

# THE OCCULT REVIEW

EDITED BY RALPH SHIRLEY

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EDITED BY RALPH SHIRLEY

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## NOTES OF THE MONTH

FROM time to time, ever since the first publication of the OCCULT REVIEW, I have been in the habit of dealing with the problem of Christian origins in this magazine. The subject is again brought to my notice by a very interesting and unbiased study of the origins of the four gospels by Dr. Burnett Hillman Streeter, just published by Messrs. Macmillan,\* and also by the appearance of a book entitled *The Gnostic John the Baptist*, by G. R. S. Mead,† recently published by Mr. J. M. Watkins. The most interesting section in this latter book deals with the problem of

CHRISTIAN  
ORIGINS.

Josephus and his failure to allude in any clear and definite manner to the incidents recorded in the gospels. As is well known, this has been used as a handle by those who have adopted the extreme view that the gospel records were mythical, and though this opinion is surely quite untenable, the silence of Josephus is certainly a very surprising fact indeed, and one which urgently demands an explana-

\* *The Four Gospels: A Study of Origins*. By Burnett Hillman Streeter, Hon. D.D. Edinburgh, Canon of Hereford, etc. Macmillan & Co. 21s. net.

† *The Gnostic John the Baptist*. London: J. M. Watkins. 5s. net.

tion. Josephus wrote two books: *The Jewish War* and *The Antiquities*. The first of these was originally written in Aramaic. The Greek edition, of which alone we have copies, was composed between A.D. 75 and 79, and was not apparently in any sense a literal translation from the Aramaic, but rather a work adapted from this to suit a wider public than that world for which the Aramaic work was intended. In this Greek adaptation we have no reference whatever to the incidents recorded in the New Testament, and yet Josephus in narrating the events which culminated in the Jewish outbreak treats of every other religious and political movement in Palestine. Is it, we may

THE  
SILENCE OF  
JOSEPHUS. well ask, credible that he should have written of these different movements some of which were quite unimportant in character, and omitted all reference to the most vital and significant of them all? Could the extreme sceptic who goes so far as to deny the whole story, have a stronger argument in his favour?

It is true that in Josephus's later work, *The Antiquities of the Jews*, there is a reference to Jesus, which has been frequently quoted, but there is no doubt whatever that this is a forgery.\* It gives itself away in every line. Josephus, whatever his views may have been, was certainly not a Christian, and in this passage he openly professes Christianity. One reference only which is probably, though not certainly, authentic occurs in this book, and that is a casual allusion to "James the brother of Jesus, called the Messiah." It is, however, in the first work that we should naturally expect to find some detailed account corresponding, from however different a standpoint, to the gospel narratives. Why, then, is it not there?

A  
STARTLING  
DISCOVERY.

It is possible that a clue is supplied to this amazing omission in the brief study in Mr. Mead's book on a Slavonic translation of this work of Josephus. This translation of *The Jewish War* contains four definite references to Jesus, three to John the Baptist, and one to the early Christians. None of these passages appear in any Greek MSS. of which we have knowledge. If, however, we take the line that the pieces in question were interpolated into the original work, we are faced with the fact that they bear internal evidence that they were not originally composed in Slavonic, but must be translations from the Greek. "This," says Mr. Mead, "is shown not only by the construction of the sentences in general,

\* My personal opinion is that this passage is a substitution for what Josephus actually wrote, and not merely an interpolation.

but also by the clumsiness and uncertainty of the translator in his rendering of the particles and conjunctions. Moreover, the Greek original for the veil or curtain of the temple (*katapetasma*) is retained."

There appears to have been to date no complete translation made from this Slavonic text into any language familiar to the general reader—though this is obviously an urgent need. The eight pieces in question were, however, extracted from their context and made accessible to the world at large in a German translation by A. Berendts, in the year 1906, and it is from this German translation that Mr. Mead has transcribed them again

THE  
SLAVONIC  
TRANSLA-  
TION OF  
JOSEPHUS.

into English. It is obvious, therefore, that the translation before us has the serious drawback of having passed through three languages since the original Greek, while it appears that the Slavonic translation in question is by no means a creditable production. In addition to this it is no easy matter to form an opinion on the merits of the extracts without a translation of the whole original Slavonic before us. The first assumption with regard to them was that they were Christian forgeries. A study, however, of the extracts themselves makes the retention of this view, as it appears to me, an impossibility. They are not written from the Christian standpoint, but rather from the standpoint of one who is a more or less sympathetic outsider or onlooker. The question then arises: To whose interest would it be to insert such interpolations in the original MS.? It can easily be understood that an early Christian might have done so with a view to supplying evidence in support of his own faith, but if the hypothesis that it is the work of an early Christian is ruled out of court, where else are we to look for the interpolator

ITS  
REFERENCES  
TO JESUS  
AND THE  
CHRISTIANS.

and how understand his object, assuming, that is, that the passages in question are indeed interpolations? The average Jew, it may be assumed, would have been definitely hostile if he had not joined the Christian community, and who else but a Jew would have had any interest whatever in tinkering with the MS.? Besides this, the interpolations contain internal evidence that their author was Jewish. As to what Josephus's attitude towards the nascent religion was we are left uncertain, but it may well have been that of an impartial and unbiased outsider. However this may be, the extracts themselves, though obviously not Christian, give evidence at least of a certain sympathy towards the early Christians, and especially to Jesus

himself. The following is the most notable of these alleged interpolations :—

(1) At that time also a man came forward,—if even it is fitting to call him a man (simply). (2) His nature as well as his form were a man's; but his showing forth was more than (that) of a man. (3) His works, that is to say, were godly, and he wrought wonder-deeds amazing and full of power. (4) Therefore it is not possible for me to call him a man (simply). (5) But again, looking at the existence he shared with all, I would also not call him an angel.

(6) And all that he wrought through some kind of invisible power, he wrought by word and command.

(7) Some said of him, that *our first Lawgiver\** has risen from the dead and shows forth many cures and arts. (8) But others supposed (less definitely) that he is sent by God.

(9) Now he opposed himself in much to the Law and did not observe the Sabbath according to ancestral custom. (10) Yet, on the other hand, he did nothing reprehensible nor any crime; but by word solely he effected everything.

(11) And many from the folk followed him and received his teachings. (12) And many souls became wavering, supposing that thereby the Jewish tribes would set themselves free from the Roman hands.

(13) Now it was his custom often to stop on the Mount of Olives facing the city. (14) And there also he avouched his cures to the people. (15) And there gathered themselves to him of servants a hundred and fifty, but of the folk a multitude.

(16) But when they saw his power, that he accomplished everything that he would by word, they urged him that he should enter the city and cut down the Roman soldiers and Pilate and rule over us. (17) But that one scorned it.

(18) And thereafter, when knowledge of it came to the Jewish leaders, they gathered together with the High-priest and spake; "We are powerless and weak to withstand the Romans. (19) But as withal the bow is bent, we will go and tell Pilate what we have heard, and we will be without distress, lest if he hear it from others, we be robbed of our substance and ourselves be put to the sword and our children ruined." (20) And they went and told it to Pilate.

(21) And he sent and had many of the people cut down. (22) And he had that wonder-doer brought up. And when he had instituted a trial concerning him, he perceived that he is a doer of good, but not an evil-doer, nor a revolutionary, nor one who aimed at power, and set him free. (23) He had, you should know, healed his dying wife.

(24) And he went to his accustomed place and wrought his accustomed works. (25) And as again more folk gathered themselves together round him, then did he win glory through his works more than all.

(26) The teachers of the Law were (therefore) envenomed with envy and gave thirty talents to Pilate, in order that he should put him to death. (27) And he, after he had taken (the money), gave them consent that they should themselves carry out their purpose.

(28) And they took him and crucified him according to the ancestral law.

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\* Clearly this phrase implies that the writer was a Jew.

We are certainly faced with a remarkable problem in connection with these passages. In the first place it is difficult to offer any explanation of such interpolations which would seem to the ordinary critic to be satisfactory; and in the second, it appears incredible that in a work dealing with the causes and antecedents of the Jewish war, Josephus should have made no mention of the Christian movement. At the same time the passages in question suggest a rather more friendly attitude towards Jesus and his disciples than one would have supposed it likely that Josephus would have adopted, though as regards this it must be admitted that we can only base our opinion on conjecture.

One point at least emerges, and that is that in the interest of the study of Christian origins it is a matter of vital importance that a complete translation of the Slavonic Josephus should appear at the earliest possible moment.

The problem of the silence of Josephus does not enter into the very illuminating studies of the Four Gospels and their authorship which is the subject matter of Dr. Streeter's new work. But he has much interesting light to throw on this subject from a different angle, and he is not hampered in the investigation by any undue adherence to orthodox views, though it must be admitted that his opinions as regards the authorship of the gospels are in the main of a conservative character. Dr. Streeter agrees with the now but little disputed view that the Gospel according to Mark was the earliest of the four, and he shows with what very great freedom both Matthew and Luke "cribbed," to use the schoolboy expression, from their predecessor. He considers that the Mark of the gospels was the actual author of the gospel attributed to him, and makes out a plausible case in support of his belief; though, in agreement with all sound criticism, he dismisses the last chapter of Mark's gospel as a later addition.

With regard to the much-discussed Fourth Gospel, Dr. Streeter makes some very pertinent observations.

If [he writes] we are asked to what class of literature the Fourth Gospel should be referred, we reply that it belongs neither to history nor biography, but to the Library of Devotion. It will be misunderstood unless it is approached in a spirit comparable to that in which we approach the Confessions of Augustine or the Imitation of à Kempis. We must read it, as we read the book of Job, with our attention fixed less on the events recorded or on the characters of the dialogue, than on the profundities of thought which through them are dramatically bodied forth. This Gospel

is a meditation, an inspired meditation, on the Life of Christ. It is the work of one whom one cannot call philosopher, because he is a mystic who feels that he has got beyond philosophy—like Plotinus when he had seen the beatific vision, or like Aquinas, who, when nearing the end of his *Summa*, hung up his inkhorn and pen, saying, "What I have seen so transcends what I have written I will write no more."

Dr. Streeter, however, is not at one with most modern commentators in dismissing the chronology of John's gospel as purely fantastic. Mark, he points out with perfect truth, has in reality no chronology at all. This evangelist merely gives a series of episodes strung loosely together without any definite indication

of their sequence. John, moreover, implies in his gospel that the ministry of Jesus lasted for three years—a fact, if it be so, of which we have had no indication from the earlier evangelists. Dr. Streeter argues in favour of the probability of this hypothesis. He shows us that John's gospel is indebted to Mark and also apparently to Q, the unknown source from which parts of Matthew and Luke were derived; but that John is apparently in no way indebted directly either to Matthew or to Luke. He suggests, following Buckley and Stanton, that Matthew, Luke and John are three independent local attempts to enrich and enlarge Mark's primitive gospel by traditions and documents current in the particular region in which they were severally produced, and he contends, moreover, with a great show of justification, that each gospel had its particular local origin and was in the first instance the acknowledged gospel of that particular locality in which it arose.

As regards the authorship of the Fourth Gospel, Dr. Streeter has some pertinent observations. He identifies the St. John who lived to a great age and died at Ephesus with that John the Elder alluded to by Papias, and in this matter I have no doubt whatever that he is correct. Whether he is equally right in attributing St. John's gospel to John the Elder is a matter on which it is more difficult to form a definite conclusion. John the son of Zebedee and brother of James, was clearly not the writer. According to evidence that must carry great weight with the critic, this John never left Palestine, and was martyred, somewhat in the same manner as was his brother James at an earlier date, by the orthodox Jews. It will be remembered in this connection that when the brothers James and John asked their Master that they might sit one on his right hand and one on his left when he came into his kingdom, Jesus answered, "Ye

THE  
CHRONOLOGY  
OF JOHN'S  
GOSPEL.

WAS JOHN  
THE ELDER  
ITS  
AUTHOR?

shall indeed drink of the cup that I shall drink of, and be baptized with the baptism that I am baptized with ; but to sit one on my right hand or one on my left hand is not mine to give, but it is for them for whom it hath been prepared." According to the evidence of Papias and others, St. John perished like his brother by the sword of the Jews,\* and in this manner the prediction was fulfilled, which obviously would not have been the case had John, according to the ordinarily accepted tradition, died in old age at Ephesus. John the Elder, Dr. Streeter assumes, was a protégé of John the Apostle, and a youth at the time of the crucifixion. He had at least seen Jesus and heard him speak and had learned much of him from John the Apostle. The apostle, it will be remembered, is constantly alluded to in this gospel as "the disciple whom Jesus loved," or "that other disciple." It is difficult to suppose that John the Apostle, if he had been himself the author, would have alluded to himself in these terms to the disparagement of the other apostles.

It is not unnatural that his devoted follower and admirer should have so spoken of him. The idea that John the Apostle so speaks

\* With regard to the martyrdom of John the brother of James at Jerusalem, the Syriac martyrology drawn up A.D. 411 at Odessa gives the following: "December 27th [evidently the date on which the two martyrdoms were celebrated by the church], John and James the apostles, in Jerusalem." Moreover, the homily of Aphrahat, metropolitan of Nineveh, entitled *de Persecutione* about A.D. 343, reads as follows: "Great and excellent is the martyrdom of Jesus. To him followed the faithful martyr Stephen, whom the Jews stoned. Simon also and Paul were perfect martyrs. James and John trod in the footsteps of their master, Christ. Also other of the apostles thereafter in divers places confessed and proved themselves true martyrs." It is obvious that in this passage James and John are included in the list of martyrs of the church.

Two more points in this connexion are of importance. Ignatius on his way to martyrdom addressed letters to the apostolic sees of Ephesus and Rome. The letter to the Ephesians emphasizes the special claim of its recipients to apostolic foundation on account of the peculiar affection shown to them by Paul. If Ephesus had been for long the home of the apostle John it is at least strange that Ignatius makes no allusion to the fact. If, again, the apostle John was still living there in A.D. 96, it is surprising that the superior claim of this gospel should not have been recognized. As a matter of fact it was gravely called in question. It is suggested by Dr. Streeter that there is a good deal to be said for the hypothesis that it was Justyn Martyr who first effectively commended both the Fourth Gospel and the Logos doctrine to the acceptance of the Roman Church. Justyn Martyr had been converted to Christianity at Ephesus, and his whole philosophy is based on the doctrine of the Logos.

of himself was doubtless originally derived from the last verses of this gospel, which are now universally recognized to have been a subsequent addition, written as an attempt to confirm the authenticity of the gospel and its claim to be included in the Canon, a claim that, it should be borne in mind, was for a long time and for perfectly obvious reasons challenged among the more orthodox school of the Christians. "This," says the verse in question, "is the disciple which beareth witness of these things and wrote these things, and we know that his witness is true." Here we have plainly an editorial statement intended to take up the challenge thrown down by those early Christians to whom the identification of Jesus with the Logos or Third Person of the Trinity was an innovation of a quite unjustifiable character.

Where the question of authorship is concerned we are, however, faced with a further difficulty. The Gospel and the Epistles of John have every appearance of having been written by the same hand, and the argument that this hand was that of John the Elder is certainly *prima facie* a very plausible one. But if this was so, who wrote the Revelation of St. John the Divine? Most certainly not the author either of the Gospel or the Epistles. The whole style and standpoint of the Book of Revelation is the poles asunder from the Gospel and the Epistles, and its defective Greek alone proclaims a different source. And yet this Book of Revelation is addressed to the Seven Churches that are in Asia apparently by a John who lived either at Ephesus or in that neighbourhood, and who according to tradition was exiled to Patmos. Are we then to assume three Johns? John the Apostle, John the Elder, and John the Prophet and author of the Book of Revelation? John, it is true, was a name probably as common in those days as it is in ours. And yet the hypothesis of three Johns all eventually merged by tradition into one personality is a little difficult to accept. In spite of this, it does not necessarily follow that it is not the true solution. The alternative would seem to be to assume that John the Elder, of whom and of whose intellectual standpoint we after all know very little indeed, was the author of the Book of Revelation, and that the gospel was based on records left by him edited and re-written by one of his disciples and largely coloured by the mystical and metaphysical temperament of a Christian probably of Jewish origin brought up amid Greek Asiatic surroundings.

If the Gospel of John was written by John the Elder, it must

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PROBLEM  
OF REVELA-  
TION.

have been written at the very end of his life, and the date of it must be somewhat earlier than many critics are disposed to believe. The hypothesis, however, is an attractive one, and the position of John the Elder as a youthful protégé of the apostle who had met and heard Jesus in his company on more than

one occasion and retained a vivid memory of the incidents he had witnessed in this connection, is one which enables us to explain many of the doubts and difficulties with which the study of this unique Gospel is beset. One further suggestion may be made if Dr. Streeter's hypothesis is correct. The Book of Revelation may not have been written by a John at all, but may have been deliberately fathered on John the Apostle, a species of insincerity very common in those times.\* It is noteworthy in any case that of the books of the New Testament the Revelation (so called) of St. John the Divine was one of the last, if not the very last, to be recognized as holding a rightful place in the canon of Scripture. The doubts, indeed, to which the Fourth Gospel gave rise, grave as they were, were nothing like so widespread or so long lasting as those thrown upon what is perhaps the most mysterious book in the whole Bible. It may be added that, if we may judge by the careful avoidance of the subject matter of this book in the orthodox pulpit at the present day, these doubts have not even yet after eighteen hundred years been finally set at rest!

It is noteworthy that as a general rule the more spurious the work, the more definite and more reiterated are its assertions of apostolic origin. "The canon of the gospels," writes Dr. Streeter, "was fixed in the second century for the express purpose of excluding Gnostic Gospels which like that of Peter not only were ascribed by certain persons to apostles, but affirmed the claim in their text. People often talk as if the early Church accepted with avidity every and any book as apostolic. The evidence points the other way. The church in the second century had taken fright, and the primary purpose of the canon was to exclude." The claim made at the commencement of the book of Revelation as to its authorship is more calculated to excite the scepticism of the genuine critic than to confirm his belief.

\* But how, if this book was written, as is generally held, in the reign of Domitian, could its author, posing as John the Apostle, address the Seven Churches in Asia as if he were John the Elder, who was then alive at Ephesus. And alternatively how could he have posed as John the Elder without his work being immediately repudiated? The only solution seems to be that the introductory chapters were added subsequently.

The problem of reincarnation has been again raised in these pages owing to the rather fantastic views enunciated with regard to it by Mrs. Travers-Smith's control, Johannes, and also to the very interesting observations appearing in connection with this subject in Mr. Bligh Bond's recently published book, *The Company of Avalon*. It has been suggested that my criticisms of Johannes are due to the fact that I differed from him on this matter. In reality, however, I merely took Johannes' observations on reincarnation as a typical instance by way of showing that his observations on the subject were inconsistent, the point I wished to bring home being that he did not know his own mind on the problems on which he appeared to be discoursing so learnedly. Another instance would have served equally well, and in fact it was by no means the only one that I advanced in evidence of this contention. My own personal belief or disbelief on the matter at issue does not, therefore, seem to me to have any bearing on the point of my argument.

It is obviously quite easy to believe in reincarnation and, while doing so, to hold views that diverge very widely from those held, for instance, by the average Theosophist. It is in any case an undoubted fact that the feeling against such a belief arises in many cases from a reluctance to contemplate the prospect of future incarnations by people who are for one reason or another already fairly "fed up" with the present one. With this attitude I entirely sympathize, and one valued correspondent of this Magazine, in writing to me, expresses the hope that future incarnations may at least be "optional." This raises an interesting question about which opinions among reincarnationists differ considerably. How far is it possible for the ego to avoid or to postpone further lives on earth? Is it a matter of "Hobson's choice" or does the personal disinclination to return act as a deterrent or preventive? I cannot help thinking that this last suggestion may have a great deal in it. Surely the attractions of the physical plane and the desire to return to the physical body are very frequently the causes of such return. Even in the case of those who come back to make atonement for some evil done, such a desire may be the operating cause of a further incarnation. But in this case, as in a number of others, it seems to me to be the fact that the refusal to reincarnate may act as a barrier to further progress, and, that necessity being recognized, the ego resolves to face it, however unpleasant this may be, rather than

REINCARNA-  
TION ONCE  
MORE.  
  
ARE REIN-  
CARNATIONS  
OPTIONAL?

rest content with conditions which show no prospect of further spiritual development.

There is another point in this connection to which, I would suggest, too little attention has been drawn. The memories of the past which are presumably—at least in a great measure—retained in the other world, may prove in themselves a barrier to progress, even when, as must sometimes be the case, they are not in themselves so painful that real happiness cannot be

attained until their memory is drowned by the individual in question adopting the only method by which they can be effaced, by drinking, that is to say, in the classical phrase, of “the waters of

Lethe.” There comes a time, surely, in such cases, where the ego faces the alternative, and adopts as the least of two evils the return to earth life, rather than stagnation plus unhappiness in the spirit world. To the vast majority I am convinced that whether they realize it or not, the physical has too strong an attraction at the present stage of evolution for them to be able without detriment to their eventual progress and development to avoid the return. However these things may be, it does not seem to me in the least degree probable that those who are weary of life on earth will be dragged back willy-nilly into physical conditions which are distasteful to them, except in cases such as those indicated above, where some debt that haunts the conscience remains to be discharged. And even here we are assuming a reluctant acquiescence on the part of the individual concerned. It must not be forgotten, however, that in many instances the disinclination to return is part and parcel of a world weariness which may well be shaken off after a long sojourn on the other side, when the spirit has again renewed its youth.

## THE NEW ORGANIC FORCE

BY M. K. FULLEYLOVE HAMEL

THE late Sir James Dewar, F.R.S., after his investigation of the new "Organic Force," earnestly enjoined the discoverer never to allow it to be written of, or lectured about, as in any way connected with other forces at present known to scientists. He stated that "if it can be proved to be organic it is the discovery of a new world of which we know nothing, and will do naturally what we now do artificially, but it is too gigantic even to dream of."

The unique effects now proved in such various practical directions have their cause in a so-called "active particle" accidentally discovered by Mrs. Maude Dickinson, M.R.I., some years ago.

To begin at the beginning—or rather as near to a beginning as it is possible at present to trace this mystery—we find the discoverer, from early youth, deeply interested in all allusions to the sacred oils used by the ancient Hebrews in their ceremonial anointing of priests and kings. To the compounding of these great and reverential import was evidently attached. The recipe for the oil of the sanctuary is found in Exodus xxx. 22. Her youthful imagination also tenderly hovered round a certain story about an alabaster box of very precious ointment. . . .

The subject lay fallow, but never lost its charm for her, and years later she took it up in a practical manner, little dreaming whither such researches would lead her.

A realization of the influence of Egypt upon the religious customs of Israel led to investigation and laborious study of the unguents used in embalming, which seem to have had such powerful preservative properties.

After a long experimental period, a remedial and antiseptic substance was evolved blended from the highest products of the vegetable kingdom. Refreshful aromatic spices, bright elixir of vital sap, exquisite golden oil contributed their treasure to this—a very quintessence of the spirit of tree-hood. A little later she noticed small reddish-brown crystals upon the covers of the jars containing this mixture. She was at a loss to under-

stand the reason of this, knowing that there was chemically nothing to account for their formation. Advised to subject them to intense heat, a Bunsen burner was applied, with the result that after a slight explosion, a little diamond-like crystal of a strange lunette shape appeared in their stead.

Not long afterwards a bottle of this Eastern oil unaccountably clouded, and, some hours later, as unaccountably cleared. Left suspended in the liquid was a small brown object, about the



APPEARANCE SUGGESTIVE OF INSECT EMBRYO RAPIDLY GROWING, AND THEN FADING. SEEN IN CONDENSATION BETWEEN SEALED GLASS SLIDES.

size, and somewhat the shape, of a ladybird. However, to close scrutiny, this shows no sign that it is of insect nature, and everything now points to the conclusion that it is essentially of vegetable origin. The rays proceeding from it will not pierce wood. On the other hand, they will pass through lead and record themselves on a photographic plate. In this is seen the striking difference between the activity of this particle and that of radium. In some inexplicable way it seems to hold within so small a

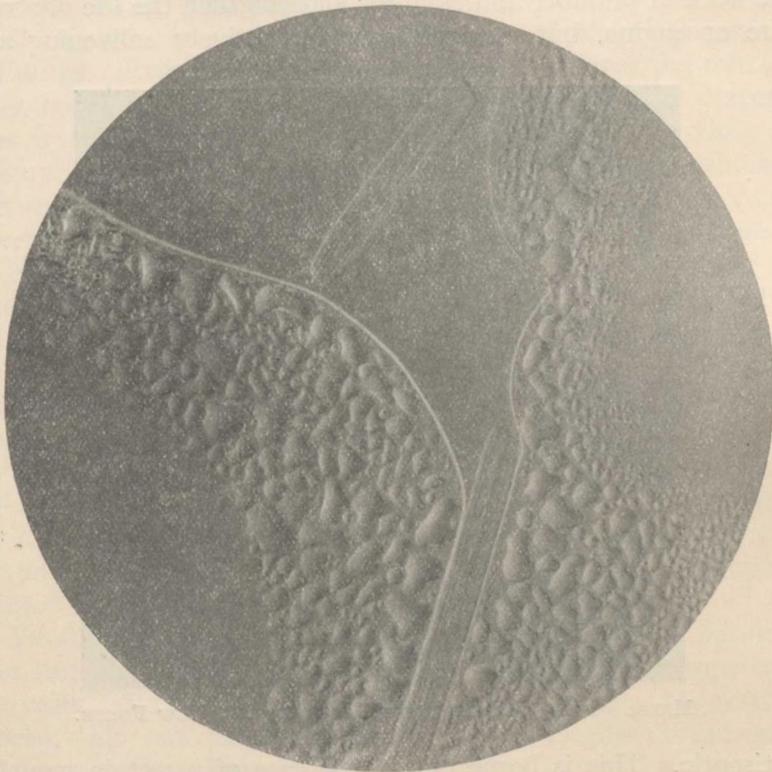
compass such far-reaching powers of expansion, growth, and evolution as might be wrapped within a seed from the great Tree of Life—the tree whose leaves are for the healing of the nations; whose branches have written messages in shadow-language upon the pages of all the Scriptures of the world.

The creative movement of the Life-spirit has often been symbolized as a wheel, a ring, or a spiral. It is at one particular point in the gapless round that this wonder has sprung forth into our ken. We must perforce begin to reckon from the sudden appearance of the scarab-shaped particle, knowing that, immense though the vista be after this event, unseen mysteries of development and orderly sequence must have preceded it. Science can but hope by means of indefatigable work and observations in a spirit of true humility emboldened by dynamic faith, gradually to fill in those places in the marvellous story which at present seems blank to the limited range of human perceptions.

This unobtrusive treasure yielded up by the quintessential oil, was at once placed in a flat bottle about three inches long and sealed up. The cork has not been removed for over ten years. During this time the radiations have poured forth with constant and apparently undiminishable prodigality. Unseen rays penetrate the glass of the phial and crystallize outside it into stones of various sizes, shapes and colours. There are wonderful specimens among these, detailed descriptions of which cannot be embarked upon within the limits of a brief outline. An exception must however be made in the case of a pair of crystals of such exceeding beauty that to describe them is irresistible. Of fragile tenuity and transparent as a dragon-fly's wing, they shine with all the brilliant hues of a full-arched rainbow against an inky cloud. Both are about an inch long, and about a quarter of an inch wide in the broadest part, delicately tapering to a square at one end, and to a round, like the tip of a cineraria petal, at the other. They are veined and fluted with incredible fineness, and the colour effects are evidently structural, like the hues of a humming-bird's breast or an opal; not pigmentary, as in a rose or an emerald. These unique stones have been poetically described as "solidified sunshine," their composition being beyond conjecture. One of them is straight, the other curved. Most of the stones are clear, rounded, and smooth, and, on opening the cabinet in which the scarab is locked, from time to time, it is usual to find a new harvest of these precious fragments glinting and sparkling in its vicinity.

A few selected crystals placed in a tube and plunged in a

vessel of ordinary water will in a few hours disintegrate any foreign matter, at the same time charging the water with purifying and vitalizing elements. The ray imprisoned in the crystal must bring its full powers into play by way of water. No birth, into either lower or higher worlds, can take place but through "water." This is a physical and metaphysical fact which only the ignorant or prejudiced will question. From this baptismal starting-place begins a maze-path, intricate and



MICROSCOPICAL PHOTOGRAPH REPRESENTING CRYSTALS FORMING FROM VAPOUR.

bewildering; a dance of the elements; an entwining of the spirits of water, earth, fire, air, and the mighty ether ensouling them.

Here it may be well briefly to touch on the astonishing variety of proved practical uses to which cultures and combinations of the force have been put. By blending and "intermarrying" the effluences from differing elemental crystals, it is possible to affinitize powerful agents to each form and stage of natural life. A ray-water which is suitable for the de-gumming of flax would

not be identically charged with that prepared for the disintegrating of ores ; nor would that attuned to the needs and nourishment of a hyacinth or a cauliflower be so effective as a solvent for uric acid.

The application of the force best known to the public is the activated cylinder which testimonials from trade firms prove to be the best contrivance extant for scaling boilers and water pipes. The swift quiet action of these cylinders not only halve the work of plumber and engineer and lengthen the life of structure or engine, but render the water actively enlivening and



METAL (GOLD) FORMED FROM GAS FROM THE NEW FORCE.

antiseptic. This is borne out in the case of a certain monster hotel where three cylinders are at work preventing fur in pipes and cisterns. Since their instalment the manager states that illness among the laundry hands has remarkably decreased. The unwholesome tasks of these workers make them peculiarly prone to infection and a low health average.

It is interesting to note that to ordinary analysis the water shows no chemical change, though to eye and palate alike a greater liveliness is perceptible, and also an appearance of delicate clingingness suggestive of rarefied oil, and therefore reminiscent of its origin, so far as we can trace it at present. The water can be used for refining all oils to their highest pitch. During the

process oil and water commingle ; when purification is complete they separate entirely. One serious problem of the flying man seems solved by the production of an oil which will not thicken till a far lower temperature is reached than suffices to cause clogging in the best oils now obtainable. In a series of micro-photographs of cod-liver oil in process of cleansing, it seems symbolic that in the first picture each of the unregenerate globules appears surrounded with a dark outline, while the final one shows them all haloed with rings of light.

The process is invaluable in the cases of chemicals, salts, and drugs. Even in those considered highly refined the coarse, outer body of the substance is largely predominant. Nature gives us all good things, as it were, in a husk. This axiom is true on every plane and is a profound metaphysical statement. The enlightened course is to distinguish by all means in our power between the form and the vital essence of every "creature" we contact. In ordinary drugs the harsh outer wrapping is taken by the patient, incorporates itself with the physical body, often clogging and poisoning it, while the vital essence is too slight in strength to reach its affinity in man's higher principles and to heal the inharmonious condition there. True and lasting healing must always be from the within to the without. Relief for the outer troubles, which are but symptoms, is not enough, but discernment of the inner stress which caused them and the application of a substance rarefied sufficiently to correspond to, and to correct the disturbed vibrations, is of paramount importance.

Yeastless bread made with activated water and purified flour lasts fresh a long time and retains its nourishing properties for years. It only needs re-moistening with the ray-water. Indeed, this was the first fresh delicious English bread our prisoners in Germany enjoyed.

Coal can be rendered dustless and smokeless, able to burn with a clear heat, and for much longer than that untreated. The lustre of precious stones can be much enhanced, ores disintegrated and their precious contents liberated.

Hard rock can be reduced to powder, its materials marshalling themselves into ranks with the precision of trained soldiers. Conversely, powders or sand can be co-ordinated into strong indestructible masses, a secret invaluable in the manufacture of concretes and asphalts. Hopes are held out that these materials, being thus given a living affinity with Nature, will afford better foothold to our patient friend the horse, whose

sufferings by reason of our present glassy roads distress all who are not too ignorant or too callous to consider them.

Another useful branch of industry which could be developed is the cleaning of fleeces, which appear after the process as William Blake's lines to the lamb suggest :

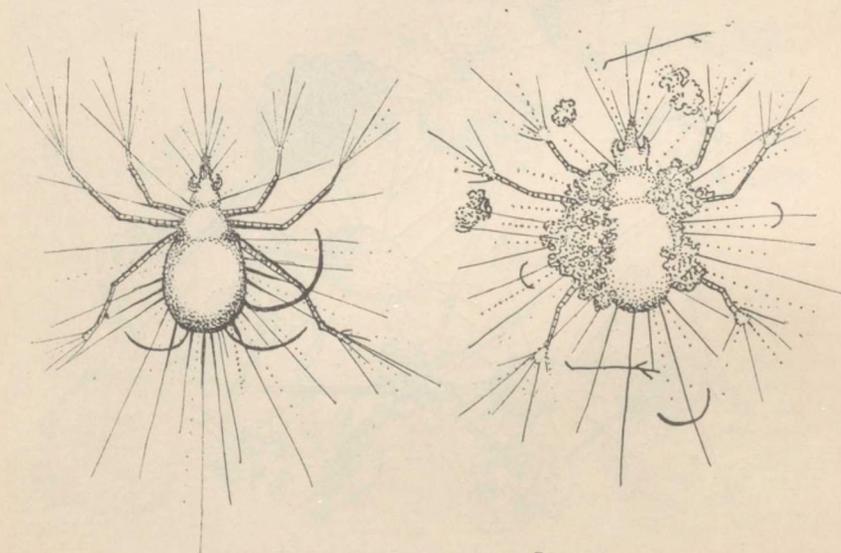
. . . clothing of delight,  
Softest clothing, woolly, bright.

A sister industry to this would be the de-gumming of fibres and flax. There is no deterioration whatever in the materials treated: though this is invariably the case with all wools and cottons cleansed by means of chemical baths. In fact, the claim can justly be made that here the secret of the exquisite linen industry of old Egypt has been rediscovered. An official of our Board of Trade seeing some specimens of this soft silky flax, was eager for information as to the patent process used. He had to be told that there was no patent, that the process had been evolved by an amateur, that it was purely physical, no chemical or mechanical means having been used to attain this perfect result. The only specimens at all equalling it are to be found among the relics of ancient Khem, land of wonders long forgotten. What pictures arise before the eyes at sound of this name! From it the suggestive word alchemy was derived, and thence the title for that time-honoured science's exoteric modern equivalent, chemistry.

As one strives to plumb the mysteries of the "New Force," so baffling in its complex manifestations, it becomes ever more tempting to surmise that this is in sooth no new force, but the reappearance of one known ages ago in the land of Khem. The outer symbol for it may well have been the scarab—that humble earth beetle, both scavenger and exemplary toiler in the service of its young. But behind this lowly emblem, is it not likely there stood a powerful and sacred knowledge, the key to which was held by a few initiates, and which perished with them when the days of Egypt's greatness passed away?

A well-known physician and scientist who carefully looked through the sheaf of drawings made during the progress of various experiments, said that to his mind the "New Force" could best be described as capable in a marvellous manner of *accelerating the processes of Nature*. He also noticed the remarkable affinity with the symbolism used in ancient Egypt, for, under the lens, unmistakably and frequently, passes a rarefied, gaseous counterpart of the scarab.

Many times did I see these minute, exquisite builders and purifiers at work. Some showed a mere outline of the head and body of a silvery beetle, and appeared in scores whirling deftly in and out among each other as a cloud of bees above the chosen swarming-place. The most complete in shape had six delicately articulated limbs and fine feelers, the head, thorax, and abdomen being distinctly marked. From their bodies spears and sickles of light streamed at irregular intervals, in unsymmetrical beauty. The time between their appearance and disappearance was often only a few minutes. Among the gaseous and fluidic mists, shadowy still shapes would become dimly visible, gradually perfecting in detail.

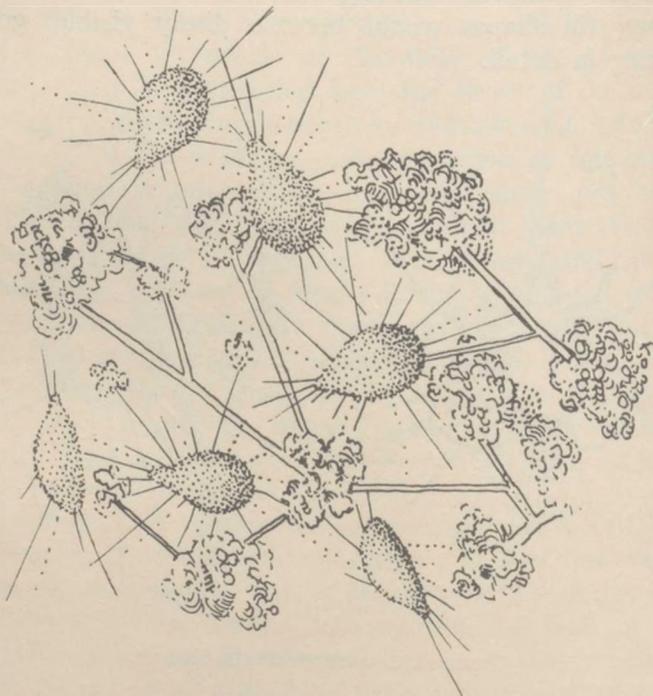


GASEOUS COUNTERPART OF SCARAB.

Then would follow a wonderful scene of animation, the shining creatures pulling and pushing the irregular masses of gas about with strong steady strokes of limbs and feelers, and rapidly changing it into crystalline form. Finally—building their own insect-like shapes into the construction—they ceased to be free individuals, losing their separate identities in the common edifice. The beauty of these sights, the sense they convey of an irresistible and entirely beneficent power at work, is awe-inspiring. It is difficult to realize that these little agents, so instinct with purpose and vitality, are not living things, but atoms of potent gas taking these evanescent shapes and only animated by the Mighty Intelligence ensouling them. The

grosser the material to be worked upon the more complicated are the forms assumed. This seems an encouraging parable for us of man's eternal struggle against evil, inertia, and death. The greater the need, the greater the strength which can be invoked to cope with it from the inexhaustible reservoirs of Divine Power.

The sequence of drawings reproduced in Plate VI was noted down beside the microscope, and the developments represented took place within thirty-five minutes. A small smear of strong



THE "BUILDERS."

metallic gas was imprisoned between two glass-slides (slightly wedged apart) and joined by a frame of adhesive plaster. In No. 1 part of this gas concentrated itself into what appeared like a little world of mercury-coloured matter floating amid lines and beads of bright condensing vapour. The actual size of this to the naked eye was about that of the lead visible at the end of an ordinary uncut pencil. In No. 2 the surrounding condensation became more inflated and bubbles began to group themselves round the circle, in the centre of which appeared a figure like a bunch of grapes. One tiny ovoid creature was

seen gliding over the surface of the globe. In No. 3 this has been joined by scores of its fellows, and all are moving swiftly about, passing and re-passing, but never colliding. When, however, one approached the edge of the sphere, it did not return, but seemed to build itself into the matter beading there. No. 4 shows the little world apparently empty of denizens, but at its side a satellite has appeared. In No. 5 is seen the rapid development of the cluster of gas-beads on the left of the sphere into a long, serpent-like excrescence. At the top of this is a darker patch from which a curved line issues. In No. 6 this line is traced to its end in a similar figure to that from which

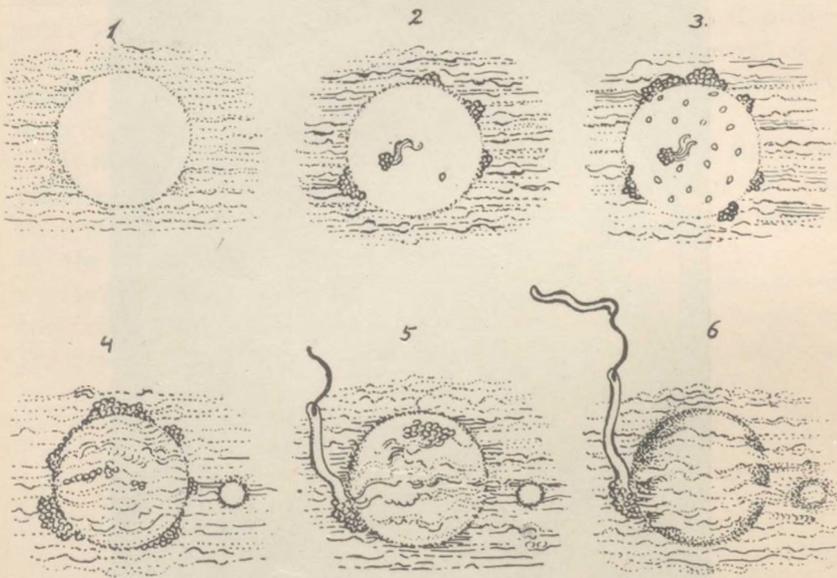
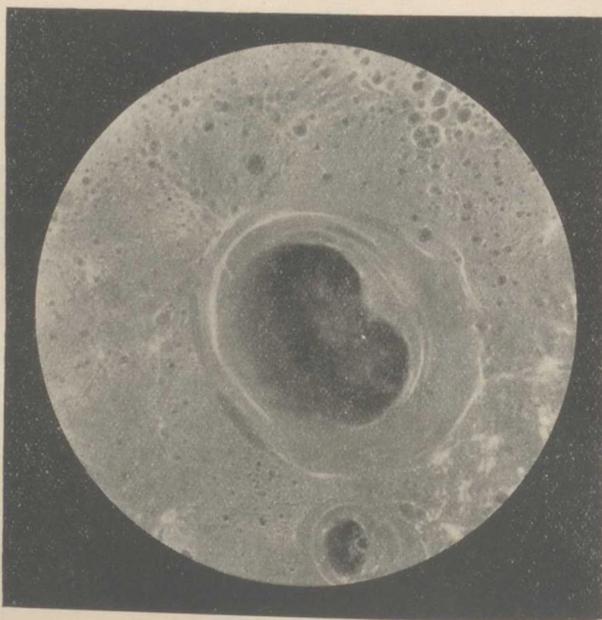


PLATE VI.

it sprang. This twin serpent pattern is one I saw more than once during microscopic observations. After this the "world" seemed gradually more immersed in veil-like bands of condensation through which its shape showed fadingly, as on the eve of withdrawal.

Most lovely are the patterns traced by the rays in these misty gases and vaporous exhalations. But many of the most beautiful are driven by the puissance of the force into the very substance of the glass, and thus indelibly recorded. Some are like snow-crystals, ferny-pointed star, or mossy frond. Others in all varieties of corn-like designs: the bearded barley-head, or single grain of wheat, either husked or free. The prettiest of

those I actually saw imprinted was a chain of minute daisies, so exquisitely detailed, so instantaneously projected that it might well seem a love-token from the spirit of the field flower to the beholders, who indeed felt the joy of childhood again at sight of its innocent beauty. The touch of the force upon the flower-world is a thing of pure poetry. The rays can actually be passed through living flowers by some process on to sheets of prepared paper. The actual pigments used by the flower-fairies may be thus procured—far finer in quality than the opaque ground-earths and sour-smelling compounds we are often forced to use



FERMENTATION—NUCLEUS FORMED BY SCARAB.

at present in our studios. The projection of crystals, filaments and other small objects is a phenomenon almost incredible till one has become used to watching it both with microscope and naked eye. Even when the "scarab" itself is nowhere near these manifestations take place. If specimens of powerfully charged matter are present it seems that the rays continually streaming from it gather in the surrounding atmosphere the wherewithal for materialization. I have seen a small bare table, standing in full daylight, its surface free from even a grain of dust, in a short time sparkling with little hard crystals and silvery filaments. The crystals on this occasion varied in size

from mere shining points, visible because of the light they reflected, to little stones the size of millet seeds. I have also seen kindred stones much larger, which I have no hesitation in believing were of similar origin. A pair of these were fluted with a pattern like that often seen on the wings of the scarabæus in Egyptian designs. If one of these brilliant morsels is laid upon a glass slide or enclosed in a tube and examined under the lens, it is revealed as a centre of intense activity. It is throwing off delicate filaments and faint clouds of iridescent vapour; these in turn birthing other minute crystals and little rods of light. Sometimes lines are engraved on the glass, sometimes fanciful dots and dashes. Many of the marvels which spontaneously occur are only describable as dreams of the mediæval alchemist come true. They are entirely beyond the power of a worker in the most elaborately equipped chemical laboratory to produce.

It is tempting to follow up the connection between the complicated manifestations of this Force and the details of the ancient Egyptian worship of Khe-phera, the god symbolized by the scarab.

However, this matter—fascinating in its suggestiveness—is too far reaching, too transcendental, to be within the scope of the present article, and must be left for future consideration.

## ANDREW JACKSON DAVIS

By G. BASEDEN BUTT

ANDREW JACKSON DAVIS may justly be described as the father of Modern Spiritualism, for, although spiritualism existed before him, and its contemporaneous activities were largely independent of him, it was Davis who gave the movement much of its phraseology and expressed for the first time in forceful and, notwithstanding his frequent verbosity and vagueness, memorable language, its underlying philosophy.

Andrew Jackson Davis was the son of an American village shoemaker and weaver named Samuel Davis. He was born on August 11, 1826, at Bloomingrove, Orange County, in the State of New York, and from time to time during his childhood he experienced the direst poverty. His father appears to have been a rough, simple, but good-hearted sort of man who recommended brimstone and treacle as a remedy for his little son's nightmares, and diagnosed the phantasy and impressionability to which the boy was subject as being caused by "worms." His father's life seems to have alternated between dreary semi-despairing attempts to obtain a livelihood for his family and fits of complete despondency when he gave way to drunkenness.

When Davis was two years old the family removed from Bloomingrove to Straatsburgh, and four years later (1832) they removed again, this time to Hyde Park in Dutchess County, State of New York. After another six years the family habitation was again changed—this time to Poughkeepsie, N.Y., where the remaining years of Davis's boyhood and his youth were spent, and where his seership was inaugurated.

In his Autobiography, *The Magic Staff*, Davis has described the conditions of his early life with vividness and considerable pathos. The coarseness of his father, the apprehensions of his mother, the roughness of the village boys, and his own quivering sensitive nature are all arrestingly depicted. Of their poverty and its consequences he wrote:

Sickness, and depression, and scoldings, and frettings, and humiliations of many kinds were constant visitors at our home.

He has described an occasion when they had had scarcely anything to eat for two days, and how at nightfall a fisherman with

his cart stopped at the house, offering his mother work on the succeeding day. Overjoyed at their good fortune, the family asked their deliverer for some food with which to allay their hunger. Unfortunately, all the fish had been disposed of, nothing remaining in the cart save some "shads' eggs." These they fried and ate with neither bread nor condiments, for at that time the family was absolutely destitute. After eating the shads' eggs they were attacked first with raging thirst and then with sickness, and soon the supper they had devoured with such eagerness was vomited forth by each and every member of the family. They were compelled, after all, to retire to bed feeling both ill and hungry.

Such periods of destitution, of course, were only occasional. More usually the family had a bare sufficiency of food, which was all the more wholesome for being plain and simple.

From his earliest years Andrew Jackson Davis showed signs, slight but unmistakable, of incipient clairvoyance and clair-audience, powers which he inherited from his mother. The wife of the village shoemaker had dreams and visions and frequent premonitions of misfortune, the latter, in view of their circumstances, not being very remarkable. Davis describes how, when he was a little boy clinging round her skirts, she would fall into reveries and states of abstraction. At such times her eyes would grow wide and vacant, and she would seem to be seeing through the walls of their cottage, or gazing at scenes painted upon them and visible to her alone. Then the child would try in vain to attract her attention, pulling at her skirts and even waving his hands before her eyes, but without effect.

The boy himself was shy and sensitive. One suspects that the chief reason why he failed to distinguish himself at school lay in the roughness to which he was subjected both by teachers and schoolmates, the rude names which they called him, and the practical jokes with which they amused themselves at his expense. The boys, he wrote, filled him with terror and the girls with awkwardness and nervousness. Clearly, he possessed an abnormally sensitive and gentle disposition for a boy born into what were at that time the wilds of America.

At the age of fifteen Davis was apprenticed to a shoemaker named Armstrong, and worked at that trade for about two years. In 1843, when the future seer was seventeen years of age, Poughkeepsie received a visit from Professor Grimes, mesmerist and phrenologist, who lectured there on animal magnetism. Davis attended these lectures, and Grimes attempted certain

experiments with Davis as the subject ; but these experiments were unsuccessful. As the result of the interest in magnetism which the lectures delivered by Grimes aroused in Poughkeepsie, a village tailor named William Levingston made trial of his own magnetic powers, and, with Davis as subject, succeeded in obtaining a state of profound trance in which Davis showed clairvoyant powers of an extraordinary nature. The words with which Davis describes this first successful experiment in magnetism are most impressive, momentary illumination being followed by intense darkness :

I stood on the margin of the ocean of Eternal Night ! The warmth of my whole person was exchanged for deathlike coldness. Horrid thoughts of disorganization continued to distress me. I was filled with terror. The darkness grew more and more appalling. I was seized suddenly with an unearthly shudder, and—terrible to relate—I found myself whirling in that blackened gloom with an inconceivable velocity ! I seemed to be revolving in a spiral path, with a wide sweep at first, and then smaller ; so that every revolution, on my descending flight, contracted the circle of my movement. And thus, dear reader—down, down, I sank—till immersed in that dreaded ocean of darkness, the mountain waves of which grasped me within their mighty folds, and I sank to the lowest depths of forgetfulness.

But while Davis was in this state of unconsciousness remarkable experiments were being conducted by Levingston, and these were described to Davis when he awoke by certain of the spectators. He had read from a newspaper, told the time by a watch, and had described the complaints from which various members of the audience were suffering—in all cases with accuracy, and in all cases with his eyes bandaged. He had amnesia for all this on waking, and possibly his description of the darkness in which he was involved is for that reason not entirely to be relied upon. There is little doubt, however, about the clairvoyant demonstration given in the trance.

The experiment just described took place on December 1, 1843, and on January 1, 1844, Davis experienced what he describes as his first psychic "flight through space." He had amnesia for this experience also, but he claims to have remembered it some time afterwards in the form of a vision. He declared that suddenly his interior perception was awakened, and he saw his audience bathed in spiritual light. The internal organs of the physical body were also visible :

Every separate organ had several *centres* of light, besides being enveloped by a general sphere peculiar to itself. . . . The brain was likewise very luminous with prismatic colours. Every organ of the cerebellum

and cerebrum emitted a light peculiar to itself. . . . In the higher portions of the larger or superior brain, I saw flames which looked like breath of diamonds. At first I did not understand the cause of these beautiful breathings; but soon I discovered them to be the thoughts of the individuals concerning the strange phenomena then manifested in my own condition.

After this, his vision, as it were, widened by an outflowing of perception. He became able to see into the next room, into the next house, into the village, and after that his consciousness extended far out into the world. He claimed that for hundreds of miles over the surface of the earth he saw animals, birds, trees, plants, all enveloped in their spiritual auras; the properties and essences of plants were "distinctly visible"; he saw beds of metal deep in the bosom of the earth streaming with spiritual light, giving forth visible magnetic emanations, like "rivers of mineral fire"; and ocean monsters leagues beneath the sea and growths of coral and marine vegetation were plainly perceptible.

Davis's powers of clairvoyant diagnosis and treatment of disease were so successful that a clairvoyant clinic was opened at Poughkeepsie and afterwards extended to Bridgeport. But during the early months of 1845 he began to feel that his most important life-work lay in another, more far-reaching direction than that of a healer. He had delivered one or two lectures and addresses in the trance state, and he now felt an urgent inclination to compose a book by these means. He selected as his magnetizer for this purpose a recent convert belonging to the medical profession, one Dr. Lyon, and for his reporter the Rev. William Fishbough, of New Haven, Connecticut. In addition to the foregoing, three witnesses were appointed to be present at the whole proceedings—the Rev. J. N. Parker, Theron A. Lapham, and Dr. T. Lea Smith. The lectures which ensued, numbering altogether one hundred and fifty-seven, were delivered at 92 Greene Street, Manhattan, from November 28, 1845, to January 25, 1847, Davis and Dr. Lyon supporting themselves during this period by running a clairvoyant clinic.

The result was *The Principles of Nature, her Divine Revelations and a Voice to Mankind*, Davis's first book, which has run into nearly fifty editions and still commands a sale in America. *The Principles of Nature* was the first expression of the great Harmonial Philosophy for which Davis afterwards became famous. It is an elaborate combination of occult history, mysticism, philosophy, and science, tracing the history of creation from the primal state of chaos when the "Univercœlum" was one boundless, undefinable, and unimaginable ocean of

Liquid Fire" to the golden age foretold in the *Voice to Mankind*, when society shall be redeemed along Socialistic lines by organization into groups of co-operators.

The question of the seer's illiteracy is one of the most interesting problems in connection with his writings. Critics have discerned in *The Principles of Nature* signs which indicate familiarity on the part of the author with certain books and writers, notably Swedenborg's *The Economy of the Animal Kingdom*, and other works by the Swedish seer, Brisbane's *Social Destiny of Man*, and *The Vestiges of Creation*. The Rev. A. R. Bartlett, who knew Davis intimately during the three years immediately preceding the dictation of *The Principles of Nature*, has recorded that he "possessed an enquiring mind—loved books, especially controversial religious works"; but Davis in his Autobiography maintains that the books which he borrowed from Mr. Bartlett were for handing on to his friends, and that he himself not only did not read them, but could not do so. In *The Magic Staff* he records an occasion on which the similarity between certain passages in *The Principles of Nature* and *The Vestiges of Creation* had been pointed out, and in a mood of curiosity he purchased, in the company of Dr. Lyon, a copy of the latter book in order to see for himself. These are the words in which he refers to the incident:

"It seems very funny, Doctor," said I, "for me to own a book."

As soon as we got back to our rooms, I seated myself, opened the volume, and tried to read a few sentences. But the hard words bothered me exceedingly. So slowly did I read that I could not keep the connection of the ideas.

No doubt, in composing *The Principles of Nature*, Davis was assisted by that mysterious power called clairvoyance of printed matter, though if he could scarcely read by the direct method, it is difficult to see how the knowledge he possessed could have been acquired clairvoyantly. Reference has already been made to the fact that on the occasion of Davis's first successful experiment in magnetism he was able to read the contents of a newspaper when blindfolded. Professor George Bush, the Swedenborgian divine, describes, in his *Mesmer and Swedenborg*, an occasion on which Davis during trance showed a full knowledge of a lecture by Dr. Bush which was then in manuscript and which Davis could not possibly have seen. So complete was Davis's knowledge that Dr. Bush had no need to refer to the lecture, though the manuscript was with him. Davis was in

possession of the whole of its contents, though he had not seen a line of what had been written.

A similar story, though differently interpreted, is told by the Rev. A. Mahan in his *Modern Mysteries Explained and Exposed* (1855):

The past fall and winter, nearly one year ago, our seer (A. J. Davis) performed a mission in some of the Western States. When in the city of Cleveland (we were there at the time), and while delivering a public lecture, he suddenly stopped, and for some minutes seemed to be in one of his favourite states of abstraction, or spiritual reverie. On coming to himself, he remarked that he was deeply, painfully impressed with woman's rights. "Will Horace Mann," he exclaimed, "lecture in this city this winter? He will. Will his subject be Woman? It will." Our seer then requested that portion of the audience who should hear Mr. Mann to compare what he should now utter with what Mr. Mann should utter on his arrival, and carefully mark the correspondence between them. He then delivered a very spirit-stirring paragraph, in which the audience was intensely interested. He professed to the audience that, during the reverie referred to, he had had a vision of Mr. Mann's manuscript, and thus obtained the extract delivered. When our seer was through, a gentleman in the audience arose, and remarked that he also *was impressed* to say, that what the speaker had just uttered, as obtained through a vision of an unprinted manuscript, could be found word for word in a certain number of the New York *Tribune*; and that, if desired, he would produce the paper and read the paragraph to the audience. Our seer, of course, was taken all aback by such an announcement, and, remarking that he did not read the newspapers, went on with his lecture."

As a result of this occurrence, Mr. Mann, who had hitherto regarded Davis as a self-deceived enthusiast, was compelled to regard him as a "deliberate impostor"; for no "single sentence in Davis's extract was contained in the manuscript, the former being a condensed report of a lecture he (Mr. Mann) had previously delivered in New York." It is at least as probable, however, that on this occasion Davis may have been the innocent victim of his own clairvoyance.

One of the most noticeable weaknesses in the character of Davis was vanity, and it is not inconceivable that this defect might have supplied the motive for concealing the fact of his reading. Vanity is at the root of a good deal of his verbosity and flowery phraseology, and is plainly apparent even in the following brief description of the preparations for writing *The Principles of Nature*:

But see! The grave-visaged operator ties a handkerchief about the youth's uneducated head—closing the world yet more out.

By concealing the fact of his studies he would have made his literary production seem more marvellous and his powers

more miraculous, though, as a matter of fact, his genius would still have been wonderful enough even if he had read the few books suggested. On the other hand, the sentence just quoted is itself, in its atrocious construction, a convincing testimony to his lack of education, and many others equally as bad are to be found in his writings. At any rate, Professor Bush believed in the statements of Davis, for he offered in a letter to the *Tribunal* to pay \$500 to any person who could produce "a single iota of evidence" that Davis had had access to Swedenborg's works. The publisher had accounted to Dr. Bush for every copy of Swedenborg he had sold (the edition being expensive and in small demand), and no trace could be found of any copy which would be even remotely accessible to Davis prior to composing *The Principles of Nature*.

The publication of *The Principles of Nature* was followed by *The Great Harmonia, being a Philosophical Revelation of the Natural, Spiritual, and Celestial Universe*. This most ambitious and verbose production was in five volumes entitled, The Physician, The Teacher, The Seer, The Reformer, and The Thinker. By this time Davis had discovered that he could enter the clairvoyant, or, as he calls it, the "superior" state, without the assistance of a magnetic operator, and solely in obedience to his own will. *The Great Harmonia*, and all his subsequent publications, were therefore written without the assistance of magnetism. From 1851 to 1885 he published a long succession of works, from *The Philosophy of Spiritual Intercourse* and *Penetralia* to *Beyond the Valley* and the *Children's Progressive Lyceum*, some twenty-six works in all. Although he unquestionably suffered from extreme verbosity, and the misuse of long words frequently obscures his meaning, his style, nevertheless, has moments of real emotional beauty and genuine eloquence. But any who desire to make first acquaintance with his writings may save much time and labour by consulting the "compendium and digest"\* of his works recently compiled by a Doctor of Hermetic Science, and published under the title of *The Harmonial Philosophy*, for this gives the complete scheme of his philosophy in an abridged and condensed form.

Unquestionably the most popular writings of Davis are *A Stellar Key to the Summer Land* and *Views of our Heavenly Home*, in which he describes his spiritual visions in the heavenly spheres. The popular phraseology of modern Spiritualism was almost all originated by Davis or his contemporaries.

\* London: William Rider & Son, Ltd. 10s. 6d. net.

Thus he described the "Summer-Land"; he wrote of "Father-God and Mother-Nature"; and the idea of the "Children's Lyceum," or Spiritualist Sunday School, sprang from his mind; and whenever Spiritualists use words and phrases such as these they betray the debt which they owe to the seer of Poughkeepsie.

Davis, of course, was famous for his clairvoyant prescriptions for disease, though some of his remedies seem decidedly grotesque. For a poisoned finger he ordered the application of frog's skin, and for deafness rats' skins behind the ear; also for deafness with ossification, oil obtained from the legs of weasels. He claimed that these prescriptions were the result of clairvoyant perceptions of natural affinity and antithesis, and that they were almost invariably successful in effecting cures. In 1886 he obtained the diploma of M.D. from the United States Medical College of New York, for the study of medicine through the orthodox channels, so that he was able to buttress his clairvoyance with a recognized certificate of knowledge and thus, to some extent, escape suspicions of quackery.

Andrew Jackson Davis was twice married. His first wife died on November 2, 1853, and two years later he wedded Mrs. May Love, who, like his first wife, obtained a divorce from the husband to whom she was already married in order to become the partner of Davis. The second union continued for nearly thirty years, and was terminated by a nullity decree on the ground that the divorce obtained by Mary Love from Mr. Love in 1854 "was not sufficiently valid in the State of New York."

The Seer of Poughkeepsie is a striking example of genius marred by inadequate training, of marvellous psychic powers but deficient practical education. Yet by sheer force of intellect, and the exaltation of faculty in the state of trance through which he apparently had supernormal access to knowledge, he triumphed over his initial disadvantages of lowly birth, poverty, and ignorance. The worst effects of the handicap under which he started life were vanity, a strain of bitterness, and the occasional misuse of long words. Against these stand his undoubted clairvoyant and other psychic powers, his genuine eloquence, his idealism, and his witness to the reality and power of the spiritual worlds.

He died on January 13, 1910, having reached the age of eighty-four years. The rôle which he played in the development of Modern Spiritualism was most important, and even to-day the full and final extent of his influence is extremely difficult, if not impossible, to assess.

## THE QUARTERMASTER-SERGEANT'S STORY

### A PSYCHIC INCIDENT IN MESOPOTAMIA

By GRAHAME HOUBLON, Author of "The Crack in the Wall."

THIS preliminary story of a sheep ranch and four timber wolves will seem at first sight altogether irrelevant to the one that follows, the Quartermaster-Sergeant's tale of the action at Balkispur, near Harunabad, in Mesopotamia. As a matter of fact, as I will presently show, the one illustrates the other, to my mind, perfectly.

My friend Smithson, who owned the ranch, told me this story of the four wolves. The ranch was in Western Canada, at a time when open stock ranges were still possible, and when the big timber wolves who had followed the buffalo were still existing in fairly large numbers. But they were very seldom seen, and Smithson assured me that till this occasion no traces of them had been noticed within fifty miles of his ranch. He was, accordingly, very unpleasantly surprised one morning to find no less than four large timber wolves loafing about among his sheep. He was even more surprised to see that his sheep were paying no sort of attention to them.

He galloped home at once for a rifle, though he had little hope of finding the wolves there when he returned. As every hunter knows, when you are unarmed, and—this is absolutely essential—have no thought of killing, the wild teams with life. Take your gun and wish to kill, and you will scarcely see a thing. This does not, however, mean that there will be nothing about to see you. Still, no man can find wolves among his sheep and do nothing.

However the wolves had not gone, and showed no inclination to do so, even when he started shooting. Instead, they used the sheep as cover so effectively, that when he gave up shooting, by which time he had killed two wolves, he had also bagged seven sheep, to say nothing of having scared his herd far more than the wolves had done. However two of the wolves were gone, and he was prepared to pay another seven sheep, if necessary, to get rid of the two remaining.

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He expected a more difficult task next day. He certainly had one, and a further unpleasant surprise. He was prepared to swear that there had been no more than four wolves among his sheep the day before, of which he had killed two. But when he started out again, he again found four wolves, who used the same tactics, and with even more success, for he only bagged one wolf that day, but five sheep.

He declared war without mercy on the wolves and carried it out—for a time. From first to last he killed fifteen wolves, at a cost of over seventy sheep, who got in the way of his bullets. But kill how he would, next day there were always four wolves to be attended to, never more and never less, and at last he gave up the unequal struggle and left the wolves—and his sheep—in peace. Instead, he took to observing the wolves, who were not in the least shy, and found out several facts about them which he did not know before. With most of them we are not concerned, but the following are of interest.

At no time were any wolves ever seen or heard of, except among his sheep, within fifty miles of his ranch house. He is positive of this, as the affair became notorious, and everyone was on the look-out for wolves. Secondly, the four wolves never killed more than one sheep a night, which they shared amicably, sometimes only once in two nights, if the kill was a heavy sheep and the remainder were not disturbed. Otherwise, they never molested the sheep, who, when no shooting was going on, continued to treat them as part of the landscape. Smithson assured me that he had actually seen lambs jumping over a sleeping wolf.

This story certainly needs an explanation, but it must be deferred until the Quartermaster-Sergeant has told his story of the battle of Balkisipur.

“On the 14th of April, 1915, the Turks gave us battle at Balkisipur, near Harunabad. My place was of course in camp, with the Quartermaster, when the Regiment went into action, so I saw nothing of the fight, which took place four or five miles away, though the sound of the firing could be heard distinctly.

“Soon after the firing began, a man called Balloo, one of the Battalion sweepers, came to me and reported, with the customary ceremony he would have employed in making any report, that the Colonel Sahib had just been killed. When I asked him how he knew, he evaded the point as only a native can, but I managed to elicit from him that no one in camp or near it had

told him. It naturally occurred to me that the sound of fighting had got on to his nerves, and I told him not to come to me with any more yarns of that kind, unless he could prove that they were true, and in any case to go and get on with his job.

“‘I going, Sahib,’ he said. ‘You not thinking me telling truth. Sahib seeing presently me telling truth.’

“Before very long, back he came to say that another officer, whose name he gave, had been badly wounded, and again he could not, or would not, tell me how he knew. I told him again to get on with his job, and not to frighten himself or the other native followers about the camp.

“‘Sahib, I not frightened,’ was his reply. ‘I knowing, and I thinking you like know too, so I telling you.’

“To make a long story short, he came to me at intervals, as long as the fight lasted, with the name of some officer who had just been killed or wounded, invariably refusing to explain how he knew. At the same time, he showed no signs of unusual excitement, certainly not of fear, and he spoke with all the confident assurance of a man mentioning an occurrence which he has just actually witnessed.

“Naturally, the whole affair soon got badly on my nerves, and I began to wonder if there could be any truth in all that he had told me, so I reported what I had heard to the Quartermaster, and asked him if he had had any information from the Battalion, and if he had had the news which Balloo had given me. He said at once that he had had none, that not a word had come from the Battalion by signal, field telegraph or otherwise, to say how the fight was going or as to casualties or anything else, and he sent for Balloo and questioned him. All he got out of him was that he knew that the officers he had named were either dead or wounded, but by no manner of means could he be induced to explain how he knew. It occurs to me now that he could not have explained if he had tried.

“We called up other natives, but all they could say was that Balloo had told them the same stories, and that they did not know how he knew. But they gave an unmistakable impression of having no doubt whatever that Balloo had told the strict truth and that what he said was absolutely reliable. Just as we sent them away, Balloo came up again.

“‘Sahib,’ he said. ‘Captain “Jaisa Hota” Sahib shot and dying quick, not dead yet.’

“This was too much for me. I told him to go away and

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not to come to me with any more of these yarns, unless he was going to say also how he had had the news.

“‘Sahib,’ he replied, ‘when Battalion coming in, Sahib finding out if what I saying true. I knowing true, and Sahib knowing I not coming to him telling lies.’

“In due course, I saw the Battalion again, after the Turks had retired, somewhat badly knocked about, and found out that not only had every single one of Balloo’s reports been absolutely correct, as to the name of the officer hit, and as to whether he was killed, badly wounded or otherwise, but that also, as far as could be checked, he had made his report within a few minutes at most of the occurrence of the casualty, four or five miles away. The difference in time, where it could be accurately checked, was as much as it would have taken him to walk from where he happened to be at work, to where I was at the moment.

“Even in the excitement after the fight, we found time to check this strange affair, and we proved conclusively that Balloo had received no messages from anyone in the fighting line, or, indeed, from anyone else. As a matter of fact, a thing which is perhaps most to the point, the sweepers are the bottom grade of everyone in a corps, and no one would dream of taking the trouble to send one of them a succession of messages during a fight. Among others, I of course questioned the head sweeper, whose reply was simple and to the point.

“‘Balloo knows, that’s all, Sahib,’ he said. ‘I not knowing how he know, but no one told him. He able to tell himself.’

“He made it quite clear that he considered this power of Balloo’s nothing much out of the ordinary. Personally, I considered it in the last degree uncanny, even almost miraculous, and I felt ever after that Balloo was a most uncomfortable person to have about, and I was distinctly pleased when he left the Battalion.

“My only conclusion was that he had what is called ‘Second Sight.’ There was nothing at all about him to distinguish him from the other sweepers, and he was merely a very ordinary-looking native of the lowest outcaste tribe. But he and his reports made an impression on me which I shall never forget, and I should know him, anywhere, and at any time, if I met him again.”

Before I try to explain this weird story, I must mention briefly two more illustrations. One concerns wolves again. A family party of wolves—father, mother, and the season’s cubs—

hunt ordinarily on a wide front, often miles across, concentrating at once on a kill or a find being made. But when hunting thus, they hunt silent for obvious reasons; giving tongue is resorted to for quite a different purpose. How, then, do they know where to find each other?

How, also, did the wolves on Smithson's ranch let their friends know, fifty miles away, that there were vacancies to be filled? Evidently, they had decided that the herd would support four wolves and no more, and that the sheep were not to be harried, thereby spoiling a convenient source of food. If anyone can suggest a better explanation of what occurred, I shall be glad to hear it. How did the sheep know that they were safe all day? How also, by the way, do all wild animals of the eaten class know when the eaters are satisfied and not out to kill? They do know, and allow carnivora to pass close to them without paying them the slightest attention.

A second illustration. "Bosambo gave me all the details of the battle of the Argonne while it was going on." This is from fiction, but it summarizes a matter now passed from the region of speculation into that of ascertained fact, the knowledge possessed by primitive jungle folk of events occurring at a distance.

I do not think that anyone will question that the principle underlying the instances I have given is the same for everyone, and the natural and obvious explanation is "Telepathy." Unfortunately, giving a process a name does not explain it in this case any better than when Haeckel declared *ex cathedra* that, "the development of the individual is explained by the science of Ontogeny, and of the race by that of Phyllogeny," which amounts to no more than saying that, "the development of the individual is explained by the development of the individual, and the development of the race by the development of the race," a singularly futile remark. Telepathy is merely a convenient term for describing a process of communicating from a distance, without apparatus or apparent means of any sort, sound or signal. The next question is, what is telepathy, and how does it operate?

I doubt if we shall ever know how it operates, but if we do, it will only be by investigation on lines similar to those which established wireless telegraphy. But without knowing this much, we can arrive at a certain idea of its nature by considering the ascertained facts concerning it. I will sum these up in brief.

In the first place, it is in constant use, just as speech is among humanity, in the lower creation, a fact of which I could adduce

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endless examples. Secondly, it appears to be a commonplace among primitive folk, which, however, does not at all entail their being a low type of humanity. The Celtic Highlanders of Scotland, who till comparatively recently were living in a state of primitive barbarism, afford an example of this. Balloo, in the tale of the Q.M.S., belonged, as all Southern Indian outcastes do, to a very primitive tribe, probably the result of a mixture of pre-Aryan Dravidians with the still more primitive pre-Dravidian jungle tribes. Among civilized folk telepathy is rare, and when it does occur, seldom has the definite clearness which seems to be the rule among primitive folk.

These are the facts, which I do not think can be denied, from which everyone can draw their own conclusions. My own are as follows. So far from telepathy being a psychic faculty, characteristic of a high state of spiritual development, it is my considered opinion that it is as much a purely physical phenomenon as wireless telegraphy, in universal use in varying degrees in the lower creation for the intercommunication of necessary messages: it is in use, but less generally, among primitive humanity who still live largely in touch with wild life and nature, irrespective of their mental development: it occurs with sufficient frequency among folk of like character, recently caught up by civilization, as to make it a commonplace of life: finally, it survives still among civilized people who have travelled a long way from nature, but its occurrences are so rare, comparatively, as to be noticed as an unusual and remarkable phenomenon. In short, it would seem to be nature's first contrivance for the exchange of ideas, and what we see of it among civilized humans is an insignificant survival, just as the little tuatera lizard of New Zealand is the insignificant surviving representative of the once omnipresent order of dinosaurs.

## ASTROLOGY AND THE UNCONSCIOUS

By J. C. JOHNSTON,

Author of "The Book of the Beloved"

CREATION is a dance. The universe is the dancing-floor of the gods. Dancing, the gods create ; and their creatures, whether worlds or mere human beings, atoms or the electrons within the atoms—these dance to the rhythms of their creators' hymn. So, through eternities, is cosmic order preserved, that immutable regularity of cause and sequence which in our ignorance we term Fate, but the gods, more wisely, Free Will.

The laws of the universe, these rhythms of the cosmic hymn, are infinitely rigid. They possess that terrible rigidity of the water-jet under pressure, which not the fiercest sword-blow can even dent. Rather is the sword itself broken in the hand of the smiter. Yet they are infinitely flexible. In the strictest sense it is impossible to transgress the will of God, for nothing is which is not God's will ! Nevertheless, woe unto thee if thou transgressest that will ! Such is the paradox of the cosmic rhythm, of that Freedom which we call Fate !

The Arabs have an old legend that the Sultan Suleiman ben Da'oud, the mighty Solomon, received one day a visit from his friend Israfil, Angel of Death, to whom he displayed the dream-like marvels of his djinn-built palace. In an apartment in which were assembled some of the King's personal retinue, the Angel paused, breaking off the conversation, to fix his eyes attentively on the Grand Vizier's son, a young man, who turned pale, not unnaturally, beneath the Angel's piercing gaze. After the visit was over the young favourite approached Suleiman, begging the loan of one of those milk-white mares from the Yemen, which were reputed to be even swifter than the sun. The mare was brought, and at sunset, not waiting for the evening prayer, this youth began his wild ride for life through the darkness.

At the second dawn, having meanwhile covered countless leagues with incredible swiftness, in the midst of the implacable desert, the young man rolled exhausted from the saddle. And there the dread Angel Israfil found him, and in his gentle, bell-like tones : " Well met ! To the moment ! Bravely done ! When I saw thee at Suleiman's court but two noons gone, it seemed not possible for mortal means to transport thee hither

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in time ; nor had it been, save for thy fears and this good *Mother of the Snows*, thy matchless mare ! ”

Freedom and Destiny—these are the two faces of the same shield, the stitch side and the pattern side of the same tapestry. We see only the knotted ends, but the gods see the growing comeliness of the planned picture. Thus it is with mankind and the stars.

In a particular place at a particular time I am born : at another I expire. Is it, or can it be, an accident that I do these things ? The Occult tradition says, “ No ! There is no such thing as accident. Cause and effect are one. The Law of the Conservation of Energy is absolute.” Why, then, do I begin life at a particular place and time, and die at a particular place and time ? “ Man is the absolute arbiter of his destiny,” says the Occult tradition. “ He is born thus, because he *is* thus ! ”

All things come through the Unconscious. The Unconscious is the prime mover of our destiny, whether to weal or woe ; for the Unconscious is the Secret Will of the man. The horoscope is the map of man’s Secret Will, the terrible, all-revealing ground-plan of his own eternal purposes, the chart of his Unconscious. Within it is inscribed his eternal Past, within it are written his eternal Present and his eternal Future : nor are these in fact three writings, but one writing ; for Past, Present, and Future—are they not three aspects of the One, the immutable Secret Will, the Word spoken eternally in the unswerving bosom of the Eternal, the all-wise Master of the Dance ?

There is an old tale or legend, or it may be the writer’s own dream, that when the new-born souls are brought before the throne of Almighty God, ere they start on their immeasurable pilgrimage through the spheres, the Eternal, bending awfully from the radiance of His unapproachable Light, speaks softly into the ear of each a many-syllabled word. What this word is, none knows, not even that one into whose ear it was spoken by Almighty God. Nevertheless, at each turn in the interminable path, at each crisis in the evolution of the soul, one more syllable of the Hidden Name flashes out in the heavens above, one more secret is revealed of the innumerable divine secrets in the pilgrim’s heart.

This interplay between the outer and the inner, this intimate linking-up of subject with object, of event with idea, so that none may state dogmatically where one ends and the other begins—this is the very essence of Astrology, esoterically understood. All is a drama of the Secret Will, an incarnation of the Hidden Word. But that which is conceived in the secret cham-

bers of the heart, that also is spoken abroad upon the house-tops ; that which is done in the recesses of the imagination, that also is written among the stars.

In the first book of the *Republic*, Socrates is made to remark—and it may be the observation is truly authentic of Plato's Master—that the most secret writings are not those in the smallest, merely, but those also in the largest characters. Let the characters be but huge enough, and they will safely escape all observation. So it is with these Hidden Names of ours which we write upon the heavens. Fortunately, none but Divine Love, which is Divine Wisdom, can decipher them fully, since perhaps none but Love itself could fully tolerate the innumerable mis-writings that we have made. But Astrology will reveal us sufficiently to ourselves. That is its highest mission. It is a science that reads in the heavens the minutest motions of the human heart. Its predictions are accurate, so far as we permit them to be accurate. It does not say, "This *will* happen!" but, "This is *intended* to happen! And the *Intender* is none other than thyself!"

Unless in the hidden places of eternity one has communed with the Secret Will, unless the abysses have been opened, and heaven and hell made plain before our gaze, it is well-nigh impossible to render intelligible what is this Secret Will which writes itself infallibly among the stars, which called this world into being to be its playground, and which will one day dissolve it into primordial dust. These be the mysteries to which the saints and sages of all times bear witness, but which shall be comprehended of none who is not himself a scion of the kingly race. By taking thought shall no man add a cubit to his stature. Nevertheless, by prayer, by meditation, by courage, by purity, by self-sacrifice, by high endeavour, yes, and by the sincere performance of our humdrum daily task—by these are moved the heavens, by these is shaken the very throne of God.

Let no man despair because his star-map contains certain, so-called, evil aspects ; let no man rejoice unduly at an abundance of favourable directions. The maps are our own, because they are ourselves. If they are marred, we marred them ; if they smile on us, we but reap that which ourselves have sown. Such is the relationship between Astrology and the Unconscious. The star-map is the out-picturing of the Secret Will. If the stars influence us, it is because within our bosoms we truly purpose those things whereto they move us. The message of the heavens is plain. "Within thee, O man, is the universe. The throne of all the gods are in thy temple."

## THE OCCULT REVIEW

# WAS EGYPT THE SOURCE OF MAGIC AND RELIGION?

BY THEODORE BESTERMAN

IT is already many years since Darwin showed that the life animating all the diverse species of living beings was one. The profound implications of that discovery were not fully understood at that time and for long after. Thus many scientists who accepted Darwin's statement still held to the dogma of spontaneous generation, though the fact that all forms of life derived from a single source obviously implied that life itself was single. Soon, however, Pasteur applied his incomparable analytical spirit to this problem and demonstrated conclusively that the spontaneous generation of any form of life was impossible. Soon these new ideas began to be applied to the various sciences, with far-reaching results, and they have now been applied even to Anthropology, the Science of Man.

Until a few years ago it was universally considered by anthropologists that the different races of mankind, and the different civilizations possessed by them, were spontaneously generated, that they were, in other words, local growths produced and sustained by local geographical, climatic and similar conditions. The close similarity of many of these customs, especially the religious and magical customs, that were practised by these different peoples was explained by an ingenious theory which still holds good so far as it goes in view of later knowledge. This theory postulated that given certain circumstances the human mind in whatever different regions it happened to be operating would in the long run produce the same or similar results. In time, however, as more and more archæological discoveries were made, revealing closer and closer affinities between the habits of peoples far apart in space, this doctrine of the similarity of the working of the human mind was found to be insufficient to explain the facts. Darwin's idea of the unity of origins was now applied, and quite recently, mainly through the labours of Professor G. Elliot Smith, a theory based on the common origin of all civilizations was formulated, according to which Egypt was the source and origin of all culture and especially of magic and of religion.

At the time of his premature death Dr. W. H. R. Rivers was

approaching this belief, but we are now deprived of his considered opinions on this matter. Professor Elliot Smith has, however, another able disciple in Mr. W. J. Perry. Mr. Perry has recently published three books\* in which he states his position in relation to the problem I have just outlined. Mr. Perry is not a literary craftsman; he has not the gift of exposition. In *The Children of the Sun* the argument of the book is not stated until page 428, and not until page 467 is it considered on its own merits.

To prove that all magic and religion originated in Egypt it would be necessary to survey the whole civilized world in a series of widening circles from Heliopolis, the religious centre of Ancient Egypt. This Mr. Perry has not done; he has selected for consideration a limited region directly East of Egypt, entirely omitting from consideration, for instance, the whole of Europe. The importance of this can be seen at once, for according to Mr. Perry what led the Egyptians to far-away spots was the search for certain objects (cowrie shells, various metals, pearls, etc.) to which they attached great importance owing to their association with religious and magical practices. Now this argument applies very well to Melanesia and Indonesia, with which Mr. Perry is principally concerned, but not to large tracts of Europe and of other parts of the world. How then did those parts of the globe obtain similar customs to those of the regions mentioned? Obviously Mr. Perry's discussion is weakened here, and realizing this he has introduced an entirely extraneous argument to the effect that such religious similarities are due to the fact that "thought was in the beginning empirical, that ideas were concrete, based on actual human experience, consisting of literal expressions of fact, without the slightest admixture of speculation or symbolism"! This is an astonishing contention, and apparently Mr. Perry has introduced it into his argument to strengthen what is, as I have pointed out, an imperfect and confused solution of an important problem. The reason for this is not far to seek: in leaving the broad path of orthodoxy Mr. Perry has not gone far enough, and I suggest in conclusion (what I cannot now elaborate) that a step beyond Egypt to Atlantis would yield surprising results.

\* *The Children of the Sun*. By W. J. Perry. 8½ in. × 5½ in., pp. xv., 551. London: Methuen & Co., Ltd., 1923. Price 18s. net. *The Origin of Magic and Religion*. By W. J. Perry. 7½ in. × 4½ in., pp. ix., 212. London: Methuen & Co., Ltd., 1924. Price 6s. net. *The Growth of Civilization*. By W. J. Perry. 7½ in. × 4½ in. pp. viii., 224. London: Methuen & Co., Ltd., 1924. Price 6s. net.

## CORRESPONDENCE

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

### PSYCHIC INTIMATIONS.

*To the Editor of the OCCULT REVIEW.*

DEAR SIR,—With reference to Mr. Montague's account of a "Striking Dream Experience" in your December issue, I write to inform you of two dream experiences which I had, as they may interest your readers.

For many years, but particularly during the last few years, I have very frequently had experiences which cannot be accounted for physically, and the relation of some of them may be of use to other investigators.

I. In April, 1920, I dreamed very clearly of being a prisoner in a place which could be described as a dark courtyard, and that a storm was brewing.

In October, 1920, I was asked by my firm to visit the Barcelona Commercial Fair, and it was decided that if I had time I should go on to Portugal to see my firm's agents there. I arrived in Lisbon on the evening of October 21, 1920, and passed through the customs there, but (as for convenience sake I was wearing my raincoat over my overcoat and had timetables and business papers, etc., stuffed in my pockets, thus presenting a somewhat bulky appearance) I was stopped by a guard and taken into an office in the courtyard of which I had dreamed some six months before. I was quickly released, but I had scarcely left the said yard when a heavy storm broke.

II. This was a simple matter, and unfortunately I have nothing whereby to fix the dates. I dreamed clearly one night of a somewhat mean-looking street with high tenement houses. At the time (not in the dream) my fountain pen was broken and I was wondering where I could have it repaired.

Some few days afterwards I was walking along Kingsway, London, when, glancing down a side street, I saw the street with high buildings, of which I had dreamed. Looking round, I found myself standing at the corner of Sloane's pen shop.

III. For a long time I have had experiences in connection with business and minor matters, viz.:

(a) A feeling of pleasure in the evening, with the knowledge that something pleasant has to take place—and next morning, good news of some sort, orders received, etc.

(b) A feeling of depression with certainty of something unpleasant—this I have found to be the warning of indisposition of some of my relatives or friends (those whom I like particularly), receipt of income tax demand, goods gone astray, refusal of a quotation, etc., etc.

In both (a) and (b) the feeling is simply feeling, with certainty of something having happened, but the nature of the event is not indicated. I have to wait and see.

Of (a) and (b) I have many written records, with dates and particulars.

(c) Often when my telephone bell rings, I know who is going to speak, although calls are put through to me without previous announcement.

(d) On several occasions, I have heard, by what may be described as a soundless voice, notifications of future events, which have taken place accurately as pre-announced. This soundless voice comes from within, sometimes in the region of the heart, sometimes in the head.

If any of your readers can give me explanations or information on the working of these things, I shall be pleased. If anyone would like to meet me to discuss them, I shall be pleased to meet by appointment.

Yours faithfully,

W. F. HARDMAN.

THE CHESTNUTS, SOMERSET ROAD,  
TEDDINGTON, MIDDLESEX.

"THE NEW FORCE."

*To the Editor of the OCCULT REVIEW.*

DEAR SIR,—In congratulating you on the very attractive opening number of the New Year, I am, I feel sure, expressing the general satisfaction. I am particularly impressed with your own contribution, and for several reasons; the most suggestive being the fact that you were chosen by Mrs. Dickinson to give to the world a detailed account of what may prove to be an epoch-marking discovery.

Your review has all the lucidity and caution of the exact scientist, whilst imagination invests dry facts with life. From the material standpoint alone, it indicates an intuitional alertness to seize passing opportunities. It may well attract scientists to the occult teachings—fountains of wisdom from which, I doubt not, they sometimes furtively sip, though openly deriding.

Mrs. Dickinson, by her patient, unremitting labours, has opened a door for women not easily closed against them. May her rewards bear a proper relation to the immediate and potential value of her work!

Yours sincerely,

J. SCOTT-BATTAMS.

## THE GREAT PYRAMID.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—Mr. W. Gornold's article in the February number of the OCCULT REVIEW will undoubtedly arouse much interest. There is no more wonderful structure on the face of the earth than the Great Pyramid. It is a synthesis of mathematical, geographical, astronomical and all manner of scientific knowledge, as well as an epitome of occult principles. It might almost be spoken of as a book on science, and a Bible in stone. It is both a record of cosmic happenings, and a history of the pilgrimage of the soul.

Mr. W. Gornold mentions a few of the geometrical and other facts embedded in the Great Pyramid, enumerated by Davidson and Aldersmith in their book, *The Great Pyramid: Its Divine Message*. He states that the unit of measure throughout its construction is the Pyramid, or Polar, inch, which is based on the diameter of the earth from pole to pole, but he omits to add that the British inch is practically identical with it, 1,001 British inches being equal to 1,000 Pyramid inches. It is more than likely that both were derived from the same source, the infinitesimal difference being due to the lapse of ages. This is by far the most rational standard of length measurement to be found on the globe to-day. It is based upon a straight line, unlike the French metre which is based upon a curved line, namely, a quadrant, or quarter of the earth's surface at the wholly arbitrary meridian of Paris.

Mr. Gornold also mentions that the capacity of the Coffin in the King's Chamber is exactly equal to that of the Ark of the Covenant. He could have added that either would hold exactly four quarters of wheat, thus showing a connection between the British, the Hebrew, and the Great Pyramid systems of weights and measures.

Another fact of interest is that the Great Pyramid is situated in the centre of all the dry land of the earth. The Great Pyramid, rather than Greenwich, ought to be the world's meridian.

It is somewhat remarkable that the Grand Gallery is 1881 Pyramid inches in length. 1881 is a double 9, the Divine number. The Sun, by precession, entered the Zodiacal sign Aquarius in 1881, and the Aquarian, or age of knowledge began. It would seem that the old Magi foresaw that the world's chronology would be altered, and that the commencement of the Aquarian Age would coincide with A.D. 1881.

I gather from Mr. Gornold's article that Davidson and Aldersmith hold the view that the passages are chronological, that the lower ascending passage symbolizes the Mosaic dispensation, while the higher ascending passage typifies the Christian dispensation. Much may be said in favour of this view, but there is a difficulty in making it harmonize with the date of the erection of the Great Pyramid, which,

judged by astronomical data, seems to have been nearly 20,000 B.C. This is a somewhat long gap to bridge.

The Hebrew Scriptures were mainly derived from Egypt. The calendar cycles of the ancient Egyptians coincided with the astrological cycles symbolically recorded in the earlier chapters of Genesis. These take us back ages, before what is called the Mosaic dispensation.

Just as there are meanings within meanings hidden beneath the letter in the Scriptures of all nations, so also there may be various aspects of truth symbolized in stone in the Great Pyramid. Marsham Adams and Ernest C. Palmer are undoubtedly right in asserting that it was, in addition to other things, a Temple of Initiation.

Some years ago I was privileged to read the MS. of a book entitled *The Spiritual Symbolism of the Great Pyramid*, which, as far as I know, never appeared in print, by Dr. Charles Fox who, at that time, was living in the West of England. It was spiritual and mystical throughout, and contained 63 chapters.

Without doubt there is a subterranean hall beneath the Great Pyramid as stated by Athanasius Kircher, and referred to by Ernest C. Palmer. There is also evidence leading Egyptologists to conclude that there is another and, as yet, undiscovered room, high up in the Great Pyramid, symbolizing deeper and more interior truths.

I might mention that, among other things, the Queen's Chamber, which has seven sides, the roof being pointed, typical of man's seven-fold constitution, symbolizes the highest state to which man or woman alone can attain. The King's Chamber on the other hand, which is just twice the capacity of the Queen's Chamber, represents the union of evolved man and evolved woman, one-twin.

Volumes might be written on the Great Pyramid, but I have already encroached sufficiently on your valuable space.

Yours faithfully,

W. P. SWAINSON.

*To the Editor of the OCCULT REVIEW.*

DEAR SIR,—Inadvertently I stated that "the height of the Pyramid is the radius of a circle whose area is exactly equal to the area of its square base." This doubtless has been detected as error by most of your readers. The statement should have been as follows—The height of the Pyramid is the radius of a circle whose circumference is exactly equal to that of the square base. This value is 36,524 inches. The height of the Pyramid is 5,813 inches—and this multiplied by 2Pi gives 36,524 inches. The length of the base side is 9,131, and this multiplied by four gives 36,524. I trust that these facts will set the matter right. It is known that some of the internal measurements of the Pyramid have reference to the square of the circle and not its circumference, and it was in recollection of this fact that I was led into the misstatement here recorded.

Yours truly,

W. GORNOLD.

## LAPWATER HALL.

*To the Editor of the OCCULT REVIEW.*

DEAR SIR,—Your contributor Mr. Montague may be interested to learn that the Legend of Lapwater Hall is to be found in a book (called, I think, *Divers Vanities*) by Mr. Arthur Morrison. We are there told that the house was once taken by a niggardly and brutal tenant, who, when the workmen engaged on the repairs asked for the customary beer, savagely bade them "lap water." It is pleasing to know that this heartless villain ultimately turned out to be a highwayman, and came to a bad end. But whether this is a genuine tradition, or wholly due to Mr. Morrison's imagination, I cannot say.

Yours faithfully,

PHILIP REDMOND.

GROF ZICHY JENÖ UTCA 3,  
BUDAPEST.

## IS LIFE THE SAME FOR ALL?

*To the Editor of the OCCULT REVIEW.*

SIR,—May I venture to dissent from the views held by your correspondent that Life has little or no differentiation in experience. She uses the term "normal life." Would any three or four persons, taken "haphazard," agree upon what constitutes a "normal life"? One might go further and ask whether the world itself has been in a "normal" condition for many years. Would she, for instance, assert that those awful war years held no greater stress of "emotions" for all the unhappy men who spent those years in non-human conditions? Whatever the result superficially, it certainly was an intensification of emotion—and involved the sacrifice, in many cases, of careers that would have been valuable to the race.

"Life bestows equal gifts!" What an amazing statement!

One woman will live in such luxury that she need not put on her own clothes or wash her own face. Her most strenuous effort may (and often does) consist in carrying her infinitesimal dog down to the carriage. "And the silly inane things they talk about!" to quote one who, for her sins, comes in contact with these "ladies"!

Another woman is burdened with a big family, for whom she toils all day and every day—often with means so limited that she has to wear out what brain is left to her in the harass of "ways and means"! Will your correspondent contend that *these* lives are "equal"? Equal in *experience*? Can she conceive of the useless drifting of some lives as the final expression of that individual? Does it not occur to her that the reverse experience of Life is necessary—ay! and perhaps many rebirths before the soul awakens out of that dream state?—rebirths in which the stress and strain of circumstances will *force* the growth. Will she further contend that the intense love of the mother—the life-long bearing of the burden of motherhood—involves no

deeper stress—no keener sorrows than the life of a man or woman who has never taken on that responsibility?

The "artistic" dilettanti and the miner or the sailor—are these *equal* experiments in Life?

And when Jesus said, "That ye may be perfect," did He conceive that the Divine Ideal can become manifest in the individual *in one short life*—with only the set of experiences and of training consequent upon the circumstances of that life? To believe so is to belittle it. Look at the low state of evolution in which many persons are even now, persons to whom the word "love" conveys *no* meaning, or only such meaning as is comprised in self-gratification, which is not "love." We do *not* "possess the same emotions in common"! Emotions differ, not only in kind but in degree. Any serious survey of human lives proves this to be true. Some persons of mature years are mere children still, with absolutely *no* control over their emotions or their thoughts. Others have "the whip hand" over both, and the expression of both. How does the querist account for the childishness in some cases and the maturity in others? "Where *are* those old and gifted souls?" We answer—where? *Not* on the world's platforms, blatantly advertising their "superiority" before an adoring audience! Mostly, perchance, they come and do their work—and pass, "*unknown, unhonoured and unsung*"! A few—a very few—may see and know and understand, and find, in that "*obscure*" personality, a disguise for one of the Great Ones! They "find," we say; and it is only the true seeker who finds.

Pages could be written upon the answer to the query regarding "rebirth" being "worth while," but I fear I have intruded already too much upon your space. Those who desire "to *know*" will not be left long without a teacher.

Yours faithfully,

"A."

#### THE PROBLEM OF REINCARNATION.

*To the Editor of the OCCULT REVIEW.*

DEAR SIR,—In reference to the discussion in your columns with regard to Reincarnation and the opinions expressed by Mrs. Travers Smith's control Johannes, I should like to make a few observations.

The fact that Johannes declared through Mrs. Travers Smith that he had not reincarnated on earth was corroborated by a communicator of mine at a sitting with Mrs. Osborne Leonard some weeks ago. (My communicator naturally being in touch with the controls of both these mediums.) The reply to my question on this occasion was: "He was what I call a complete man when he was here. It is not necessary for everybody to come back if they have been what I call complete."

One might perhaps add that as time, as we know it, does not exist in our next life and two thousand years is a mere trifle even to those who believe in reincarnation, there is hope for Johannes still!

In his "Thought Lectures," Father Stephano makes statements about reincarnation and life on other stars and planets similar to those made by Johannes. He announces that he is an old monk who lived in the early days of Henry I, and states with regard to reincarnation: "Every one does not believe it true, because they have not themselves been through it. It is not necessary for every soul to return again with a body, therefore they will tell you their experiences as their belief, etc." I have not tried to corroborate Johannes' statements; the above book happened to be lent to me some weeks ago, and I was struck by the similarity of thought between the two controls in many respects.

It should be realized that Johannes is merely expressing his own views through Mrs. Travers Smith when he denies the doctrine of reincarnation. Shamar, a Hindoo and a former guide of hers, expressed her positive belief *in* it. So it is difficult to come to any conclusion. It sometimes seems, that as we form our ideas on earth, so do they stay with us in the hereafter; and no one is any the wiser! There is even the possibility that those who instruct us in the next world only give us what they themselves believe to be true; they may not know either, and so one could go back through centuries.

I feel that few of us take sufficiently into consideration the difficulties with which a discarnate spirit has to contend when trying to express itself through a listening mind not perhaps suited to what it wishes to say. In this instance I am speaking generally. A case in point might be quoted from my own experience. My communicator has, through two mediums, told me there is no such thing as reincarnation on earth; and, through a third, that of course it was so. I must confess I am none the wiser!

When all the difficulties of communication are taken into consideration, it seems impossible to believe that anyone really "knows," yet many seem to consider they do. Perhaps the following may be of interest in this respect.

I have been present at several sittings for what is known as the Glastonbury script received through the dual mediumship of Mr. Bligh Bond and Mrs. Travers Smith. On one occasion I related to them how an acquaintance of mine, a good Churchwoman, who had learnt that I attended sittings, told me I was eternally damned for consorting with evil spirits, etc. The following reply was made to this through Mrs. Travers Smith in automatic writing: "My brother, if ye will speak with such a one, then ask her whether she be sure of those things the which are around her, the plants and the beasts of the field and those that move around her. Doth she know or can tell of what these are made? If this she cannot tell, then ask her whether she be fit to judge the will of God, the which hath permitted these mysteries to be revealed to men."

Yours faithfully,

E. B. GIBBES.

## THE PROBLEM OF REINCARNATION.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—I shall be very glad if you will permit a comment on the letter appearing in your January issue, written by "D. S. Smith." In the first place, the quotation from *Isis Unveiled*, page 351, is not strictly accurate, as there are several unmarked lacunæ in the extract as printed in his letter.

The important point, however, is that Mme. Blavatsky herself in *The Path* (New York, November, 1886), in an article entitled "Theories about Reincarnation and Spirits," refers directly to the mis-reading of this very passage from *Isis Unveiled*, which continued in 1886, despite her own explanation given in *The Theosophist* soon after the book's publication. She explained again that by the phrase "astral monad" was meant the astral body of the deceased personality, and that in the phrase "There is no reincarnation on this earth" the word "immediate" should have been inserted in *Isis Unveiled* between the words "no" and "reincarnation," as this would have made her meaning clearer.

Further on in the same article Mme. Blavatsky writes that "the principle which *does not reincarnate*—save the exceptions pointed out—is the *false* personality, the illusive human entity defined and individualized during this short life of ours, under some specific form and name; but that which *does* and has to reincarnate *nolens volens* under the unflinching, stern rule of Karmic law—is the real EGO" (italics Mme. Blavatsky's).

From this, I think it will be clear that there is no support in Mme. Blavatsky's teachings for the doctrine given by "Johannes," the control mentioned in Miss Gibbes' article in the October issue of your magazine, and that her views on Reincarnation, though frequently amplified, never changed.

Yours sincerely,

EDW. L. GARDNER,  
General Secretary.

THE THEOSOPHICAL SOCIETY IN ENGLAND,  
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## PERIODICAL LITERATURE

IF it be permissible in the last resource to distinguish between living human interest and the interest of philosophical thought which is also alive, then it happens that the only article which corresponds to the former denomination in the new issue of *THE HIBBERT JOURNAL* appears at the very end. It is a study of Francis William Newman by his nephew, J. R. Mozley, and we confess that it has not only interested us because of the subject, its obvious connections with the great English Cardinal and also the manner of treatment, but because it has enabled us to correct some erroneous impressions of our own. They belong to the far past, when *THE SOUL, HER SORROWS AND ASPIRATIONS* brought no conviction to the mind. It might repay another reading in the light of this excellent monograph, which takes us also, and frequently, to the self-revelation of *PHASES OF FAITH* and to a certain *PERSONAL NARRATIVE*, chiefly of travels in the East, which in common with most others at the present day it must be admitted that we have never seen. The single-hearted sincerity of Francis William appears on every page of his nephew's sympathetic study, and we believe that few, if any, will read it without experiencing a marked growth of sympathy on their own part for the inward struggles and comparative isolation of one who—as we are told by his "truthful advocate"—found Christ "more and more" as he drew towards his last day, though he had left all orthodox ground. It is said also that "he did much in the overthrowing of error; he did something in the establishment of truth; he disregarded too much the opinion of the world," which notwithstanding "he was loved by all who had real and intimate knowledge of him." It has been thought that he was jealous of his brother, but we are assured that this is a "misreading," though the book which Francis William wrote on the Cardinal has been "generally regretted," in which the writer of the paper under notice would seem to concur.

Professor James Ward presents a consideration of Faith and Eterna Life from the Christian standpoint and affirms that they are commonly misconceived. Faith, in its proper understanding, sets out from a "primitive trustfulness," by which we are led to test "open possibilities." The fact that they stand the test leads into knowledge concerning them and they are pursued afterwards as ends, the highest of which "is that which possesses the man who has a Christian's faith." It is such because it involves the greatest transformation that a human being can undergo, namely, "a transvaluation of all his values." If we do not know this by personal experience we can do so at second hand by "the lives and the language of those" who have realized for themselves "the peace and strength which this 'new birth' . . . has brought to them." These are greater evidences for Christianity than are those of Paley, who ignored them. So much in respect of Faith,

and the Christian idea of Eternal Life is not to be understood only as a reward to come, but as the present possession of all who love God. It is otherwise the *gnosis* of God and growth in that knowledge. It begins in the vague sense of "something beyond," but it "culminates in the Christian's faith in an indwelling presence." As on the one hand, we think, it could have been said more simply and clearly that the justification of faith is in the progressive experience which comes in the life of faith, so on the other the idea of a Divine Presence dwelling in the soul of man connotes for Professor Ward something beyond the man himself and not an Eternal Reality within him, of which we become vitally and essentially aware only in proportion as the distinction between subject and object dissolves in their union. Here, however, is one among many passages which command our sincere agreement: "It is at the last or highest level that we all find the eternal values, and that the Christian's faith finds God, and enjoys already . . . the beginning of eternal life."

Mr. Edmond Holmes continues his exposition of the debt which we owe to India and its Ancient Wisdom. He has dealt previously with the philosophy set forth in the Upanishads and with Buddha as their chief practical exponent. He sets himself now to present an interpretation of Nirvana, as a correction for those who have been taught to believe "that Buddha denied the existence of God, denied the reality of the soul, and promised men annihilation as the reward of a virtuous life." He denied the individual self only in so far "as it is content with its own individuality," and that which is extinguished in Nirvana is "not the flame of life but the smouldering fires of earth-born desire." The kind of new order which the soul enters therein was not revealed by Buddha, but Mr. Holmes regards it as a new stage in the pilgrimage, the passage to a higher and purer state of existence, nearer to the ideal goal, and—against accusations of atheism—this is understood as "oneness with the Brahman, the Spirit of God. . . ." Among other articles in THE HIBBERT JOURNAL there may be mentioned Mr. J. A. Campbell's enchanting disquisition on "Brown Furrows and Green Fields," which affirms that "agriculture and shepherding are the very roots of national well-being and civilization"; Dr. C. F. Thwing's examination of "Ruling Ideas in America," namely, national self-sufficiency, direct executive power, religion, education, so forth; and finally Sir Herbert Russell's observations on an "Ominous War-Cloud," arising from (1) Japanese interest in the ultimate partition of China, (2) the points gained by Japan at the Washington Conference, (3) her designs on the markets of the Far East, (4) her "peaceful penetration" of China, (5) the realization by China that her one definite hope of salvation from dismemberment is in a war between the United States and Japan, and (6) the disquieting import of the United States' aloofness from the League of Nations.

Mr. G. R. S. Mead has done valuable service in THE QUEST by

taking the subject of a recent important Conference of Modern Churchmen as a peg on which to hang one of his excellent discourses. The subject in question was the Scientific Approach to Religion. He points out that the present "intensive spirit of systematic research . . . is confronted with its most far-reaching problems in the domains of philosophy and religion," the fact notwithstanding that amazing industry on the part of this spirit has put us already in possession of far greater knowledge concerning the phenomena of religion than "religious geniuses of the past give any indications of being acquainted with." But the direction in which Mr. Mead looks for the richest fruit of the scientific method is "the establishing of survival as an experimental fact." This is not in itself religious and yet it is "the greatest service that can be rendered to religion," unless indeed "the highest virtue is utterly blind faith." So much on one side of the subject, but there is another and deeper. The scientific approach to religion should mean and show that the facts of the natural sciences are "consistent with a spiritual interpretation of the universe"; but religion in its higher forms is bound up with the inmost life of the heart of man and cannot be treated scientifically. "Man has a spiritual lineage as well as an animal heredity," and "there is in the highest ranges of personal religion an inmost knowing side of overwhelming intensity, sublimity and profundity," the elucidation of which is "the great religious task of the future," rather than the scientific task. Our concurrence is of course complete. If religion in its true understanding is not a body of doctrine but an inward state of being, and if the attainment of this state is the one thing ultimately needful for the soul, it is not to be approached or aided by what is called scientific spirit and its methods: it is only the experience of those who have followed the path that can act as a guide therein, while in the last resource, as in all the deeper stages, the issue lies solely between the soul and God.

Mr. Edward Grubb, writing on "Quakerism from Within," compares it with Judaism as "an ethic rather than a philosophy" and a way of life rather than a way of thought. He presents George Fox as "an uneducated shepherd-lad who had read few books except the Bible and was quite incapable of philosophic thought." He came forward like Amos from the ranks of the peasantry with what he felt to be a Divine Message, and that into which he came was "a world divorced from the daily life of righteousness and justice." The story tells of years passed in wandering and agony of soul, of the voice which came at last, bringing him light and comfort, of "direct revelations"—as they were deemed—and of the mission which followed. Mr. Grubb proceeds to describe Quakerism as "a great experiment in Practical Mysticism" and to consider its central affirmation concerning an Inward Light, the imperfect manner of its original formulation, the difficulties which of necessity encompass it and the troubles to which they led. As a member of the small but not

otherwise inconsiderable body, he believes that it has still "a work to do for this harassed and suffering world" and that an acquaintance with it "yields some valid evidence of the reality of the spiritual world which Christianity assumes."

From this attractive article on a subject which never flags in interest we pass to the briefer notice of some other contributions, first and most important of which is that of Mr. F. C. Constable on "Telepathy and the Proper Self." In the event of telepathic communications being accepted as of fact by science it is affirmed by way of deduction that the real self must be regarded as a transcendental subject, soul or pure ego, and this for reasons adduced, among others, by those who reject telepathy. On the mechanistic theory, mind cannot exist apart from body, and hence if telepathy is true it belongs wholly to the spiritual world, the mechanistic theory is wrong, body and brain do not constitute the ego, and this is independent of time and space. But a considerable number of scientific men already regard telepathic communication between human beings as veridical, in which case there is direct "evidence that the pure ego exists. . . ." Dr. H. J. Dukinfield Astley presents a study of the Swastika and suggests that "it represents eternal life as the fruit of immortal love." . . . Mrs. E. S. Drower follows her previous account of the Mandæans as "a peculiar people" by some particulars of a Mandæan Baptism and the Consecration of a Bishop, the former of which she saw from start to finish. It is a rigorous ceremony and is not performed once for all, as among Christians, for admission to the privileges of the faith. "It is employed constantly, after any contaminating circumstance, after indulgence in any extreme emotion, as an ordinary part of Sunday devotions, after contact with the dead, and so on." . . . Mr. Paul P. Levertoff gives some account of parables and their use in Hasidic Literature, comparing them with those in the Gospels because they "deal with sin and forgiveness, law and love, prayer and worship, fatherhood and sonship." They are full otherwise of spiritual intimations, looking towards that Messianic Age to come when "the knowledge of God will no longer be intellectual apprehension but actual realization in experience."

THEOSOPHY IN ENGLAND AND WALES has adopted a new title and a slightly varied form, appearing now and hereafter under the once familiar designation of THE THEOSOPHICAL REVIEW, a monthly journal devoted to "Brotherhood, Religion, Occultism and the Arts." It is indicated that the appeal will be limited no longer to the Theosophical Society but will extend to all outside it who are concerned with the problems of life, death and so forward. An excellent intention is registered in this manner, but it awaits fulfilment no doubt as opportunity offers. The present initial issue is addressed in the main to members, beyond which there are two very brief papers on the Divine Name and the Legend of the Holy Graal. . . . THE THEOSOPHIST of Adyar has a note on Buddhism, continues some observations on Symbolism by an

Indian Student and concludes a short series of papers on Spiritual Alchemy, which is connected with "the life-side of Astrology." . . . Considerable interest attaches to THE HERALD OF THE STAR for Mr. H. Baillie-Weaver's illustrated account of Erde Castle in the province of Overijssel, Holland, which has been presented by the owner, Baron von Pallandt, to serve as headquarters for the Order of the Star in the East. The account and its supplements occupy most of the issue, the numerous photographs being admirably produced. . . . THE CANADIAN THEOSOPHIST brings us back once again to the question of Joanna Southcott and her sealed box, but we do not remember whether we have read previously that she who bequeathed it affirmed it to contain "inspired writings," which embody instructions to Church leaders for the formation of an international League of Peace. We are assured also by Mr. J. Carpenter Smith, who writes what is now under notice, that Joanna, in her extant prophecies foretold the Great War, the use of tanks and air attacks on London. . . . ANTHROPOSOLOGY informs us that the new or second Goetheanum—the first having been destroyed by fire—is already commenced, in the sense at least that scaffolding is erected and that machines are excavating on the hill at Dornach for the work of the foundations. A sketch of the contemplated building is presented with a recent issue, and if it does not enlist our admiration it seems at least calculated to withstand the elements.

M. Camille Flammarion prints in LA REVUE SPIRITE a signed letter from Heliopolis which describes a first experience at a séance, when the death of the writer's father was predicted in six months and took place within ten days after the allotted time. Elsewhere in the issue there are further particulars of the International Congress of Spiritism which is to be held at Paris in the month of September next, and will be open to all Federations, Societies and Groups everywhere. A complete programme of proceedings follows, with portraits of the members constituting the Executive and General Committees. The President is Mr. George F. Berry, well known in English Spiritualistic circles, and the compliment of honorary membership is paid to Léon Denis, Gabriel Delanne, Sir William Barrett and Ernest Bozzano. . . . PSYCHICA has further wonders to relate concerning the "metapsychical dog" Zou, which confounds the hypothesis of Descartes, Buffon and Claude Bernard because it is affirmed that he thinks and can read the thoughts of his mistress. There is also a portrait of Rolf, another intelligent being of the canine species which knows how to count and conveys thought by tapping with his paws. But at present there are no particulars concerning his alleged powers. . . . A double issue of ULTRA deserves almost to be called a volume, and among other matters of interest has articles on the mystic symbolism of Wagner and on the anagogic significance of the DIVINA COMMEDIA. . . . LA SCIENCE DE L'ÂME is a new bi-monthly journal issued under the auspices of LA REVUE SPIRITE. It has articles on Magnetism and Radio-activity, the analysis of the soul, and vital radiations.

## REVIEWS

EMBLEMATIC FREEMASONRY AND THE EVOLUTION OF ITS DEEPER ISSUES. By Arthur Edward Waite. Demy 8vo, cloth, 12s. 6d. net. London: William Rider & Son, Ltd.

THE outstanding feature of Freemasonry to-day is the rapid development of a Masonic literature directed towards a fuller understanding and appreciation of the philosophical truths and spiritual teachings conveyed by the ritual of the various degrees. Bro. Arthur Edward Waite, in his invaluable work *The Secret Tradition of Freemasonry*, published in 1911, and now out of print, struck the key-note of the movement. Subsequently, in *The New Encyclopædia of Freemasonry*, a monumental work of accurate historical research and illuminating comment, he exhibited both the artificial and extraneous materials drawn into the Masonic design, as well as the inner content of the system. In the present volume, *Emblematic Freemasonry*, he presents a summary of the root-matter of Freemasonry in a series of studies which unfold the "serious and living consequence" of the various rites and grades, "a living Masonry of which this at work among us is a vestige and a shadow."

To outline the stages by which he develops his main theme adequately would require far more space than can be allotted to a brief notice of the work, but a few essential points may be noted. The Grand Lodge of 1717 grafted Emblematic Freemasonry on the Old Charges and the old Trade Guild, but omitted the Christian element which inhered in those charges, with the result that the Word was indeed lost. The outward spirit of the Craft degrees lies within the simple measures of moral being and the duty imposed thereby, for which reason Craft Masonry can be only the beginning of a discipline. The Master's Degree ends in a *cul-de-sac*. A new dedication was sought and found in the High Grades instituted on the Continent from 1754 onwards, in which the life in Christ was restored as the informing principle. From these, Bro. Waite dates "the second birth of Masonry"; the lodge became a hallowed temple, and the Mysteries practised therein were concerned with the attainment of beatitude. The place of Masonry among Rites of Initiation is not to be sought in the far past, but in that which belongs to mystical experience in the soul. Viewed from this aspect the candidate is only perfected in Masonry by learning that the Word is Christ; the quest of the Word and its finding, the figurative Death and Resurrection symbolize the Christ-life enacted in the individual soul. The Christ principle is always with us, and in the author's words, "we can only save Masonry from the position of a quest which leads nowhere, and in which nothing is hence attained, by the aid of this *mysterium magnum*, to which it happens that it corresponds analogically. . . . The second birth, the New Life Thereafter, the leading of that life to an experience which is called Death, and then a raising in God—these are the stages of noumenal experience presented in Ritual form."

This then, according to Bro. Waite, is the conclusion of the whole matter, a conclusion to which he believes the trend of spiritual evolution

of the human race inevitably tends. It comes with peculiar force from one who has pursued his Masonic researches far beyond the range of most of the Brethren, even of the most widely informed and highly dignified among us. Every chapter of this book bears witness to exhaustive study and thorough knowledge of the historical origins of the many grades of Masonry now in existence. His analysis of the development of the Vengeance Grades, and his handling of the Alleged Masonic Peril are unquestionably the fruit of that prolonged toil by which alone mastery is attained; but to those within the ranks of the Fraternity who are able to see eye to eye with the writer, the chapters on The Christology of the Secret Tradition, and The Place of Masonry in the Rites of Initiation are the true jewels and chief ornament of a work which is of supreme interest to all devout Masons.

P. S. WELLBY.

PEGGY. THE STORY OF ONE SCORE YEARS AND TEN. By Peggy Webling, Author of "Comedy Corner," "The Fruitless Orchard," etc. London: Hutchinson & Co., Paternoster Row. Price 18s. net. Illustrated.

MISS PEGGY WEBLING'S book breathes the fragrance of a time when "sweeter manners" were perhaps more apparent than they are to-day. The late Victorian era may have had its drawbacks, but it also had the grace of sincerity and dignity, and a certain simplicity of taste which enabled Society intensely to appreciate the charm of three young girls reciting masterpieces of English verse and acting scenes from Shakespeare as part of an evening's entertainment. Both London and the provinces were captivated by the "Little Weblings," to whom John Ruskin paid this tribute in a letter to their father:—

"... I have not seen any public entertainment for many a long year, at once so sweet, so innocent, and so helpful, as that which your children can give to all the gentle and simple in mind and heart."

Ruskin, their beloved "Fidelity," "whose affection was perhaps the strongest influence of my youth," says Miss Webling, became an ardent friend of every member of the Webling family; and to me, personally, the long chapter detailing the children's visits to Brantwood is the most fascinating in this fascinating book. Several of Ruskin's many treasured letters to them are quoted, in one of which Ruskin playfully admonishes Josephine Webling, "not to make too free with 'angels'," adding, seriously, "A fairy-tale is understood by all children to be *untrue*, and it is not good for them to have part of it carried into regions of which they are taught to hope that all we are told is divinely true."

Seeing is not always believing, for Miss Peggy Webling tells us that she herself has *seen* Fairies, yet is quite unable to believe in them! The two occasions on which she had glimpses of the "Little Folk,"—on Barnes Common and in Cornwall,—are related by her with poetic grace and vivid faerie touches. Perhaps had that wicked sprite of scepticism not possessed her, she *might* have been favoured with still further sights of the Hidden People.

But Peggy has seen much more of this round world and its denizens great and small than most of us have. Home life in London, and exciting provincial tours, give place in time to long, long journeys in distant

lands. In the great cities of Canada and of the United States, "from the Atlantic to the Pacific coasts," across the Rocky Mountains, in the Mining camps of the far, Far West, hearts have been moved by her and her sisters, to laughter and tears. And with her pen she has painted pictures equally potent because they appeal to the eternal soul of the Ever Young.

EDITH K. HARPER.

REACTIONISM: THE SCIENCE OF YOU. By John D. Boyle. New York and London: G. P. Putnam's Sons, The Knickerbocker Press. Price 9s. net.

THERE is a pleasing freshness about this book which serves to distinguish it from the multitude of works of a similar kind, and in the course of his brisk and "chatty" chapters Mr. Boyle contrives to justify the somewhat clumsy and sufficiently ambiguous title of his choice.

For him *Reactionism* means, simply and singly, the process of intelligent response, on the part of an individual, to outside influences. Character is defined as "reaction to certain perceptions." The first part of the book is devoted to an explanation of "the Science of You"; and the second (which consists of a series of short self-counsels or meditations, arranged to cover a period of fifty days) to the self-application of the principles of the science.

In a *Preface*, entitled *Me*, and an *Introduction*, entitled *You*, the writer sets forth, with engaging frankness, his keen interest in the personality of his unknown reader, and his firm belief in the far-reaching powers and possibilities of every human creature, who will but acquaint himself with the laws that govern and pervade all Nature, and bring his life into harmony with them. Thus, from the first, the reader is put into a favourable mood, and given, like the Scotch elder, "a gude conceet o' himsell."

There is, as may be guessed, very little in this book that can be called *new*. But there is a great deal that many of us have forgotten, or never perfectly grasped, and Mr. Doyle has done a good work in restating it in clear non-technical fashion.

G. M. H.

SUPERNORMAL FACULTIES IN MAN: An Experimental Study. By Eugene Osty. Translated from the French by Stanley de Brath, M.Inst.C.E. 8 $\frac{3}{4}$  ins.  $\times$  5 $\frac{1}{2}$  ins., pp. xii + 245. London: Methuen & Co., Ltd., 36 Essex Street, W.C. Price 15s. net.

"THOSE," writes M. Osty, "who undertake experimental research in supra-normality soon acquire the certainty, based on scientific grounds, that the human being seems endowed with a duplicate psychic personality: the one—the conscious mind . . . the other latent, rarely manifested, disposing of sources of information, and working by mental processes that have no relation to the normal." His book, which should be carefully read by all students of Psychical Research, is concerned with an elaborate and detailed experimental study of such supernormal cognition (metagnomy) directed upon human personalities; that is to say, with what is vulgarly called "fortune-telling," the term including the delineation of character and of past events in the lives of persons normally unknown to the percipient, as well as prediction of the future. The

positive results obtained are of a very striking character and can hardly be explained away as being due to chance guesses. More especially remarkable are the cases recorded in which future events have been accurately foretold, and M. Osty asserts that "twelve years of personal experiment with many metagnomic percipients and a considerable number of persons have given me absolute certainty that there are human beings who can foretell the future of other persons," adding, "I say *the future of other persons*, I do not say *the future in general*, which I have not verified personally." He concludes, as a result of his investigation, that, although the metagnomic percipient is not merely a passive instrument, the source of knowledge is in the cognized personality. "Every human being," he writes, "knows his own entire life according to laws that are still to be discovered, and metagnomic subjects are psychic instruments of variable quality that reveal what each human being knows concerning himself without being aware consciously, or even subconsciously, that he has this knowledge," and he postulates a third, transcendental modality of thought, in addition to the conscious and subconscious modalities, to which this knowledge appertains. A chapter dealing with the errors in metagnomy is of considerable interest. Errors frequently arise from the conscious and subconscious hopes and desires of the person cognized; and are of value as demonstrating the operation of telepathy (or *diapsychy*, as M. Osty, following M. Boirac, prefers to call it). I am not convinced of the need for postulating a third modality of consciousness, and am inclined to think that correct forecasts are explicable as the results of subconscious judgments. M. Osty, it should be added, has also carried out many interesting experiments in which the person cognized was not present to the percipient (psychometry) and which he considers are not radically different from those in which the cognized person is present, though the exact manner in which a physical object touched by the cognized person is able to establish *rappport* between him and the percipient is not clear. Experiments of this character in which the cognized person is deceased and which apparently sometimes yield positive results are difficult to explain except by means of the spiritualist theory, which, however, does not appeal to M. Osty.

H. S. REDGROVE.

SYMBOLICAL MASONRY : An Interpretation of the Three Degrees. By H. L. Haywood. Crown 8vo, pp. 380. London : George Allen & Unwin, Ltd. Price 8s. 6d. net.

MR. HAYWOOD is an American Mason who is of honourable repute in his own country, more especially in Iowa and at its seat of Masonic learning. His thoughtful and informing volume opens with a workable definition when he says that Freemasonry is that which came into existence at London in 1717, on the hypothesis that we are using the word according to its modern sense, or by reference to the practice of certain Symbolical Rites under this designation. But he adds also and truly that "this present-day Craft is in historical continuity with Lodges or Guilds of Masons who in earlier days engaged in the actual tasks of building." The continuity is so direct that in the year mentioned four London Lodges, having ceased from Operative work, constituted themselves a Grand Lodge for their better preservation, and some time subsequently began to practise an Emblematic or Speculative Masonry, as these terms are understood now

among us. Of Mr. Haywood's book on this symbolical institution it should be said that it is logically planned and worked out in an earnest spirit, while the more contentious aspects of its subject are treated without a shade of personal bias. The Three Degrees are studied successively in all their details and with all that belongs thereto, at least on the external side. But there is more even than this, for we meet continually with the author's personal reflections on things within and behind the surface, on the living messages of architecture understood spiritually, on the life of God in the soul and on resurrection to eternal life. It must not be assumed that I am in agreement on all points. I know of no evidence for the "rich symbolism" which, according to Mr. Haywood, drew non-operatives into the Lodges when they had become "comparatively weak in number and membership," owing to the decline of architecture. That is a reference to the sixteenth and seventeenth centuries, but the symbolism, rich and otherwise, is *post 1717*. There are references also to the Ancient Mysteries which call for much wider knowledge of a very difficult subject. Those of Mithraism are much too late to be taken as typical of the whole; the case in chief is Eleusis, oldest and most important of all. And Eleusis, moreover, admitted both sexes, whereas Mr. Haywood says that men only were eligible for the Mysteries, except in a few instances. There were priestesses in practically all the Rites—Mithraism, I think, excepted. In conclusion, there are many now and there will be more and more hereafter to endorse the author's definition of Masonic life as "a quest for that which is divine in the universe and in the human soul."

A. E. WAITE.

THE GREAT TEACHINGS OF MASONRY. By H. L. Haywood. Crown 8vo, pp. 187. London: George Allen & Unwin, Ltd. Price 8s. 6d. net.

A CATEGORICAL enumeration of Masonic teachings, as set forth in a volume concerned with them by the hypothesis of its title, would give but a bald idea of Mr. Haywood's earnest intention. He offers no such catalogue and I shall attempt none. The teachings of the Order pass into expression in its Rituals and are well known to all, within and without the Lodges. It is agreed that they are good and true, so far as they go. But above and beyond these are the spirit and life of Masonry, which are the great teaching, the great philosophy of all, and they are not expressed in words: they are learned only by practising the art of living in fidelity to Masonic rule. It is for this reason that there is a real secret in Masonry and one that never transpires outside the Lodges because it is attained within and not otherwise. The "popular and uninitiated world" may observe the results in members, to whom that new life has been communicated of which Mr. Haywood speaks in one of his chapters; but the birth into that life it cannot experience except in proportion as it is called within. In the best and truest understanding, Masonry is a school of humanity in training for immortal life, followed with faith in God along paths of love and brotherhood. The last sentence is the message in the present volume, which dwells upon many matters belonging to the Craft and its principles. Its publication is a testimony to the good work of the Grand Lodge of Iowa and the National Association of Masonic Research out of which it comes forth. Mr. Haywood is editor of *THE BUILDER*, an

official monthly organ of that Institution. No Grand Lodge is doing so much for Masonry as that of Iowa, while *THE BUILDER* is foremost among Masonic publications. A. E. WAITE.

**KRISHNA: A STUDY IN THE THEORY OF THE AVATARAS.** By Bhagavan Das. Adyar, Madras: Theosophical Publishing House. Price: Boards, 1 rupee; Wrapper, 12 annas.

THIS earnest and learned little treatise is, the writer tells us, a revised and enlarged version of an address given to the students of Allahabad College, during the celebration of the *Janmash-Tami*, or festival of the anniversary of Krishna's birth.

It is inevitable, perhaps, that the main appeal of such literature should be to the devout worshipper rather than to the inquiring outsider; and that, in the description of the life and character of the divine hero, or Overman, of Hinduism, there should be more praise than criticism. But Mr. Das is no mere bigot; and many English readers will find his little book both interesting and stimulating.

We note that the much-talked-of resemblance between Krishna and Christ is somewhat cursorily dismissed. The writer declares that, historically, there is very little in common between the two; between the Christ's "gentle ministry of only three years" and the "tremendous all-comprehending activity throughout a very long life" which is claimed for Krishna. The place of Jesus among the *Avataras*, or Divine Souls, is, however, fully recognized. There are Christians who might well take a lesson in Apologetics from this enlightened Hindu scholar.

G. M. H.

**PLEASURE AND BEHAVIOUR.** By Frederick Lyman Wells. 7 $\frac{3}{4}$  ins.  $\times$  5 $\frac{1}{4}$  ins.; pp. xviii + 274. New York and London: D. Appleton & Co. Price 10s. 6d. net.

THERE is a rather curious—and I think somewhat hypocritical—tendency nowadays to use the word "pleasure" as though it referred to something not wholly deserving of our approval. But as the author of this sensible and frankly written book points out, "the worth-whileness of life to anyone is measured by the happiness he secures in living," and the distinction sometimes drawn between happiness and pleasure on ethical grounds is in this connection of much less importance than "the fundamental similarity of what they mean, namely something agreeable." Such words as "pleasure" and "happiness" are therefore employed quite synonymously in the book, which is described as "a rather specialized study of human behaviour as it contributes to human enjoyment." "The basis of major enjoyment," the author points out, "is energy in pursuit of desire." Life has been well described as "a masquerade of the instincts," and the primary basis of pleasure is to be found in the satisfaction of the instincts, which may be usefully subdivided into three groups, namely: (i) those aiming at the preservation of the individual, (ii) those aiming at the maintenance of the species, and (iii) the social instincts. It is important to note, however, that by a process which has been called sublimation, part of the energy of a primary instinct may be diverted to a secondary object, and not a little of the life of the ordinary civilized person is concerned with such secondary objects.

"Infinitely more sources of pleasure are open to the world to-day than in mediæval or ancient times." But "it is a fair question whether the gross amount of pleasure has increased." For, on the one hand, "pleasure values tend to decrease as one's desires are further removed from the direction of the fundamental instinctive urges," whilst, on the other hand, the inequalities in wealth—which in modern society is an essential means to the satisfaction of so many desires—tends to limit the possibility of a life complete in its happiness to relatively few individuals. In a particularly interesting chapter, entitled "Intellectual Processes," the author emphasizes the fact (which seems sometimes to be forgotten) that "the tendency of the mind to think, the intellectual impulse rightly so-called, is subject to the same rules of pleasure and pain as govern the erotic, the economic, or the social forces." Altogether Mr. Wells has written an interesting and instructive book, which deserves to be widely read. It is provided with an Introduction by Prof. Joseph Jastrow, and constitutes a volume in "The Conduct of Mind Series" edited by the latter.

H. S. REDGROVE.

THE NINE UNKNOWN. By Talbot Mundy. London: Hutchinson & Co. Price 7s. 6d. net.

A VIGOROUS and exuberant story of adventures in the ever-mysterious East, amongst Thugs, Hindu Occultists, and a select company of "mystery-men."

"The Nine Unknown" are the guardians of certain ancient secrets; known, in India, many ages before Western civilization was in its infancy, but falling (as Ghandava Bima, the impressive Mahatma of the story, eloquently explains) only too often, into destructive and obstructive hands.—"Lawless seekers after knowledge . . . would possess themselves of secrets and destroy the world, unless they who keep the secrets were alert."—*Alert*, they certainly are, throughout the book; but they remain very illusive and baffling!—"None except the Nine know who the Nine are!" says one of the characters in the story; and this is a statement the truth of which is proved by the reader.

Other persons with whom we come into closer touch, and who are involved in the thrilling tangle, are an interesting old book-worm priest, a kind of amateur detective of black magic; Jeremy Ross, the Australian swashbuckler; and Chullunder Ghose, the Babu, whose delightful "English" supplies some refreshing comic relief.

The description of the wonderful Cave beneath the bed of the Ganges is excellent. Mr. Mundy writes with much spirit, and obvious enjoyment of his own marvellous tale.

G. M. H.

SKILL IN WORK AND PLAY. By T. H. Pear, M.A., B.Sc. London: Methuen & Co., Ltd., 36 Essex Street, Strand, W.C. Price 4s. 6d. net.

THE author of this highly instructive piece of work has most lucidly expounded various problems that have hitherto proved extremely difficult of solution to teachers, trainers, students, and athletes alike. It is probable that the place of skill in its proper relation to work and play has never before been quite so clearly described.

We owe a debt of gratitude to the writer for presenting his solutions in form readily assimilated by contemporary trainers of body, intellect and mind; his conclusions are generally quite definite, yet he warns us that, even so, the very last word has not been said, and we are grateful for his candour as for his reasoned aid. His description of the probable explanation for the various—and sometimes very wide—differences existing in learning, and the suggestive methods by which these divergences may be nicely bridged, make most interesting reading, even when it may not at once seem easy to agree. The advice given is never dogmatic, for though the author delves deeply down to his subject, he evidently does not expect us all to follow him there, but there is no doubt that this highly constructive work will be understood and duly appreciated by the conscientious schoolmaster and by the trainer or instructor of games and sports. It may appeal also to the far-seeing man of business, and to the "foreman of the factory or sheds."

It is essentially a book to read slowly and very carefully, a volume full of valuable information, exceptionally well produced, and in every respect quite worthy to keep.

CHRISTIE T. YOUNG.

SEVEN MYSTERIES. By Wayfarer. THEOSOPHY THE INTERPRETER. Price Re. 1.8 Cloth; Re. 1 Boards. Both published by the Theosophical Publishing House, Adyar, Madras, India.

*The Seven Mysteries*, like the Seven Sorrows of the Virgin and the mystical sevens in Revelations, deal with the old immutable problems of pain, beauty, death, life and form, freedom, silence, and union. These quiet essays say nothing new, but I suppose they are none the less helpful to the novice, for we are not all on the same plane of spiritual thought. They are gentle and pay homage to Him Who "hath no form, nor colour, nor outline, but all forms draw their beauty from Him, all colours are portions of His white light, all outlines are expressions of His thought."

*Theosophy the Interpreter* consists of the Convention Lectures delivered at Benares to the Theosophical Society at its forty-eighth anniversary. As Mrs. Besant's lecture was not reported at the time and she spoke practically without notes, her address on "Theosophy as the Interpreter of Religion" has been unavoidably excluded. I am afraid I am not over-sorry. Much as I admire her trustworthy erudition and her noble services to Sanskrit translation and commentary, I totally disagree with many of her political and ethical views. Also I feel that there is a continuous stream of non-valuable theosophical books and booklets by well-meaning pamphleteers, who really have nothing strikingly original to say and who rather obscure the basic traditions of Theosophy by over-analysis and trite repetitions. A great many parrots mimic the inspirational Dove.

Far be it from me to quarrel with the goodliness of these three addresses by C. Jinarajadasa, G. S. Arundale, and my essentially gifted and kindly friend, Professor J. H. Cousins. They are most excellent lectures or articles for a fine periodical, but whether they were sufficiently important to swell this endless stream of theosophical volumes is a question for the patient public to decide.

REGINA MIRIAM BLOCH.

MY RELIGION. Some Reflections. By Jamsetji Dadabhoy Shroff. 8½ ins. × 5¼ ins.; pp. vi + 120 + 2 plates. Bombay: D. B. Taraporevala Sons & Co., 190 Hornby Road, Fort. Price Rs. 3.

TIME was when the expression "fire-worshipper" was a term of reproach in the mouth of Europeans. Nowadays, however, we of the West are beginning to realize that the East has not a little to teach us, and that the religious systems of the East are well worthy of earnest consideration and study. The present volume is an excellent exposition of what his religion means to a cultured and devout Parsee. Naturally the symbolism of fire calls for treatment at some length, and it is surprising what plenitude of spiritual significance Mr. Shroff has extracted from the various aspects of "The Holy Fire." There is also an interesting section (illustrated by a plate) dealing with the symbolism of the "Farohers," in which Mr. Shroff sees symbolic representation of the spiritual evolution of the soul. Another interesting chapter deals with the subject of Mantra. "Mantra," writes Mr. Shroff, "can be regarded as the Consciousness manifesting as the idea expressed in speech, and thus indestructible and eternal and sharing the nature of the Divine." Again, "Consciousness, coming in repeated contact with the Supreme Consciousness, inherits the nature of that consciousness and *becomes* that Consciousness. Mantra thus is an instrument for man's apotheosis." Not less interesting is the chapter dealing with the question of ritual, in which the author likens—and the thought is a suggestive one—ritual to music. Music, it has been well said, conveys moods of finished expression. It is unnecessary, and indeed in some cases futile, to inquire concerning the cause of such moods. The same is true, urges Mr. Shroff, of ritual. A suggestive title is sufficient to enable us to enter into its meaning; beyond that an understanding of it is unnecessary for its appreciation. Mr. Shroff has a keen sense of beauty. He is happiest

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