whom the circumstances were known and explained by her. Both H. P. B. and the Masters have told us enough about probation and chelaship to show that much more than personal qualities and virtues are necessary. Of the hundreds of aspirants in the history of the T.S. we are told that *only one* achieved a full success—Damodar K. Mavalankar, who was called to Tibet by his Master in 1885. "If the Society had never given to India but that one future Adept who has now the prospect of becoming one day a Mahatma, Kali Yuga notwithstanding, that alone would be proof that it was not founded at New York and transplanted to India in vain" (Letter to the Hindus by H. P. B., 1890). The words "transplanted to India" evidently refer to the little-known reorganisation at Benares in 1879, when Universal Brotherhood was added to the title and objects, and a school for the training of future Adepts outlined (see *H. P. Blavatsky: Her Life and Work for Humanity*, by Alice L. Cleather, Chap. II).

Mr. Whitney concludes his letter with the somewhat startling dictum that the Hilarion who inspired *Light on the Path* is "not the Greek Hilarion. This one [he declares] is the Regent of the Red Ray, and his line comes into the West out of Egypt. He is the Manu of the Fifth Root Race, and amongst the Egyptian kings was Rameses II. He holds the cosmic office of Annunciator of the Coming One. He is the Preparer-of-the-Way, the John-the-Baptist of the incarnating Christ at the dawn of each Avataric Age."

This reads like a passage from the Besant-Leadbearer or Bailey literature. H. P. B. never spoke or wrote of more than one Hilarion, and certainly never made such statements or used such language as the above typical specimen. Her Hilarion (Illarion) is "our semi-European Greek brother" of the *Mahatma Letters*, p. 64, of whom she speaks in her *Letters to Sinnett* as having met in Greece (p. 153) and Egypt (p. 189).

Yours faithfully, BASIL CRUMP.

SCIENCE, PSYCHOLOGY AND SEX.

To the Editor of the OCCULT REVIEW.

SIR,—We have heard so much of the "occult" and "scientific" aspects of this question, that perhaps we might now consider another—the moral.

The existence of Higher Powers which sustain and guide us (even if this mean only our Higher Self) necessitates the existence of a debt, and hence of a duty, to them. Our every action fulfils that duty or no—is “right” or “wrong.”

This, of course, presupposes the existence of “free will,” and that these powers give us the strength to fulfil this duty—to pay this debt.

When is the use of the sex-force right—or wrong? Surely it is rightly used only when used to the end for which it is ordained, and in circumstances that do not necessitate any concomitant wrong act, such as unwillingness of either party, danger to health or life of either, or mere animal passion of either party.

It is not an end in itself, and must not be considered such, and indulged in for mere sensual gratification. If the specific purpose for which it is intended is absent, it is wrong, and we must *abstain*—in spite of cynical references to “saints and impotents.”

Hence what is popularly known as “contraception” is definitely wrong, since it is a frustration of the natural end for which the sex act is ordained. In fact, in its last analysis, “contraception” is a particularly revolting form of unnatural vice.

We want, not “birth control” but *self-control*, which sane men exercise in all other departments of life without any difficulty.

THOMAS FOSTER.

THE MYSTERY OF SEX,

To the Editor of the OCCULT REVIEW.

SIR,—Unpleasant as the subject of “inverts” may be to many minds, there is one possible explanation not offered in the long correspondence in the last issue of the OCCULT REVIEW.

The possible explanation is that the person who becomes an “invert” is under the control of an unseen entity—an astral seeking gratification of desires through any available channel.

A writer on “the Menace of Spiritualism” (somewhat bigoted and one-sided perhaps) refers to the increase of the malady.

It is possible he exaggerated the danger; but it was well known at the time his book appeared that there was an epidemic in London of the craze referred to as (in some cases) “free love without men.”

Some cases came under personal observation which were beyond doubt the effect of attendance at séances, and a pseudo “occult” development. These cases tended to insanity of a very distressing kind.

At a séance some years ago, we saw a woman possessed by a male spirit of a very depraved character. Whether she ever freed herself from the control of this degenerate spirit we do not know. Some years

ago, a popular lecturer on the Theosophical Society platform (the "Besant" section) declared that another crisis was imminent in the Theosophical Society "on the sex question"—"where the fur would fly." The lecturer explained that it would concern the facts of "the man in the woman form" and "the woman in the man"! and he seemed to anticipate considerable satisfaction in the prospect of yet another cause of disruption in the Theosophical Society. Whether that "crisis" has arrived or not (in the Theosophical Society), the matter is much under discussion. May it not be wise to consider the probable explanation of astral influence?

In some authoritative teaching, it is said: "As the soul itself is necessarily double-sexed, in order to obtain all experience, it is reborn alternately in a male and a female body."

It is also intimated that the phase will pass in the course of evolution, when "man will be a creator in very truth," having recovered "the lost Word"—the "Creative Fiat."

If this is true, any deflection from the natural course of evolution is, in that sense, "unnatural," and, therefore, to be deprecated, as hindering the true restoration of Balance in the Individual and in the Race.

It may be that only a few at the present time will realise the Truth—and nothing creates such severe antagonism as a refusal to accept the supremacy of sex, which, after all, is only one phase of the life story of the Race.

Much harm has been done, and grave perversion of thought has ensued from the literal and perverted interpretation of the early chapters of the Book of Genesis, the worship of sex superseding the true worship of The Divine Unity. A return to the true worship may, in the course of ages, produce a sane world in place of present insanity—with all the disastrous results in wars and evils of all kinds.

Yours faithfully,
"A."

IDEOPLASTICITY

To the Editor of the OCCULT REVIEW

SIR,—In Mr. W. C. C. Barnard's recent article on Ideoplasticity, the writer reminds us of the now generally acknowledged powers of the subconscious mind, both as a curative agent and in the causation of such occurrences as hæmorrhages and stigmatisations. He then goes on to affirm that "probably in fact the extrusion of ectoplasm and its materialisation into phantom forms such as Bien-Boa or Katie King represent a physical realisation of desires, fantasies, day-dreams, which are in the medium's subconscious mind."

Now with reference to the occurrence of stigmatisations, wounds and so on, it appears to be always a question of the destruction or

the degradation of tissue, and in the case of healings, of the destruction or weakening of the peccant matter, or of the stimulation of already existing vital forces.

We have here no instances of the creation of anything new, such as a new organ or part of an organ, nor even of the replacement of any part of such as has been lost. This latter we find only in the lower animals with whom "desires," "fantasies" and "day-dreams" can scarcely be supposed to be in action.

There is therefore no evidence by analogy to suggest that the subconscious mind is capable of extruding metaplastm and materialising it into such forms as Bien-Boa or Katie King.

Yours faithfully,

D. MARINUS JONES.

THE RELATIVITY THEORY

To the Editor of the OCCULT REVIEW

SIR,—The following will be of interest [to students of H. P. Blavatsky's works.

The four-dimensional mathematics of the Relativity theory has resulted in the concept that our universe of matter is "finite but unbounded." This is supposed to be an entirely new concept or discovery. But in *Isis Unveiled*, the work of that marvellously informed woman, H. P. Blavatsky, and published by her in 1877, we find the following sentence. "But notwithstanding that the world of matter is boundless for us, it still is finite." (Vol. I, p. 7.)

Step by step modern science is de-materialising matter, and reaching metaphysical conceptions of the material universe which have been commonplace teachings of Occult Science for ages untold.

Yours faithfully,

W. KINGSLAND.

H. P. BLAVATSKY AND MEDIUMSHIP

To the Editor of the OCCULT REVIEW

SIR,—Mr. E. C. Merry in his article on *Seership and Mediumship* in your last number appears to think he has put forward some new theories about mediumship. May I point out that what he now says was taught by H. P. Blavatsky long before Steiner took up the matter. A summary of the teaching will be found in the chapter on Spiritualism in Mr. Kingsland's new work, *The Real H. P. Blavatsky*.

For the Council of the Blavatsky Association.

IONA DAVEY.

Hon. Secretary.

PERIODICAL LITERATURE

WE increase from time to time, by very slow degrees, our knowledge of Eleusis and its age-old, world-famed Mysteries ; but it is on points of detail only. The essence and the spirit escape us. It comes about in this manner that after all research we do not reach their inward side, their living secret, though we have an accumulated mass of external record. Above all we do not learn what really happened to Candidates of the High Grades, whether they were spectators only or took an active part. It was otherwise with the older literati, onward from Warburton and his *DIVINE LEGATION* in England, and other works of learning which could be cited at the corresponding period abroad. The difficulty regarding these is that they knew too much, but their knowledge was of the substance of dream. There has been never greater nonsense talked on any subject than on Classical and Egyptian Mysteries, while in days very near to our own the sequence of invention has been extended by certain theosophical writers, not excepting contributions on the part of H.P.B. We have read, therefore, with considerable interest a paper on Eleusis in the last issue of the *New York THEOSOPHICAL QUARTERLY*, because it offers a very tolerable summary as to the real state of the case, though it does not increase our acquaintance and though it ventures to suggest that the teaching at Eleusis testified to the truth of Reincarnation.

It is good to meet with a portrait of Professor Ernesto Bozzano as a frontispiece to the latest issue of *PSYCHIC SCIENCE*, in which also his experience with the Direct Voice at Genoa occupies the chief place, being translated from the Italian original in *LUCE E OMBRA*. With its preliminaries and commentaries, the record occupies nearly sixty pages, and we can cite only from the end that in the Professor's opinion all religions "would derive an immense advantage if they accepted and proclaimed" the doctrine of spirit return, "the Catholic religion" included, meaning of course that of Rome. It appears also that before the writer joined the particular circle, Victor Hugo is supposed to have communicated, exhorting another sitter, Professor Passini, to seek an audience with the Vatican and impress upon its high authorities "the urgent necessity," in the Church's own best interests, of receiving the Spiritist Movement into its bosom, "even should it be necessary for the Vatican to discipline it." Rome, however, would have to revise its doctrine of the life to come, and it happens that Rome does not revise doctrine.

LE VOILE D'ISIS opens a new volume with one of its special issues, dedicated on this occasion to the subject of Astrology. There is no reference to the historical side, which still awaits an expert, so far as our knowledge goes. There is much to be done along this line and on

astrological records of early dates—e.g., those of Junctin de Florence. The most important study, as it seems to us, is on the Houses of Heaven, which marshals in the first place some evidential considerations to show that the present method of “domification” is not only defective but radically false, and proceeds thence to offer in the second place an alternative for critical appreciation by those who are concerned, with a view to determine validity. There is a paper also on Planetary Houses, accompanied by a Perpetual Table, which exhibits them almost at a glance. Finally a mode of Arabian Geomancy is contrasted with that which has become familiar in the West. Other contributions are prophetic, being forecasts of events expected in 1929, according to normal Astrology and that which is termed Cabbalistic, not omitting altogether the indications of popular French seeresses. It will be instructive probably to look back upon them all when the present year has elapsed. Meanwhile, we look forward at the moment, not to the fulfilment of prophecy but to a future special issue of *LE VOILE D'ISIS* which is promised on the Knights Templar.

EUDIA is serenity, of course, for all who remember their Greek, and the contents of M. Durville's magazine answer to the title. Harmony, Progress, Forgiveness and Self-forgetting are contemplated in the two issues before us, which are full of good sentiments and faint fragrance belonging to these, though a little tame at times, as we have ventured to suggest previously. M. Jollivet Castelot diverts us slightly with his qualified scepticism on the occultism of modern occultists, their theses and their practice—such as it is, if any; and we are proportionately discoursed to find, at the end of all, that the famous protagonists of the subject, from Éliphas Lévi to Gabriel Delanne, all strictures notwithstanding, are those who have laid the foundations for a philosophy of Nature in the rock of a true esotericism. After such manner does the reverie peter out. They are all gone meanwhile, “the old familiar faces”; the protagonists are dead and buried in the winding-sheet of their own memorials, and no one reads the records. They read M. Castelot instead—perhaps, sometimes—declaiming his own transmutations, an unceasing iteration. . . . We pass in this way therefore, to *LA ROSE CROIX*, lead-weighted as usual with independent testimonies to the fact of its editor's discoveries and conversions. One of these witnesses calls on the Minister of Public Instruction to intervene and compel the Academy of Sciences, the Sorbonne—what not—to investigate all that has been done and is doing in a certain house at Douai. The terms of appeal read like an advanced crisis of hysteria. Meanwhile the alchemist himself has found time to proclaim at great length a pretended marriage between Mysticism and Spiritism, between the interior experiences of Ruysbroeck, Eckhart and St. John of the Cross and the trances of somnambulists and mediums, between the visions of saints and the “pretended materialisations” of *revenants*. He bears ignorant and blundering witness on both sides of the subject, within the simple domain of fact; but it

happens to matter little what he testifies about anything, with the possible exception of his method of transmuting metals—as to which we know nothing and have therefore no opinion.

The BULLETIN DE LA SOCIÉTÉ ASTROLOGIQUE of France is at present a minute publication, now in its second year, and the Society of which it is the organ regards it as an *avant courier* only of a review that it is hoped to establish in days to come. It is serving, however, meanwhile, a useful purpose which should be noted by those who are interested, for it draws attention at due length to works of astrological moment wherever they appear, and one is brought therefore into touch with memorials of the subject far and wide—in France above all, but in Germany also and Switzerland. We hear in this manner of treatises on Astrology and the Natural Sciences, on Astrological Medicine, on Astral Language and on the Law of Astral Heredity. . . . It appears that some short time since the Pro-Grand Master of English Freemasonry paid a visit in Paris to the Independent and Regular *Grande Loge Nationale* for France and the French Colonies. The Independence signified in the descriptive title means that it has no connection with the Grand Obediences of France, while the Regularity would appear to mean that it is in conformity with English Masonic standards and requirements; that it recognises the Great Architect of the Universe, has the Bible on the Master's pedestal, and so forth. Our friend and contemporary LE SYMBOLISME reports the event in question, and affirms that the *Grande Loge Nationale* is unlikely to score a success in France, where the Masonic ideal is "strictly orthodox," being based on the English Constitutions of 1723, from which English Freemasonry has deviated. The point is that these Constitutions did not demand a belief in God of their adherents. Here is an old contention, and we believe that the French Grand Orient has brought it forward officially. It is also true to the letter of the document in question. Presumably it would be useless to tell the French Obedience or LE SYMBOLISME that James Anderson, who produced the Constitutions of 1723, was really intending to impose a belief in God, but got lost amidst a cloud of words. Matters were set right, however, in the second edition.

TRUTH AND FREEDOM continues to produce its examples of Christian evidence and to secure some notable contribution under a known signature from month to month. Dr. Hector Macpherson makes some "philosophical deductions" from Astronomy in the last issue. It is said to harmonise with a theistic interpretation of the universe, which "hints at the existence of a great causal Power" and one that is "working with purpose according to plan." . . . THE TEMPLE ARTISAN a Californian publication to which we have referred previously, represents some apparently independent branch of Modern Theosophy that has been existing for thirty years, more or less apart from knowledge by us in England. It regards Madame Blavatsky as "a Lodge messenger" and affirms that the "Master Hilarion" organised a

group of earnest disciples about 1898 as a nucleus" through which he and his associates would project the forces, plans and teachings of the Lodge," in connection with a new effort to usher in a new civilisation. The bond thus established has never been broken. However this may be, there is no inconsiderable interest attaching to some of the contents, which include articles on Spiritual and Mental Healing, Medicinal Astrology and Nature's Messengers. . . . BUDDHISM IN ENGLAND is the representative of a Buddhist Lodge, described as an independent organisation of persons who endeavour to live the fundamental principles of Buddhism, and it is connected apparently with a Students' Association. The periodical is now in its third volume, and the latest issue has articles on Christianity and the Lotus Gospel, the Decline of Buddhism in India, and on Ceylon as a stronghold of the Dhamma. . . . The International New Thought Alliance is publishing a small journal called NEW THOUGHT, which finds space for a few articles outside matters of information connected with the Institution, its objects and activities. Mrs. Lennox Gilmour writes on the School of the Christ, a little from the unity standpoint, while there are other brief papers on the Supreme Purpose of Life and on God regarded as Spirit. The last suggests that Personality is only one of those qualities which together go to make up that Perfect Good which we call God. . . . THE CONTROVERSIALIST is a new foundation which is offered frankly as a "battle-ground of opposing forces" and enumerates the cardinal subjects of debate as "Sociology, Civics, Ethics, Politics, Religion, Science and Philosophy." Intending readers will do well to brace themselves up, confronted by such a prospect. The first issue furnishes the *pro et contra* of Prohibition, discusses the State from the standpoints of rival political parties, and makes a beginning with the inevitable question of Science *v.* Religion. It is a brave experiment, but whether it may prove an attempt to achieve too much is the possibility which is most obvious. We are content to wait and see, not without a certain element of curiosity. . . . We have received also a first number of NOVSPIRITO, an Esperanto Gazette, designed to appear bi-monthly and on this occasion at least provided thoughtfully with a corresponding version in English.

We offer our greetings to O PENSAMENTO, which, like so many other publications, has started a new volume, and together with its companion journal, O ASTRO, is entering on its twenty-second year. Both appear at Santo Paulo and both represent the typical occultism of Latin countries some twenty to thirty years since, especially that of France. We meet even with contributors who append to their names the degrees conferred once upon them by that Association des Hautes Études which Papus and his collaborators established in those days at Paris: there are still Doctors of Hermetic Science, and so forth. The monthly chronicle tells us, moreover, of periodicals without number, otherwise unknown and unheard of, the JÉSUS DE NAZARETH, the ARJUNA, the ÉLIPHAS LÉVI, and so on—an enchanting list.

TOPICAL BREVITIES

HOUDINI left with his wife a code manuscript whereby he was, if possible, to communicate with her from the other side. In the presence of impartial investigators, a new York medium, according to the *Chicago Daily Journal*, is alleged recently to have repeated the code word for word, to the satisfaction of the widow that the message is genuine. But if the knowledge of that code existed subconsciously in the mind of Mrs. Houdini, how eliminate the factor of mind-reading, to say nothing of the possibility of some meddler having chanced upon the key?

What is the matter with astrological directing? is a problem which is exercising the mind of Mrs. Bessie Leo, Editress of *Modern Astrology*, the prediction of whose death during 1928 has happily remained unfulfilled. Astrologically, also, the demise of Mrs. Annie Besant is overdue by a good many years! It is to be sincerely hoped that the forebodings of Mr. V. E. Robinson who foresees "very severe" directions for H.M. the King between now and September next may prove unfounded. Are the "hits" of modern prophets, such as Cheiro's prediction of the King's illness in his book of *World Predictions*, published in 1926, due to science or intuition? If the latter, the question seems to resolve itself into finding the particular instrument, whether astrology, geomancy, the Tarot, etc., which most effectively stimulates the intuition of the practitioner.

The proceedings at the recent International Spiritualist Congress appear to have brought once more into prominence the divergencies between the French and British-American schools as regards the hypothesis of reincarnation. Monsieur Jean Mayer, one of the French delegates, in reply to a representative of *Le Journal* is reported to have stated that "In a motion voted unanimously and especially by the delegate of North America, who represented 1,500,000 spiritualists, and by one negro delegate, we have proclaimed that the immortal soul evolves continually towards perfection by stages of progressive lives."

Whether or not the doctrine of reincarnation has been officially adopted as a plank in the spiritualist platform is of less moment than the implication that the validity or otherwise of an idea can be settled by the mere counting of votes. We are reminded of the "trial" of spiritualism in the columns of the *Daily News* which has recently closed, and the "voting form" which readers were invited to fill in and post to the Editor. It so happened that of the 12,000 votes which were received, the majority was in favour of the "proved" verdict. The actual figures were: "proved," 7,502; "disproved or impossible," 2,766; "not proved," 1,987. But what does it matter how the pro-

THE ORDER OF CHRISTIAN MYSTICS

A world-wide non-sectarian spiritual movement for the promulgation of a Cosmic and all-inclusive spiritual philosophy which gives a satisfactory and scientific explanation of every phase and condition of life here and hereafter.

Monthly lessons and personal private correspondence on psychological problems and spiritual experiences, on the free-will offering plan. Send for free pamphlet and catalogue of "The Curtiss Books."

F. HOMER CURTISS, B.S., M.D., *Secretary*,
3510-R. Quebec Street, N.W., WASHINGTON, D.C.

The British College of Psychic Science

Ltd.
59, HOLLAND PARK
LONDON, W.11

Telephone : Hon. Principal :
Park 4709. Mrs. HEWAT MCKENZIE

New Syllabus on Application

Best equipped centre for
the Study and Demon-
stration of Psychic
Science in Great Britain.

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

" PSYCHIC SCIENCE "

THE COLLEGE QUARTERLY.
2/9 post free. 11/- yearly.
Sample Copy, free.

Vol. VII, No. 4, ready JANUARY, 1929.
Special illustrated article on "The 'Direct
Voice' in Italy." (The work of the Centurione
Group.) "Photographic Results in Physical
Mediumship" (illustrated) and many other
valuable articles.

PSYCHIC BOOKSHOP, LIBRARY and MUSEUM

(Proprietor :
SIR ARTHUR CONAN DOYLE).
UNDER NEW MANAGEMENT.

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

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

The Blavatsky Association

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

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

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

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

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

THE BROTHERHOOD OF LIGHT

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

Particulars of membership will gladly be forwarded on application to A. E. CHARLES, 36, Victor Rd., Peuge, London, S.E.20, or "The Brotherhood of Light," Box 1525, Los Angeles, Cal., U.S.A.

JUST OUT.**An Apostle of Healing****Life and Work of Pastor Howton,
of Glossop**

By HECTOR WAYLEN

Biography of a remarkable man. Deals with Divine Healing; The Life of Faith; Answers to Prayer; Dangers of "Tongues"; and various other intensely interesting questions; Much entertaining anecdote. With Portrait.

2/6 net.

The Publishers invite MSS. of all descriptions for publication, especially of a Psychic and occult character.

A. H. STOCKWELL, Ltd.,
29, Ludgate Hill, London, E.C.4

Madame BEN NIL,

*Indian Occult, Clairvoyant
and Astrologer.*

Known for genuine accuracy
on all matters.

Consults from 10.30 to 7 by
appointment with letter or
'phone Gerrard 3195, at

43, WHITECOMB STREET,
W.C.2
(SECOND FLOOR).

THE LINK

A Quarterly Journal for the Study of Super-physical Science, Psychology, Philosophy and Mysticism. Edited by S. L. BENSUSAN

Annual Subscription, 4/-.

Vol. II, Jan. 15th, 1929 No. 1

Principal Contents. The Tibetan Bards. The Supernaturalism of Paris. Occult Aspects of Breathing. Chronological System of the Mayas II. Indications of a Former Life. Did the Buddha die from eating Boar's Flesh? Reincarnation and Natural History. Book Reviews—The Masonic Initiation, &c.

Subscriptions to

F. V. FERRIER, Esq.,
The Cottage, York Avenue, Hove,
Sussex.

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

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

To save future mistakes send for an
Astrological Horoscope.

Horoscope with three years' directions,
5/- Detailed readings, 10/- and
20/- up to 60/- Hand reading, 5/-
Hours, 11 a.m. to 7 p.m.

Miss A. BULL, 36 Shaftesbury Avenue,
Piccadilly Circus, W.1 'Phone: Regent 6896

A Delightful Volume

From the Foreword—

These talks have been given to me by One Who passed over to the Spiritual World in 1923, through the Mediumship of Mrs. Artimeza Hayter.

THE OPEN DOORby **SULHAYHAS**

This helpful little book will give comfort to the faint-hearted and renew the confidence of those whose faith in the Divine Scheme of the Universe and the immortality of the Soul has grown weak.

Tastefully produced 3/6 net

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

portions may vary between the " ayes," " nays " and " not provens ? " *Veritas prævalebit*, both in the case of reincarnation and spiritualism, and heedless of the proportion of the votes. How would the views of Copernicus have fared at the hands of the popular voter ?

The International New Thought Alliance has just issued the first number of a little magazine in Esperanto. They are to be congratulated on their enterprise. More and more, as the boundaries between nation and nation are broken down, an international language becomes desirable. The Continental broadcasting stations already devote programme time to Esperanto speeches and so on. The international character of the New Thought movement makes an auxiliary language a question of first importance. Already Esperanto has proved an instrument of power in the hands of movements the reverse of spiritual. Shall this inestimable boon be left to the exploitation of anti-spiritual forces? The advent of *Nova Spirito* is a promising sign. *Chu vi lernos la lingvon ? Estas tre facila.*

It is fashionable to refer disdainfully to " park orators " as misguided zealots who pass their time in perpetual controversy. It is a pity, however, that the work of the Christian Evidence Society, whose lay workers play a prominent part in the open-air activities of that organisation throughout Great Britain, should be so little appreciated. " Be always ready to give an answer to every man that asketh you a reason of the hope that is within you," says St. Peter. It is this that the C.E.S. exists to do ; but it is very inadequately supported. Copies of the official organ, *Truth & Freedom*, together with information in regard to the Society, may be obtained from the Hon. Sec., Rev. C. L. Drawbridge, M.A., 34 Craven St., London, W.C.2.

Like Ramakrishna, the spiritual Master of Swami Vivekananda, " His divine Majesty, Meher Baba," of Ahmednagar, Deccan, India, appears to be inspiring his disciples with a burning zeal for propaganda, which takes the form in the present instance of a new magazine, the *Meher Message*, to which the Editor, Mr. K. J. Dastur, promises that Meher Baba will contribute in forthcoming issues. Meher Baba in his youth was spiritually initiated by a Mahometan lady, now 130 years of age, Baba Jan. He is alleged to have straightway attained " nirvikalpa samadhi." The motto of Meher Baba is " Mastery in servitude " and his mission " to establish universal spiritual fraternity."

Insinuations such as that in the January issue of *Theosophy* (Los Angeles) against the authenticity of the autograph message from the Tashi Lama in the Pekin edition of the *Voice of the Silence*, by the use of the word " alleged," amount almost to a charge of fraud. Any grounds? If not, an apology would be in order. Meanwhile, the demand for this facsimile edition has made a second impression necessary, as is also the case with *Buddhism the Science of Life*, a second edition of which is now available.

REVIEWS

THEOSOPHY AND THE FOURTH DIMENSION. By Alexander Horne, B.Sc. London: The Theosophical Publishing House, Ltd. Price 1s. 6d. net.

THIS is an interesting little contribution to a subject in which a good deal of interest is being taken nowadays. The concept of four-dimensional space is a useful organon of thought, and the author explains how it may be employed to explain some of the teachings of the occultists, more especially those of Dr. Besant and Mr. Leadbeater, concerning the astral world. With respect to these writers, however, it has to be remembered that they are both well acquainted with the theory of the fourth dimension, so the fact that their statements concerning the astral world permit of an easy explanation in terms of this theory is less remarkable than at first sight it may seem to be.

In his last chapter, which perhaps ought to be read first, Mr. Horne deals in a very elementary manner with the mathematics of the tesseract, or four-dimensioned, Euclidean hyper-solid corresponding to the cube, and by easy exercises leads the reader on to picture this hyper-solid in his mind. This is distinctly useful; but the Publishers' note on the jacket of the book, which suggests that the volume contains an account of the latest scientific discovery concerning the "fourth dimension," is somewhat misleading. There is, indeed, a short section dealing with "Time as a Fourth Dimension"; but it is inadequate. For one thing, the concept is presented as though it involved a determinism more rigid even than that of Materialism. Moreover, no hint is dropped to indicate in what an extraordinary manner the geometry of any section of the space-time continuum containing the time dimension differs from the (approximately) Euclidean geometry of ordinary space. The author's assumption that space is infinite is also not in harmony with the most recent scientific view.

The fact that space-time is four-dimensional does not, of course, prohibit the existence of other dimensions. The astral world may, if one pleases, be conceived of in terms of these, though there is no adequate reason for assuming their geometry to be Euclidean.

Mr. Horne's book, it will be realised, has serious limitations; but within these limitations it should be useful for familiarising non-mathematical readers with an organon of thought of considerable value, though one whose use, perhaps, is not free from danger, because it suggests so many fascinating analogies which may, after all, not be valid.

H. S. REDGROVE.

THE ANGELIC HOSTS. By Geoffrey Hodson. London: The Theosophical Publishing House, Ltd. Price 5s. net.

THE mind of man has, from time to time, peopled the unseen with a host of strange inhabitants. There are polytheism's myriad deities, from which, perhaps, many of the other beings have descended; the angels and devils of orthodox Christian belief; the planetary spirits of mediæval ceremonial magic; fairies and other forms of nature spirits,

“AUROSPECS”

MEANS

Kilner Screens Perfected

The late Dr. W. J. Kilner, B.A., M.B. (Cantab.), M.R.C.P., etc., was the medical electrician at St. Thomas's Hospital, London. He regularly used the dicyanin screen to diagnose disease.

His book, *The Human Atmosphere*, created a sensation, because, if his statements are correct, it means that he discovered a mechanical method of adjusting the focal range of the eye so that previously invisible forces can be seen. This applies particularly to the aura, which is usually shown by artists as a halo around the heads of saints. He also claimed to see an etheric body otherwise known as the spiritual body or psychic organism.

HE CLAIMED THAT 95 PER CENT. CAN SEE THE AURA

Modern Clairvoyants, who diagnose disease, do this habitually, but believe they are specially favoured.

IN OTHER WORDS, Dr. Kilner asserts that NINETY-FIVE PEOPLE out of EVERY HUNDRED can be MADE CLAIRVOYANT.

His experiments also proved that regular use of Dicyanin strengthens the sight of presbyopic people.

WHAT KILNER SAW, OTHERS MAY SEE.

Some are able to see the aura immediately; others develop the power gradually by accustoming their eyes to a newer focal range by the steady, regular use of “Aurospects”.

The Kilner screen was formed from optically perfect glasses cemented together, enclosing a specially compounded solution of alcoholised dicyanin. The great expense of this combination—two to four guineas being the usual charge—prohibited general use, and led to substitution by coloured water, coloured glass, and gelatines, which, being quite useless for the purpose, brought ridicule upon the subject. To guard against this deception, we have registered the word

“AUROSPECS”

and provisionally patented a combination which perfects Dr. Kilner's formula, and so materially reduces the cost, that it is now possible to become a seer yourself at the price usually paid for one séance with a professional clairvoyant.

ONE GUINEA ONLY.

As Dr. Kilner's statements are somewhat misleading to the uninitiated, and so much misconception exists on the subject, we have hitherto refused to sell “AUROSPECS” unless purchasers have read his book AND our lessons on clairvoyance and trance, but as our Four Postal Lessons on “Aura, Auricsight, Aurospects, Kilner”, contain sufficient details for psychic students we make the following offer:—

To readers of these Four Lessons (post free) 2/6

**“AUROSPECS” WILL BE FORWARDED POST FREE for
ONE GUINEA.**

We can forward at the same time

Dr. Kilner's “HUMAN ATMOSPHERE,” post free 10/6.

H. Boddington's LESSONS ON PSYCHIC HEALING,”
post free 6/-

From THE LONDON PSYCHIC EDUCATIONAL
CENTRE, 17, ASHMERE GROVE, LONDON, S.W.2.

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

Madame Bishop Anderson
Consulting Psychologist.
Clairvoyante and Clairaudient
Test Medium.
Consultations by Appointment.
NO POSTAL WORK.
Under Distinguished Patronage.

Arcade House,
27, Old Bond St.,
London, W.1
Telephone:
GERRARD 8094

OCCULT ASTROLOGY

The only true OCCULT reading of horoscopes, showing the age of the soul, effects brought over from past lives, qualities, defects, faculties latent or expressed, tastes and adaptabilities, freewill, destiny, etc., given by C. R. STEWART (Author of *The Law of Love*, etc.) the Unique Expert on OCCULT ASTROLOGY.

Send Two Guineas with birthdate, place and exact hour, for full reading, to

C. R. STEWART,
29, Leinster Terrace, W.2

A client writes: "A delineation on one's horoscope by C. R. Stewart is like a mirror held up to one's soul."

Regulus, Astrologer

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

BROTHER MARKEON

M.A. (OXON.)

Astrologer.

Horoscope with outline delineation and some years' general calculation, 10/-. All other astrological work undertaken. Individual attention guaranteed. Money returned if work does not satisfy. Send for form and list to
24 Rowsley Avenue, London. N.W.4

SOMERSET

MINEHEAD. IDEAL ALL-THE-YEAR-ROUND SEASIDE. Climate one of the warmest and most equable in England. Beautiful country. Inclusive terms, 2 to 3½ guineas weekly. Mr. & Mrs. CORNH, 15 The Avenue.

Indian Palmist and Clairvoyant

Gives Scientific Reading and Advice. See *Daily Mail* and *Popular Science* articles. Horoscopes and advice by post. Eastern Studio, 21, George Street, Baker Street, London.
Phone: Ambassador 8819.

Leaves from a Psychic Note Book

by H. A. DALLAS, *Hon. Associate of the S.P.R.*

With a Foreword by SIR OLIVER LODGE, F.R.S.

Extracts from Foreword and Press Notices

"I commend all [these Essays] to the attention of readers and enquirers who wish for sane and helpful guidance in thinking over the somewhat difficult and controversial matters."

The British Journal of Inebriety: "It may surprise some readers to learn how logical are the inferences and how inspiring the conclusions arrived at . . . One of the chief values of the book is its presentation of the conclusions warranted by a steadily increasing array of well-established facts." *The Guardian*: "Temperate, judicious and candid." *The Sphere*: "Miss Dallas' book has a reasonableness that is very welcome in works of this controversial genre. An impartiality, almost scientific, is opposed to a high idealism and results in a volume surprisingly convincing, on the weight of evidence submitted." *Yorkshire Observer*: "In short compass, and in the scientific temper, surveys a large part of the field of psychical research. . . . The book scales a wide purpose." *Methodist Times*: "A collection of essays well worth the consideration of all thoughtful readers." *The Johannesburg Star*: "Her writing is marked by lucidity, a sense of logic [and] deep feeling."

5s. net.

Paternoster Row

RIDER & CO.

London, E.C.4

including those strangest of all beings, the spirits of earth, air, fire and water, of which we read so graphic an account in Montfalcon's *Le Comte de Gabalis*; the poltergeists of psychical research, and many another queer, non-human, spiritual being.

In his Foreword to this book, Dr. Wedgwood writes, "Twenty years ago it would have been difficult to suppose that belief in the existence of angels and fairies would gain so wide an acceptance as it has gained nowadays." It must be confessed, however, that of evidence for the existence of such beings there is little or none. To my mind, whatever they may have been to that of Conan Doyle, the Gardner photographs were singularly unconvincing.

Mr. Hodson claims that his book is based, partly upon his own experiences—the result of a species of revelation—and partly upon information conveyed to him by an angel. He writes lucidly and graphically, and the concept of angels and nature spirits put forward, as means for effecting evolutionary progress, is interesting, and connects with the Neo-Platonic doctrine of Emanations.

The difference between man and angel is thus explained: "Man has undertaken responsibility for the fulfilment of the divine will by uniting in himself the functions of both life and form. The angel, on the other hand, concentrates upon the life side, and plays his part in the economy of the system, not by self-identification with matter or with form, but with the life behind them both." Moreover, as nature spirit, "he labours to quicken the evolution of that aspect of the divine Life and Consciousness which is in incarnation within the element to which he is attached."

A philosophy such as this, which is almost entirely concerned with matters outside of normal human consciousness, is difficult of valuation. It must be tested at those few points where it emerges from the unseen. Thus, the statement concerning water, that "without its presence in the atom of every plane, matter could not exist" is erroneous, if it is to be taken literally. Truly, we have not exhausted the meaning of water when we have explained the substance as a compound of hydrogen and oxygen. Water is also a symbol. Mr. Hodson, it seems to me, takes the symbols of the unseen too literally. If we may read his book symbolically, however, we can appreciate it æsthetically, and find much in it of value.

H. S. REDGROVE.

SELF-RELIANCE. By Philip Harrison. London: Rider and Co. 1s. 6d. net.

THOSE who are acquainted with Mr. Harrison's work will be prepared for the excellent fare he provides in *Self-Reliance*. He seems to have the enviable and unique knack of probing to the very source of things and finding the unity which lies behind diversity. The wideness of view and absence of dogma should make the book appeal to all readers, no matter to what school of teaching they incline.

The author deals with the many insidious counterfeits of self-reliance, and reveals the weaknesses of the different systems for building it up artificially. Natural self-reliance, which only attains to achievements, is distinguished from the higher form which causes a definite entry into a successful STATE of life. The latter is the goal where we shall find success in every meaning of the word. The higher Self, as guide, must be allowed

a free hand, and conscious co-operation with it is a *sine qua non*. Convincing arguments indicate to the reader the quickest and straightest route to this end. There is no juggling with psychic laws and their attendant dangers. It is wholesome, sane counsel that bears the acid test of common sense, and is the very essence of Christian teaching. Certain texts which have a direct bearing on the subject are interpreted in a way that sheds a new and illuminating light upon them.

Self-Reliance brings our consciousness into focus, and we see that, like the mythical Blue Bird, luck, success and happiness are near to every man.

One puts down the book with the impression of having been on firm, sane mental ground, and everyone should find in it something of personal help and comfort.

IVY DICK.

THE DIVINE VISION. By C. Jinarajadasa. London: The Theosophical Publishing House, Ltd.

SAYS Mr. Jinarajadasa, "the life of man is a continual change of vision." He then points out that there are two kinds of vision: that of the ordinary man, and that of the great leaders of humanity and founders of religion, with whom may be classed the great poets and mystics.

First we recognise the One Life, and then we see that every man must have for us some message: for behind each man and woman is the great archetype. What religions have taught us about the nature of God is perfectly true, but they have yet much to teach us concerning the Divine Nature of Man. The Divine Vision of Nature comes to us by the worship and the study of nature. It also comes to us by loving nature, and last but by no means least, by re-fashioning nature.

Speaking of the Vision of God we are told that "we usually feel it can only be through some idea of a human image . . . yet, if we were peacocks, should we not see the splendid tail of the Divine Peacock clearly before our eyes in all its beauty, should we not find in it the proof that God is a Peacock?" "Truth must surely be one, and it is only human limitation which divides Truth into that of Science, of Religion, of Philosophy and of Art."

Having touched on the religions of Polytheism, Pantheism, Theism, Henotheism, and even Atheism, the writer adds that to discover Truth directly man must create. Let us beware, he adds later, of erecting barriers between one form of worship and another. In the course of the various lectures, much excellent verse is quoted, and we feel that the book will specially appeal to those creative artists in words, who are poets.

ETHEL ARCHER.

SARA'S SEVEN HUSBANDS. By Richard B. Ince. London: George Roberts. Price, 5s.

THIS delightfully satirical and amusing story is a burlesque founded upon the Book of Tobit. The writer's prose is exquisite and his poetic imagery unsurpassed. As the title suggests, the story revolves around Sara, the daughter of Raguel, and her seven husbands. For seven evenings in succession Raphael tells to Jehovah the story of one of the husbands.

To this very diverting tale-telling, which strongly resembles *The*

FOYLES' SPECIAL OFFER

THE COLLECTED POEMS OF ARTHUR EDWARD WAITE

Widely acclaimed as a master of the power of expression, more especially in the illumination and interpretation of the phases of the inner spiritual life of man, and the mystical aspect of the material universe in which he is a sojourner. In two vols. Over 700 pages. With a new portrait, cloth. Published 21s. net.

A few copies offered, brand new, at 10s. 6d. Postage 1s. Quote Offer 30.

INSTALMENT PAYMENTS can now be arranged for books, new and secondhand. Write, stating requirements, and a quotation for instalment payments will be sent.

BOOKS YOU NO LONGER WANT!

FOYLES WILL BUY THEM—A SINGLE VOLUME UP TO A LIBRARY.

FOYLES FOR BOOKS ON OCCULT SUBJECTS

119/125 Charing Cross Road,

London, W.C.2

Typewriting & Secretarial Bureau

Room 30, Piccadilly Mansions, W.1
(Next to Café Monico)

All kinds of reporting, typewriting, Translating, Research, and Secretarial Work undertaken. Secretarial work carried out at Clients' houses or premises by arrangement. Lessons given in Shorthand and Typewriting.

Work Collected and Delivered if Desired

Term: moderate Au hors MSS. 8d. per 1000 words. Carbons 1d. per 1000 words.

Telephone: Gerrard 8883

AN
ADVERTISEMENT
IN THE
"OCCULT REVIEW"
BRINGS
RESULTS.

THE

WRITER

6d. Monthly

A Magazine whose purpose is to show the literary aspirant how to write, what to write, and where to sell that which he has written.



May be had through any newsagent
Specimen copy 7d. post free.



HUTCHINSON PERIODICAL CO. LTD.,
34, Paternoster Row, London, E.C. 4

MY MYSTERIES AND MY STORY

A BOOK ON PALMISTRY

By **VELMA** (The Famous Seer)

Crown 8vo.

Illustrated.

5s. net.

"If I were asked who is the most charming person whose hands I have read I would answer immediately 'Her Royal Highness the Duchess of York.'"

During a thirty years' practice as a palmist, crystal gazer and astrologer, Velma has had some strange experiences. Monarchs and princes, statesmen and diplomats, actors and actresses, and even criminals have consulted him about their future. Now, on the eve of his retirement, Velma has written an account of some remarkable sittings he has had with notable people. This fascinating book also introduces the simplest possible method of hand-reading, giving numerous diagrams illustrating the various lines on the hand, as well as the hands of prominent personages. A few of the chapters include: The Features of the Hand; Mounts of the Hand; What I told the Duchess of York; General Villa; Fatal Curse from the Tomb (How Lord Carnarvon was warned); Tragedy of a Beauty Queen; Tragedies I have Foretold; The Crystal and the Gazer's Philosophy.

Just Published.

JOHN LONG, Ltd., 34-36 Paternoster Row, E.C.4

OCCULT REVIEW

TO THE CIRCULATION MANAGER,

"OCCULT REVIEW,"

34-36 PATERNOSTER ROW,

LONDON, E.C.4.

Sir,

Please send me "OCCULT REVIEW" monthly for twelve months post free, for which I enclose ^{cheque} _{postal order} for 13/6.

NAME

ADDRESS

DATE

Arabian Nights, a motley crew of religious cranks and celebrities have been invited, that, having listened in silence to the recital, they may pronounce judgment upon Sara; whether or no she be guilty. These personages who range from Paul of Tarsus, Athanasius, and Apuleius, down to Joanna Southgate, Mrs. Baker Eddy and Dean "No Creed," are, needless to say, always at variance: and to the various asides made by themselves, Raphael and Jehovah, no small part of the witticism is due.

But there is a more serious side to the book. Obviously the writer is out to show the futility of various obsessing creeds, and the lack of tolerance amongst so-called Christians; also the hopelessness of attempting to express truth that is beyond speech. "It is impossible," says Jehovah, "for the All-Knowing ever to think of anything, because He has already thought of it; it is equally impossible for Him ever to do anything, because it is already done. He can never find anything because He can never lose anything."

This, on the surface, sounds very plausible; but what if Jehovah is always becoming, knowing, and so forth? If No Thing *is*, it is equally true that All Things *are*!

Says Raphael: "We are twisted and tarnished mirrors and cannot reflect truly that which is: Men quarrel about truth because their mirrors reflect differently. . . . Men cannot know that which is but only that which seems. Keep the mind clear and the soul pure, and the reflection will approach ever nearer and nearer to the truth." The book is well worth reading, and it is safe to say that having once taken it up the reader will not quickly lay it down.

ETHEL ARCHER.

SILVER TRUMPETS. More "Homely Woman" Talks. By Fay Inchfawn. London and Melbourne: Ward, Lock & Co. Price 2s. 6d. net.

It has been said of Fay Inchfawn that she is "a woman who can think of God amid her groceries and praise Him in her scullery." I make no apology for borrowing the quotation, because it gives in a few words the quintessence of this appealing writer's charm. She writes for the heroines of everyday life, and the "lone lorn creeters" who have no thought of being heroic, but who just "carry on." She is Priscilla, the gentle Puritan, and yet she is also the fairy godmother who transmutes the old pumpkin into the golden carriage that drives Cinderella to Fairyland.

There are ten "Talks" in this little volume, which takes its title—"Silver Trumpets"—from the last of these. The author, with her gift for symbolism, elaborates the Command of old: "Make thee two trumpets of silver . . . that thou mayest use them for the calling of the assembly, and for the journeying of the camps." . . . "Many times in Holy Writ," she concludes, "we find that words comforting and convincing were spoken by the Lord, *through* a prophet, as though the prophet were a trumpet and the message had been first breathed through him.

"Now He, Who in silver tones has called us, had this very end in view. We may never feel ourselves to be doing anything very much except next things, but He meant that the way we live our own quiet, unimportant lives should constitute a 'call,' to those who cannot hear Him."

EDITH K. HARPER.

THE SILENCE. By Evelyn Whitell, author of *The Woman Healer*, *The Christmas Guest*, etc. London: L. N. Fowler & Co. Price 1s. 6d.

THIS charming little book contains a series of thoughts for meditation during each month of the year. The "Affirmations" which stand at the head of the volume are refreshingly free from the note of bombastical self-sufficiency and assertiveness which too often mar many doubtless well-meaning books of this kind.

In this age of turmoil and jazz, of hectic excitement, and rushing from pillar to post, in search of amusement (save the mark!) and the *blasé* boredom which can find no peace in the simple joys of home-life—this author's words ring like an Angelus across quiet fields:

"It is not difficult," she writes, "to concentrate on anything that we love, or on anything that has made us happy. So as you relax, turn your mind to scenes of joy, turn it to thanks and gratitude, so shall you draw nearer to the Giver of All. So shall your soul be filled with the peace that passes understanding. So shall you know the silence Jesus knew. The tempest may beat and billows roar, but their violence shall not come nigh thee."

EDITH K. HARPER.

HEALING WINGS. A Book of Comfort and Inspiration. By Major E. R. Appleton. London: A. R. Mowbray & Co.

THIS book is the latest work by the popular Director of the Cardiff Broadcasting Station, England. For over four years now Major E. R. Appleton has given of his brief leisure on Sunday evenings to broadcast Talks for the help and comfort of those suffering in body or mind. Quietly and unobtrusively a great though scattered Fellowship has grown up under his inspiration.

Not only the British Isles, but the Continent of Europe have been drawn upon for this "Silent Fellowship" of Listeners, and when long-distance reception becomes more reliable it is hoped that members of the Commonwealth of British Nations will thus be united in thought and aspiration for a few minutes each Sunday.

There is something strangely fascinating in the thought that thousands of people, of all nationalities and religious beliefs, are thinking the same thoughts and praying the same prayers, under the inspiration of a man they have never seen and never will see personally. Of this spiritual unity he says, "The Christians were (at Pentecost) all with one accord in one place just as we are now. Do let us remember that we are really and truly in *one* place if we are in the Spirit of the Fellowship."

The book is full of a wide charity, up-to-date thought, practical suggestions, and comforting words to fit a variety of occasions and difficulties. It is a work to be read and pondered over, not once but many times, and each time new depths in its messages will be revealed. If anything, we think it an even better book than the first volume called "The Silent Fellowship," though that too has a wide public. We can thoroughly recommend "Healing Wings" as a gift for all serious people, no matter how diverse their views on religion.

We, too, can take an active though silent part in this unique Fellowship.

I. TOYE WARNER-STAPLES, F.R.A.S.

Talismanic Jewellery



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



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

Begin the New Year well by knowing something of

"THE PAST & FUTURE DEVELOPMENTS OF ELECTRICITY AND ITS BEARING ON WORLD PEACE"

by H. G. MASSINGHAM.

Just Published by HUTCHINSONS, London
At all Booksellers, 6d.

BRIGHTON.

IDEAL BOARDING HOUSE.

All bedrooms hot and cold water, gas fires, electric light. Four good reception rooms. Central, near sea. Tariff from Mr. & Mrs. MASSINGHAM, 16-17, NORFOLK TERRACE, BRIGHTON.

SPIRITUAL-MENTAL HEALING.

Psychic-Diagnosis

ABSENT AND PRESENT TREATMENT.

Interviews by Appointment.

Miss M. WARWICK.

Letters:

26, Gayton Road, N.W.3

EDOUARD SCHURÉ

From Sphinx to Christ

Being the English translation of "L'Evolution Divine."

Translated by EVA MARTIN.

There is no subject of greater interest than that of humanity's "religious instinct", and in this volume, now available to the English public for the first time, we have an outline of the evolution of religion from the days of ancient Atlantis, through India, Persia, Egypt and Greece right down to the Christian era. The masterly way in which he has treated so vast a theme can arouse nothing but admiration. The book is full of suggestive and scholarly information, and is lit up by many delightful touches of poetic imagination.

"The writer is highly reverential and of uncommonly wide outlook."—*Birmingham Post*. "This remarkable book."—*Light*. "... The matter is extraordinarily interesting."—*Link*. "A work of decorative imagination in a historical setting."—*Occult Review*.

Demy 8vo, 288 pp., cloth gilt.

10s. 6d. net

LONDON :

RIDER & CO.

Read

"Light"

THE OFFICIAL ORGAN
OF
SPIRITUALISM

PRICE 4d. WEEKLY

"Light"—Its Scope and Purpose

NEARLY fifty years ago LIGHT was founded to proclaim the reality of life after death as a fact in Nature, affirmed not only by the religious instinct in mankind and the visions and intuitions of saints, seers and sages, but by scientific investigation of psychical phenomena.

This position it has firmly maintained, and to-day it finds its justification in the gradual growth of the idea amongst all classes, for Spiritualism and Psychical Research have now become questions of the hour.

BEYOND this central idea LIGHT has no creed and is the organ of no school or cult. Its columns are open to free discussion of the many smaller questions on which there are differences of view—its only aim being, in the words of its motto, "Light! More Light!"

It deals with all the complex phenomena which surround its subject and presents a philosophy explanatory of them—Clairvoyance, Telepathy, Hypnotism, Mediumship, and the general question of Spirit-communication and guidance from the Unseen World.

WRITE FOR SPECIMEN,
ENCLOSING STAMP

London:
HUTCHINSON & CO.
(Publishers), LTD.

Now Ready

HENRI BERGSON

by

JACQUES CHEVALIER

Authorised Translation by

LILIAN A. CLARE

THE translation here presented of the lectures on Bergson and his doctrine given by Professor Chevalier has been undertaken under his own eye and with his personal collaboration throughout. Had this valuable help not been available, the difficulty of the subject would have made it an impossible task for the present translator. Professor Chevalier's familiarity with the English language and his sympathetic understanding of the aims and ideals of the English-speaking races have often smoothed the way, and given additional interest and pleasure to the work of translation.

The translation of Bergson's criticism of the Einstein theory of relativity has been very kindly undertaken by Professor Chevalier's friend, Thomas Greenwood, M.A., F.R.G.S., of the University of London.

*Demy 8vo, 356 pp. + xxii
with full index 12/6 net.*

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

BODHI-DHARMA (The Message of the Buddha). By T. L. Vaswani.
Madras: Ganesh & Co. Price 8 annas.

THERE are many larger and more imposing works on Buddhism from which the general reader might easily derive less pleasure and edification than from this very small winningly-written book, compiled from notes of addresses given by the writer to young students on "Buddha Day" (May 4th) and other similar occasions.

Mr. Vaswani tells us that the message of the Buddha, as he has sought to interpret it, is "not an *ism*, but an attitude, not a creed, but a viewpoint." The speculative systems, which are, for many people, inseparable from the idea of Buddhism were, in his opinion, developed after the Founder's death and formed no integral part, either of his own teaching or of the faith which he desired his disciples to spread abroad to the world. In other words, Mr. Vaswani holds firmly to the belief that one can be a true Buddhist, without accepting a single formula or practising a single rite or ceremony. "Buddha was a prophet of freedom. . . . The secret of freedom is self-realisation." And he points out that what many men call *freedom* is merely another name for a form of slavery—to a creed, a cult, a convention or the like.

On the other hand, he speaks warmly against the popular notion that Buddha taught atheism or that *Nirvana* should be taken to imply the extinction of "the Supreme Self." In real Deity and Its spark, kindled, or capable of being kindled, in every creature, the Buddha profoundly believed. "What he denied was the false 'self' . . . the ego-personality which we cherish." This is the flame which must be quenched in *Nirvana*; for it is this which keeps a man separated from reality. A refreshing and spiritual little book, to which even the advanced student of Buddhism might turn with profit.

G. M. H.

THE CAPUCHINS. By Father Cuthbert, O.S.F.C. London: Sheed and Ward. Two volumes. Price 15s. net.

LITERATURE on matters Franciscan has long assumed colossal proportions, and the subject has for many years been the province of the specialist. It is therefore strange that the latest branch of the tree planted by "the poor man of Assisi" should have lacked attention until Fr. Cuthbert could give us these two substantial volumes.

The dreadful corruption of the Church—which was the major cause of the Reformation—gave rise to movements of reform in the Church itself. The backbone of all these movements was a full appreciation of the importance of the mystical life—as witness such leaders of reform as St. Teresa, St. John of the Cross, St. Peter of Alcantara, St. Ignatius Loyola and St. Francis of Sales. To these we must add Fra. Matteo da Bascio, the founder of the Capuchins who purposed to observe the rule of St. Francis in its primitive simplicity.

The early struggles of the order against worldly foes, official dislike and distrust and the envy of other monastic orders makes interesting reading, as does the spread of the order from Italy all over the world where the Capuchins became famous for their corporal works of mercy.

Of most interest to the readers of the OCCULT REVIEW, however, is the fact that, from the first, the Capuchins have been famous as exponents

of the mystical life. They inherited the point of view—to some extent—of the “spiritual” Franciscans, and based their studies not on the Aristotelianism of Aquinas but on the Platonism of St. Bonaventura, the greatest of mediæval mystics. In the last chapter of the work—which might well have been longer—we are introduced to a school of writers, all of them Capuchins, who have hitherto been completely neglected. Yves de Paris, Valeriano Magno, Benedict Canfield (“the master mystic”) and Johannes Evangelista are but a few of the names, and the all too brief extracts from their works there given certainly seem to confirm the author’s contention that many of them should take their places among the foremost of mystical writers.

It is to be hoped that Fr. Cuthbert will make some of their treatises—or at least a volume of selections—available for English readers.

The work is most ably written, and is a serious contribution to history. We note with gladness the absence of pious fables. The documentation is particularly full, and although written from a definitely Catholic point of view, the book does not reflect any prejudice. No doubt it will become the standard work for many years to come—which is no more than its author deserves.

THOMAS FOSTER.

ODRUN: THE RUNE OF THE DEPTHS. By Eleanor C. Merry.

London: The Orient-Occident Publishing Co. Price 5s. net.

THESE dramatic fragments by a disciple of Rudolf Steiner are mystical pictures in dramatised form of man’s spiritual quest, and include Orpheus, Eurydice and other early initiates, ending with the Christian advent of St. Columba in the Isle of Iona. I quite agree with the author’s view of this saint. He was an exalted and ecstatic teacher.

Miss Merry is not a powerful writer, but she is sincere, and strives to express the diviner mission and ascent of mankind toward the Holy City of the Apocalypse.

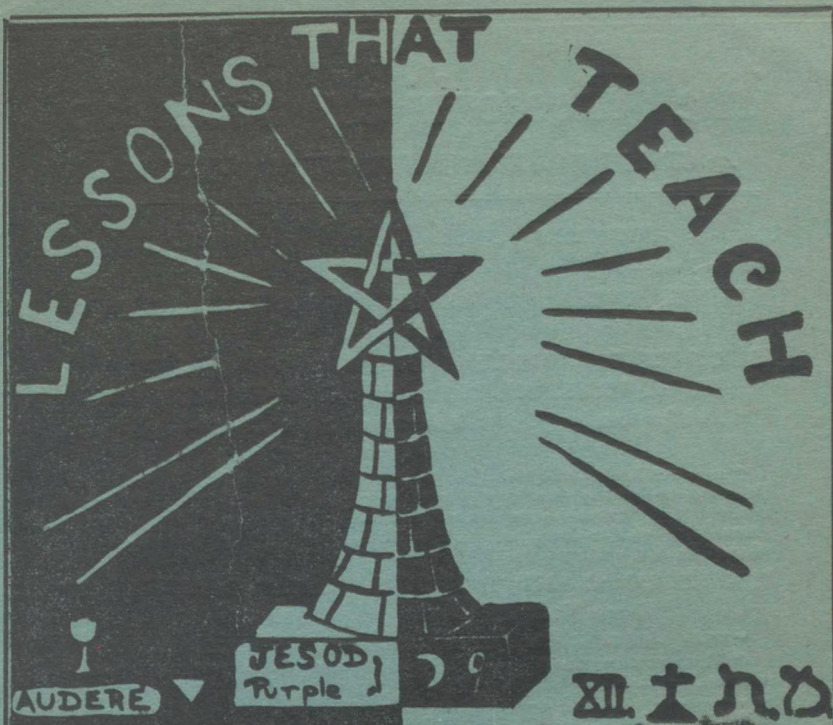
REGINA MIRIAM BLOCH.

ANNUAL REPORT OF THE SMITHSONIAN INSTITUTE FOR 1927.

9 in. x 5 $\frac{3}{4}$ in., pp.xii + 580. Washington, U.S.A. Price \$1.75.

By adopting the admirable practice of including in their report a number of articles of general interest the Board of Regents of the Smithsonian Institute have succeeded in spreading far and wide the fame and good works of their Institute. The present year’s report is particularly interesting in that it contains a brief but illuminating article by Einstein on Newton, some suggestive remarks by R. E. Snodgrass on what he calls the mind of an insect, a valuable paper on the origins of Chinese civilisation by Maspero, and an essay by Irving Fisher on the lengthening of human life.

THEODORE BESTERMAN.



Astrology, Numerology, Symbolism, Graphology, Lore of Jewels, Colours, Perfumes, are all knit together in these lessons into one simple, rational system. In them the gem of traditional Occult learning is made more clear and brilliant by its setting of original research. Write for free descriptive booklet of my work.

HOROSCOPES THAT ARE TRUE

Whatever your problem or difficulty it can be solved Astrologically or through the Qabalah. Send time (if known), date and place of birth, with 2s. 9d. for Test Reading; 10s. 6d.—£2 2s. for Life Study, or call and we will talk the matter over personally. Any question answered accurately by Horary Figure, 5s. I apply the wisdom of the Ancients to the needs of Moderns by a scientific method.

TALISMANS THAT WORK

GABRIEL DEE

11D

'Phone
Gerrard 4473

Carlton House, Regent St., London, S.W.1

The Theosophical Bookshop

43 GREAT PORTLAND STREET, LONDON, W.1.

recommend the following books:

In the Press—

THE MIRACLE OF BIRTH GEOFFREY HODSON
3s. net.

STUDIES IN EVOLUTIONARY PSYCHOLOGY

E. W. PRESTON, M.Sc., AND C. G. TREW, M.Sc.

Introduction by J. Emile Marcault, M.A., LL.B., Paris
1s. 6d. net.

"A scientific clarity is one of the distinguishing points in this little volume. It is neither vaguely emotional nor drearily pedantic in style. The writers marshal their facts and opinions with business-like brevity and lucidity. . . . stimulating to the imagination, stimulating also to the intelligence."—*Occult Review*.

THE ZODIAC AND THE SOUL C. E. O. CARTER, B.A.
Nine Nativity Charts 4s. 6d. net.

"Thoughtful little book. . . . of much interest."—*Occult Review*.

"This charming study. . . . inspiring and helpful to earnest men and women."—*Occultist*.

LIGHTS AND SHADOWS AIMEE BLECH

Translated from the French by Fred Rothwell

Tales of Karma and Reincarnation 4s. 6d. net.

The above are published by the Theosophical Publishing House Ltd.

From other Publishers' Lists

REINCARNATION by "PAPUS"
(Dr. G. Encausse). The Author's angle of approach affords many fresh and suggestive points of view in regard to this fascinating subject. Price 3s. 6d. Postage 4d. (Illustrated)

THE CLOUD-MEN OF YAMATO. An outline of mysticism in Japanese literature. (Wisdom of the East Series.) Price 3s. 6d. Postage 3d.

THE CHALLENGE OF BOLSHEVISM by D. F. BUXTON. The author raises questions that are fundamental and avoids ground that has been covered before. Price 2s. 6d. Postage 3d.

THE MYSTERY OF MAN by SWAMI S. D. RAMAYANDAS, D.Sc., LL.B. Author of "First Steps in Yoga," etc. Price 1s. 6d. Postage 3d.

THE MACHINE OF LIFE by ETHEL BROWNING, M.D. Showing how the healthy body can be kept healthy by strengthening the natural defences with which it is endowed. Price 5s. Postage 4d.

KALKI, OR THE FUTURE OF CIVILISATION by S. RADHAKRISHNAN. Of unusual interest to English readers as being a considered statement of the prospects of world civilization by an Indian and a philosopher. Price 2s. 6d. Postage 3d.

BOOK BARGAINS

INDIA BOND OR FREE—A World problem—by ANNIE BESANT, D.L. Original price 7s. 6d.—reduced to 3s. 6d.

UMBRAE SILENTES by FRANK PEARCE STURM. A beautiful book of prose and poetry. The author philosophises on many things—occult and mystic. Original price 6s. Slightly shop-soiled 9d.