

# THE OCCULT REVIEW

## Contents

### EDITORIAL

Occult India

### PREMONITORY DREAMS (Part II)

By Sylvan J. Muldoon

### THE WOMAN IN MAN

By H. Ernest Hunt

### AN OUTLINE FOR MEDITATION

By Ethel Archer

### IN A WOOD

By Ivan Najivin

### PHANTOM VEHICLES

By Elliot O'Donnell

### THE COMPLETE IMPRESSARIO

By Edith K. Harper

### THE SUN

By Leo French

### THE ROSE OF THE WORLD

By R. Sabine

### SOME POLISH LEGENDS

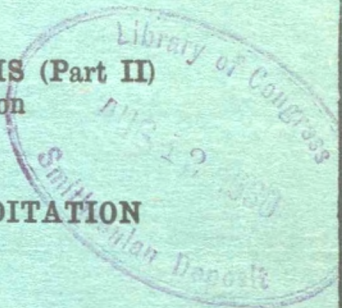
By Agnes Blake

### 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 & GOTCH, LTD.

SOUTH AFRICA: CENTRAL NEWS AGENCY, LTD.

CAPE TOWN: DAWSON AND SONS, LTD.

INDIA: THACKER, SPINK AND CO., CALCUTTA AND SIMLA.

THACKER AND Co., LTD., BOMBAY.

"THEOSOPHIST" OFFICE, ADYAR, MADRAS.

HUTCHINSON  
**BOOKS**  
ON SPIRITUALISM

---

**AN ARTIST IN THE GREAT BEYOND**

by *VIOLET BURTON*

In these days of freedom of opinion, messages about the spirit life have an opportunity of being read and treated seriously, and it is therefore timely to have such a book as this. *Cloth, 4s. 6d. net*

---

**REICHENBACH'S LETTERS ON  
OD AND MAGNETISM**

Translated by *F. D. O'BYRNE, B.A.*

So as to make a complete presentation of the Odic Theory, Mr. O'Byrne contributes an introduction with biography of Baron Carl von Reichenbach. *7s. 6d. net*

---

**THE PRIESTHOOD OF THE LAITY**

by *THE REV. G. VALE OWEN*

In this book the author interprets Priesthood in the light of Spiritualism, and shows it to be of the nature of a Psychic Faculty, and includes a short service of Holy Communion for use in the Homes of the People. *1s. 6d.*

---

**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. *1s. 6d. net*

---

**THE EVOLUTION OF SPIRITUALISM**

by *HARVEY METCALFE*

A book which deals fully with the history of Spiritualism. Sir Arthur Conan Doyle has contributed a preface. *Cloth, 7s 6d. net*

---

**PAUL AND ALBERT**

by *THE REV. G. VALE OWEN*

This is a portion of the *Vale Owen Script* which has never appeared before. It is a dramatic story of intense interest. *Cloth, 4s 6d. net*

---

**SILHOUETTES OF SPIRIT LIFE**

by *AMICUS*

The narrator was the licensee of a small inn. During his life-time he took no interest whatever in Spiritualism and his changed views are instructive and helpful. *Cloth, 2s. net*

---

**MORE LETTERS FROM HEAVEN**

by *WINIFRED GRAHAM*

Miss Graham's new volume will prove helpful to those who have not yet realised the nearness of the other side. *4s. 6d.*

**WORKS BY DR. JOHN HENRY CLARKE**

*Cloth. Crown 8vo. Price 5s. Postage 4d.*  
**WILLIAM BLAKE ON THE LORD'S PRAYER**

*Wrappers. Crown 8vo. Price 1s. Postage 2d.*  
**FROM COPERNICUS TO WILLIAM BLAKE**

*Boards. Cloth. Crown 8vo. Price 3s. 6d. Postage 3d.*  
**WHAT IS MAN?**

*Cloth. Crown 8vo. 2s. Wrappers. Crown 8vo. 1s. Postage 2d.*  
**THE GOD OF SHELLEY AND BLAKE**

**JOHN M. WATKINS**

21, Cecil Court, Charing Cross Rd., London, W.C.2



# 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.**

20 CITY HALL STATION.

NEW YORK CITY, U.S.A.

## THE BLAVATSKY ASSOCIATION

The following Books may be obtained POST FREE on application to the Hon. Secretary, 26, Bedford Gardens, Camden Hill, London, W.8.

\* 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 ..		5	0
WAS SHE A CHARLATAN? A Critical Analysis of the 1885 Report of the Society for Psychological 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.

---

**RIDER**


---

*A New Work by*

**HEREWARD CARRINGTON**

! THE STORY OF

**PSYCHIC SCIENCE\***

(Psychical Research)

*Part I.* Introductory ; *Part II.* Historical ; *Part III.* The Rise of Modern Spiritualism ; *Part IV.* The Society for Psychical Research ; *Part V.* Psychology and Psychical Research ; *Part VI.* The Psychical Phenomena ; *Part VII.* The Mental Phenomena ; *Part VIII.* The Relation of Psychic Phenomena to other Sciences.

With Glossary, Chart of the Psychic Sciences, and copious index.

This is a book eminently suitable for the serious and intelligent inquirer. The vast field covered by the author is encyclopædic in its extent. Spiritualism, occult science, theosophy, the many manifestations of psychical phenomena ; in fact, the whole range of psychic subjects, from mesmerism and hypnotism to clairvoyance and water divining is explored—and the results are recapitulated in a critical, scientific and impersonal manner which inspires confidence. The prestige of Carrington as a psychic researcher of international repute should be still further enhanced by his present voluminous work which is up-to-date and exhaustive in treatment.

*Large demy 8vo.*      418 pp.      26 illustrations.      24/-

*\*Prospectus free on application.*

---

**LONDON**

---

by the same author  
**Weird  
Thrilling  
Terrible**

uniform with **DRACULA**  
Crown 8vo. 2/- net.

**THE MYSTERY OF THE  
SEA**

"An imaginative work which grips the attention of the reader from beginning to end."—*Scotsman*.

"An enthralling tale told with unflagging zest and good spirits."—*Pall Mall Gazette*.

**THE JEWEL OF SEVEN  
STARS**

"The story is most ingeniously worked out."—*Pall Mall Gazette*.

"In mystery and interest the book is thrilling, and at times sensational."—*Daily Graphic*.

**THE LADY OF THE  
SHROUD**

"Bram Stoker's ominously-named novel is a wild and whirling romance no less fascinating than his first horribly grim story of 'Dracula.'"—*Daily Telegraph*.

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

iii

**FACES**

*Temperaments*

*of The Book of The Hand*

ST. HILL

a series of three, devoted in its varied aspects, deals with the physical characteristics of the hand may be taken as a valuable series of character delineations.

Temperamental characteristics of appearance is scarcely to be expected. Without special biological training, it nevertheless affords a sound basis for the accurate diagnosis which the palmist is so

pp. 10/6.

illustrations.

**SCIENCE**

**TUNE**

appeal. The lamentable state of the practice of yoga, more widespread than is generally supposed, is the most frequent request of sufferers to commission a palmist in England, Dionysius, who has written a treatise on the methods of psychic machinations of the hand, will be cited, and the work of unusual interest.

Crown 8vo. Cloth. Approx. 7/6.

**RIDER & CO., LONDON**

R

*A New Work by***HEREWAN**

THE

**PSYCHI**

(Psych

*Part I.* Introductory  
Rise of Modern Spiritual  
Research ; *Part V.* Psych  
The Psychical Phenomena  
*Part VIII.* The Relati  
Sciences.

With Glossary, Char  
index.

This is a book em  
intelligent inquirer.  
is encyclopædic in its e  
theosophy, the many  
mena ; in fact, the w  
mesmerism and hypn  
divining is explored—  
a critical, scientific an  
confidence. The pre  
researcher of interna  
enhanced by his pr  
up-to-date and exha

*Large demy 8vo.*

\*Prospectus free on a

LONDON

# DRACULA

First published in 1897, BRAM STOKER'S weird-est of weird tales is still the world's "best seller." In seeking a parallel to this powerful and terrible story one's mind reverts to "Frankenstein" and "Mysteries of Udolpho," but

# DRACULA

is even more appalling in its gloomy fascination than any one of these. So strongly does it grip that it is impossible to lay it aside.

Crown 8vo. 416 pp. 2/-

# DRACULA

# HANDS & FACES

## *The Book of Temperaments*

*Being the Third and Concluding Volume of The Book of The Hand*

by KATHARINE ST. HILL

The present volume, the last of a series of three, devoted to a study of scientific Palmistry in its varied aspects, deals with the classification of the physical characteristics of the key temperaments, and as such may be taken as a valuable guide to the basic principles of all character delineations.

Although the knowledge of temperamental characteristics to be gained from the personal appearance is scarcely to be regarded as part of a regular chirological training, it nevertheless constitutes the only rational basis for the accurate solution of those problems with which the palmist is so frequently confronted.

*Large Demy.*

160 pp.

10/6.

24 pages of illustrations.

In Preparation.

## PSYCHIC SELF-DEFENCE

by DION FORTUNE

This book should make a wide appeal. The lamentable results of ignorantly dabbling in the practice of yoga, occultism or spiritualism, are more widespread than is generally appreciated. The earnest request of sufferers from these causes has decided the publishers to commission the foremost psychological occultist in England, Dion Fortune, to write a practical treatise on the methods of guarding against the mental and psychic machinations of the unscrupulous. Actual cases will be cited, and the synopsis submitted promises a work of unusual interest.

*Crown 8vo.*

*Cloth.*

*Approx. 7/6.*

**RIDER & CO., LONDON**

# RIDER

## THE NEW NUCTEMERON

*(The Twelve Hours of Apollonius of Tyana)*

Script received by MARJORIE LIVINGSTON

*Sir Arthur Conan Doyle in his preface says: "This contribution to human knowledge is in all ways worthy of one of the greatest minds that ever functioned on earth."*

This book combines the psychic wisdom of ancient civilisations with modern Christianity, as given to the writer through the inspiration of Apollonius of Tyana.

The occult source of authorship is interesting in view of the jealousy which, for many centuries, the Church maintained towards Apollonius on account of his psychic powers, which were reputed to equal those of Christ.

This short script asserts that the ancient philosophies were revelations of divine wisdom of which the Incarnation of Christ was the crowning phenomenon, revealing Him who had been worshipped as the unknown God.

*Large Crown 8vo.*

144 pp.

4/6.

## THE POINT THEORY OF CREATION

by MARY SALTER

*The Relation of the Triangle to Life*

Geometry is shown to be the basis of Theodicy, Physics and Chemistry. It influences all the functions or purposes of organised bodies and the general result of their exercise.

The various kinds of waves (curves) which give the sensations of light, sound, heat and electricity are explained, and the relation of the triangle to life in the brain and heart of man.

Man is found to be the measure of the Universe, Theodicy being closely connected with his actions.

*Large Crown 8vo.*

96 pp.

3/-.

*With line illustrations by author.*

LONDON



**Occult, Oriental, Mystical, Masonic and Theosophical Books**

New and Secondhand  
All publications of Messrs. Rider & Co. in stock

Catalogues Issued

Books Bought

**SPECIAL OFFER**

Cloth. Royal 8vo. Published 21s. Now offered at 9s.

**SPLENDOR SOLIS**

ALCHEMICAL TREATISES OF SOLOMON TRISMOSIN, ADEPT AND TEACHER OF PARACELSUS. WITH 22 ALLEGORICAL FIGURES. WITH INTRODUCTION AND A SUMMARY OF HIS ALCHEMICAL PROCESS CALLED "THE RED LION," ETC.

**JOHN M. WATKINS**

21 CECIL COURT, CHARING CROSS ROAD, LONDON, W.C.2

**YOUR PROBLEMS**

Consult Madame Jeane Cavendish.  
Clairvoyant and Psychologist.

Interviews daily 11 to 8. Horoscopes Cast, Numerology, Psychometry, by post. At Homes and Clients visited.

2, NEVERN ROAD (off Nevern Square),  
EARLS COURT, S.W.5  
(Near Station). 'Phone : KELVIN 8415

**HELEN THE GREEK**

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

"Self Culture of Mind and Memory Training Course." 4/-.  
"Self-taught Hypnotism, Mesmerism, Personal Magnetism and Therapeutics Course." 4/- complete. Post paid. Approval. Apply to **RAYCHOWDHURY'S**, P.O.B.43, Delhi, India.

**MODERN ASTROLOGY**

(Founded by Alan Leo).

The leading Astrological Magazine in England. Exoteric and Esoteric.

Annual Subscription 13s. post free. U.S.A. \$3.30. Specimen Copy 4d.

Students should avail themselves of the Alan Leo Correspondence Lessons. Diplomas of efficiency awarded.

Character delineations at moderate charges.

Children's nativities specially considered.

Advice given on all Astrological matters.

Astrological books supplied. Mathematical Calculations undertaken by qualified mathematicians.

Apply direct :  
**LEO, "Modern Astrology" Office,**  
40, Imperial Buildings,  
Ludgate Circus, LONDON, ENGLAND

*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.



**Make Your EYES LAST A LIFETIME,**  
**without GLASSES!**

Positively that! The wonderful "Neu-Vita" Home System renews, preserves and makes your old or abused eyes new again. This new Physi-culture of the Eyes is a Triumph of Nature-Cure-Science that brings results after all else has failed. Simple and gentle exercises by which improved circulation of healthy and revitalizing blood is induced to impoverish and weakened arteries, nerves and muscles of the eyes. A self home treatment for all, clearly described and illustrated in our 1/- Book on Eyes now distributed at cost.

**WRITE!** for your copy, post free. Don't delay another day finding out all about this remarkable way of solving the great sight problem. This offer is so clear, so liberal, that you simply must take advantage of it at once. Don't wait for eye defects to come; don't wear spectacles to remind you that they are your masters, and you have lost control of your eye power. Send no money or post cards, merely enclose your full name and address with 3 (6 foreign if abroad) postage stamps. Address fully—

**NEU-VITA (Dept.C.5),**  
4-78, Central Buildings, London Bridge,  
LONDON, S.E. 1, England.

(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.

A Society is being formed under the name of

## "The SOCIETY of the LILY"

Its chief object is to teach men their responsibility to the Earth on which they live; to teach the real significance underlying Bolshevism which is causing the present world-chaos and to teach why such great efforts are being made to bring about world-revolution. Many fail to realise the dangers they are exposed to when joining secret societies, because the true aims of some of them are cleverly and mischievously cloaked.

They do not realise that they may become parties to a huge octopus, and eventually become slaves under its evil control. They do not as yet realise that many seemingly harmless and well-known persons are the instruments of this devilish mastermind of black magic.

Full particulars of the above can be obtained from—

**EL EROS, c/o The Occult Review,**  
**Paternoster House, Paternoster Row,**  
London, E.C.4

# PSYCHOLOGIST

(Under very distinguished patronage and highly recommended)

Having studied Yoga Philosophy in the East receives  
and visits clients daily from 11 a.m. to 7 p.m.

\*\*\*\*\*  
**CLAIRVOYANCE & PSYCHOMETRY**  
\*\*\*\*\*

For appointment 'phone MAITLAND VICTORIA 2965

## SPIRITUALISM

Are you an enquirer? If so we can help you.  
We are here to give:—

### ADVICE

In matters of psychic development, mental and physical, and the Study of Spiritualism in all its branches.

### INFORMATION

As to what Mediums, healers to go to, how to get in touch with the various societies in the movement, churches, etc.

### LITERATURE

Can be supplied by us on all branches of the subject, including a large stock of Psychic newspapers, periodicals, etc.

Call at the

**PSYCHIC & GENERAL BOOKSHOP,  
LIBRARY & MUSEUM,  
2, Victoria Street, 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 Theosophical organization. Information can be obtained regarding the Constitution and Rules, Study Classes, Library, etc., from the Hon. Sec. at the ASSOCIATION'S headquarters—

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

## THE BRITISH COLLEGE OF PSYCHIC SCIENCE

Ltd.

15, Queen's Gate, London, S.W.7

Telephone: Western 3981. Hon. Principal: Mrs. Champion de Crespigny.

. . Syllabus on Application . .

Excellent equipped centre for the Study and Demonstration of Psychic Science. Open during August for Library and appointments.

For membership and experiments apply to the Secretary.

### "PSYCHIC SCIENCE"

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

Vol. IX, No. 2.

July, 1930.

Report of the Margery Mediumship in London. Teleplasmic Phenomena in Winnipeg (Illustrated). The Problem of Reincarnation. The Case of Florina, and other valuable articles.

Editor: STANLEY de BRATH, M.I.C.E.

## ASTRAL TRAVELS

by HELEN

A genuine account of Astral Experiences. Price 1/-. Apply—  
Kingsdown, Teignmouth, S. Devon

## ESME SWAINSON

Echo Villa, Batheaston, Bath

Reliable Astrological work. All individual; nothing duplicated. To know yourself is to solve the problem of life.

Send birthday, month, year, time (if known), place, sex. Free leaflet on request. Test readings 2/6.

To those who believe that the secret of  
**Racial Redemption**

from the slime of decadence, resides in

### Spiritual Eugenics

Learn to inhale and exhale

### Sun-life

"To love and bear; to hope till Hope creates  
From its own wreck the thing it contem-  
plates."

Self addressed stamped Envelope for particulars

**LEO FRENCH,**

The Hermitage, Tatsfield, Surrey.

# FRATERNITY of the INNER LIGHT

Warden **DION FORTUNE**

The Fraternity of the Inner Light is a Society 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 Guest House, Glastonbury. Guest-rooms are available at the London Community House.

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

There will be no further Public Lectures this Summer. They will recommence with the Autumn Term on Monday, Sept. 29th.

All Communications to be addressed to

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

## 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 August include:—

- |   |   |
|---|---|
| <ol style="list-style-type: none"> <li>1. The Unknown Love.</li> <li>2. Through the Gates of Death. VII (The Death of the Body.)</li> <li>3. Studies from "The Secret Doctrine" H. P. Blavatsky. (I. The Bible.)</li> </ol> | <ol style="list-style-type: none"> <li>4. The Mystical Element in Hans Andersen's Fairy Tales.</li> <li>5. Teachings of the Illuminati. VII. (Mollinos)</li> <li>6. The External Mind. I.</li> <li>7. Literature of Illuminism. XIV. (Some Books on Witchcraft.)</li> </ol> |
|---|---|

THE

## GUILD OF THE MASTER JESUS

There will be no Sunday Services held during August and September. They will recommence on Sunday, October 5th.

## STUDENTS' LIBRARY OF OCCULTISM AND MYSTICISM

HAS THE NEWEST BOOKS

Every effort is made to obtain for subscribers books they specially require. The Librarian will be glad to advise on courses of reading. All the books mentioned in "Book Chat" may be obtained from this Library. Subscriptions from 10/6 per annum. Books may also be borrowed at 2d. per week. Full particulars will be sent on request.

### 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. Travener. A study in Esoteric Psychology (Fiction). 2/6. Noel Douglas. The Demon Lover. A study of the abuse of Occult power. 2/6. Noel Douglas. Problem of Purity. 3/6. Rider. Esoteric Orders, 3/6. Rider. Sane Occultism, 5/-. Rider. Mystical Meditations on the Collects, 5/-. Rider. Training and Work of an Initiate, 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 Shop s.

## CHALICE ORCHARD HOSTEL GLASTONBURY, SOMERSET

*"The Holyest Erthe in Englaunde."*

A GUEST HOUSE AND SOCIAL CENTRE FOR THOSE INTERESTED IN MYSTICISM, ESOTERICISM, NEW THOUGHT, SPIRITUALISM AND KINDRED SUBJECTS.

SITUATED HIGH ON THE SHOULDER OF THE TOR, THE WONDERFUL HILL OF VISION OF AVALON WHERE "THE VEIL IS THIN." LECTURES. LIBRARY. OPEN AIR LIFE IN SHELTERED GARDEN AND LARGE VERANDAHs. VEGETARIAN OR ORDINARY DIET.

Open from Whitsuntide to Michaelmas.

Particulars may be had on application to:

**The Secretary, CHALICE ORCHARD HOSTEL, GLASTONBURY, SOMERSET**

Phone: Glastonbury 64

THE OCCULT REVIEW

# 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," 3, Pilgrim Street, London, E.C.4. Tel.: Central 2793-4. 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. LII

SEPTEMBER, 1930

No. 3

---

## EDITORIAL

DESPITE the mass of literature which, at the present crisis, is flooding the bookstalls, following the publication of the *Simon Report*, how many writers among the many who have rushed into print on the subject have any intimate knowledge of the real India? The India of the politician is but a superficial aspect of a deeply spiritual and mysterious continent, some appreciation of which in its occult significance is an absolute essential if the problems with which Britain is faced are to be adequately envisaged, let alone solved. Books on occult India form merely a small percentage of those available for the general reader. And, even so, it is a question whether much, if any, of the information to be gleaned from them would be appreciated. Yet it cannot be too strongly emphasised that the real life of India cannot be understood without a sympathetic study of its hidden side. Is it to be imagined that the real mysteries of India are to be exposed to the gaze of every passing tourist? Still less is it reasonable to suppose that chance visitors are in a position to declare that no mysteries exist. Those who have penetrated

even a little way towards the heart of that great continent know better; while those who have grown to love her and regard her as a mother, who avow without shame that in India is their spiritual home, these are emphatic in their declarations that the average Westerner has no conception of what lies behind the veil of so-called "idol-worship" and strange rites.

The student of occult literature should cordially welcome everything that serves to reveal the true significance of India to the rest of the world. A traveller and writer whose latest work on this mysterious continent has recently been published under the title of *Veiled Mysteries of India*\*—Mrs. Walter Tibbits—is one whose sympathetic intimacy with the heart of India is such that the reader of her book seems to be looking through a window into the deepest recesses of life and thought in ancient Aryavarta.

The author herself is obviously a devotee, a Shaivite, a worshipper of the austere God of the ascetics, the "Holy Ghost" of the West—Him to whom the multitudes throughout the length and breadth of the land of mystery address the now well-known prayer:

From the Unreal lead us to the Real,  
From Darkness lead us unto Light,  
From Death lead us to Immortality.  
Reach us through and through ourself,  
And evermore protect us—  
O Thou Terrible!—from ignorance,  
By Thy sweet compassionate face.

Mrs. Tibbits says of the East that it welcomed her most kindly, "even as one of its own in an exile's body." A WESTERN BRAHMANI The Hindus referred to her as a brahmani returned to them in a Western body. "The East," she says, "opened to me the boundless stores of its knowledge wider than to most, even of its own." So wide, in fact, that a critic said of her manuscript that it would be better if it contained more travel and less of the occult.

"Yet," she protests, "how can I omit references to what I have learned, in many lives, in that land of spirituality and mysticism which, among the many called, has made me chosen to penetrate the outer film? How can I give you the husk without

\* *Veiled Mysteries of India*. By Mrs. Walter Tibbits. London: Nash and Grayson. 21s.

the kernel? The song without the words? A stone when the world is crying out for bread?"

In deference to literary opinion, Mrs. Tibbits confesses she eliminated from her book two chapters of an occult nature, although not without strong protest. "If one would give me his house full of silver and gold," she continues, "I cannot go beyond the commandment of the Lord to write either good or bad of mine own mind; but what the Lord says, that will I write. She, the woman whose eyes are open, writes: she writes, which heard the words of God and knew the knowledge of the Most High, which saw the vision of the Almighty, falling into a trance, but having her eyes open and remembering it next morning."

As may be readily surmised, reincarnation, for the author of the present work, is a conviction amounting almost to a certainty. A visit to the holy city of Benares is referred to as having taken place for the first time "in this incarnation"; while with the end of her interesting and at times somewhat cryptic volume is again associated a similar reference, when she bids "Good-bye, India, for this incarnation."

That a soul so deeply tinged with the mysticism of the East should be able to put her finger on one of the weakest links in the chain that binds India to the British Empire is only what is to be expected. The religion and philosophy of India, Mrs. Tibbits points out, have profoundly influenced some of the greatest thinkers of the West. The Hindu religion "is the oldest and least adulterated of the faiths of the fifth, the Aryan race. In quantity its adherents outnumber by many millions those of its daughter creeds. In quality they have included the profoundest thinkers of both East and West."

"Yet," it is pointed out, in connection with the governing class in India, "not one Indian civilian has so far declared himself a convert, in company with Akbar, Schopenhauer, and Hegel, to the Hindu religion."

Our author commends the suggestion especially to the attention of the "Heaven born," and in general to the layman who seeks to form an intelligent estimate of the situation as it exists to-day.

The value of sympathetic insight is well illustrated in the fact that "to this day Indian Roman Catholics claim to be, and are generally regarded by Hindus as, the highest of what appear to them to be the various Christian castes." The methods of the Protestant and Catholic missionaries are contrasted.

The methods of the Jesuits are extremely flexible, while  
 INDIAN "their highly intellectual standard has made them  
 CATHOLICS appreciative of the many points of resemblance  
 between their own beliefs and those of Hindus and  
 Buddhists." The work of Father de Nobili, a famous Jesuit  
 missionary of A.D. 1607, is instanced. "He described himself  
 as a Roman brahmin ; he held no public intercourse with Europeans  
 or with pariahs ; he admitted none but brahmins to his service ;  
 he ate no food but that cooked by brahmins ; he assumed the  
 thread of the twice-born, and he dressed as a sannyasi." His  
 method, in the view of Jesuit missionaries, is the only one  
 which ever met with success among the high castes of  
 India.

Caste may, or more probably may not be, a divine institution.  
 In any case there are signs that it is due to be swept away. Like  
 the rest of the world, India, too, is involved in the birth-throes of  
 a new era. Whether caste will return in a higher form in the  
 more spiritual age of the future, who shall say ?

At the time when the story of her Indian tour commences,  
 Mrs. Tibbits came in touch with a party of Theosophists on their  
 way to Adyar, where great things were expected—"no less than  
 the reincarnation of the Buddha. Lady Emily Lutyens, who is  
 the chief Herald of the Star, has gone on ahead with Mrs. Besant  
 to prepare for the mighty event." Asked by the author what  
 he thought of the "new Avatar," Judge Khandalavala, an intimate  
 friend of Madame Blavatsky, frankly replied that "the boy is  
 a student who has given out helpful teaching and has intuition.  
 I cannot say more."

Many prominent Indians and theosophical personalities flit  
 more or less brilliantly through the pages of this chatty book.  
 Mrs. Naidu, President of the Indian Congress, is reported as having  
 declared that Mrs. Besant has now "completely lost all political  
 influence, any spiritual influence she now possesses being due  
 to her championship of the new Avatar."

"Mrs. Naidu is handsome, dark, sombre, and unhappy.  
 She is fighting against Karma, fighting against fate. She does  
 not see that the subjection of her country to a foreign country was  
 necessary, if India was to become the spiritual Mother of the globe.  
 That the re-Indianisation of the land under the Montagu reforms  
 is proceeding at a rate undreamed of by either side. That it is  
 hard for her to kick against the pricks. If you are wiser, pity  
 her. May she rest in peace !"



Of Judge Khandalavala, alluded to above, Mrs. Tibbits writes that she visited him in his own house.

"He is seventy-six years old, and the oldest member of the T.S. in the East. He is a judge and accustomed to weigh evidence. Also he is a most profound student of occultism and has been a member of the Eastern School all his life. He has heard everything, read everything that has been given out on the subject both in East and West. Therefore he may be said to give the last word on the outer aspects of that controversy which convulsed the outer life of the world. But it was not his karma in this life to be a direct disciple himself."

Asked by Mrs. Tibbits whether it is a fact that there are "Egyptian, Venetian, Hungarian and Cyprian Masters, as well as Hindus," the venerable judge replied:

"Yes, I have heard Madame Blavatsky speak of them. She stayed in my house at Poona. I knew her intimately. She told me her innermost secrets. I have a profound veneration for her. She had such stores of knowledge."

THE  
MAHATMAS

"What do you think of the author of *Masters and the Path*?" was a question with which the following dialogue was initiated:

"He has brought over from his curate days at St. Albans, Holborn—and even then he was ambitious to be a bishop—certain noxious ideas. But I take the view that these, being of the personality, do not affect his discipleship of the Masters."

"That is the Roman Catholic doctrine. But do you think the Masters can use a person with such ideas?"

"He has given out most valuable new science in *Occult Chemistry*."

It was Judge Khandalavala who handed to the author on her arrival at Bombay a typed spirit-message from his deceased daughter to the effect that the husband of Mrs. Tibbits (who also has passed over) warned her that, unless she left India immediately, she would be killed in a motor accident. The frame of mind in which this was received seems to indicate that the word of so-called "spirits" is not always taken at its face value; for the comment is: "Opposition forces at work already! But what matters that?" And, of course, it transpired in the end that the doom was avoided.

Yet Mrs. Tibbits is no enemy of spiritualism. "I submit,"

she says, "that the wonderful revival of poetry for the three years of the war, now shut up like a clam, was like the Italian Renaissance of painting, also turned off like a tap. It was due to the refining of the spirit by war conditions. The ideal of honour, country, and home inspired it. This is now obscured by the sordid struggles of taxes, etc. The revival of spiritualism counteracts this. Hence the medium serves the cause of the White Brotherhood in Their ceaseless struggle versus the Brothers of the Shadow."

Worth recollecting in this connection is the fact that when H. P. B. embarked upon her mission she was told first of all to approach the spiritualists, to see if they would join her. "She failed. Hence her bitterness towards them."

In the chapter devoted to the Mystery of the Magical Bungalow, a hint is thrown out as to the existence of sacred places deliberately hidden from the vulgar by astral glamour; and later on the story is told how a "Brahmani of knowledge" once took Mrs. Besant to a certain temple, when they turned down a passage appearing to lead *away* from the shrine. "Then the Brahmani disappeared. Mrs. Besant, to her surprise, found herself at the Temple again. Then the Brahmani reappeared."

"Whence come you?" she was asked.

"From the Holy of Holies."

"But the passage never turned!"

"It happens so sometimes," replied the smiling Brahmani.

Nor could that passage, we are assured, ever be found again. This occurred at Benares.

"Benares is the most fascinating problem of the spiritual life. We *know* there are mysteries concealed there. How much is physical? How much is astral or etheric? Where is the space for the former? 'Time and space are illusion.' Yes, but space is a very real thing when one has to walk a mile. Time, when one has to catch a train. There we will leave it. It beats me!"

The identity of two chelas, referred to merely as "A and B," has eluded at least one reader. The story of these young disciples is interesting, and is here repeated in case others may be more lucky in piercing the veil with which the author of this sometimes tantalising book has chosen to cover them.

B, then, belongs to an old Benares family of the kshattrya caste. The family live in an old-world mansion in the heart of

the city. *B* faithfully spent two hours daily at his puja, "during which a sage used to come astrally and teach him." This sage was later recognised as the Master, K. H. *B* took his first initiation with the aid of *A*. *A* wears a ring magnetised by Mahadev Himself. One day *A* allowed *B* to hold the hand with the ring. That evening, and for consecutive evenings for over a week after, *B* was visited astrally by the Lord of Yoga.

"This account of the initiation," adds Mrs. Tibbits, "was first related to me by *A*, and then, years after, by *B* himself, the details agreeing exactly."

Then follows an extraordinary incident. *A* and *B* were sitting on a verandah with the late Rai Sahib Peare Lal, of Delhi, all three wide awake, when *A* touched the hand of *B*. Immediately "they found themselves together at Adyar in the presence of Mahatma M., the Seer, Bertram Keightley, and others. *B* had time to note the exact details before he found himself in his chair on the verandah again. He then wrote to Bertram Keightley and received written confirmation of all he had seen in the astral body."

*B*, apparently, at length became a Brahmin; and in this connection it is pointed out that, contrary to the general idea, esoteric Hinduism is open to all men, only the necessary qualities being demanded. "Anyone, from Akbar to an aborigine, can and has been made a Hindu who can pass the tests. These are not too hard at first, but increase in severity with the progress, and therefore increased responsibilities, of the candidate."

Another veiled identity is that of T. N., "whom older members of the Indian T.S. will remember." "He was born a jivanmukta," and eventually gave his physical life to appease the fury of the asuras.

The mystery surrounding the disappearance of the young chela, Damodar, is also referred to, and, if anything, serves to render the problem still more insoluble. Some claim, on good authority, that Damodar won through and found his Master, and is now safely living with a Thibetan fraternity. Others, like Mrs. Tibbits, declare that he perished on his dangerous journey into Thibet. "He took the last journey to Thibet under dark influences brought upon him by 'romancing,' got among black adepts, and died there." A point of personal interest to the present writer in this connection is the fact that a letter was received some time ago from a youth who claimed, not specifically

to be a reincarnation of Damodar, but who remembered his past incarnation, when he left Adyar for Thibet, and perished in the Himalayas, where his former body still lies preserved in a glacier!

The mention of reincarnation brings to mind the fact that the book of Mrs. Tibbits carries a striking frontispiece, of which the author makes the claim that "the child's photograph of the frontispiece is the most striking external proof of reincarnation extant."

This photograph, which has never before been published, was taken by an amateur, who was entirely ignorant as to any previous incarnation of the subject. Only three copies of the photo are in existence, and of these one was given by Mrs. Besant to the late Mrs. Mead. Mrs. Mead, the author says, told her that the Master M. called in the flesh at the house in the Himalayas where Mrs. Besant was staying with the family of the child—one of the few appearances of the Master in the flesh since the passing of Madame Blavatsky.

Unable to obtain possession of the copy given to the late Mrs. Mead, Mrs. Tibbits sought elsewhere. A second copy of the photograph was in the possession of the child's mother, and a third in that of her grandfather. The latter she was at last able to secure. To get it, she says, she had to travel, after rising at 5.30 a.m., in a train slowly crawling its forty miles in four and a half hours on an interminable journey to a remote part of Bengal. With infinite patience it was disinterred from a vast accumulation of lumber which had been rescued by the grandfather from a deserted bungalow and the ravages of the white ants which were over-running the place.

The grandfather, to whom our author is indebted, is characterised as "a suave and discreet man of the world," who was "put in charge of his cousin, a young Maharaja, for King Edward's coronation."

Finally the author succeeded in getting from the subject of the photograph herself some information with regard to her past life. She had, it is said, agreed to return to earth in order to fulfil certain karmic debts, and at the time of writing was inhabiting the beautiful body of a Brahmani of thirty years of age. A Master—presumably M.—is alleged to have predicted to the mother that her child would have much to suffer, "because it

is her last life." This prophecy has been fulfilled. Domestic trouble and continuous ill-health have been her lot. It was not till about the age of twenty that her reincarnation memories began to return, apparently spontaneously.

"I saw my last life as in a cinema. I saw what I was before," the Brahmani said.

"And that?"

"A white person."

"Were you a man or a woman?"

"A woman."

"And her age?"

"She seemed to be about thirty-five."

"And what sort of woman?"

"She seemed to be a literary person."

"Can you tell me anything more about her?"

"In a flash I saw this person, and knew it was myself in my past life. She was a thinker, she was sitting at a table covered with MSS. She was not English, some other European nationality."

"Was she fat or thin?"

"She was plump, good-looking, fair. I could not see her eyes. I could see more, if I wished, by thinking about it. But what is the use of looking back? One should go forward."

It is apparently in this story that the basis is to be found of the confident assertion by Mrs. Besant and other theosophical leaders that Madame Blavatsky "is with us again" in the flesh. Evidently Mrs. Tibbits has reached the same conclusion, for her photo is coupled with that of H. P. B.

Scores of extraordinary anecdotes, marvellous descriptions of Shiva worship, and the exploits of yogis and sadhus, in the book from which the above incident was culled, combine to bring home to the reader how far removed is the India of religion and occultism from the political India with which the Press to-day is so deeply concerned.

From the point of view of the occultist, what is likely to be the future of India?

Mrs. Tibbits, in her own words, outlines it thus:

"Three centuries ago two great Mohammedans foresaw an

AKBAR'S VISION international and united spiritual world. They planned to lay a foundation for it in a new conception of what is religion. One of the two was Akbar, Emperor of India. . . . The second was Abul Fazl, his prime minister. . . . Men of earnest and inquiring minds, surrounded by the ancient culture of the Hindus, finding on all sides a non-Mohammedan religion full of strength and lofty philosophy, it was obvious that the millions of Hindus around them who lived deeply religious lives could not be labelled 'infidels.' In what consisted the greatness of Hinduism ? ”

Akbar expressed it in these lines :

“ O God, in every temple I see people that seek Thee, and in every language  
I hear spoken, people praise Thee.  
Polytheism and Islam feel after Thee.  
Every religion says, Thou art One, without equal.  
If it be a mosque, people murmur the holy prayer ; if it be a Christian  
church, people ring the bell for love of Thee.  
Sometimes I frequent the Christian cloister, and sometimes the mosque.  
But it is Thou whom I seek from temple to temple.  
Thy elect have no dealings with heresy nor with orthodoxy, since heresy  
and orthodoxy stand not behind the Screen of Truth.  
Heresy to the Heretic, Orthodoxy to the Orthodox ; but only the dust of  
the rose petal remains for those who sell perfume.”

Such was Akbar's conception ; and a final comment by Mrs. Tibbits makes a fitting conclusion :

“ Roses are of many kinds, and they grow in many lands and many are the gardeners. But there is only one beauty of the rose —of the white rose or pink rose or the yellow. That beauty of the rose comes from God, and when once we have seen and smelt one beautiful and exquisite rose, all roses remind us of that one perfect divine Rose, which lies at the feet of God.”

All Theosophists and students of occultism generally will find in the *Veiled Mysteries of India* not only a suggestive record of sights seen and things heard, things seldom met with in a volume of travel ; but will discover many a clue to the deeper life of the Spirit as it unfolds itself in the lives of the teeming thousands in that land where the discovery of God is deemed the only thing worth while.

THE EDITOR.

## PREMONITORY DREAMS IN RELATION TO PREDESTINATION

By SYLVAN J. MULDOON

(Author of *Projection of the Astral Body*)

### (PART II)

WE often dream of things occurring, and awaken a moment or several moments *before* they occur. One could cite hundreds of such instances. Is this not because the mind, during sleep, was registering thoughts which were a moment, or several moments, ahead of time? The following is a rather interesting case.

About two weeks ago I dreamed that the fire-alarm was sounding, and that F. M.'s house, about a block from my own, was ablaze. I immediately became conscious, and as I did so my wife also awakened, startled. Telling her of my dream, I was surprised to hear that she had just had the same vision, and, although it was after 2.30 a.m., we lay for fully an hour discussing the telepathic significance of this incident. Then the fire-alarm actually *did* sound, and there *was* a fire at F. M.'s house; so insignificant a fire, however, that it was extinguished before the firemen arrived. Yet the fire could not possibly have started until long after the dreams, and it meant nothing in our lives.

In the examples just cited, as in most prophetic dreams, it will be observed that while the essential features of the coming event were foreseen, the details were only partially correct. It appears that while the mind is capable of moving ahead on the fourth dimensional chain of thought, the impression which the somnolent consciousness registers there is often distorted more or less by the imagination.

Of course, we have imagination in dreams; when the impression is not worked upon by the imagination the depiction is quite accurate; but when both imagination and relative thoughts are aroused by the impression (as they are very likely to be), the vision may be distorted and only partially correct or symbolical.

Some dreams are so fantastic, preposterous and ridiculous, that common sense tells us that they are mostly products of the imagination; yet it is a fact that in just such a dream a streak of prophecy may often be found. By this I mean that amid the most nonsensical dream events some incident, object or character may be foreseen.

Not all prophetic dreams are of a sober, matter-of-fact type: they can be ridiculous in the extreme, yet carry a streak of prophecy. From my notebook I set forth such an account.

The lady (who gave me the account) dreamed that her husband had bought a new stove, and that all her neighbours turned out to help the dray-man get it into the house, as it was a very large and peculiarly shaped stove, such as she had never seen before. One preposterous thing after another happened. First there were many persons helping, then there were none, then she was lugging it alone, then the stove turned into a barrel and she stood by brushing flour from her clothing, etc.—a typical nonsense-dream too long and meaningless to detail fully here.

A few days later the lady was visiting a friend, who showed her a stove she had just uncrated—the very large, peculiarly shaped stove she had seen in the nonsensical dream, a stove such as she had never seen before, except in the vision.

Maeterlinck, again, tells of a prophetic dream, the full details of which would be irrelevant here, in which he saw something that looked like a motor-bus drive up to a church. A young man hopped on, and the conveyance started off most haphazardly—leaped like a kangaroo, made a frantic turn, and then fell over, injuring the young man.

A month later Maeterlinck learned that the young man (of the dream) had been injured while turning a corner in his own car. The accident had occurred two days after the dream. Who would not call a dream nonsensical—in part, at least—wherein a sort of motor-bus jumped along like a kangaroo? Probably we often dream of events which will occur in the lives of others, and never learn that they actually do occur.

While, as I have already stated, prophetic dreams concern themselves in the majority of cases with insignificant events, I believe the premonitory dream of a dire event is retained more vividly in the memory because the impression of a death, an accident, or the like, naturally will excite and arouse the somnolent consciousness more than an impression of an ordinary event. This, too, may account for the fact that many persons seem to remember only those prophetic dreams in which something dire is foreseen.

Without a doubt, past, present and future thoughts are pouring through certain ramifications of our minds all the while we sleep, for we are constantly recalling dreams which we did not



remember up to the time of recalling. Another proof of this is that if one is aroused quickly from sleep, one will immediately realise having had a dream.

The recalling of a dream (not necessarily premonitory) comes about usually through relativity of thought, or impressions. During the day we will see or hear something which relates more or less to something in a dream we once had (but did not know we had it) and immediately the dream is brought up into the consciousness.

For example, I went to my dresser-drawer a few afternoons ago to get a handkerchief. As I picked it up and saw its whiteness, I instantly recalled that the night before I dreamed of sorting over handkerchiefs for the washerwoman. Often, during the day, a mere spoken word will relate casually to some incident in a forgotten dream, and the dream is brought into the consciousness at once.

We seem to possess both a conscious memory and an unconscious memory, and frequently dreams, impressed on the unconscious memory, through association of ideas are brought into the consciousness. I have had, and I know others who have had, dreams in which a certain thing seen recalled a prior dream; and I knew in the immediate dream that I dreamed the prior dream!

In connection with premonitory dreams it might interest those unfamiliar with the subject of projection of the astral body to know that, while exteriorised, the astral form can, while in the dream state, not only re-enact past events, but enact future events as well; just as the physical body will enact them later, in full consciousness.

I have had many such experiences, awakening from a dream and finding myself projected in the astral body, enacting a future event. Naturally I would not know I was enacting a future event at the time; I would know it later when the event would occur "in reality." Again, my astral body may have enacted many future-contemplating dreams of which I know nothing; for one does not always remember a dream, and a projector does not always awaken in a dream to find himself enacting it.\* I shall not burden this article by relating such experiences, but refer any interested reader to the book, *The*

\* Occasionally we hear of a person vaguely remembering living through certain events, and, knowing he did not live through them physically, holding the fact as evidence that he lived through them in a previous life.

*Projection of the Astral Body* (pages 222-225), where examples are given. H. A. Dallas states that D. D. Home once had a wonderful projection experience, in which he rehearsed the events of his future death.

Often the double of a person is seen by others at a certain place, or travelling towards the spot, several days or nights before the person actually does arrive there. It is said that this is a very common occurrence in Scandinavian countries. F. W. H. Myers called such instances *arrival-cases*, while Mr. Kirk speaks of the appearances as *co-walkers*. Many such cases may easily be accounted for by the fact that the astral body frequently enacts future events while projected and in the dream state.

While I have been fairly successful in voluntarily producing future-contemplating dreams, I do not yet consider my experiments in this line complete, and for that reason am not at the present time prepared to make bold statements as to how to bring them about. After more extensive research I hope to cover the subject in detail. However, I may here venture to give the reader an intimation of the working principle.

The first thing is to convince oneself that the mind is attached, so to speak, to an endless chain of thought—past, present and future. At the point, or link in the chain, where the mind now is, present thoughts are pouring into it. If the mind moves ahead on the chain, future thoughts will come into it.

We know that the mind does move ahead involuntarily on the chain. The vital problem is to cause it to do so at will, and at the same time slightly to arouse the somnolent consciousness so that, when an impression passes into the "out-of-time mind," the latter will register it. Obviously, unless the somnolent consciousness is slightly aroused, the impression will not be registered (dreamed).

The most effective way of stimulating the mind during sleep to move ahead in time is through conscious auto-suggestion before going to sleep. But, of course, this suggestion must be of the proper type—*future* activities, not past, must be suggested.

A most potent way of improving the memory is to visualise in detail, just before going to sleep, the events, one after another, which one has experienced during the day. But if you wish future thoughts to come into your mind during sleep, you must never visualise the activities you *have* passed through, but those which you *intend to pass through*. The object is to drift into sleep visualising future activities.

The somnolent consciousness must be aroused in a similar way—by auto-suggestion before entering sleep. The same principle is involved as in the case where one suggests to oneself to awaken at a certain time, and does so. The only difference is that one suggests to himself that he will rouse when a certain impression (such as the next evening's meal) which has been vividly visualised in the chain of the next day's activities, comes into his "out-of-time mind."

If successful (which will require many weeks of practice), the dream will be centred around the next evening's meal, and certain novel aspects will be dreamed in connection with it—events which are destined to occur at the time, but which were not visualised in advance, for the simple reason that the subject did not know beforehand that those novel aspects, or events, would take place.

Such is a vague sketch of the *modus operandi*. I could not possibly, in an article such as this, go into the hundreds of minor factors, exercises and explanations, necessary for the subject to know in order to induce the two vital factors with little difficulty. I suggest, however, that anyone wishing to experiment along this line will find a multitude of helpful hints, such as bringing consciousness into the dream, dream control, etc., in the above-mentioned book, *The Projection of the Astral Body*. Aside from that I urge everyone interested to keep a notebook at his bedside and keep an account of his dreams.

#### OBITUARY

With the passing of Sir Arthur Conan Doyle, the cause of Spiritualism has lost the physical presence of its most ardent champion. Readers of THE OCCULT REVIEW will doubtless join with the Editor and Publishers of this magazine in tendering their sincere condolences to Lady Conan Doyle and her children in their bereavement.

## THE WOMAN IN MAN

H. ERNEST HUNT

In the working of our minds there is an observed contrast and duality which we usually term conscious and subconscious. There are processes of which we are aware, but there exists a vastly greater number of which we are more or less completely unaware. We know, for instance, little or nothing of the subconscious machinery which operates our heart, lungs, or digestion, and which carries on the thousand and one vegetative functions of the body. This same department of mind also runs our habits and our automatic actions, and, in short, does for us every one of those things which we do not do consciously for ourselves.

These two departments of mind are complementary and contrasted, each filling in the blanks of the other. For example, the conscious mind puts us in contact with the outside world, which the subconscious never touches direct. We are born with an inherited equipment comprising all the racial, instinctive, and hereditary influences; but we have to acquire our conscious development through contact with the physical world in which we live. The conscious mind grows through the five limited senses and is rigorously confined to their capacities; but the subconscious has its transcendent flashes of intuition and inspiration. Knowledge streams into mind through the evidence of the senses, and the consciousness is therefore predominantly intellectual; but the subconscious is far more concerned with the emotional element. So in this striking division of function and capacity we may trace the fundamental contrast of sex in mind.

The normal working of the complete mind is the fusion and interblending of these two departments, each fully developed and contributing its essential element. But this perfect balance, it may be said, is about as rare as the ideally perfect marriage; and yet this union of the two complementaries is the necessary prelude to the birth of any new spirit of enterprise, efficiency, and progress. It is impossible for either department alone to produce the highest result, and no amount of concentration on the one side or the other can take the place of the balanced and co-ordinated working of both.

Nature works by successful plans reduplicated on ever-ascending levels, and by the study of the mind we may gain suggestions

as to the probable natural relations of the sexes. Again, by observing the actual relations of men and women we may make certain likely inferences as to the workings of mind. Some little exploration of these issues suggests thoughts that are interesting.

The conscious mind operating through the senses is primarily acquisitive, and its purpose is to get things ; but it cannot hold them because it must always be off about something fresh. The receptive and retentive part of mind, in which is stored all knowledge which the senses bring in, is the subconscious. What the one mind gets, the other keeps and holds. The conscious mind plays the part of the husband who flies around and brings his valuables or his rubbish home, leaving them for the lady of the house to tidy up or put away. Incidentally the subconscious is busy about this spring-cleaning habitually every night, and thus when we take our peck of troubles to bed with us we find them cleared up, straightened out, and reduced to proper proportions by morning. So this conscious mind is ever active during waking hours, while the subconscious is by contrast of a passive disposition ; the one is naturally a roamer, the other a homekeeper.

The conscious mind is predominantly intellectual, as distinct from the specifically emotional nature of the subconscious ; the former represents the head and the latter the heart. They are the Wisdom and Love of the Scriptures, and they meet together—for a purpose. Intellect alone is cold as ice, but the emotion warms ; and the result is an equable temperature suitable for the germination of happy issues. Very rarely do we get pure intellect in our judgments, for these are nearly always and almost inevitably affected by the feeling element ; there is very truly in mind a “petticoat influence,” as there has ever been in the world of affairs.

The mentality of the consciousness is of the penetrative order, critical and quizzical, but that of the subconscious is more receptive and content to follow a lead. The conscious mind can reason inductively, from facts up to general principles, while the deductive type of working is more characteristic of the subconscious ; thus the consciousness is more ready to deal with principles whilst leaving the details to the tender mercies of the subconscious. May we not suggest that this points to the normal leadership of the male, and that in spite of brilliant exceptions the natural female prerogative is to follow ? Man seems by nature

more given to original work, while woman's sphere seems to be more appropriately filled with imitative tasks.

This relationship of active and passive is further reflected in the "doing" of the male and the "being" of the female, the working and waiting, a difference based upon a fundamental connection such as exists between the major and minor scales in music. This is also found paralleled in the contrast between the electric, energetic, sparkling, explosive, and the magnetic, retentive, holding, and enduring side of things. Does not this also appear in the love relationship, wherein, as the poet has it, "love is of man's life a thing apart, 'tis woman's whole existence"? Does not the woman hold on, and keep on holding on, enduring to the end, when the mere male would probably have long thrown up the sponge?

We are fairly well aware of the limits of the human brain and sense mechanism, and the normal faculties of mind are well limned in modern psychology; but of the subconscious we know next to nothing. It is an unexplored field containing many mysteries; it is full of strange surprises and unexpected revelations. So, while it may be feasible to map out the male mind, nobody has yet had the temerity to suggest that the mind of a woman was ever known to man, that its depths could be plumbed by mere intelligence, or its revelations forecast.

The range of sense impressions is finite and limited, but who can set any bounds to the flow of inspiration or the well-spring of intuition? The brain has a sensitiveness adapted for all the normal working conditions of life, but there is a higher sensitiveness in the subconscious. So a man's lore and learning may make him worldly wise, eminently judicial and temperate, but a woman makes a wild and unreasonable guess at another conclusion entirely, and lo, her guess is right and his logic is confounded.

The conscious mind concentrates upon one thing at a time, and therefore forgetfulness of the thing that is past is necessary; but the deeper mind never forgets. It holds the key to the chambers of memory wherein is stored every record of the past. So the male is ever centred upon the passing things, his golf, his club, his business, or his football; but the woman can never forget the age-long purposes of the race, and it is upon these that she concentrates, unchanging in a changeful age upon a changeless aim. The man has his one interest at a time, but a woman has always the manifold cares that rest about the cradle of the race.

The upper mind is a shield and a protection to the lower. Reason stands like a gatekeeper at the door of mind and should refuse offhand to admit the undesirable thought or idea, which thus is prevented from registering itself with full effect upon the subconscious. This latter mind is absorbent like a sheet of blotting paper, and what it holds it keeps. Therefore it is by all means essential that a wise discrimination should protect the subconscious, as a worthy man will ever protect a woman from those things which would harm and hurt.

In point of time the subconscious exists before the conscious, and persists after consciousness is extinguished. We might thus argue that the female is the great keeper and preserver of the continuity of the race, and that man, though he may perhaps be an essential biologic incident, is hardly of the same evolutionary importance. But, at any rate, the fact that subconsciousness runs like the thread of memory from immemorial time to the present, and from the present to the unfathomable future, suggests that the subconscious function (which on this line of argument is the female element) is of the more vital importance to the race, or to life itself, than is mere man.

If we look from the reverse viewpoint and seek the parallels in mind to the observed relationship of the sexes in normal life, we see the "flapper" of the day imitating the male in garb, in coiffure, in manner, in mode. At times it is truly difficult to determine the sex of the individual, so complete is the imitation. But if the subconscious were to endeavour to emulate the conscious the result would be impossible and grotesque; and, indeed, there are those who say the same of the sex imitation. The conscious is complete with its own faculties and functions, its design and its duties; and so is the subconscious. But they are different, made so at the outset, and not all the imitation in the world could make them the same.

In mind the conscious or male element goes out and does the work, and the subconscious or female stays at home. This, as a doctrine of the social order, may be sadly out of date; but in mind, there it is. It works, answering the pragmatic test. For the woman to do the active work of the outside world, ousting the male, is inverting the natural order as evidenced in mind. Could the subconscious go out and gather sense impressions and relegate to the conscious mind the rôle of registering, storing up, and remembering? Such a state of affairs, we must say, would bear no resemblance whatsoever to the observed working of mind.

We need hardly argue as to whether such work is now necessary or essential in the conditions now prevailing. Nature takes no heed of social ordinances, military crises, or temporary upheavals; she is at pains over a myriad years to see that the race breeds men growing more spiritual in vision and worth, and in the long run we may guarantee that she will accomplish her aim. But the path of progress is strewn with dead-ends innumerable, and we may have to wait for many years before the final results of this policy of the women doing the men's work are plain beyond cavil.

The normal relation of the two departments of mind is for the consciousness to be in control, and for the subconscious to be supplementary but subordinate to the consciousness. In cases where the consciousness is overweighed and submerged by the subconscious element, we have the abnormal, resulting in lunacy. One wonders whether the permanent effect of the overweighting of male influence by female would be social aberration and insanity; the argument almost suggests it.

Man is the worker, but work for work's sake and devoid of inspiration is mere stupidity. Woman supplies the inspiration. We are always driven by our emotions, and we rarely or never run our lives by the cold calculation of mere intellect. We do things because we want to do them, and seldom for any other reason. If we had a world of men working for men it would come to an end in a fortnight; they would all be "fed up," as the phrase has it. Then if you introduced a woman you would immediately notice a miraculous increase in the willingness to work, and you would observe some of the men, at any rate, getting exceedingly busy. Look at all the various masterpieces of creative work begotten under the ægis and inspiration of some woman. A man may have the head to do great work, but it is usually some woman who gives him the heart to do it.

But all talk about the equality of the sexes, or the supremacy of either, is just the silliest moonshine. Conscious and subconscious is the natural order in mind, and "male and female created He them"; and what is the use of trying to delude ourselves into the idea that it is otherwise? Friction in mind between the two departments, as when we have the pull of duty in conflict with the push of desire, is the prime constituent of a breakdown from neurasthenia or "overwork"; and friction between the sexes is the finest way of throwing sand into the world's machinery and bringing about a social breakdown. Far better would it be



to sit down together and have a heart-to-heart talk to find out in what way we can make things a little more tolerable. At present they are bad enough for most of us, and they look like being worse before they get better.

When one gets conscious purpose allied to subconscious power, a wise discretion directing an irresistible drive, then things can prosper. It is the way in which all the great work of the world has been done, and it can do the great work that is needed in the world to-day. Let us be honest; man can no more do without woman than woman can do without man. We are partners together whether we like it or not, and that partnership contains all the possibilities that are necessary to make the world a vastly better place. So let us develop that team-play; that co-working and combined effort, which alone can bring us all appreciably nearer to the millennium.

## AN OUTLINE FOR MEDITATION : WHAT IS GOD ?

By ETHEL ARCHER

In the realm of Thought, REASON  
 In the region of the Law, JUSTICE  
 In the realm of Emotion, LOVE  
 In the kingdom of Speech, POETRY  
 In the region of Sound, MUSIC  
 In the world of Æsthetics, BEAUTY  
 In the realm of Motion, DANCING  
 In the region of Will, ACT

For : Right Thought is REASON  
 Right Law is JUSTICE  
 Right Emotion is LOVE  
 Right Speech is POETRY  
 Right Sound is HARMONY  
 Right Form is BEAUTY  
 Right Motion is RHYTHM  
 Right Will is ACTION

And these together make up God, man's ever-desired ideal of perfection.

## IN A WOOD

By IVAN NAJIVIN

(From the Russian. Done into English by Frank Lind.)

MY greetings to you, dear old wood! . . . I wonder do you recognise in this weary man, whose hair is becoming grey, that saucy bare-legged urchin, in red and ragged smock, who used one time to gather twigs, mushrooms, and berries beneath your dark, cool canopies? It is good to return to you again, old wood, to rest thus awhile in silence and solitude; for I am quite alone in this your green, fragrant, and sunny kingdom. How lightly one breathes in it, how easily and richly one can meditate; where nobody and nothing restricts the growth of one's mind, entangles, or stifles it, but its ideas spread themselves in whatsoever direction they choose, wild and free.

Here is one thought dark and stern, like that sullen old fir; here one full of joy, all quivering with life and gay in gala-dress, as that rowan-sapling on the shining border of the wood; another, dull and lifeless, resembling yon hundred-year-old pine, which lies torn up by its roots and already withered: one thought peeps out, dewy and sweet-breathed, like a lily of the valley; one is pretentious and absurd, a swollen pine-mushroom; one showy, but poisonous, as the crimson fly-agaric: while many are—bright-winged butterflies, fluttering over verdant patches. . . .

And all these thoughts, I repeat, grow, flower, and distil their essence independent of everybody and everything. Fearless independence of mind surpasses for me now all else in value. It is true, temptations occasionally beset one; there is the tendency to act slightly against conscience, in the desire for admiration: though it is not difficult to obtain that—just washing your face may get you some of it. However, such temptations pass, and I revert to the difficult conquest of that Promised Land of Thought, which lies not only beyond the reach of one's enemies, but—and this is far more distressing—one's friends also.

There is, respecting Life, a pre-eminent truth that few have as yet sufficiently remarked: *the impossibility of foreseeing the consequences of our individual acts, words, and ideas.* Scarce are these children of ours born, when they begin to mould a will of their own, not in accordance with ours that sent them forth, but contrary to our understanding and wholly unintelligible to us.

Take, for instance, Christ: none can doubt that from such a life must eventually spring that radiant, universal joy for which He pined, once the flame bursts through. But, up till now, His *Sermon on the Mount*, His parables so full of a childlike simplicity and wisdom, His vicarious sacrifice, have merely resulted in—unprecedented bloodshed, thousands upon thousands of mangled human bodies in the arenas of Rome; on the rack and faggot-piles of the Inquisition, the Wars of the Crusaders, the darkness of St. Bartholomew's Eve, the casemates of the Suzdal fortress: of His words and acts the immediate outcome has been a gilded papacy, bawling deacons, bells weighing tons, "*Gott mit uns*" on the metal clasps of the German soldiers' belts—in brief, *choral castrati*! . . . Buddha walked the earth, sowing it with seeds of sparkling precept and deep compassion; but, a century later, idiotic little wooden windmills were constructed, which, in place of the devout followers of his teaching, "ground out" the, so to speak, standard prayers of Buddha. Furthermore, the French revolutionists proclaimed throughout the world the lofty principles of freedom, equality, and brotherhood; the swift sequel to which was the terror of overcrowded prisons, and sticky, stinking, blood-drenched guillotines. Nor is that all: somewhere in the depths of the Asiatic wilds, on the bank of a wooded lake, a maiden, under the enchantment of love, one momentous moonlight night surrendered to her sweetheart; and, thirty or forty years afterwards, her child—be his name Attila, Tamerlane, or Jenghiz Khan—soaks the earth, almost to its centre, with his fellow-creatures' gore. Did that carefree girl ever, for a moment, anticipate that her love would give birth to such a monster?

I may enter this world with the most sincere and purest intentions towards mankind; what, however, will issue from those intentions I cannot, nor can anyone else, predict. "We shall be judged according to our aims." Possibly; still, granting that, it is quite beyond the point: the question is not how our aims will react upon *us*, but how they will effect *others*. And, since such foresight is denied us, it would obviously be safer if all our activities were choked at their birth. How can one ever know what to do, when there is no way of telling what will grow out of one's acts? You sow the earth with flowers, and from her bosom shoot ensanguined glaives. . . . No sooner do you come into contact with the ancient edifice of Human Existence, than bricks come showering down, the moss-clad arches crumble away; and before you, instead of a holy temple pulsating with

hymns of gladness, such as you had hoped to find, you discover simply dead ruins, foul with thousands of corpses, accursed women, and the wailing of little ones. . . .

Well, is there no solution to this problem? The answer seems self-evident: introduce into the lives of others little "pluses" of kindness (however small, yet *definite*), which shall assure for the most wretched beings a preponderance over the immense and weighty "minus" of existence. Feed the poor, so that they may at once taste, definitely, both the joy of repletion and your friendship; clothe the naked, that they may definitely experience, without delay, the ecstasy of basking in the light and warmth; give, if you are able, to the sick the happiness of health—shed here a tear, cast there a smile; there proffer a plaything. . . . Each of these things, though small enough in itself, can apparently be regarded as a "plus." But perhaps *apparently* only. For, again, the consequences of your activity may be most unexpected: the child you saved from death by starvation may prove to be a Leo Tolstoy, who astonishes the world; a Francis Assisi, who strews for all his perfumed "*Fioretti*": on the other hand, he may develop into an Emel' yan Pugachev\*; or even nothing more than the lowest of robbers, who (outwardly behaving much as you do yourself) carves up for a couple of roubles a whole family; whereupon you, over the mutilated corpses of children slaughtered by this scoundrel, ask yourself why you ever nourished him, rather than throw him into a well. . . .

Tolstoy, who harboured an intense dread of any sort of "massed" activity, which has so frequently rounded upon mankind in a deluge of calamities, imagined he had found the means of supplying the heart with that nutriment most indispensable to its vitality, while at the same time securing humanity against such ghastly cataclysms. But he merely transferred these cataclysms from *outside* to *inside* the soul of man, converted them from the community to the individual. His disciples know nothing of worldly contentment. Their hearts lacerated with anxiety, torn by a perpetual doubt—"This I propose to do, is it right?"—they live lives of martyrdom, pouring out, as it were, a continuous psalm of penitence. Is it conceivable that for *this* we were given breath? Life means happiness; otherwise it means nothing—in which case, it were preferable to end it. These internal cataclysms are no whit less awful than the external, for in them

\* A murderous insurgent in the reign of Catherine II, and the pivotal character in Pushkin's famous novel *The Captain's Daughter*.

perishes what is most precious to Life—namely, her Joy. . . . Yet, one wonders, where is the escape from this dilemma? *What is the cure?*

And the sporting breeze, the humming heights of the wood, the snowy-bosomed clouds, the perfume of the flowers, the song of birds, seem to give, from all directions, the same reply: "Think not at all, only be joyful and lovely, like the tiny violet here, which, diffusing sweet odour, modestly conceals herself in this little hollow hung about with golden catkins. . . ."

Yes, she *is* lovely, and sweet of breath. Soon I approach quite close to her; bend down, so as to admire more nearly her beauty; for a long while drink in, delightedly, her aroma: and there flow into the soul of me, a grey-haired man, shining waves of springtide gladness, a wide ocean of happiness. *She* never questions, amidst the soft chantings of the wood, under this warm sky, whether life is worth while, what is its purpose. *She knows* it is worth while, and for what intended: for beauty, joy, and ecstasy—for Life itself! Also, she is not perplexed by a consideration as to what extent this vernal answer of hers to the sempiternal questions has any "basic relation to the programme of the masses," or "stands as a *categorical imperative* equally binding on all." She is alive, that is sufficient for her; she exults in that clear and expansive, heat-giving sky, which leans over her—so I cannot help fancying—to confer its blessing . . . and her rapture is, for her, all that counts. . . .

## PHANTOM VEHICLES

By ELLIOTT O'DONNELL

THE recent fatal accident to a motorist alleged to have been caused by the appearance of a phantom lorry on the road near Hyde in Cheshire aroused renewed interest in phenomena representing inanimate objects.

"I can understand living things such as humans, quadrupeds and birds, and even fish and insects, in fact all things that have life, appearing on this earth as ghosts," a lady writer remarked to me the other day, "but surely it is impossible for non-sentient, non-sensitive, and utterly lifeless objects such as trains or motor-cars so to appear, since they obviously do not possess anything in the nature of a spirit."

Well, of course, there is that difficulty—but all the same it seems to be a well-established fact that the super-physical does at times manifest itself in the form of ships, motor-cars and trains, and I think those of us who have really experienced ghostly happenings will agree with me that the constitution of such phenomena is at present, even to the most enlightened and scientifically minded, merely a matter of hypothesis and speculation. It should not be forgotten, however, that because these phenomena that we term ghostly appear to us to be superphysical, that is to say without any satisfactory explanation on purely material and natural grounds, they will always remain so. A day may come when at least a certain percentage of them may be found to come just as much within the scope of ordinary human understanding and everyday science as the wireless and television. The truth is that until we exhaust the possibilities of mental concentration, conscious and unconscious, of abnormalities of mind and of ether and atmospheric effects, we cannot make with any degree of arbitrariness a classification of ghostly phenomena, whether representative of animate or inanimate objects, or say definitely whether such phenomena are, or are not, of a world exclusively relegated to spirits.

There may be something in connection with certain of them, as, for example, those which would seem only to demonstrate prior to a death or some dire catastrophe, which would lead us to suppose they do actually hail from such a sphere, but we cannot say for certain—we can, at most, only surmise. Hence my reply to those who ask the very common but rather foolish

question how a motor-lorry or other inanimate object can possibly have a ghost or spirit would be that no one can definitely or authoritatively assume phenomena in the form of such objects are ghosts; one can only say definitely and authoritatively that they have been proved to be immaterial.

A shadow is immaterial, but it is not necessarily a ghost. With regard to phantom vehicles, be they what they may, entities hailing from the superphysical or phenomena explicable on some at present unknown physical basis, they are not uncommon.

For a long time past the road between Rugby and Coventry has been periodically haunted by a phantom lorry that emerges from a hedge and, crossing the road in front of one, vanishes quite inexplicably in the hedge opposite; and a phenomenon resembling a motor-coach or charabanc is seen, from time to time, on the road between Lamberhurst and Frant. The latter, unlike so many phantoms, does not confine its appearances to the night but apparently is seen quite as often during the day. Only recently it appeared in broad daylight to three motorists, collectively. They saw it ahead of them, standing motionless by the wayside, and did not realise there was anything strange about it till it suddenly vanished. As there was no gap in the hedge, no side-turning or other outlet to account for its abrupt disappearance, they could only conclude that it was superphysical.

Another daylight haunting by a vehicle occurs periodically on the main road between Swindon and Hungerford. The spot where the phenomena would seem most often to appear is close to the summit of a slight hill. On either side the road is meadowland protected by barbed-wire fences. Recently a party of motorists ascending this hill in daylight saw what they took to be a private motor-car cross the road in front of them and then, suddenly and quite inexplicably, disappear. They were all looking at it one moment, and the next merely gazing into space—empty save for air and sunbeams. Utterly unable to explain the phenomena excepting on the theory of the superphysical, for the barbed-wire fence by the roadside was perfectly intact, they drove on, thrilled with the idea that they had at last and in very truth seen a ghost!

In December last considerable sensation was aroused in the neighbourhood of Bath owing to stories told by certain lorry-drivers of strange happenings on the road between Banford and Salisbury. It seems that some time ago this road was the scene of a serious motor-car accident, and ever since then it is

alleged to have been haunted not only by the phantoms of the people who were killed in the accident, but by the phantom of their car as well. Drivers of lorries declare that, when passing the spot where this tragedy occurred, they have heard harrowing screams and groans, and at the same time have seen a much-damaged car that has invariably and quite unaccountably vanished on their approaching close to it.

A driver on one occasion hearing cries, looked on the ground and, seeing in the moonlight the livid face of a dead man staring at him, was so startled that he fainted; while on another occasion a driver at the same spot felt something icy cold touch his hand, the hand that steered, and, upon glancing down, perceived to his horror a bloody hand close beside his own.

All these experiences were narrated at the time in the Press and corroborated by people living in the haunted district. They remind me, by the way, of the story of a phantom engine told me years ago by a railway porter at Keynsham, near Bristol. He declared that, when on duty at Keynsham station, he, together with one or two of the other porters, had repeatedly seen a phantom engine pass through the station in the direction of the tunnel between Keynsham and Bristol.

The phenomenon did not always occur at night time; it sometimes occurred in broad daylight. What happened was this. The porter and his mates would be standing on the platform talking, perhaps waiting for the next train, when suddenly an engine would appear on the line, coming fairly swiftly towards them. It made no sound whatever, but passed through the station in absolute silence, while the driver turned slowly round and looked at the men on the platform with a very pale face and troubled expression. My informant said that once either the driver or fireman of an engine had fallen off in the tunnel under very mysterious circumstances and been killed, and that the phantom engine was thought to owe its origin to that tragedy. It probably did, and I always felt that my informant could have told me much more, had he dared. The haunting has, apparently, ceased; but maybe only temporarily, for it often happens that the same psychic phenomenon occurs time after time in rapid succession and then abruptly ceases, to re-occur in the same way years later. However, it is just as impossible to say when the same haunting will occur again as it is to say exactly how many times it will occur again, as all hauntings are more or less intermittent, and in my opinion they may go on thus for ever.



A train-haunting no less interesting than the above occurred in the seventies of the last century at Newark, in the United States. Regularly, about the same hour every day, a phantom engine used to be heard approaching the station and dash shrieking and whistling through it. People came from all parts to hear the phenomenon, as many as six or seven hundred experiencing it at a time. All attempts to explain away the phenomenon on natural grounds failed, and it was generally agreed in the end that it was superphysical, that is to say, due to some ghostly and therefore inexplicable agency. It ceased as abruptly as it had begun, and, so far as I know, up to the present it has never re-occurred.

The subject of phantom ships having been dealt with so fully elsewhere, I will conclude this article with a reference to the only case of a phantom aeroplane that has so far been brought to my notice. A lady I met at a West-End Club last year assured me that when flying in Gloucestershire, a few years previously, she and her pilot had both seen a phantom aeroplane. It came swiftly towards them from the distance, and, when in a line, but slightly above them, suddenly vanished. The sky was absolutely clear at the time. There was not the vestige of a cloud, nothing that could in any way explain the phenomenon, which they could only account for on the basis of the superphysical. Though this, as I have said, is the only case I have up to the present come across of a phantom aeroplane, possibly in the future phantom aircraft will be as common as phantom boats, ships, trains and motor-cars, for I can see no logical reason why the air should not eventually be haunted just as badly as the soil and sea.

## THE COMPLETE IMPRESARIO :

### A Psychological Encyclopedia

By EDITH K. HARPER

Author of *Stead the Man*, etc., etc.

W. T. STEAD once told me that Cecil Rhodes, discussing with him the pros and cons of a "possible" future existence, said his say in the words : " There's a fifty per cent. chance either way ! "

Such appears to be the rather uncomfortable verdict of many a student of that Cinderella of the sciences—Psychical Research. Uncomfortable, it seems to me, because most inconclusive states of mind are very unsatisfactory, like " a lie that is half the truth." Stead chose St. Thomas for the patron saint of his beloved *Julia's Bureau* because, as he said, St. Thomas was the greatest of all sceptics, yet, once convinced, he *believed*. He did not hedge and stick on the fence. He was a heart-whole convert. *Julia's Bureau*, let me remind the forgetful, was that quixotic emprise, the swan-song, as it were, of his earthly activities, which W. T. Stead founded three years, almost to the day, before the *Titanic* disaster sent him to realise the truth of the gospel he so fearlessly preached—" *There is no Death.*"

These thoughts come back to me now on reading an encyclopædic tome just issued by Messrs. Rider and Company, from the pen of that indefatigable investigator, Dr. Hereward Carrington, an authority who, in addition to having written many standard works on the subject, was chosen as American Delegate to the International Psychical Congresses, is a member of the *Scientific American* Committee, and Research Officer of the American Psychical Institute and Laboratory.\*

Dr. Carrington's book is exactly what it sets out to be—a perfectly fair presentation of the evidence on both sides, like a summing-up by an impartial judge for the benefit of readers who possibly know nothing whatever of the subject, yet also for the use of others as a work of interest and comprehensive reference. For he covers practically the whole of the ground

\* *The Story of Psychic Science* (Psychical Research). By Hereward Carrington, Member of the Society of Psychical Research, etc., etc., etc. Illustrated, and with a Chart. London : Rider and Co., Paternoster House, E.C.4. Price 24s. net.

indicated by his theme, and though, as he rightly says, "it would be a physical impossibility to condense into any one volume the vast amount of material dealing with psychic phenomena which has been accumulated and published," yet he flashes a searchlight over the mighty past, into Ancient Egypt, Chaldea and Babylon; touches the Oracles of Hellas in passing; glimpses the weird superstitions of savage tribes and the Happy Hunting Ground of the noble Red Man; and brings us at last up to the most modern development of so-called "spiritism" and "Spiritualism," its transatlantic prototype. In so doing he shows the intimate connection between that past and the present in regard to occurrences outside our everyday earthly ken. In a word, he is the Complete Impresario with upwards of thirty years' continuous experience behind him. His interest in the subject began, he tells us, when he was eighteen years old, and the first writer who seems to have penetrated his scepticism was Miss Goodrich Freer, otherwise "Miss X," with her book *Essays in Psychical Research*.

"I joined the British S.P.R. when I was nineteen," he writes, "at which time I began reading books dealing with the subject, mostly along the lines of magic and what is known as 'anti-spiritualistic tricks.' All my life I have been an amateur conjurer, and these books naturally strengthened my own innate scepticism. So for some time I thought that those who believed that any of these phenomena were genuine simply did not know how the tricks were done, and that I did!"

This quaint plan of "knowing the worst first" seems much as though an aspirant after saintship should begin the long road to Perfection by a perusal of the world's most criminal records which place human nature in its darkest aspect. Yet it has brought him to the utterance of this reflection:

"One fact should perhaps be insisted upon at once, inasmuch as it is so frequently overlooked by the ordinary sceptical individual. It is that the Invisible is *real*—in fact the greatest of all realities—inasmuch as it represents our true inner being. There is an old saying that 'no man hath seen God.' It is equally true that 'no man hath seen Man.' No one has ever seen anyone else. You see his clothes, his hair, his eyes, his skin; but the invisible personality with whom you are conversing—*that* you never see and never can in life."

Lord Houghton expressed the same thought in other words. (I quote from memory.)

Oh, the bitter thought, to scan  
All the loneliness of man. . . .  
Nature by magnetic laws  
Circle unto circle draws,  
But they only *touch* when met,  
Never mingle—strangers yet !”

Shelley thought otherwise—but let that pass. Modern science, with its knowledge of electrons, confirms the sense of isolation.

After scanning the past and tracing the development of many of the curious sidelines along which the human mind has ventured in its search for an answer to the age-long question, the author indicates two striking figures, Anton Mesmer and Emanuel Swedenborg, as definite landmarks on the modern road, the road which later on was to be illumined by four cardinal points in the scientific compass—Sir William Crookes, Dr. Alfred Russel Wallace, Sir William Barrett, and Sir Oliver Lodge. We see psychical research becoming definitely organised, transmuted to gold by the genius of that poet-mystic F. W. H. Myers, and spreading into other lands. America had its pioneers, William James, Richard Hodgson and James Hyslop (the latter name, by the way, brings also to me some very pleasant personal memories); France had Allen Kardec among other shining lights; Italy had Professor Lombroso (and still has Ernesto Bozzano, that model of patience and courtesy); Baron von Schrenck-Nötzing held the fort in Germany. In fact, the literature and records of investigation show an ever-increasing Roll of Honour of distinguished names, for which in a brief article it would be impossible to do more than refer the reader to Dr. Hereward Carrington's book, wherein he describes also the work of numerous psychics both professional and non-professional, ranging from Mrs. Piper and D. D. Home, to “Margery” and Mrs. Osborne Leonard, and the brothers Willy and Rudy Schneider, of whom he observes: “They have given some very remarkable sittings, under excellent conditions of control, and many of their phenomena, at least, seem to be genuine. Baron von Schrenck-Nötzing, Harry Price, E. J. Dingwall and others, have reported favourably upon their mediumship.”

A great deal of the book is necessarily taken up with so-called “physical phenomena,” an aspect of the subject which, while it has its fascinations for the neophyte and its problems for the scientist, is soon left in the background by those whose deeper intuition has shown them it may be, though only fitful, yet *unmistakable* glimpses of the gates ajar. With these higher

gifts the missals of the saints have been emblazoned all through the ages of faith, and even to-day the life of "the Little Flower," St. Thérèse of Lisieux, glows with the extraordinary radiance of spiritual clairvoyance. This takes one into another field of thought, the reflection that we ourselves help to create the atmosphere which makes such intercommunion possible. À propos, Dr. Carrington says :

"Churches, temples, etc., may store within them prayerful thoughts and inspirations. May there not have been something more than mere physical structure in the ancient Holy of Holies? And may not the Ark have had a veritable *Shekinah* hovering over it?" . . .

The higher development of the psychic faculties, as the author truly says, finds points of contact and means of expression through every unfoldment of human existence. Architecture, art, painting, music, sculpture, literature, in fact all our many and various activities, are interwoven with the mystery of the unseen, yet which might be no mystery did we but hold the key more securely in our uncertain hands. "We now know that all sound is produced by air vibrations—which are themselves soundless! Were there no human ear in the world to hear them, there would be no noise, and no sound. Sound, music, harmony, are thus subjective in the last analysis. . . . Spirit music has frequently been heard, either at séances or occasionally at death-bed scenes."

A friend of my own told me recently that at the passing-on of her dearly-loved sister a few months ago, she heard this unearthly music—"Soft, exquisite and subdued. . . ." "These experiences," she wrote to me at the time, "are always accompanied by what I have come to call 'the feeling.' It would be very difficult to describe it to anyone, and it has always come to me at the passing-away or at the burial of a beloved one."

Again to quote Hereward Carrington: "Perhaps enough has been said to illustrate the point here made, namely, that such points of contact exist, and that, viewed aright, there is hardly any interest in human life which might not be said to be connected with psychical research, when once the reality of these phenomena be granted and the significance of the problems arising from their study be grasped. In the words of F. W. H. Myers: 'The high possibilities that lie before us should be grasped once for all, in order that the dignity of the quest may help to carry the inquirer through many disappointments, deceptions, delays. . . . Perhaps,

indeed, in this complex of interpenetrating spirits our own effort is no individual, no transitory thing. That which lies at the root of each of us lies at the root of the Cosmos too. Our struggle is the struggle of the Universe itself; and the very Godhead finds fulfilment through our upward-striving souls.' "

Dr. Carrington concludes his book with the emphatic declaration of Gladstone, that psychical research is "the most important work being done in the world to-day—by far the most important."

Let me add also the latest word on the subject, the cheering assertion of Sir Oliver Lodge, who is reported, when addressing the International Psychic Congress at Athens, in the Parnassus Hall, on St. George's Day of this year of Grace, to have uttered his belief that :

"We are on the eve of a stupendous development of psychical science."

## THE SUN

By LEO FRENCH

I worship The Splendour whose outward and visible Presence is clothed with The Sun.

To That One I offer profound obeisance, absolute allegiance, unquestioned obedience.

Thine, O Apollo, Thou Seraph in The Sun, be The Empire, power, glory.

Mine, The bitterness that so poor and mean my all.

Yet of Thine Own do I give Thee.

Thou hast endued and endowed me with Thy Golden Solar Garment, and Thy Wealth; Thou has signed and sealed me with the impress of The Express Image of Thy Person.\*

I live The Sun-life, however faint and dim my radiation-power.

All of earth in me I heap as fuel and incense on Thine Altar, before the Shrine of The Sun.

Receive my Spirit. Into Thy Hands I commend it.

"For Ever Burning—Inconsumable."

\* *i.e.* born during Sun's occupation of Leo— $\Omega$  ruled by the Sun.

## THE ROSE OF THE WORLD

By R. SABINE

THIS wondrous Rose is perhaps more comprehensive than any other occult symbol, and to fully understand it would be to know the meaning of the Universe. Its radiant petals spread through space, enclosing our solar system as with a belt of stars, for these are the constellations of the Zodiac, the thrones or habitations of those celestial hierarchies which created and still maintain all things whereof we have any knowledge, with many more still beyond our ken. They were designed by the archetypal Creator, when the One manifested Himself as the many, and set in the heavens to bind the Universe as with a diamond chain. From them all worlds draw life and inspiration. They who are set in space as a king upon his throne, are also in the hearts of men as a king in warfare, swaying their natures to good or evil, success or failure. In Nature, the veiled Isis, they are aiding evolution, combating ignorance and strengthening weakness. Their vibrations decide the temperament and so the fate of every child when it draws its first breath on this earth, and it may be so in other worlds likewise. As they revolve through the months of the solar year they bring seedtime and harvest, summer and winter, like a king traversing his dominions, with power and authority over all things. Yet, unlike mortal monarchs, they cannot err or be deceived.

Let us think a little upon this vast subject. On the northern side of the Temple stood the table on which twelve loaves of Shewbread were laid as emblems of the Bread of Life. On each loaf stood a small pile of incense which was burnt on the central cubical Altar, representing the quintessence extracted from Nature, or the gold of the alchemist, the loaves themselves being eaten by the priests. These twelve loaves corresponded to the twelve single letters of the Hebrew alphabet, and again to each of these was allocated a sign of the Zodiac, thus :

Aries, ♈. He ה. Taurus, ♉. Vau, ו. Gemini, ♊. Zayin, ז.  
Cancer, ♋. Cheth, ח. Leo, ♌. Teth, ט. Virgo, ♍. Yod, י.  
Libra, ♎. Lamed, ל. Scorpio, ♏. Nun, נ. Sagittarius, ♐.  
Samekh, ס. Capricorn, ♑. Aigin, ע. Aquarius, ♒. Tzaddi, צ.  
Pisces, ♓. Qoph, ק.

These are the twelve outer petals of the mystic Rose of the World. Their vibrations pervade space, and their harmonies are the music of the spheres ; their discords, or misapplied forces, the ruin of continents or nations.

Ignorance is the most fatal of all curses. The foolish man

gazes upon the veil of Isis and sees only its deep, enveloping folds, all terror and obscurity. He fears darkness, he is the plaything of terrific forces which must ultimately destroy his physical body. The wise man realises that Nature is the living garment of God. He lifts the veil of Isis and beholds the resplendent reflection of the Creator of the Universe, terrible only when imperfectly comprehended, glowing more and more in loveliness and sweetness as it is better understood. According to the measure of his knowledge he can control and use the whirling forces, benefiting himself and his fellows. The Nature spirits acknowledge their masters. As each century passes human knowledge grows, and with it, though more slowly, comes wisdom. Already we can harness the lightning and use the powers of heat and water in a fashion which would have appeared as witchcraft to our ancestors ; to those who come after we shall appear ignorant as our mediæval forebears do to us. Now we begin to listen to the vibrations of music or voices thousands of miles away, to see in the kinema the events of the past, to fix the living pictures made by the sun. Beast, bird and flower are truly called scattered fragments of the Divine Body, manifested in matter ; the sea and the winds are our brothers, a part of God like ourselves.

Psychology is now an accepted science. Telepathy, clairvoyance and other kindred subjects are established facts. Psychoanalysis, hypnotism, suggestion are recognised methods of medical treatment. Everywhere the bounds of the material approach, or come into actual contact with, the psychic or astral plane. He that hath eyes to see, let him see ; he that hath ears to hear, let him hear.

The Hebrew alphabet consists of 22 letters and is considered to be of divine origin ; there are 12 single letters (s.l.), seven double (d.l.), and 3 mother letters (m.l.), in alphabetical order as follows : א Aleph (m.l.). ב Beth (d.l.). ג Gimel (d.l.). ד Daleth (d.l.). ה He (s.l.). ו Vau (s.l.). ז Zayin (s.l.). ח Cheth (s.l.). ט Teth (s.l.). י Yod (s.l.). כ Kaph (d.l.). ל Lamed (s.l.). מ Mem (m.l.). נ Nun (s.l.). ס Samekh (s.l.). ע Aigin (s.l.). פ Pé, (d.l.). צ Tzaddi (s.l.). ק Qoph (s.l.). ר Resh (d.l.). ש Shin (m.l.). ת Tau (d.l.).

The second circle of the Rose consists of seven petals, allocated to the planets and the seven double letters, thus, in their alphabetical order.

ב Beth, ♀ Mercury. ג Gimel, ☾ Luna. ד Daleth, ♀ Venus. כ Kaph, ♃ Jupiter. פ Pé, ♂ Mars. ר Resh, ☉ Sol. ת Tau, ♄ Saturn.



In this attribution the Earth is not counted as a planet, while Uranus and Neptune are realised by astrologers as being the higher octaves of Mercury and Venus, representing higher occultism and spiritual love. We on the earth are just beginning to sense these vibrations, and consequently have become aware of the two first planets of this higher octave.

Passing through the seven petals within the outer circle of twelve, the Zodiacal vibrations are divided into pairs of opposites, the working system familiar to all occult students on which all conditions on the earth are founded. Nothing exists without its opposite. These manifest as negative and positive, male and female, day and night, summer and winter, joy and sorrow, and so on throughout all creation. This was the original plan of the celestial hierarchies at the beginning of the world, and we have their assurance that this order shall not cease until the coming of the Cosmic Night, when all shall be dissolved and become infinite and holy; when the inbreathing of the Creator shall withdraw within Himself all that proceeded from Him. These pairs of opposites are typified by the mystic black and white pillars of occultism, between which the neophyte passes at initiation, the gateway which opens to those who seek the hidden knowledge. The ebb and flow of both psychic and physical tides are also caused by pairs of opposites. It should be realised that there is no hard dividing line between opposites, but only gradation. Even good and evil merge imperceptibly into one another. The black and white pillars melt into each other; the pillar of fire by night is the pillar of cloud by day. Consider the opposites of sea and sky at the horizon's edge, also how colour and sound commingle.

The seven-branched golden candlestick which stood on the southern side of the Temple, opposite to the table of shewbread, represented the second circle of the Rose, with the planets and the double letters. With the entrance at the west, through the green door of Venus, the evening star, the Holy of Holies on the east, and the Cubical altar of incense at the centre point, was formed thus the Cross of sacrifice upon which all creation is bound. But upon the Cross blooms the radiant Rose of the World. The number seven is a peculiarly sacred one, ruling the days of the week, the seven periods of Creation, the gates of the soul in man, and the seven prismatic colours of the rainbow with the seven notes of the musical scale; for colour and sound are interchangeable. Red, symbol of irresistible force, belongs to Mars, orange to the Sun, light of the world, clear lemon yellow to intellec-

tual Mercury, green, the tint of growth and progress through love, to Venus, blue to the Moon, mistress of the waters, royal purple to the kingly Jupiter, deep indigo to Saturn, signifying restriction, melancholy and sober restraint. With each of the double letters two sounds are associated, a hard and a soft, symbolically contrasting the pairs of opposites.

The smallest or innermost circle of petals consists of the three mother letters, Aleph א, Mem מ, Shin ש, corresponding to the elements. Shin is the fire, Mem the water, Aleph the air vibrating between them; earth being not truly an element, but a compound of the other three. Indeed, all the elements are interchangeable, coming originally from the One. A study of their symbols will illustrate this. The lion, who represents fire, is an earthly beast; the eagle at first seems a curious symbol for water, but means the higher moisture of the firmament, the Eagle of the clouds; man stands for air, restless and subtle, ever searching and seeking to penetrate hidden things.

The cubical altar, standing at the centre point of the Temple, was black, representing the corruptible earth, and upon it stood a small golden altar, representing the quintessence, or the gold of the hidden knowledge which can be extracted from Nature. Thus is the pure separated from the impure, the refined gold of the spirit drawn from the black dragon of the perishable body. Upon the altar were fire, water and incense, corresponding to the three mother letters. Shin has a sibilant sound, Mem is silent, Aleph is like the tongue of a balance, in equilibrium between these contraries, reconciling and mediating therein. In the circle of the year they bring forth the hot, cold and temperate seasons. This double cubical altar in the centre of the Temple was therefore an emblem of visible Nature concealing within itself the mysteries of all dimensions, but revealing surface only to external sense. It was a double cube because the things which are below are a reflection of the things that are above. The world of men and women, born to sorrow, is a reflection of the world where dwell beings created for joy. Indeed, happiness is the rightful heritage of all things, and pain is the result of ignorance. As knowledge and wisdom increase, so will gladness become the natural state of all creation. The last enemy to be destroyed is Death.

In the heart of the Rose is the place of holiness. This is the centre of life, the dwelling-place of the One who is the source of all things, who manifests throughout the Universe. He is incomprehensible to us, only to be expressed by silence.

## SOME POLISH LEGENDS

By AGNES BLAKE

DURING the years when I "followed the drum" to various parts of Prussian Poland (being attached to a certain regiment in the capacity of "the Major's English sister-in-law"), the weird tales and legends met with in both town and country proved a source of never-ending interest to me, not only from the occult point of view, but also because of the sidelights thus frequently thrown upon local history.

The Pole, be he in Poznan (to give Posen its rightful name again!) or in Silesia, was, I always noticed, *first* a Pole—very conscious of being on his *own* soil—and only *secondly* a "Prussian," and one, moreover, by *force majeure*. Thus his tales and legends concern those of his own kith and kin exclusively, and have little traffic with the foreigners hedging him in on every side—excepting in so far as these might figure as the aggressors.

His patriotic tales, of which there are many, deal more particularly with the king and nobles and the heroic Dead, who gave battle on their country's fields of deathless Glory, but the two tales I would here recount belong rather to another category—that of the under-dog.

When, in the early nineties, I first became acquainted with Gnesen (the original name of that city being Gneezno), even the supercilious Army set was "all agog" with a story that was going the round of the town.

Gnesen, though now bereft of its former glories (it was once the city where the Polish kings were crowned) still enjoyed a fair amount of prosperity and was then garrisoned by two Prussian regiments. Outwardly, indeed, there was a general show of contentment, yet, should the enquirer prove sympathetic, tales of earlier "ruthlessness" would be forthcoming in numbers. Poland, indeed, "had only her eyes left to weep with," and, though the tale in question could not be thoroughly sifted, yet the feeling it engendered among the population settled down into "one more grudge" against "their masters," while the Prussian scoffed and blustered, until finally the whole subject became verboten.

This, however, was the plain story. In the year 1880 the night watchman was going his rounds near the market-place,

when he became aware of a man standing in a niche near the law courts, with his hand raised in a threatening manner. The watchman, so he said, stood still for quite a minute, uncertain whether the man before him was drunk, or likely to commit an assault. Then, as the figure remained passive, the watchman approached his man, when, on getting nearer, he perceived, to his surprise and horror, that the head above which the arm was raised with so menacing a gesture *had no face to it*, and that he was confronted by a death's-head.

With a shout of fear the watchman ran to the nearest inn, and hastily told those still seated there what he had seen, bidding them accompany him to the spot at once. There was no making light of the man's terror, it was genuine enough, and all left the inn with him to investigate the mystery. Then, as they reached the Law Courts, the figure, of which the outline was distinctly apparent to all, started walking slowly along, and on reaching the corner of the building it suddenly vanished before their eyes.

At once there was an organised hunt, for most of those present believed they had been fooled; yet there was no possible hole or cranny into which a man could have slipped, while the watchman, in giving his evidence about the whole affair, swore to the face having been a death's-head, without the semblance of living features about it. Then folk's tongues began to wag, and the tale was whispered abroad of some trial—not so long before—in which the Prussian overlord had not given the Polak fair play; a tale in which the evidence had been suppressed, and an innocent man had come by his death sentence. It was then that the foreign ruling caste cried, Halt! and the tale of "the man without a face"—the tale of the man wrongfully sentenced, who at the closing scene of his mock trial had called down the wrath of God upon his murderers—was only mentioned publicly on pain of punishment. But what gives additional interest to this story is that the night watchman was neither a Pole nor even long resident in those parts, for he had only recently arrived in the district, and had had no time as yet to become acquainted with the inhabitants or know aught about the city's history.

Another tale, heard at "first hand," is also interesting. Dating from an earlier period than that of "the faceless man," it is one which, coming into existence during those latter days of Poland's agonies, has also within a comparatively short time passed into "legend."

The man vouching for it was an officer who had been un-

acquainted with that part of Central Europe until transferred to Posen soon after obtaining his commission. At the time he was therefore quite a young man, by no means imaginative, and with absolutely no use for anything in the way of the supernatural.

Most of the regiments then stationed in and about Posen were in the habit of moving out on manœuvre in the early spring, as soon as the roads made the moving of large bodies of men possible. Now, our friend had been delayed on his journey to headquarters, and on arrival found to his dismay that the division to which he was to be attached had already left the town for its destination somewhere in the neighbourhood of Krzyzownik. The only thing, therefore, was to travel on by road, and this he did on horseback, accompanied by his orderly.

But, to make matters worse, he had by nightfall entirely lost his bearings ; and, the country being sparsely populated, he decided to sleep at a wayside inn and continue his journey—possibly with a guide—the next day. Having been in the saddle since early morning, he was dog-tired, and retired to his room immediately after supper, falling asleep at once. But in the early hours, while still dark, he awoke with a start, to hear the tramp of marching feet, the rumble of a drum. Certain that the division expecting him must be moving out into the field, and that he might again be missing them, he hurriedly sprang out of bed, threw open the window, and listened. Yes, the regular tread he knew so well came from just beyond the opposite wood. Hastily he roused the household and gave orders for his horse to be saddled and brought round, noting at the same time how much less civil mine host and the ostler were on this occasion than the night before. To his urgent enquiries as to which road he ought to take so as not to repeat his mistakes of the previous day, he could get no direct reply. At any other time the “accursed Polak” might have suffered for his thinly veiled “cheek” to a full-blown young officer of the Junker-class, but our friend was too perturbed as to what might be in store for him when he met his senior officer to assert his own dignity at this moment—even when, after mounting, the door was flung to on the departing guests with a jeering, “Aye, and may your honour and all the likes of you join them too !”

The young officer and his *Bursche* could now do but one thing—follow the road whence came the sound of those marching feet. The way lay through the woods on the road to Buk. So they

put spurs to their horses—for the sounds were getting fainter, the roll of the drum hardly discernible. Yet, despite urging the horses on, small progress could be made, for the beasts snorted and shied, sweated and trembled, while, as the young officer slackened his speed, trying to soothe the nervous animal he rode, he was suddenly made aware that the sound came from *below*, and not from far ahead, as he had thought. Reining in his horse he called the *Bursche* to his side, and the man confirmed what his master now suggested. After listening with bated breath, both could have sworn that the now receding "marching and drumming" came not only from the roadway beneath their feet—but from the very bowels of the earth.

At length it died away, and all was still. Dawn was now breaking, and the men, riding on, soon gained the road they had missed on the previous night, arriving at Krzyzownik by breakfast-time to find that the division was still in garrison and no move expected for several days.

Our friend then recounted his curious experience, and an older officer, who knew the district well, related how a legend had grown up since an affair in 1848. *Then*, so ran the story, a regiment of invading soldiers had one night been ambushed and murdered "as they were marching along the old Buk road." The Polak, after accounting for the last man, had buried their victims hurriedly beneath the very road along which they had come so gaily marching to the roll of regimental drums—a road which now formed one long trench of dead soldiery—men who had entered the wood never to emerge again; while, ever since that night, the ghostly march has never ceased—the tramp-tramp-tramp, to its accompanying roll of ghostly drums. Thus mechanically does the Pendulum, once set in motion amid the disturbed ether, swing its course to and fro—to and fro—until, the original force expended on a deed of violence having finally exhausted itself, the imprint alone remains to register a happening lang syne, adding one more Akashic record to those already embedded within this World's Eternal Memory.

## 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.]

### VENUS-LUCIFER

To the Editor of THE OCCULT REVIEW

SIR,—May one express appreciation of the Editor's recent Notes reviewing *Light-bearers of Darkness*? The distinction between "astral" and "spiritual"—Demos and Theos—is made very clear; also the significance of self-surrender as the giving up, or turning away from, the desires of the lower aspect of oneself by identifying one's consciousness with its higher Principles, whose essence is one with all other Selves. Evolution would be baulked and all our past experience brought to nought were we to lose entirely *our Consciousness of Self*. In "self-surrender," the centre or focus of self-consciousness is said to be altered, the usual polarity reversed, so that the spiritual will becomes actively *positive* and the physical energy negatively polarised therewith.

This polar balance, though in reverse, obtains in every normal human being; but, if the senses (which function etherically) be abnormally developed through stimulation of the physical functions, the balance is disturbed; the concrete, physical brain is no longer sufficiently positive to balance the latent *spiritual* ego-principle. This is the condition in dreams and hypnotic trance, when the automatic action of the cerebellum is uncontrolled by the functioning of the will through the cerebrum. Weak-minded persons also may be apparently awake physically and yet function psychically without control by their own ego; they are subjects of astral influences to which an active ego will not respond.

It may be true, then, as the author of *Light-bearers of Darkness* maintains, that the aim of certain occult fraternities, "Dugpas," etc., is to induce men to let go their hold on concrete, material things in order to disconnect them from their inner controlling individualities; to render them submissive rather than self-reliant and free, psychically. Physical occupation, requiring concentration and mental activity, keep the ego on deck, so to speak, that is, magnetically interacting with the physiological organism; while purely emotional and sensuous interests annul this connection because, *when the will ceases to act through the mind, there is no field of force between the spiritual Monad and the organism.*

Ancient philosophers maintained that it is only by means of such physical contact or "incarnation" that human entities can become fully conscious Mind-Beings and evolve into Self-consciousness of

their spiritual natures. But the mind as *kama-manas* is the mayavic, reproductive principle and tends to obscure the real or spiritual intelligence of which it is the reflection; if it be severed from the true mind, "incarnation" ceases, and the evolution of self-consciousness cannot proceed. The old-fashioned materialist was in far less danger of losing his polar balance and his "soul," which he tried to ignore, than are researchers in "occultism"; for his belief in physical laws and his reliance on concrete conditions led him to use his will and to rely on his own powers of concentration in his experiments and observations.

The danger to humanity at large to-day is in astral, or psychic hypnosis, as the Editor has pointed out. Prevailing conditions tend to weaken individual effort and independent thought, and only a minority are able to maintain their own auric fields against the astral environment which mankind itself has created. By relying on automatic, mechanical means of work, on socialistic schemes and "rationalisation," men as *individuals* are being repressed, and in their personalities they turn either to "recreations" or to some of the many forms of psychism and ritualism in order to escape from monotony and to find some sensation whereby they may feel themselves alive. But the true life of man can be realised only through the sense of responsibility; and mundane existence provides the means for the cultivation of that sense in the performance of daily tasks and duties. Spiritualism and occultism, as generally understood and practised, tend to irresponsibility and reliance on others—embodied or disembodied.

Must one not agree, then, with the Editor, that the "lone furrow is the only spiritual way," in the Kali Yuga especially? On that way, so others have told us, Venus-Lucifer, the androgynous principle of Light, shines as the spiritual Intelligence, the Star of the Morning, when the shadows and *shades* of the astral night have been dispelled.

I am, sir,

Yours sincerely,

W. W. L.

#### THE ZOHAR

*To the Editor of THE OCCULT REVIEW*

SIR,—In reviewing my book, *Theurgy* in your last issue, Mr. Lind alludes to the Zohar as a thirteenth century compilation, of which, he says, Moses de Leon is held to be the author. He adds that prior to this time the Ain Soph and the Sephiroth were unknown.

Apart from the use of the word "compilation," which in itself indicates that the substance of the work already existed in some form or other, Mr. Lind must surely be aware that the *Sepher Yetzirah*, which is the oldest of the Qabalistic Books, which is mentioned in both Talmuds, and is commonly attributed by modern scholarship, such as



Franck, Gaster and others, to Rabbi Akiba (A.D. 50-123), mentions the ten Sephiroth.

Even were this not so, the Moses de Leon theory is at least seventy-five years out of date. Konitz in 1815, Franck in 1843, Luria in 1857 and Munk in 1895, have all dealt effectively with this hypothesis, and it can no longer be regarded as tenable by any serious scholar.

The whole legend regarding it depends for its acceptance on the *Sepher Yuhasin*, a document of somewhat doubtful worth, outside of which, moreover, there is not any proof that Moses de Leon even transcribed the Zohar.

There is much that could be said regarding the age of the different documents that go to compose this great work, but space would not permit. Suffice it to say that the view of modern scholarship, as held by Gaster, Levertoff and others, tends to ascribe a very considerable antiquity to the Qabalah, which, as its name indicates, is an integral part of the Oral Tradition.

By a curious coincidence an article of mine on the Tittles and the Oral Tradition appeared in the same number of the OCCULT REVIEW, wherein I have endeavoured, *inter alia*, to show that this antiquity may prove to be of an even higher degree than has hitherto been supposed.

Yours truly,  
E. J. LANGFORD GARSTIN.

“ NOBODADDY ”

To the Editor of THE OCCULT REVIEW

SIR,—John H. Clark, in his letter to THE OCCULT REVIEW under the above heading, in remarking upon your illuminating comments on Miss Tillyard's novel, says: “The Churches preach an idolatrous religion and the Nemesis will follow if this is not stopped,” which I heartily endorse. But there is one way of escape, which science might well investigate and prove. What is the almighty power which creates everything that is, and what is the controlling power of this almighty law—the law of attraction and repulsion, which is love? We are using it every moment of our lives. There is not a movement either in Earth, Heaven, or Hell which is not moved by the power of love. We are told that *God is Love*, but there is a Will which controls it, for love has no responsibility, and is such a power that it would destroy itself if there was not a controller, which is Wisdom, which says, “So far shalt thou go but no further.”

There is an opposite to everything in Earth and in Heaven, except the one *Wisdom*. Wisdom has no opposite: All the other Attributes of God have these opposites; for instance: Love-Hatred; Truth-Untruth; Good-Evil; Beauty-Ugliness; Light-Darkness; Harmony-Discord. Now if Science would take up this and prove it, then

teach the schoolmasters, and the schoolmasters teach the children to seek Wisdom always, in two generations Heaven would be here on Earth, for nothing can stay Love but the silent will of Wisdom. When Love comprehends Wisdom it stands and adores. Wisdom-God is in everything. As the following, from the *Avesta in Song*, by Doctor O. Z. Hanish, says :

I am not lonesome nor apart that you must think, "Lo, there!"  
I am the all emerged in all. Behold me everywhere.  
I am the morning Zephyr soft, while skipping o'er the lea ;  
I am the music of the brook that flows on to the sea,

I am the kisses of the sun, I am the tears of rain,  
I am the welcome breath of spring that brings new life again.  
I am the sprouting of the seed, the budding of a flower,  
I am the beauty that you see unfolding every Hour.

I am the singing of the birds, the rustling of the leaves,  
I am the holy force of life, in everything that breathes,  
I am the thrill of Harmony, you feel but cannot tell,  
I am the firm, unchanging law that worketh all things well.

I am the light that never fails, the power that never dies,  
I am the still small voice within that bids the soul arise.  
I am the fruit of highest thought,  
I am the Iron rod, that strengthens and supports the whole.  
I am what men call God.

There is another question which Science should take up, viz., that Time is an illusion. It never moves, but life goes on, and we are compelled to do everything which we do, although we have a beautiful free will which we are responsible for. There are always two, and very often a great many more things, for us to choose from ; but one of them we are compelled to do. For if we sit down and say, "I will do none of them," have we escaped this Law ? No, we are still doing what we have chosen.

Very truly yours,  
NEMO.

#### NOBODADDY

*To the Editor of THE OCCULT REVIEW*

SIR,—I am glad to see that your correspondents, "Z.A.S." and "El Eros," have taken serious note of my letter, and I thank them for the information they have added ; but I am afraid that "El Eros" is still wandering in the wilderness of Sinai since he sees in present events "the struggle for supremacy between the forces of good and evil." Now this is Nobodaddy's very own realm—the Kingdom of Morality. In my Blake Society paper, "The God of Shelley and Blake," kindly reviewed in your May issue, I have shown how Blake deals with this. Morality is relative only. What is "good" to-day may be very "bad" to-morrow, and what is immoral in one country may be perfectly moral in another. "Good" and "Evil" are not two

unchangeable entities opposed to each other ; they are not entities at all, but qualities only.

In his essay on "A Defence of Poetry," Shelley makes it clear that any element of morality or moral purpose in a work of art can do nothing for it except degrade it. But Blake goes deeper than Shelley ; he shows that the cause of this lies in the fact that *Morality is itself a fraud if it is accepted as being anything more authoritative than convention.* It becomes, in fact, definitely Satanic, Blake's Satan being "the Accuser of Sins," whose ensign is the Decalogue, which, in Blake's phrase, amounts to "taking laws of prudence and calling them Laws of God" ; and of which he writes in "The Gates of Paradise."

O Christians ! Christians ! tell me Why  
You seer it on your Alters high.

Morality is a temporal affair. Eternity has no morals. As the eternal in Man awakens from his age-long sleep he is finished with his dream of Nobodaddy and his Moral Laws. He begins to remember what he had long forgotten, that "all deities reside in the human breast," and he begins to realise that it is useless for him to look for his God anywhere outside of himself.

Yours truly,  
JOHN HENRY CLARKE.

### PREMONITORY DREAMS

*To the Editor of THE OCCULT REVIEW*

SIR,—I was deeply interested in the article on premonitory dreams in your last issue.

The writer points out that these warnings are often of a quite trivial nature, and this puts me in mind of an experience we had about two years ago.

My daughter took a doll for which she had an affection for old association's sake to the dolls' hospital for repairs. I accompanied her, and among other things we ordered a dark brown long-haired wig to be put on. We left it and were asked to call again the following afternoon.

At breakfast the next morning my daughter mentioned that she had had a dream in which her doll had been returned to her with a yellow close-cropped shingle. As she seemed rather disturbed I assured her that it was unlikely that the shop would substitute a yellow wig for the one she had chosen ; besides, I did not think that dolls' wigs were ever made like that.

In due course we called at the hospital, and sure enough a yellow-wigged, shingled doll was produced. On examining it we found that another one had been substituted and were told that ours must have

been given to a customer by mistake not an hour before we came. My daughter never recovered her doll.

In discussing this class of premonitory dream I have heard it said that they probably owe their origin to telepathic communication—a friend thinks he will pay me a visit, I receive the impression from him and dream that he is sitting in my drawing-room, and so on. In this case it is difficult to imagine where the thought could have come from that warned my daughter of the loss of her property. The shop assistant does not seem to have given much thought to the matter, and the doll could not, obviously, have been thinking of its owner. Also, the dream occurred before the mistake was made.

Yours truly,

G. W. S.

### SCIENCE AND "THE SECRET DOCTRINE"

To the Editor of THE OCCULT REVIEW

SIR,—Dare one suggest that it is hardly safe to draw general conclusions on weighty matters by merely "dipping into the pages" of a profound treatise? It is boldly stated without evidence, by the anonymous writer of *Book Chat* in your last issue, that the greater proportion of the arguments anent the position of modern science in *The Secret Doctrine* have become obsolete. On the contrary, although numerous statements in that work have since been confirmed by scientific research, the extensive discussions on, and references to, the constitution of æther are not yet understood, as scientists are still unacquainted with the properties of *space*. Eddington, Jeans, Lodge and others each toy with their several conceptions of "ether"; but none of the varied states of invisible or subjective matter and substance dealt with in *The Secret Doctrine*, from the critical condition of ether close within and around gross physical matter (*i.e.*, viscous astral) to the sublimated states of the Hindu Akasa—none is known experimentally nor acknowledged by modern science.

In the first paragraph of *Book Chat* we read that "modern science and modern occultism are converging like the sides of a triangle, and the vanguard of each is within hailing distance of the others." Now Mr. Redgrove's interesting article on "the Apotheosis of the Ether" in the same number indicates that some prominent exponents of modern science despair of obtaining new knowledge through further experiments with "matter," and have reverted, therefore, to abstract "Idealism." But, motley in theory and belief as is "modern occultism," it is surely impossible that any of its sects could converge to this "idealist" position; for in so doing it would commit suicide by wiping out the field of its activities, *viz.*, the ether and the denizens thereof—spooks, elementals, etc., etc. And if "modern science has abandoned of its own accord the position from which Mme. Blavatsky tried to

dislodge it," it appears to have done so without sufficient consideration of its own future as a *science*. Knowledge grows only by means of experiment in *relatively* objective states of matter, the polar opposites of the experiencing "subject." But the Idealists have given up the ghost and gone to Devachan to dream dreams in blissful, irresponsible subjectivity.

Yours faithfully,

A.L.

### "THE RUSSIAN EXPERIMENT"

*To the Editor of THE OCCULT REVIEW*

SIR,—Now that the storm of criticism of Russia has abated somewhat, think you, would it not be more creditable to occultists and others if they used their knowledge to help that distraught nation? It has been asked, "Why is the power of the Churches futile?" Surely it is simple to see that a mighty and most high power is at work, making a drastic sweep of that terrible canker "Religious superstition," and when the time is ripe, there will appear a powerful force for good, and out of the present chaos will arise a mighty spiritual Russia. Let us not by our criticism retard that day.

There are others to whom this vision has been given if they will only have the courage to say so.

Yours faithfully,

EDITH M. CRICK.

### LUCIFERIAN CULTS

*To the Editor of THE OCCULT REVIEW*

SIR,—I have read your leading article under the above title, and entirely agree with it. Doubtless it will produce a storm of protest from certain quarters, but there is not the slightest doubt that it is both informative and true.

The difference between right and wrong is very little; where divine force is used, for occult purposes, the FORCE has the same origin, and it remains with the operator, who incidentally reaps the results, HOW it is applied.

The occultists who are on the black side, and operate to prevent the progress and evolution of man, can by their knowledge put off the day of reckoning as far as they are concerned, but the time will arrive when they will automatically be one phase of evolution retrograde.

In the highest places evil will be found, and it is a fact that at Holy Communion it is a common thing for some nasty little thought to enter into a person's mind.

Such societies as the ones mentioned in your article would be a butt

for the evil forces, who would try and undermine the whole fabric or individual members. I once belonged to a recognised society, but after twelve years or so left it, as I found the "lone trail" better, though perhaps a long one, for the reason that Bolshevism was rampant. To crush forces that are undesirable within one is impossible; to divert them into other channels is feasible and good. No evil can attack any individual—only as much as evil exists in himself.

Yours truly,

J. P. J. CHAPMAN.

### REINCARNATION

*To the Editor of THE OCCULT REVIEW*

SIR,—My attention has been called to the letter by W. R. Sevier in your current issue on the above subject. I have studied the voluminous writings of Swedenborg for nearly forty years, and am in a position to assert that in no single passage does he show any favour to the doctrine of Reincarnation. On the reverse, he shows that alleged memories of previous existence are due to the projection of a memory of an invisible spirit into the mind of the person concerned. Any of your readers particularly interested in the point should consult Swedenborg's "Heaven and Hell," the paragraph numbered 256. I have outlined the Swedenborgian position in regard to Reincarnation in a little pamphlet published by the New-Church Press, 20 Hart Street, W.C.1. I am fully satisfied that neither Boehme nor Swedenborg were attracted to the doctrine, as asserted by Walker. I regret to say that Dean Inge, in an article published some months ago, gave publicity to Walker's mis-representation of Swedenborg's position.

Yours very truly,

CHARLES A. HALL.

(Editor, *New Church Herald*.)

### SAINT-GERMAIN

*To the Editor of THE OCCULT REVIEW*

SIR,—In the OCCULT REVIEW recently, under the "Periodical Literature" heading, some ex-salted mind criticises: "rehearsing . . . the lucubrations of Leadbeater and others concerning the Comte de Saint-Germain."

On pages 280-281 of the *Mahatma Letters*, the Master K. H. writes:

"Saint-Germain recorded the good doctrine in figures, and his only ex-ciphered MS. remained with his staunch friend and patron, the benevolent German prince, from whose house and in whose presence he made his last exit—HOME."

And further:

"We are invited to London, among these academical rags, whose predecessors persecuted Mesmer and branded Saint-Germain as an impostor! All is *secret* for them as yet in Nature."

All of the above is submitted without comment.

Yours truthfully,

A. CONSTABLE.

### INSPIRATION OF THE SCRIPTURES

*To the Editor of THE OCCULT REVIEW.*

SIR,—In a letter headed "Antichrist and World Chaos," one of your correspondents, while challenging certain statements made by "El Eros," herself perpetuates the ancient and deplorable belief in the verbal inspiration of the Scriptures.

It seems strange that after more than a hundred years of earnest and scholarly Biblical criticism, when it has become an established fact that our Gospels are secondary documents, written many years after the event, and subjected to innumerable "editorial revisions" in the interest of a fast-growing orthodoxy, any serious student should take it for granted that they are literally true, and not a mingling of human error and divine truth.

It is the inner meaning of the Bible—the golden thread of the Ancient Wisdom that runs through it, as through all the world-Scriptures—which gives to the Gospel story its eternal beauty and significance.

In conclusion, may I remind your correspondent that it was the great Dr. Temple, once archbishop of Canterbury, who described the belief in verbal inspiration as "the grossest of all superstitions"?

Yours faithfully,

JEAN M. BLAKE

Editor *Christian Theosophist*.

## PERIODICAL LITERATURE

WHEN M. le Docteur Papus left the Theosophical Society—now in the old days—and proclaimed his dedication thenceforward to the Western occult tradition rather than that of the East, though without denying the East, he found others of the same disposition, and young and zealous like himself, who may be said to have been grouped about him in the years which followed immediately. That which may be called broadly a Neo-Martinistic School came to birth in this manner, because Saint-Martin, the French mystic, was one of the chief inspirations. There was an *Ordre Martiniste*, working a simple ritual, with a large membership in France, America, and even with representatives in England. There was a review called L'INITIATION, which continued for many years. Many groups indeed arose, all fluidically affiliated, and a day came when the original name no longer covered the ever-extending concern. It answered better to the more general designation of a Hermetic School in France, and some thirty-five years ago there was established LE VOILE D'ISIS as the mouthpiece of all. It belonged to no group, was the property of its publishers, the MM. Chacornac, and has not only survived to this day but occupies a position of pre-eminence among the large periodical output of French occultism. We have borne testimony to its importance and interest on innumerable occasions, and now again it enlists our sympathies and approval in view of a new departure. It is increasing its pages in order to give space more fully and regularly to those rare texts and translations the presentation of which has made it so valuable from time to time in the past. A beginning has been made with a late alchemical tract called *La Cassette du Petit Paysan*, otherwise the "Ark Opened." It is not an important text, so far as repute is concerned, but, failing any canon of criticism for the literature at large, it is by no means easy to distinguish mere chapbooks—the works of occult *colportage*—from things that are serious. In any case, LE VOILE D'ISIS will give valuable service by avoiding recitals which find a place already in great collections, like those of Mangetus, these being fairly available to most students, and by confining attention to those numerous scattered memorials which are known indeed by name but have been seen by very few. We recommend in particular for inclusion the *Centrum Naturæ Concentratum*, which has been cited in connection with the mystical aspects of Alchemy. It is of the uttermost rarity in all editions, but an English rendering from the German is usually quoted, and belongs to the year 1697.

ATLANTIS is by no means devoted solely to the one subject represented by its title. According to claim, it embraces Science, Philosophy and Tradition—a comprehensive field assuredly. The



latest issue before us has some allusions inevitably to its theme-in-chief. It cites a Theosophical periodical in this connection, and even examines at length a speculation, some forty years old, which located the "undiscovered country" of Plato to the east of Morocco, at the foot of Mount Atlas. But it is more especially a Virgil number, and offers suggestive commentary on the enigma of the Fourth Eclogue, on the Pythagorean preoccupations of the great Augustan poet, on Book VI of the *Æneid*, with a reminder at random concerning that Golden Bough which served as a Badge of Admission to the World of Shadows. Virgil figures otherwise as the "first of moderns," as an archæologist, a linguist and a man of "prodigious erudition." We need not take seriously the contention that he was also a Celt, a native of Cisalpine Gaul, and therefore the first French poet. . . . *Teste David cum Sibylla*, from the immortal *Dies Iræ* of the Latin Church, is the motto at the head of another article which recalls us to age-old dreams of a coming Millennium, the Advent of Messiah and the Reign of the Paraclete. There is nothing new, but the grouping of many old aspirations and hopes, many fears and fantasies, makes intriguing reading, and we begin to wonder whether Albigenes and Cathari were more than Protestants of their period. However this may be, the last ATLANTIS is a most engaging issue. . . . We learn from O PENSAMENTO that the *Circulo Esoterico* for the communion of thought, of which it is the official organ, has celebrated its twenty-first anniversary at San Paulo, Brazil. The magazine antedated it, however, being now in its twenty-third year and volume. The Constitution of the Society is printed in O ASTRO, a companion journal, and we learn that it has associates in every part of the world. . . . LA LUZ DEL PORVENIR is also an official organ, representing a Spanish Spiritistic Federation, and has appeared at Barcelona for more than forty years. This notwithstanding—to the best of our knowledge and belief—it has reached us for the first time and makes us acquainted moreover with other similar journals, especially in Latin America—with the Spiritistic Association of Ciudad Bolivar, the Spiritistic Society of Venezuela, and the Kardec Spiritistic Centre of Maracaibo. While recording our personal interest in all forms and records of psychical research, there is a certain sense of relief that the periodical literature of the subject in the four quarters does not come to hand *en bloc*. No ordinary editorial office would contain the postal deliveries, and no reviewer would survive research therein. We are glad, however, to have seen LA LUZ and to note that it is translating a remarkable account of the Direct Voice in Italy from the pages of our English contemporary, PSYCHIC SCIENCE.

THE CHRISTIAN ESOTERIC does something to help its less experienced readers by pointing out that intellect is no more the real man than is the bodily organism. "Man is a soul," it adds, while admitting that this is at most a matter of belief and not of conscious knowledge, except for those who have been "begotten from above." The way

to this knowledge is called a way of life, being one of loving devotion to God and Divine things. It is the old story, in another manner of language, the story that those who live the life shall know of the doctrine. But the practical difficulty is that such enunciations suggest and do not awaken, are descriptive but impart nothing. In this respect they are like another dictum which is greater than they, which is also of high truth, and which tells us that "God is within." Those who hear it are most often no nearer to finding Him in the absence of a *Vade Mecum* which shall offer a living method, while a counsel to "live the life" is in need of a Golden Manual concerning the kind of life and the manner of living. Now great works have been written on these subjects, but they belong to the schools, and there is wanted a mere *opusculum* by one who has made the experiment and knows the secret of success. . . . We are inclined to think that THE TEMPLE ARTISAN of Halcyon, California, gives without knowing it a key of these hidden things in a single line from a so-called Gothic Rune: "Live Thou Thy Life in Me." It is addressed to Christ, regarded (1) as a Son of God and (2) as our Eternal Self. It is a recognition of that Self within us as the Essence of our being, not as an over-shadowing Personality, not as a supplementary Presence, not as a "Divine Extra," but as we in our ultimate reality; and it calls upon that *Noumen* to reign. There can be no "practice of the Presence of God" to compare with the daily, hourly and incessant practice of the aspiration voiced in that line. And for the rest, the whole method and mystery of life begotten from above and leading into all truth is that which gives free play to the activity of this Indwelling Divinity, so that it shall live unhindered within us.

These considerations dispose us to look once again at certain periodicals which reach us from India. A paper on Immediate Experience and some of its phases in PARABUDDHA BHARATA speaks of revelation which comes from a super-mind, and affirms that it is received by finite consciousness "in a high receptive concentration." It is to be distinguished from sensuous intuition, which belongs to psychism, and from transcendent intuition, which abides at the summit of being. The one is below and the other above revelation. Subject to an agreement of terms, such distinctions doubtless serve their purpose while the great debates go on; but they tend to confusion for some and many who read, as these may think of revelation which comes from without, whereas its source is within, and of intuition dwelling on a summit which is not of our own nature. Moreover, and most of all, the super-mind is not apart from us, but is our own mind in a very high mode thereof. In ultimate experience there is said to be a state beyond the three which have been here distinguished, and in the study under notice it is called "the intimation of transcendent identity." But this also is a condition of mind, as the forms of definition exhibit, and the reason is that obviously it can be nothing else. . . . If this be a clearance of issues after its own manner, we question whether

THE KALPAKA offers another in affirming dogmatically (1) that the idea of an astral body is a fundamental error ; (2) that mind is the only body ; and (3) that the physical envelope is a sheath of mind. The discourse fails to tell us what is embodied by mind, and if challenged on the subject we suspect that the speculation would proceed to speak of a presence indwelling mind ; but for us this would be still a distinction between states of the one being within us.

We have mentioned on a previous page THE DAVIDIC AGE, which "foretells the world's near future" for the benefit of Los Angeles, and should not recur to it again, as it is foolish and illiterate beyond measure ; but it happens to report an amazing law case in its own city and a sentence of ten years in a penitentiary pronounced upon a woman who figured with her daughter as "two witnesses" of the Apocalypse. They were commanded by an angel to write a book entitled "The Sixth Sea," concerning "the mysteries of God" and the universe. The angel dictated apparently, and both recipients wrote for forty-two months, producing in that period some fifty thousand sheets of super-atlas folio, which weighed altogether one hundred and fifty pounds. Now it is not criminal in Los Angeles to indite a work even of these dimensions, but it came about that a believer provided forty-five thousand dollars towards the publication of the *magnum opus*, and, as they delayed to print it, he had recourse to legal action, with the result mentioned. There were many believers who testified for eight weeks in favour of the "witnesses," and between them they have made away with the trunk containing the priceless manuscript. Perhaps in years to come it will make history of a kind, like the box of Johanna Southcott. . . . IMMORTALITY AND SURVIVAL takes us back to the middle years of the nineteenth century and to Judge Edmonds, of the American Supreme Court, whose conversion to Spiritualism and powerful defence of its claims exercised considerable influence in his own country and was not unfelt here. We have always regarded his chief work on the subject as of notable evidential value, in view of his personal probity and of the fact that he became himself a medium. It is good to see his portrait again after long years. . . . THE SEER has an excellent study on the esoteric significance of names, in connection with the time-immemorial belief that "the name is intimately bound up with the nature of him who bears it." Readers of Lenormant's "Chaldean Magic" will remember the material on this subject which was collected by the author, though the work itself seems now almost forgotten. It is not quoted in THE SEER, which follows an independent line, while deriving from many sources—from Egypt, concerning the hidden name of Ra ; from Abyssinia, respecting the secret name conferred in Baptism ; from the Rig-Veda and Avesta ; from the Hebrew reveries on Tetragrammaton ; and from Christian lore centred on the name of Jesus. The few people who hold that Shakespeare was skilled in occult wisdom must be left to deal as they can, in the light of this study, with the famous dictum that "a rose by any other name would smell as sweet."

## TOPICAL BREVITIES

THE WHITE LADY of the Hohenzollerns is reported to have been seen again at Potsdam. In view of the ancient legend that her appearance heralds the approaching death of one of the family, it will be interesting to watch events in the near future.

DIVINING FOR METALS by means of a rod, very much as in the case of water-divining, is a power exhibited by Mr. Frederick Stone in such a remarkable degree that great interest has been aroused in Rhodesian mining circles. A Devonshire man, he was invited to test his gifts in South Africa, with the result that he passed with honours the official experiments to which his peculiar powers were subjected. He attributes his ability to "a super-abundance of electricity" in his physical make-up.

MORAL EDUCATION is the object of the International Moral Education Congress, the fifth meeting of which is announced to be held in Paris at the Sorbonne from September 23rd to 28th. The Congress does not advocate the views of any society or party, but affords to all who are interested in moral education, whatever their religious or ethical conviction, nationality and viewpoint, an equal opportunity of expressing their opinions and comparing them with those of others. Sir Percy Nunn is Chairman of the International Executive Council, while a special committee organises for English-speaking countries, the Hon. Sec. of which is Mrs. F. J. Gould, Woodfield Avenue, Ealing, London, W.5.

SRI MEHER BABA, according to a circular letter being freely distributed from India, explicitly denies his connection or concern with any political, social or religious question or movement whatever. Since May 15th he has retired into seclusion in Panchgani, and during this period he will cease to have any sort of connection with the outside world. "The number of His Holiness's admirers is very large," it is stated, "and includes members of all castes and creeds. . . . But His Holiness has no concern with their beliefs or activities. His Holiness never gives any order or instructions to anyone in any matter of social, political, or religious propaganda, except in the matter of one's efforts for his own spiritual upliftment."

A CLAIRVOYANT in Czecho-Slovakia, Eric Hanussen, charged with fraud, had his powers put to the test in court, and acquitted himself so admirably that he was discharged. Each of the five tasks set was satisfactorily accomplished: To find a concealed object; to give the characteristics of three people from specimens of their handwriting; to do the same with two specimens of writing in possession of the court; two tests for clairvoyance; a psychometrical test.

## JESUS CHRIST AT WORK

by RICHARD A. BUSH

(Author of "Sweet Corn from Heaven," etc.)

A remarkable record of spirit intercourse revealing somewhat of the organisation of the heavens, the naturalness of the spirit world, the life and occupation of spirit people in different stations of life, of rescues from the hells, of the Summerland, the growth and education of children, about Healing, the relationship of the heavens and the earth, and other matters of supreme importance and of great interest; but throughout giving a glimpse of the stupendous, continuous and loving labour of Jesus Christ for man.

REV. VALR OWEN.—"It is excellent."

REV. DR. J. LAMOND.—"It is destined to accomplish much good."

REV. WALTER WYNN.—"I have seldom read a book that interested me more."

Cloth, 324 pp. 4/6 Post free 5/-

**Two Worlds Publishing Co.**

18, Corporation Street, Manchester

## THE SCIENCE OF LIVING

By Dr. Alfred ADLER

Dr. Adler's psychological work is well-known to readers of the *Occult Review*. This book deals with the practical reform of individuals and of society in accordance with the positive psychology of which he has laid down the first principles.

"For teachers I know no better guide than Dr. Adler. I hope the book will be taken up by all training colleges."—*Daily News*.

8s. 6d.

**GEORGE ALLEN &  
UNWIN LTD.**

40, Museum St., London, W.C.1

### LIGHT.

#### MYSTIC.

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

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

#### **THE BROTHERHOOD OF LIGHT**

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

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

#### OCCULTIST.

### LOVE.

#### SPIRITUALIST.

## HAUNTED BELLS

by MADELEINE BUCHANAN

Author of "The Poison Eye."

A weird story of horror which stalks in an old belfry. Whenever the rusted bell tolls, a victim is found hanging to the bell chains.

Spiritualistic aid is enlisted to solve the mystery and the resulting story is a breathless series of gruesome thrills. 7/6 net.

Obtainable at all Libraries and Booksellers.

**SKEFFINGTON**

**SPECIAL 25% DISCOUNT**

The Great Book of Magical Art (De Laurence) - - -	\$12.90
Philosophy of Natural Magic (Agrippa) - - -	\$ 4.00
The Key of Solomon (Mathers)	\$ 7.90
India's Hood Unveiled (De Laurence) - - -	\$ 3.15
Magic Black and White (Hart- mann) - - -	\$ 2.85

OCULT BOOK SERVICE,  
Box 52, Station I, NEW YORK CITY

**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.

"The Curtiss Books" explain the mysteries of Life—and After.  
"THE CURTISS BOOKS," by Dr. and Mrs. F. Homer Curtiss.  
Not mere theory and speculation, but a definite philosophy of life and soul growth, tested through years of experience, and including a rational explanation of all forms of occultism, mysticism and Bible symbology, covering all problems of modern life, both here and hereafter. "The Voice of Isis," "Realms of the Living Dead," "The Truth about Evolution and the Bible," etc.

Send for Catalogue of "The Curtiss Books." (Clip this notice for further reference.)  
THE CURTISS PHILOSOPHIC BOOK CO.,  
3510—R QUEBEC STREET, N.W., WASHINGTON, D.C., U.S.A.

**TAROT INSTRUCTION**

for beginners and advanced students.

**PAUL FOSTER CASE**

Director of the School of Ageless Wisdom, Inc.  
Boston 755, Boylston Street Mass.

**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.

Short general reading 5/- Detailed readings, 10/-, 20/- to 60/-.

Send birth-date ; time if known.  
Personal interview 5/- or 10/-

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

**DESTINY**

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

PROFESSOR BARTON,  
13, Morley St. (O.R.),  
Ashley Vale, BRISTOL

**THE WRITER**

The only Monthly Journal devoted to the interests of the coming Journalist and Author

Obtainable at all Newsagents and Bookstalls.  
6d. monthly.

HUTCHINSON & CO. (Publishers), LIMITED  
34 Paternoster Row, London, E.C.4

## REVIEWS

**BIBLE CAMEOS: In the Light of To-day.** By H. Ernest Hunt. London: Rider and Co., Paternoster House, E.C.4. Price 2s. 6d. net.

THE twenty cameo-sketches in this very charming book should appeal to a wide circle of readers.

Unfortunately the Bible has so often been read in a perfunctory manner that "the essential similarity between the phenomena of two thousand years ago and those of to-day" have been lost sight of. "Study and research," writes Mr. Hunt, "learning and thought, are necessary to the unfoldment of the soul-content of the Bible; but with some psychic understanding in our mind the pages of the great Book unfold themselves to us as never before. They are enriched to us, though all the riches were there before; it is but we ourselves have risen to a greater measure of comprehension, for we have entered the inner courts."

In another cameo—"The Discerning of Spirits"—the author dwells on St. Paul's assertion that "there are diversities of gifts, but the same Spirit" in a manner that should awake thought in those who, while professing the Christian religion, go stumbling blindly through their earth-life protesting that it is "wrong" to have anything to do with psychical investigation. (I have heard it described by a person of this type as "desecration of the dead.") As Mr. Hunt truly says, "it is only possible for us to discern anything by possessing the requisite and appropriate sensitiveness."

In the Cameo entitled "The Resurrection Body" occurs the emphatic declaration that "we do not die; nobody does; we simply go on living. We continue to express the spiritual through the soul-body, just as the ether-waves continue to broadcast the voice of the singer at the microphone, although the headphones are mute." And the concluding cameo finely emphasises what is so terribly needed in these early post-war days, to wit, the Divine Teacher's simple exhortation: "A new Commandment I give unto you, that ye love one another." . . .

These few quotations will serve to show that each chapter in this book of cameos is a jewel in a silver setting. May success follow its goodly message.

EDITH K. HARPER.

**THE HUNDRED DAYS.** A novel by Talbot Mundy. London: Hutchinson. Price 6s.

THE author of this work has now over a dozen books to his credit, some of which, unfortunately, are not easily obtainable in Britain. Readers of *THE OCCULT REVIEW* will probably be the most familiar with that really excellent story *Om*, and cinema-goers will recently have met the film version of his story, *King, of the Khyber Rifles*.

The story now under review has more relation to the last-mentioned book than it has to *Om*, and indeed its exciting pages suggest equally forcibly a transition into the rendering by the ciné-camera. Some years ago, in the small library of a P. & O. liner could be found a book entitled

*The Exploits of Asaf Khan*, containing exciting stories of this Afghan in his native haunts on the North-West Frontiers of India. *The Hundred Days* has a closely similar setting; and it is a breathless account of the kidnapping of a white woman (who seems to be a quite stupid person) by the burly Kangra Khan, who holds her to ransom. The story is told by Ramsden, who escapes matrimony in the end, and lives to tell another tale. Though certain opening incidents suggest the date of writing as subsequent to 1922, the story has the air of an earlier production, for even the witch who appears for a moment does not display any of her craftsmanship in magic. The story is an adventure yarn which is certain to intrigue the boys of all ages in the family.

W. G. R.

ASTROLOGY. By William Wilson. London: Rider & Co. 5s. net.

THE author claims that this book is "an effort at simplification." In the early days of his study he admits to having been bewildered by the mass of conflicting and undigested data that the writers of the older textbooks copied from one another, and he has only written what he has proved by his own personal experience. He gives a very necessary warning to young students and others when he cautions them not to expect too much from prognostications. Favourable or undesirable experiences will follow appropriate aspects, but the detailed form these experiences will take, or whether they be physical, mental or emotional, cannot be predicted with certainty. The only kind of "directions" that Mr. Wilson apparently found necessary were the conjunctions and aspects formed by "Transits." This method appears to have been somewhat neglected by students in recent years, and the book is welcome for calling attention to this manner of prognostication; but fellow astrologers will not be willing to conclude with the author that other systems of "directing" are unnecessary.

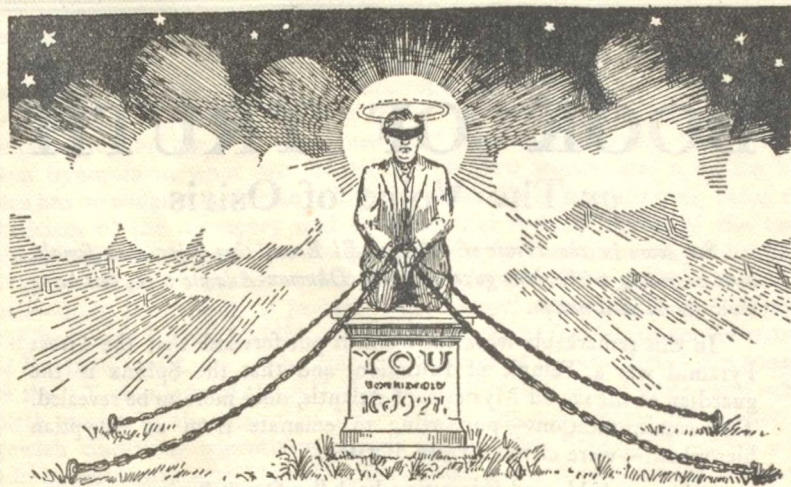
The young student would find this book of greater value if there were more illustrations of the erecting of horoscopes.

E. JULIAN MILLS.

THE LOST "BOOK OF THE NATIVITY OF JOHN." By Hugh J. Schonfield. 8vo., pp. xiv. 77 Edinburgh: T. & T. Clark. Price 5s. net.

MR. SCHONFIELD tells us in the preface to his important and indeed engrossing work that his discovery of the "Lost Book" named in the title was made accidentally in the course of researches into "Gospel Nativity narratives," and problems arising therefrom. The study is divided into three parts, the first of which is devoted to a collection of evidences for the affirmed fact that a "Book of the Nativity of John" the Baptist did exist indubitably. The second offers a tentative reconstruction of the text; and the third "goes behind the Nativity stories both of John and Jesus," attempting "to account for their composition and to trace their sources." The thesis is: (1) that in the lost book the Baptist figures as the infant Messiah; (2) that many of its birth incidents "run parallel" to Gospel stories of the Nativity of Jesus; (3) that in Mr. Schonfield's view the former antedate the latter; and (4) that the work was suppressed "at a very early date" for "the best possible reasons"—otherwise, to





## ARE YOU AN ENSLAVED GOD ?

### *Are You Blinded to the Truth ?*

Are all of the world's benefits just beyond your reach ? Are you held fast to one position in life, one line of work, one narrow margin of income, one little circle of home and social life ? Is the great cry of the "Self Within" for freedom, joy, success and personal power, choked into stillness by your limitations ?

### *The Rosicrucians Invite You*

Thousands of Rosicrucians—workers for Personal Development and Abundant Life—in every part of this great land, INVITE YOU to share their unusual knowledge, and become Master of your Present Life.

### A NEW FREE BOOK

Come, lay your bias, doubt, and hesitancy aside! Learn the truth of your possibilities as soon as you free the inner self from its prison. Out of the grateful hearts of hundreds of thousands in many lands have been set aside funds to pay for the printing and mailing of a strange message of Hope and Help. The book is called "THE LIGHT OF EGYPT," and it tells how the secrets of Nature and of man's mind have been preserved since the days of Egypt's great power—and how you, in the privacy of your home, may use these simple laws to overthrow obstacles in life, widen your circle of personal power and command a realization of your desires. Use the coupon below and get your copy of the book at once, if you are really sincere in your desire.

### *Remember—*

There is but one true, universal Rosicrucian Brotherhood, and it does not offer you secret books or private teachings at enormous prices. It gives its great help to those who help carry the banner of AMORC to victory in every land.

*(Perpetuating the Original Fraternity)*

#### FREE BOOK COUPON

LIBRARIAN, N.E.V.  
ROSICRUCIAN ORDER (AMORC),  
SAN JOSE, CALIF.

Please send me without obligation a FREE copy of "The Light of Egypt," and oblige.

Name.....

Address.....

# THE BOOK OF TRUTH

*or The Voice of Osiris*

*Set down in the House of El Eros-El Erua, they being male-female, born according to the laws governing the Dhuman-Adamic race, this being their fourth incarnation.*

In this remarkable work the claim is put forward that the Great Pyramid was a Temple of Initiation, and that the Sphinx is the guardian of the sacred Mysteries of Atlantis, once more to be revealed. The communications—purporting to emanate from an Egyptian hierophant—were clairaudiently dictated.

“A remarkable and interesting book.”—*Occult Review*.

“This should make a special appeal to the more advanced students of the Occult.”—*Light*.

*Large Demy. pp. xvi. + 204. With 44 illustrations on superfine art paper. 16/-*

## THE CHRONICLES OF OSIRIS

“For ages men have been arguing as to the mere existence of the ‘lost continent’ . . . at last, happily, the matter has been placed beyond dispute and much new light has been thrown upon it by the spirit of Osiris.”—*Westminster Gazette*.

“A remarkable book.”—*Liverpool Post*.

*Large demy. pp. xii. + 116. 10/6*

## THE TEACHINGS OF OSIRIS

RE-INCARNATION figures largely in the work, not as a matter to be discussed, but as a fundamental and indisputable fact.

“It is impossible to touch upon a tithe of the interesting matter in this remarkable book.”—*Light*.

*Large demy. pp. xii. + 136. 10/6*

The above Volumes comprise the message of Osiris to the Earth, and in face of present events are full of significance. They are not Anti-Christian, but show things in their true colours, and make clear many mystifying matters contained in the Bible.

---

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

conceal the fact that myths connected with an earlier Messiah had been transformed to a later. An introduction which follows the preface deals with the Baptist's mission, making special reference to those features which made it possible for him to be regarded as the Messiah by "a numerous following." I have presented what is practically the author's own Synopsis in what are practically his own words, and a notice like this has no wider proposition before it. That which remains over, being the criticism of the discovery and experimental reconstruction of the text, would demand expert knowledge and another medium of publication. The evidences are drawn—among other sources which cannot be named here—from the "Book of James," the "Gospel of the Nativity of Mary," the Mandæan "Book of John," and from canonical Gospels under the names of Matthew and Luke. The Nativity sources of the third part are sought in the "Testaments of the XII Patriarchs," in legends of Moses and other birth stories of the heroes of Israel—Isaac, Samuel, Samson—as also in Jewish traditions concerning Virgin Birth. Mr. Schonfield writes with admirable clearness and has the gift of making any careful reader sufficiently familiar with his authorities for the purpose in hand. Among side issues, others besides myself will be attracted by a suggestion that the Epistle to the Hebrews was addressed, and could have been addressed only, to Samaritan Christians. In conclusion, Mr. Schonfield holds that his discovery "must be of immense benefit to the Church"; but that institution, as it now is, would dissuade him surely from such a supposition. He is looking, however, to a time when the Virgin Birth of Jesus will be placed among apocrypha, when the Christ of Nazareth will be held to have "the words of eternal life" on other grounds than those of wonder stories.

A. E. WAITE.

TOXI: A STORY OF ROMAN TUNIS. By Orea E. Windust. London: Alston Rivers, Ltd. Price 7s. 6d.

MISS WINDUST, who is a well-known research worker in occultism, has spent much of her time in Northern Africa, and particularly in the neighbourhood of Carthage and Tunis generally.

In the preface to this "story of Roman Tunis," she tells us how she first got into touch with "Toxi," the charming girl of whom she writes, by the method of psychometric clairvoyance, while actually sitting one day in the ruins of the Roman town of Bulla Regia, in Western Tunis.

But the average novel-reader need not trouble about this psychic origin (which accounts for more stories than the public ever realises). Let it suffice to say that the tale has its own interest, over and above its mode of entering our modern lives. It is told with a simple directness and a certain unusual charm. The writer seems to have avoided the usual revision, perhaps with deliberate intention of keeping to the first transcript. There is a certain unhappy mixture of modern idioms and even colloquialisms, as well as a quite ungrammatical variation in person from "thee" to "you," often within the one sentence, all of which are distinctly jarring and which tend to dispel the two-thousand-year-back "atmosphere" of the narration. Despite this, the avoidance of sensationalism, which might so easily intrude, allows the careful reader to forgive these technical lapses and to commend the work for its inherent sincerity.

W. G. R.

THE NEW NUCTEMERON. (The Twelve Hours of Apollonius of Tyana.)  
 Script received by Marjorie Livingstone. With a Preface by  
 Sir Arthur Conan Doyle. London: Rider & Co. Crown 8vo.,  
 pp. 143. 4s. 6d. net.

THIS book is not an example of automatic writing, but came to Mrs. Livingstone clairaudiently, and was thus dictated to her by its author, who gives the name of Arcazaiel. It is of considerable interest in that it deals with the Spagyric and Telestic, or Separative and Perfective Work as regards the soul of man, and in this and many other respects it appears to be distinctly superior to the usual run of spirit communications.

It will also make an especial appeal to many for the reason that re-incarnation, though, as the thoughtful reader will probably anticipate, not of the ordinary Theosophical or Buddhist type, is herein frequently alluded to as a fact. Unfortunately the difficulty of reconciling this with the Atonement—for the book is emphatically Christian in outlook—is, as usual, somewhat inadequately handled.

Mrs. Livingstone may have excellent reasons for believing the author to be Apollonius of Tyana. These, however, are not disclosed, and, indeed, she refrains from any dogmatic assertion on this point. We must nevertheless join issue with Sir Arthur Conan Doyle, who gives it as his opinion that there is sufficient internal evidence of authorship to justify such an assumption. Seeing that, in the first place, there is no evidence whatever that Apollonius ever wrote a Nuctemeron, and secondly that, beyond a few letters, we have none of his writings, this is difficult to understand. Eliphas Levi, who really first, as it were, popularised the Nuctemeron by publishing it as a supplement to his *Ritual of Transcendental Magic*, gives us its origin, to which anyone may refer; and apart from the use of the word "hour," the present work has no recognisable relationship with the other.

We cannot agree with Sir Arthur that the choice rests between a belief in Apollonius as the author or in supposing that it is "the unaided work of an English lady," and we trust that readers will not be deterred from a careful study of this really excellent work by any such ill-considered statement. For the book can well afford to be judged on its merits, and, as Sir Arthur ultimately says, "is its own best proof of a high external inspiration."

E. J. L. G.

THE EDGE OF THE UNKNOWN. By Arthur Conan Doyle. London:  
 John Murray. Price 7s. 6d. net.

To the unbiased reader who would learn of the unknown and strange forces of Nature this book, as its title suggests, should prove of exceptional interest.

It must be a wooden-headed reader indeed who is not impressed by the cumulative mass of evidence which Sir Arthur has collected, evidence which points irrefutably, it would seem, to means of information other than that normally experienced by humans.

It is the fashion to try to explain away incontrovertible facts by talk about "multiple personality" and "knowledge welling up from the subconscious," but unless we are content to explain the latter by a very

CONAN DOYLE'S  
new volume  
**THE EDGE OF  
THE UNKNOWN**

7s. 6d. net

**T**HERE is a vast public who are by no means members of the Spiritualist cult and yet are convinced that there are strange forces in nature and that we are on the edge of great discoveries in that direction. Up to now the material world only has been explored, but future explorations will extend beyond it. In this volume Sir Arthur Conan Doyle has brought together a number of essays and narratives which bear upon the question and which will be of great interest to those who are engaged in one of the most fascinating of all studies, that of the invisible and still perceptible world around them.

JOHN MURRAY, Albemarle Street, W.1

**Talismanic Jewellery**



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



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

All Freemasons should take  
**The Speculative Mason**

CONTENTS FOR APRIL AND JULY, 1930

"Am"

The Spirit of the Commonplace

Jacob's Ladder

A German 1780 Masonic Ritual

The Sacred Pillars

The High Priest's Breastplate

Omniscience

The Blazing Star

The new MASONIC ENCYCLOPÆDIA is free to subscribers.

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

Abroad 9/- and 2/6

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

# NEW BOOKS

## ON SPIRITUALISM

### THE GREAT PROBLEM AND THE EVIDENCE FOR ITS SOLUTION

*by George Lindsay Johnson, M.A., M.D.  
With a Foreword by Sir Conan Doyle. Illus. 18/-*

### A HERETIC IN HEAVEN

### THE CASE OF LESTER COLTMAN

*by Lilian Walbrook. 4/6*

### PROBLEMS WHICH PERPLEX

*by the Rev. G. Vale Owen. 4/6*

### THE OUTLANDS OF HEAVEN

*by the Rev. G. Vale Owen. 4/6*

### FACTS AND THE FUTURE LIFE

*by the Rev. G. Vale Owen. 4/6*

### THE CASE FOR SPIRIT

### PHOTOGRAPHY

*by Sir Arthur Conan Doyle. 2/6*

### THE RETURN OF GEORGE R. SIMS

*by a friend of his in collaboration with R. H. Saunders.*

2/6

# HUTCHINSON

definite Pantheism in which, of course, "I" am everybody else, including those who have "passed over," how can we possibly account for such strange phenomena as the appearance of a murdered person (in one case several months, and in another some years after death) to a complete stranger, and the recounting to the latter of the murder with such a wealth of detail as to result in fully convicting the murderer?

Yet we are given several authenticated cases. The chapter which deals with the marvels of Houdini is well worth perusing, and offers a very plausible explanation of the true *modus operandi* of that wonder-worker. For the rest, the theory of etheric photography given in "Shadows on the Screen" will be familiar to most readers of THE OCCULT REVIEW. The ether being permanent, any picture or shadow thrown across it naturally remains, hence we have the ghost who always does the same thing.

Concerning fairies and elementals in general, Sir Arthur notes the fact that they are usually seen on a very hot day, hence may it not be a higher rate of vibration in the atmosphere which renders them visible to us? It is a sound theory at all events.

The chapter on D. D. Home is sympathetically written, but Sir Arthur makes one statement which we should like to rectify. We have it on the best authority that the late Canon Haweis, poet and painter, was most interested in Spiritualism, and that he himself saw the famous levitation when Home floated out through one window and in at the other at a height of some seventy feet above the ground—so he was one clergyman who showed intelligent interest. The rest, however, seem to have been as apathetic then as they are to-day. If *The Edge of the Unknown* can evoke anywhere interest where before was apathy it will have achieved much.

ETHEL ARCHER.

LE PROBLÈME RELIGIEUX: POSITION ET SOLUTIONS. By René Kopp. Paris: Paul Leymarie, Editeur, 42 Rue Saint-Jacques. Pp. 192 (including Index). Price 18 francs.

MAN, when first he began to reason, was, as an inevitable consequence parted from the animal kingdom, driven out of the Garden of Eden; henceforth he became conscious of his isolation from God, his mental nakedness in the shadow of material limitations. Always now he reaches out to a knowledge of the Infinite, which ever expands beyond the compass of human conceptions. Admitted the possibility of some apprehension of the Absolute, it can only be as an abstraction, not a perception; otherwise, falling into the forms of time and space, a world of phenomena conditioned by number and movement, it escapes in the Relative—"Contradiction tragique qui constitue l'essence du problème religieux."

M. Kopp does not see the solution of the problem in metaphysical speculations, all of which he dismisses as subjective; nor in positivism, laicism, pragmatism, even Buddhism—though Gautama points the way. It is through Christ alone, the link between Time and Eternity, that the lowliest may hope to enter into the larger understanding, which is "the Kingdom of Heaven."

We can no better express our admiration of this book than by saying that the honesty, logic, and courage of its author disarm all criticism.

FRANK LIND.

THE FLAME OF GOD. A Mystical Autobiography. By Elizabeth Sharpe. London: Rider & Co., Paternoster Row, E.C.4. Price 4s. 6d. net.

UNLESS the lotus of the heart is fully unfolded, any illumination one may gain is either marred or incomplete.

Full union with God can only be obtained by love.

The author of this work has had much illumination, and for a time was possessed by an intense love for God. But she alludes to this period as a phase she *passed through*.

Perhaps this accounts for the undercurrent of tragedy I sense in her writing. With all her illumination, she does not seem to have escaped from herself.

It is significant that it was precisely during this "phase" she contacted the great Teacher, Shanti Vijayaji. Had she continued her devotions after this meeting with the same fervour as formerly, I feel that she would have found what she is still seeking.

But it seems that she missed her great chance of liberation.

She has reached the threshold of the Great Life. But only those who surrender *everything* can pass beyond. For to gain all one must give all—naught else avails.

This mystical autobiography shows us a soul stripped naked in the search for Truth. She writes without fear or favour. Endlessly questioning the Sphinx of the Unknown, she still stands in the desert, beholding from afar the Promised Land.

MEREDITH STARR.

LA PHYSIOGNOMIE ET LES GESTES. By Henri Rem. Preface by Dr. Emile Amieux. Paris: Bibliothèque Chacornac. Pp. 125.

AFTER reading this treatise one feels almost afraid to pass in front of a mirror, lest one should discover, for the first time, that one possesses eyes abnormally large and wide (aux bavards, aux radoteurs, aux menteurs), a small and low forehead (l'indice d'un esprit étroit), or a wart indented on the upper lip, just under the nose (c'est nature commune, brutalité excessive). Presumably if, at breakfast, a husband flies into a rage because the eggs are stone cold, and throws a cup of hot coffee over his wife as a corrective, she should excuse him if his head is strongly developed behind each ear, or his thumb ends in a little ball; these being tokens of a homicidal tendency.

M. Rem's statement that, however badly we may be marked for villainy, the will can conquer our evil propensities, would be more comforting were it certain that we are all born with equal will-power. Furthermore, he later negatives this assurance (page 81) by subscribing to Victor Hugo's dictum: "L'instinct es une sorte de rail où la nature fatale entraîne la brute."

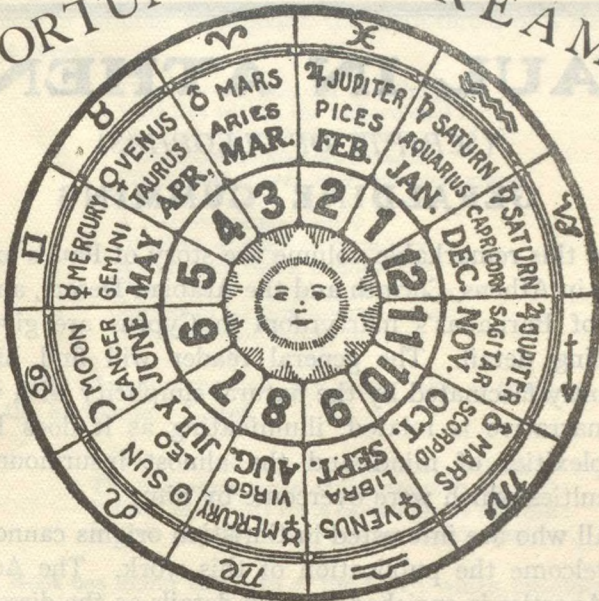
FRANK LIND.

BOW OF BURNING GOLD. By E. Merrill Root. Chicago: Robert Packard and Company. Price \$2.

HERE at last is a real, a cosmic poet. Like a second Columbus standing at the rail of a *Pinta* sailing no earthly seas, Merrill Root beholds through the



# FORTUNES AND DREAMS



## HOROSCOPE

A practical manual of fortune-telling,  
divination and interpretation of  
dreams, signs and omens

1/- (Post free 1/3)

ALSO

## Signs, Omens & Superstition

Giving particulars of  
popular superstition, lucky  
and unlucky days, signs of good  
or bad-luck, omens, etc., etc., etc.

1/- (Post free 1/3)

Obtainable from all Booksellers or direct from:—

“THE OCCULT REVIEW”

34 Paternoster Row, London, E.C.4

# RIDER

## PAUL IN ATHENS

(SCRIPTS OF CLEOPHAS)

GERALDINE CUMMINS

In this remarkable volume the story of Paul's experiences in Athens, Corinth and the Arabian Desert, and the tale of Barnabas's martyrdom in Cyprus are given in amazing detail. The general reader will find himself instantly fascinated by the natural simplicity with which the narrative is related, illuminating as it does Paul's complexities of mind and the almost insurmountable difficulties which were overcome by him.

All who are interested in Christian origins cannot fail to welcome the publication of this work. The Acts of the Apostles is enriched by such details as the discussion between Paul and the Stoics and Epicureans, the conversion of Damaris and of Dionysius the Areopagite, all being described with the utmost *naïvété* and charm. An impressive picture of the pagan world is also given.

As Dr. Lamond says: "Paul, the Apostle of the West, stands forth with a distinction all his own. He is revealed to us as the saint, the hero, the controversialist, and, above all, as the faithful ambassador of his Lord and Master Jesus Christ."

"The interest in the present volume is in every way as great as its predecessor."—*Bookfinder*.

"*Paul in Athens* is a convincingly phrased and strongly recommended volume."—*East Anglian Times*.

"There is no denying the fascination and literary merit of this chronicle."—*Sunday Graphic*.

"This new script seems to grow in marvels; to bring more and more delight to the reader. . . . A great gift has come to ordinary men and women in *Paul in Athens*."—*Light*.

Demy 8vo.

224 pp.

7/6 net.

LONDON

torn mists of the actual the New Continent of a spiritual America, the cradle of liberated souls, home of the pure in heart and single-minded, of heroes whose garments have been dyed in their own blood.

The voices of millions yet unborn, the birth-throes of a New Age are vocal in his verse :

There is—for you, for us—the goal  
That lies within the unborn soul :  
The real America that waits  
A New Columbus—who creates.  
Vision, and power, and tone, and grace,  
Rooted in spirit, not in space ;  
A Nation fused in unity  
Of mind, and not of boundary ;  
A continent like a mighty bow  
From which Eternity may throw  
Arrows of longing toward a goal  
Not of the soil but of the soul.

Cosmic tides thunder through his pages like a troop of Valkyries horsed on the hurricane. Listen :

The storm without me is the storm within :  
The lightnings make white forests in my soul :  
Within my Spirit roars earth's stress and din :  
Within my mind the mightier thunders roll.

Merrill Root has found the Path of the Spirit which meanders through the labyrinth of the senses and the orchards of the soul into the Absolute of Life. He combines the dauntless daring of the pioneer with the tremulous ecstasy of the lover, humour that regards life as a joke with intensest compassion for the Tragedy of Man.

America has found a poet worthy of her in Root. His poems are aflame with a power which will, by its inherent vigour and burning beauty, compel the attention they deserve. No mere review can do justice to his magnificent achievement.

MEREDITH STARR.

MISFIT. An Autobiography. By Captain J. R. White, D.S.O.  
352pp., including Foreword and Appendix. London and  
Toronto : Jonathan Cape. Price 10s. 6d. net.

As a piece of unreservedly frank, almost merciless, self-revelation, *Misfit* is unique. Captain White, however, in turning the searchlight on himself exposes his person neither to censure nor approval ; for he is, in his own contention, as each of us, did we but realise it, a child of Destiny. "What separates me from the other, and more numerous, species," he instructs us, "is that they seem to think they run their lives themselves." He is indeed a fatalist, with this reservation : "I can fight or I can funk." The ordinary squad-mind is limited to the perception of little foreshortened sections ; only those possessed, like Captain White, of a sixth sense can "link up intuitions of separate individuals into an *interior* collective movement of a coherent nature." This faculty enabled him to foreknow the Bolshevik revolution before he had ever heard of the Bolsheviks.

"Action must always precede knowledge," is the motto by which Captain White has stood. Small wonder that the pipeclayed military mind came to question his sanity. He tolerantly allows his head to be X-rayed by Sir Victor Horsley, but his complaisance breaks down under the suggestion to remove "some peculiar conformation." Democritus was more fortunate with Hippocrates, whose verdict was that those accusing the philosopher were madder than his patient. More than one Hippocrates might be prepared to maintain the same of Captain White. There is also a third alternative, the view of the Cheshire Cat; which animal, if it was not Irish, should have been.

FRANK LIND.

MEDITERRANEAN PORTS: A Collection of Poems. By Alice Hunt Bartlett. Author of *Memories*, etc. London: Cecil Palmer. Price 6s. net.

PICKING up this volume, by the American Editor of the *Poetry Review* and Vice-President of the Poetry Society of Great Britain, we sanguinely hoped for something of outstanding merit. Page after page brought, with reluctant admission, increasing disappointment; apart from some dozen pieces, which reveal a lofty and just poetic sense, the verse in this collection is of mediocre quality. The author of *Mediterranean Ports* is at her best when she writes most simply; no lines in this book are, perhaps, more felicitous than those on "The Little Rug Weaver," clearly pictured for us as

"Before her rug she sits the whole day long,  
Unlearned, for learning makes one free!  
And that, alas! this child will never be;  
Over, over, singing her bit of song,  
Her deep, dark eyes pleading for liberty—  
But she is wee, and Custom's gates are strong."

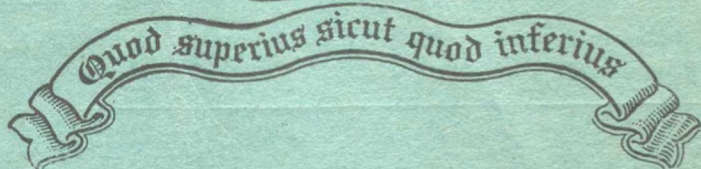
For one who "looks like a lover on fine phrases," there is much in these poems that will jar distressingly. Take, for instance, the couplet:

"While through the chilling air the leaves drop fugitively down,  
Inducing deep reflection . . . at this hour . . . in this town."

As things do not usually drop "up," it is painfully obvious that the pleonasm is introduced solely to rhyme with "town."

Still, the surest hand upon the lyre may strike an occasional discord; the lark must fall at times from shining heights to its nest in the grass. None the less is it regrettable when a true child of song descends, in changing mockery, to *making* verse.

FRANK LIND.



---

---

## HOROSCOPES THAT ARE TRUE

---

---

Your problems and difficulties can be solved by means of Astrology and the Qabalah. Send your birth data with 2/9 for Test Reading. 10/6-£10 10s. for fuller studies, or call and talk things over.

I apply ancient wisdom to modern needs by scientific methods.

---

---

## LESSONS THAT TEACH

---

---

Astrology, Numerology, Symbolism, Graphology, Lore of Jewels, Colours, Perfumes are all knit together into one rational system. In them the gem of traditional Occult learning is made more clear and brilliant by its setting of original research.

---

---

## TALISMANS THAT WORK

---

---

Everything Occult: Incense, Psychic Accessories, The Psychic Cylinder.

*Send for my free descriptive booklet*

'Phone:  
Kens. 4578

**GABRIEL DEE**

'Phone:  
Gerrard 4473

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

## DAVID MCKAY COMPANY.

<b>The TAROT of the BOHEMIANS</b> by Papus	Illustrated \$ 3.50
<b>The ASTROLOGICAL TAROT</b> by Georges Muchery	Illustrated \$ 5.00
<b>The MYSTERIES of EGYPT</b> by Lewis Spence <i>Author of "History of Atlantis."</i>	Illustrated \$ 6.00
<b>SOUND and NUMBER</b> by Mabel L. Ahmad	Illustrated \$ 3.00
<b>The FOUR GREAT INITIATIONS</b> by Ellen Conroy, M.A. <i>Author of "Symbolism of Colour."</i>	\$ 1.50
<b>The GENERAL BOOK <sup>of</sup> the TAROT</b> by A. E. Thierens, Ph.D. <i>Author of "Natural Philosophy."</i>	\$ 2.50
<b>The MAHATMA LETTERS</b> to A. P. SINNETT from the Mahatmas M. & K. H.	Revised Edition \$ 7.50

### PHILADELPHIA

American Agents of Rider & Co., London.