

THE OCCULT REVIEW

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VOL. XLV

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No. 3

NOTES OF THE MONTH

OUT of the many terms in current use among students of occultism, theosophy, and mysticism, no word is more frequently misapplied than that of "Master." The most varied and contradictory theories are held with regard to what constitutes a Master. The word is used as synonymous with every grade of teacher, from the lowly "guide" of the spiritualist, up to those incarnations of deity who have manifested from time to time throughout the history of the world in the great religions. The word, as a matter of fact, is loosely used to signify either a teacher, a guide, control, initiate, adept, mahatma, or even avatar. The fact which it seems desirable to stress is that between the "guide" of the séance-room, and the loftiest spiritual influences which "over-shadow" rather than "control," many variations in rank exist. The generally accepted definition, or, rather, description of the Masters as now current in Theosophical circles is that of a spiritual entity, whether embodied or otherwise, of lofty consciousness approaching that of deity, the sum-

total of such highly-developed beings forming the Great White Lodge. It is interesting, as showing how ideas gradually evolve with time, to note the description of the Mahatmas or Masters which was current in the early days of Theosophy. Edward Maitland, writing on Theosophical teachings, says they "claimed as their source certain ancient Lodges of Adepts said to inhabit the inaccessible heights of the Thibetan Himalayas, an order of men credited with the possession of knowledge and power which constitute them beings apart and worthy of divine honours." They were, be it noted, an order of men, not disembodied spiritual forces. Anna Kingsford and Edward Maitland, on the other hand, claim that their teachings "were derived directly from celestial sources, the hierarchy of the Church invisible in the holy heavens."

Many entities who manifest through psychic sensitives UNSEEN TEACHERS claim to the term "Master." Spiritualistic communications signed with the lofty name of Christ are by no means uncommon. Generally speaking the puerility of such messages is obvious to the most casual glance. The tendency of astral entities to masquerade under great names makes it difficult to decide without detailed investigation as to the real nature of the influence manifesting. It also follows naturally that the value and authenticity of the teaching given through psychic channels will vary with the actual grade of the teacher. When the departed husband of a bereaved woman returns to counsel his wife, wisdom suggests the desirability of weighing that advice in the balance of calm reason; for the dead are not necessarily wiser or more gifted with insight than they were when they lived upon earth. Since, however, communicating entities so often claim to be initiates or adepts of a high order, it becomes more than ever necessary to have a standard by which to measure and judge the merits of their teaching. It may be taken as an axiom that truly celestial influences do not emanate from the psychic plane, however valuable and helpful may be the messages given through that channel.

The experiences of the mystics bear witness to the fact that truly spiritual communion is of a nature ineffable. It can be talked about, but cannot really be made clear to the unilluminated mind. One mystic after another has endeavoured to pass on the tidings and awaken others to the glorious Reality which lies on the hither side of the main stream of human consciousness,

but without much success. Adam is still asleep, but who shall say that the time of awakening is not drawing near?

For reasons which it is hoped will become clear in due course, it becomes more vitally urgent every day that intercourse with the psychic realm should be conducted with the utmost caution and discrimination. This is not to impute any undesirable attribute to the psychic plane *per se*. Suffice it to say, for the moment, that were "psychic" and "spiritual" synonymous terms, the need for such caution would no longer exist. In the meantime, no better testimony could be adduced as witnessing the breaking down of the normally existing barriers between the psychic and physical planes than the increasing number of communications from the other side with which the literary market is being flooded. This means, to put it briefly, that civilized humanity is becoming more and more amenable to psychic influence; and this sensitiveness may prove as much a source of danger as of inspiration. Is it conceivable that of the host of unseen intelligences which press about us from the other side, *all* have the welfare of humanity at heart? Helpful and uplifting counsel admittedly emanates from time to time from this intermediate plane from souls which are "passing on"; but, of the psychic realm itself, spirituality cannot be accounted an attribute. The credentials of any "Master" whose habitat is the astral plane need the closest scrutiny. The influence emanating from such a source may on the surface appear innocuous, but it is not outside the bounds of possibility that vigilance may detect "the cloven hoof" which is carefully kept from view.

It may occur to readers to feel puzzled by the remark that the need for caution in dealing with the psychic plane should be "growing more vitally urgent every day." The reason is that, to judge from the evidences which are accumulating on every hand, the world is approaching a crisis, prior to a special downpouring of spiritual life for the general stimulation and quickening of the Spirit of humanity. At every turn one comes face to face with evidence that the approach of some such crisis is more or less vaguely anticipated by vast numbers of the teeming populations of the Western World. It is no uncommon thing, nowadays, for thousands to attend mass meetings for the purpose of listening to lectures or addresses on the advent of a great World-teacher, or the Second Coming of Christ, or on Pyramid or Scripture Prophecy, as the case may be. The air of expectancy can be seen to increase almost daily.

THE
COMING
CRISIS

Side by side with this intuitive sense of a coming spiritual crisis, is growing more and more definitely a realization of the increasing menace to civilization of the destructive forces which find their expression through Bolshevism. As long ago as 1918 the Netherlands Minister at Petrograd, in a White Paper issued by the British Foreign Office, voiced the following warning: "If an end is not put to Bolshevism in Russia at once, the civilization of the whole world will be threatened. . . . I consider that the immediate suppression of Bolshevism is the greatest issue now before the world, not even excluding the war which is still raging (1918). . . . Unless it is nipped in the bud immediately it is bound to spread in one form or other over Europe and the whole world." In view of subsequent developments, the prophetic nature of these phrases is strongly emphasised. The influence of Bolshevism against peace in China is one instance by way of showing the trend of events. The hand of Moscow may also be traced in the Portuguese trouble. The extent of the infection throughout Europe is little realised. Some exponents of Biblical prophecy may be pardoned for claiming to see in Bolshevism the embodiment of Antichrist, whose gathering armies are destined to be vanquished once and for all in the battle of Armageddon, the date of which is generally put as in 1928—less than a year from the present time. If we may accept the old adage, "by their fruits ye shall know them," as expressing a universal truth, and the results of Bolshevism are judged by this standard, the conclusion that the influences behind it are definitely anti-Christian cannot be gainsaid.

In referring to the "influences behind Bolshevism," the phrase is used strictly in the occult sense. Definitely anti-Christian psychic forces are at work fostering the growth of this malignant excrescence upon the body of civilization. On the astral plane exist brotherhoods of actively anti-spiritual intelligences which are very busy just now in the employment of every means within their power to stem the tide of advancing spirituality, to delay as long as possible the action of the quickening Spirit. In point of fact, it is the opinion of certain occultists that the battle of Armageddon is already being fought out on the astral plane. The inimical psychic influences which are at work from behind the scenes may be detected by their effects as they come to light in the growth of the spirit of intolerance for things spiritual; in the widespread spirit of licence; in the deterioration of public taste in music, literature, or art; in the insatiable longing for

sensation, excitement and speed ; and in the universal state of unrest from which all classes of all countries are in these days acutely suffering. The hosts of Mara are busily setting themselves to the task of keeping humanity blind to the light of any other world than that over which they reign. Any weapon which may serve to keep the attention of the masses away from spiritual realities is sufficient for their purpose. In the case of psychic intercourse, active hostility is naturally veiled, except in the case of the willing instrument, and a process of gradual and almost imperceptible moral subversion may frequently be observed in the working of such influences. In such a case, indeed, knowledge is power. Thus forewarned, a critical watch on the trend of the teaching received from the communicating entity cannot fail to reveal the hidden motive and real character of the "guides" or "masters" concerned. It is only in ignorance of this possibility that danger lies.

Unfortunately, however, the very fact that one's interest lies in the direction of acquiring psychic power or of phenomena hunting rather than in that of direct spiritual unfoldment, in itself constitutes a severe handicap in these critical times. Not that we would wish to be understood as implying that there is anything actually undesirable in these things. If one may be pardoned the blunt expression of a strong personal conviction, there is no time for them. There is no time just now for anything but the worship and service of God. For each of us that little word represents our conception of the highest ideal. So long as it is possible sincerely to admit that no other motive animates us than service of that Ideal, so long may safety from the web of illusion be ours, but no longer. To repeat, the times are critical. If there is anything at all in the prevalent belief in a "second coming," it means that the opportunity is offered us at this dawn of a new cycle to take the tide at the flood and be borne by its impetus across the critical turning-point to a new consciousness—or, failing to awaken to the Reality, to relapse into the stupor which is akin to spiritual death, and out of which it will be far more difficult to struggle later on, after the great downpouring of potent forces has spent itself. If is not so much the actively evil as the lukewarm and indifferent that furnish the most hopeless cases.

Are we to suppose that it is a mere coincidence that there is
 FACT OR this great stirring throughout the length and breadth
 FANCY ? of Christendom ? It is in the West that the gravest
 political and economic conditions are prevalent ; it

is in the West that civilization is most unstable ; it is in the West that the forces of war are likely to break out in deadliest intensity. The Christian prophecies concern the West, concern the people for whom the Christian religion was founded. As Dion Fortune points out in the current number of the monthly *Transactions of the Christian Mystic Lodge of the Theosophical Society*.* " For us of the West, the Master of Masters is Jesus of Nazareth." The path of the Christian mystic is the most trustworthy of all paths for the Western soul. In no better way can one be assured of siding with the forces of Light in the great struggle against Darkness which is now beginning, than by enlisting under the banner of Christ. The present is above all others a time for spiritual aspiration, and the way of aspiration for the West is undoubtedly that of the Christian mystic.

Into the psychological differences between the path of occultism and that of mysticism it is not necessary to go in detail, and for the moment it may suffice to point out that the characteristic of the mystical path is worship, the surrender of self to God. The more deeply vital the truth, the more simple its application in daily life. The great weapon of the mystic is prayer, and the very essence of prayer is self-surrender. By means of the power that comes through prayer the mystic rises to heights which many a so-called initiate never touches. He is lifted up, rather than accomplishing the ascent by his own unaided efforts. The mystic finds his greatest strength is the acknowledgment of his weakness. He is a little child. If the psychologist should point out to him that he is influencing himself adversely by undesirable auto-suggestions, and developing an inferiority complex, he merely smiles and points to the results. The most casual study of the lives of the great mystics will show whether or not they were the negative and spineless creatures which the auto-suggestionists would have us believe must inevitably be the case with those who so consistently tell themselves that of their own power they can do nothing.

The bended knee and the contrite heart are the surest way out of the life of the separate self into the life of freedom in God—from sleeping to waking, from " death in Adam " to " life in Christ." In these urgent times such endeavours to keep fast hold of the great spiritual realities is the surest means of safety from the psychic whirlpools which eddy so menacingly around us ; and only so may we be sure of throwing our powers on to the side

* London : 3 Queensborough Terrace, W.2. Price 3d.

of the forces of Light, and hastening the day of victory. To quote once more from Dion Fortune, this time from the January number of the *Transactions* above referred to: "Dwell on the rallying of the powers of Light, not on that which they are counter-acting. 'Those who are for us are more than those who are against us.' Evil has no power of prevailing against the forces of good. The forces of destruction have no chance of prevailing against the forces of construction, because destruction is even destructive of itself. Evil can never organise because it always quarrels over the distribution of the spoils. Evil is never dangerous unless we fear it; but human nature being what it is, we fear it involuntarily, especially if we do not understand the nature of the attack which threatens us. It is then that we need to invoke the protection of 'Jesus Christ our Lord' for in His name and sign we find confidence and assurance . . . for if our consciousness is filled with thoughts of the Christ power 'nothing can enter that maketh or worketh a lie.' "

It may perhaps be taken as a sign of the urgency of the work, as regarded from the inner planes, that the Christian Mystic Lodge is experiencing an influx of power and a measure of success beyond all expectations, in view of the fact that the existence of the Liberal Catholic Church would appear to make such a Theosophical Lodge superfluous. Rather strangely, as it appears to us, the Editor of the *Transactions*, writing under the heading, *The Christian Mystic Lodge and the Liberal Catholic Church*, says: "I was interested to receive (from the regional Bishop) the information that the Liberal Catholic Church *is not concerned with the Master Jesus at all.*" (Italics ours.) This fact may account for a great deal; and it is worthy of notice, in passing, that "the Christian Mystic Lodge accepts as associates those who wish to join the Lodge only, but not the Theosophical Society." Thus the good work goes forward.

For the intellectual study of Christian Mysticism, as well as
 CHRISTIAN for inspiration in the practice of the mystical life,
 MYSTICISM the well known work of Evelyn Underhill, entitled
Mysticism, stands practically without rival. Its breadth and tolerance, together with its scholarship and culture make it a veritable *vade mecum* for the vital life of Christianity. So far from Christianity being superseded, as certain types of occult teaching would have us believe, it has still to manifest its greatest power. The stimulus of the new Life which is universally expected throughout Christendom will surely be such that

whatever changes may overtake the outer form, the essence will continue to guide the footsteps of the vanguard of advancing spiritual humanity, until the purpose of physical manifestation is accomplished. No better preparation for conscious participation in the silent diffusion of the new Spirit, the outpouring of which seems to be so clearly promised, can be conceived, than the practical application of the counsels of the mystics who have trodden the path before us. And no better guide for the inquirer who would learn what the mystics have to say is at the moment to be compared with the work above alluded to. Take, for example, the following summary, chosen at random, as illustration of the value of the testimony of the esoteric Christian doctrine:

“The ‘Sons of God,’ like the sons of men, begin as babies; and their first lessons must not be too hard. Therefore the educative process conforms to and takes advantage of every step of the natural process of growth. . . . Recollection, Quiet, and Contemplation answer to the order in which the mystic’s powers unfold. Roughly speaking, we shall find that the form of spiritual attention which is called ‘meditative’ or ‘recollective’ goes side by side with the purification of the self; that ‘Quiet’ tends to be characteristic of Illumination; and that Contemplation—at any rate in its higher forms—is most constantly experienced by those who have attained or nearly attained, the Unitive Way. . . .

“This education, rightly understood, is one coherent process: it consists in a steady and voluntary surrender of the awakened consciousness, its feeling, thought and will, to the play of those transcendental influences, that inflowing vitality, which it conceives of as divine. In the preparative process of Recollection, the unruly mind is brought into harmony. In ‘Quiet’ the eager will is silenced, the ‘wheel of imagination’ is stilled. In Contemplation the heart at last comes into its own. . . .

“The measure of the mystic’s real progress is and must always be the measure of his love: for his apprehension is an apprehension of the heart. . . .

“Our theory of mystic education, then, turns out to be very like our theory of mystic life. In both there is a progressive surrender of selfhood under the steady advance of conquering love; a stilling of the I, the me, and the mine.’ . . . This progressive surrender appears in the practice of orison as a progressive inward retreat from circumference to centre; to that ground of the soul, that substantial *somewhat* in man, deep buried for the most of us beneath the great rubbish-heap of our surface-interests,

where human life and divine life meet. To clear away the rubbish-heap so that we may get down to the treasure-house is, from one point of view, the initial task of the contemplative."

It is to attaining this meeting-point of the human and the divine that the best efforts of the advance-guard of Western humanity should be directed. Lesser things may follow in due course. Are we to find ourselves ready and waiting to be called for Service at the appointed time, or shall we miss the call through our immersion in an ocean of phenomena, which, undoubtedly of value in their place, only serve at this time to confuse the main issue?

Difficulties naturally present themselves to all who are living at this epoch in the way of obtaining a true perspective and a realization of the vital significance of the times through which we are passing. Everything seems so "natural" and normal, and in the ordinary course, that we cannot appreciate the fact that we are face to face with a great opportunity. To quote the opening lines of a remarkable work published in the form of a novel, *All Things New*, by Gerald Powell,* "'And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen.' But—and that was just the trouble—no one could hear him! No one supposed that the days in which we lived were the last of all." Equally so it might well be with any "second coming." It would probably pass unnoticed by the masses, from being too unobtrusive and lacking any element of the spectacular. This idea is brought out remarkably well in the story in question. The central figure is Sir Guy Lattymer, whom no one dreams at first is a living Chalice for Christ Himself. He has come to help in the final struggle against the powers of Evil. A little syndicate of idealists have discovered a radio-wave by means of which they find it possible to keep opposing armies from getting in touch with one another. A case in point is that of a supposed war between China and Japan. The combatants had been separated and prevented from slaughtering each other, but, alas, "We have locked the children into separate rooms, and they cannot do each other any harm, but they are not bothering much about doing each other any good." Thus speaks Lady Sprayle, the leading spirit of the syndicate. A way has been found to make war impossible: the next thing is to find a means of rendering peace more tolerable! It is here that Sir Guy Lattymer comes in.

* London : Hodder & Stoughton 7/6.

There is nothing miraculous about him. A soldier left for dead on the battlefield in Palestine, he is visited in his extremity by a "Messenger of God." This Messenger :

"Spoke of men and women ; of how through the centuries they had struggled forward to the Light—of how, at well-defined periods, they had made some great advance to the Truth that shall make them free. At the end of this war, suffering and sorrow would have brought men and women so much the nearer to the Spirit of God, that, rightly guided and helped, they might launch the Ship of their Souls upon the tide of understanding love, which should bring them surely and rapidly to the happy places. But that, if this cataclysm of war were to overwhelm their souls in these coming years, then were a price paid far beyond the gain.

"Now the man who was Sir Guy Lattymmer strove with the Messenger of God, crying that he had no strength for this work. Then the Messenger showed him certain things which had been hidden from him, so that at last, the man said that he would go back. And the Spirit and the Soul returned to the body in the morning of wind and rain ; and the body was the body of Sir Guy Lattymmer, but, because of the things that had been hidden and were now revealed, the Spirit and the Soul were those of another."

Speaking of the times in which the story is cast, the author thus describes the battle with the powers of Darkness :

"As one well remembers, those days when the Forces of Evil were preparing the ground for attack were not funny. We were open to attack in too many directions—physically, mentally, spiritually. . . . But it was in spiritual matters that we were most open to attack. There was here a shock and there a shock (and the duds were remarkably few), while to men who, heavy-eyed, peered forth into the No Man's Land which lay between the world of the Spirits and our own, there appeared only this shadowy figure of Sir Guy, standing between them and an unseen foe."

How the hordes of Darkness were routed, and the tribulation through which civilization was to pass ere "The hour the grey wings pass beyond the mountains," is described in a manner which conveys the irresistible impression that the writer of the story is possessed of a deep insight into the hidden nature of things as now manifesting. *All Things New* is a story with a message for all who are awake to the significance of these troublous days.

THE EDITOR.

UNLUCKY POSSESSIONS

By T. C. BRIDGES

BELIEF in mascots, luck-bringers, is universal, and dates back to the dawn of civilisation. It is not peculiar to any race or creed, and is as strong to-day as ever in the past. Numbers of great men, as well as ordinary individuals, treasure mascots and carry them at all times. If now a concrete object such as a gem, a cross or a relic can possess useful properties and bring good fortune to its owner, is it not equally reasonable that the converse is the case? If you read newspapers, if you take any interest at all in this subject, doubt becomes almost impossible.

The most notable of recent instances is that of the bewitched car, the big red six-seater in which the Archduke Francis Joseph and his wife were assassinated at Serajevo in 1914, a crime which, as we all know, was the direct cause of the world war. When the war broke out the car was lodged in a Vienna museum as a curiosity, and when peace at last came it passed into the hands of the Yugoslav Governor of Bosnia and Herzegovina. So many small and unaccountable accidents occurred that a rumour gained ground that the car was bewitched, and the Governor, finding his nerves were beginning to suffer, sold it.

Its new owner, a wealthy Bosnian, was driving into Serajevo when to his amazement the motor, for no apparent reason, began to slow down. He stopped, got out and examined the engine, but found nothing wrong. Then the car refused to start again, and at last the owner was forced to hire a carter and two horses to pull the machine. The horses were being hitched to it when, without warning, the car started again all by itself. The horses ran away, the carter fled, and the car running into a bank, turned over, crushing its unfortunate owner to death.

Another death car is the large Benz originally owned by Prince Henry of Prussia, brother of the ex-Kaiser. When the Prince owned it the car killed a pedestrian and the Prince at once got rid of it. The new owner had hardly taken charge when the car charged another person, a woman, and killed her. The car was sold again, and a third person was killed. Once more it changed hands, and this time it appeared to get suddenly out of control on the Cologne Suspension Bridge and, turning over, killed its driver. One may admit that this chain of disasters

may have been pure accidents, yet if so the coincidence is at least strange and unusual.

Speaking of cars, it may be remembered that Count Zborowski, one of the most famous of the early racing motorists, was killed in a motor car accident at Nice. He was wearing at the time a ring of peculiar design, which it is said brought misfortune to every owner. The design made the ring easily recognisable, and five times in fifty years it came to the Paris Morgue on the fingers of a corpse. The truth of this remarkable occurrence was vouched for by M. Macé, who was Chief of the Detective Police of Paris for some years at the end of the last century.

Of gems which bring ill-fortune the most celebrated is, of course, the Hope Blue Diamond, the story of which is too well known to be repeated here. But from Madame de Montespan, favourite of Louis XIV, through the ill-fated Marie Antoinette down to the American millionaire Mr. Edward Maclean, every single person who wore or owned this brilliantly beautiful stone has come to utter grief. The present whereabouts of the unlucky diamond is unknown, but it is said to be in the safety vault of an American Bank, and it is extremely unlikely that any person will ever again have the hardihood to wear it.

A grim story of a fateful necklace appeared some years ago in the Russian newspaper *Novoe Vremya*. The necklace was French work of the eighteenth century, but nothing is known of its early history until it came into the possession of the head of a French noble family who, with nearly all the members of his house, was guillotined during the French Revolution. The survivors escaped to Brussels, where they sold their jewellery, including the necklace, and from that time onwards enjoyed good fortune. The necklace brought bad luck to every owner, and in the next hundred years changed hands at least ten times. At last it was sold to a Russian prince for £4,000, who gave it to the celebrated dancer Tzukki. At once the dancer's health failed, and she had to abandon the stage. She became so poor that she had to sell the jewel, and its next owner, a man named Linivitch, died suddenly at Monte Carlo. His heir, who received the necklace, lost all his money at the tables and was forced to sell the ornament. Its purchaser was M. Andieef, a broker who was a very wealthy man. He paid £2,000 for the necklace and gave it to his wife. From that moment the two began to quarrel, until at last, in a fit of fury, the wretched man cut his wife down with a sword and killed her.

It is not always objects of value which possess unpleasant powers. A few years ago a man who had served in Africa during the war gave to a woman friend a necklace of Kaffir beads. From the very hour that she accepted them everything seemed to go wrong. If she went out cycling she invariably had a nasty fall. All sorts of troubles afflicted the lady, and on one occasion when she lent the necklace to her daughter, the latter slipped and sprained her ankle.

The owner of the necklace was interested, in Spiritualism, and since she had at last begun to suspect the necklace, took it with her to a séance and asked the medium (a woman) to psychometrize it. The latter at once informed her that it had previously belonged to a Kaffir chief who had been robbed of it and murdered. Also she said that there was another half to the necklace. The lady saw the man who had given her the necklace, and he at once admitted that this was true, that there had been another half to the ornament.

The medium asked the lady to give her the necklace, in which she was much interested, but the owner refused, for she had made up her mind to bury it. But in the end she did hand it over to the medium, and at once all its ill-luck was transferred to the latter, while the former owner had good fortune again.

Opals have a bad reputation, but some people seem able to wear them without any evil results. Here, however, is a case in which an opal was the cause of a series of misfortunes. Just a week before Thanksgiving Day in 1901, a friend presented Mr. Maguire, a railway official of Denver, Colorado, with a beautiful opal. Mr. Maguire had heard of the baneful influence of the stone, but considered himself safe from harm. He showed the opal to one of his warmest friends, who admired it greatly. From the friend's hands it went into the pocket of another intimate, who offered to have it set for him. On the day before Thanksgiving Day, Mr. Maguire received his opal pin and proceeded to wear it on a business journey to Denver.

Things had moved smoothly in the Maguire family, and with those with whom they came in daily contact ; but from now on it was to be otherwise. The most remarkable string of fatalities followed on the heels of the delivery of the opal pin.

On his way out to Denver the owner was robbed of many of his possessions while he slept peacefully in his berth. His suitcase was ransacked and cleaned out of dozens of collars, cuffs and new ties. The pockets of his clothes were turned inside out

and rifled of all the coin they contained, as well as all the railroad passes generally owned by railway officials, a gold watch and a ring, which as a keepsake had great intrinsic value. Worst of all, Mr. Maguire had to hurry back from Denver and could not wait for his free transportation, but had to pay his way.

On his return to the city he found that the friend who had admired the opal had had his fingers smashed by the door of a pilot-house, and was disabled for several weeks. The man who had it set fell off a street car while it was going along at the rate of fourteen miles an hour, and had a big bill for renovated clothes and a set of sore arms and hands to show that he did not escape the wrath of the opal, to say nothing of a financial failure down in Texas which involved great loss of money.

While in Denver, the original owner of the weird stone presented it to a friend who, since its ownership, has met with all sorts of disappointments.

In the old days of pedal cycle racing, a well-known rider named Oliver Peterson was killed at Lansingbury in New York State. He ran into a post on an indoor track and fractured his skull. He was wearing a ring, a perfectly plain gold band of which the origin or history is unknown. It passed to his friend W. E. Miles, a member of the same racing team, and a few months later he too met with a sudden and violent death. Its third owner was Miles' team mate W. F. Stafford. Within six months an accident on the track caused his death, and he too was wearing the ring. When Stafford was killed the ring passed to Mr. Frank Waller, who had been his manager, and he gave it to his wife.

But William C. Stinson, another track racer, begged that he might have the ring as a memento of Stafford, who had been his greatest friend, and it was given to him. Stinson then held the one-hour record, and was reckoned the finest rider in America. Within a week of receiving the ring he had three bad falls, the last time when travelling at forty miles an hour paced by a motor cycle. After that he had wisdom enough to lay the ring aside, and from then on he had no more accidents. In this case it appears that it was only when wearing the ring that the owner was in danger.

The so-called Mephisto's ring which belonged to the Royal House of Spain became notorious for the ill-fortune which it brought to every owner. Mephisto's ring contained a large and beautiful emerald and came to Spain—no one knows how—in the reign of Philip II. From that period dated the decline of the

Spanish power. At the time of the Spanish-American War it was presented by the Royal Family to a church, but the church was shortly afterwards burned to the ground. The ring was saved and given to a museum, which was struck by lightning, so the ring was returned to the Royal Family "with thanks." Within a week came news of the disastrous defeat of the Spanish navy at Manila. It was decided to get rid of this deadly gem, and it was placed in a strong box and buried. One wonders what will happen if it is ever found again. It would have been safer to consign it to a furnace.

Another Spanish ring which brought appallingly bad luck to all its owners was originally the property of the beautiful Countess de Castiglione, among whose admirers was the Prince who afterwards became Alfonso XII. When he came to the throne he married a princess of the blood royal. The Countess, bitterly jealous, sent him this ring as a wedding present. It was a beautiful piece of work containing a huge and splendid opal. Alfonso gave it to his bride, Queen Mercedes, who at once became ill, and very soon afterwards died. It was then given by the King to his grandmother, Queen Christina, who also fell sick and died in a few months. The King's sister, the Infanta Maria, next wore it, and in a few days was on her death-bed. The King himself slipped the ill-omened jewel on his own finger, and soon the ring claimed another victim. His second wife, Queen Christina, had the good sense to realise its fearful potency, and had it hung upon the statue of the Virgin of Almudena, where it remains to this day.

I will end with a story which was told me recently by a friend in Devonshire and which I have every reason to believe to be literally true, though naturally it is impossible to give the names of the actors therein. A young couple, both of whom lived in a small and ancient Devonshire town near the South coast, got married. The husband was about twenty-five and had worked with one firm for seven years. He was as steady, pleasant and good-tempered a young fellow as could be found in the place, and the girl too was popular, pretty and level-headed. They went to London for their honeymoon, returned to their new house, and a fortnight later the young husband came home drunk. His bride was horrified.

Next day the poor fellow was utterly penitent. "I can't think what made me do it," he kept on saying. "I don't really like drink except just a glass of beer." For a month afterwards

all went well, then he broke out a second time. He was carried home and again was miserably self-reproachful. A few weeks later he got drunk for a third time and then his wife went off quietly and consulted a "wise woman." The latter came to the house and almost at once pitched upon a certain chair. It was a big old-fashioned arm-chair which had been given as a wedding present, and in which the young man usually sat in the evening.

"This is the trouble," said the wise woman. "It is all wrong. If you take my advice you will break it up and burn it."

The wife did not hesitate. She burned the chair, and after that all went well. The husband has never since had the least inclination to drink.

The history of that chair has been traced. It belonged formerly to a butcher who was a drunkard and who, in a fit of delirium, killed himself whilst sitting in it. One wonders whether other cases of possession may not be traced to a similar cause.

THE TEMPLAR ORDERS IN FREEMASONRY

An Historical Consideration of their Origin and Development

By ARTHUR EDWARD WAITE

(Concluded)

I HAVE met with another French Ritual in a great manuscript collection and again—so far as ascertained—it seems to be the sole copy in England, though it is not unknown by name, in view of the bibliographies of Kloss and Wolfsteig. It is called *Le Chevalier du Temple*, and is of high importance to our subject. The collection to which I refer is in twelve volumes, written on old rag paper, the watermark of which shows royal arms and the lilies of France: it is pre-French Revolution and post 1768—say, on a venture, about 1772. The Ritual to which I refer extends from p. 73 to 202 of the fifth volume, in a size corresponding to what is termed crown octavo among us. The hand is clear and educated. The particular Templar Chivalry is represented as an Order connected with and acknowledging nothing else in Freemasonry except the Craft Degrees. In respect of antiquity it claims descent by succession from certain Canons or Knights of the Holy Sepulchre, who first bore the Red Cross on their hearts, and were founded by James the First, brother of the first Bishop of Jerusalem. These Canons became the Knights Hospitallers of a much later date. On these followed the Templars, from whom the Masonic Knights of the Temple more especially claimed derivation, though in some obscure manner they held descent from all, possibly in virtue of spiritual consanguinity postulated between the various Christian chivalries of Palestine. The traditional history of the Grade is given at unusual length and is firstly that of the Templars, from their foundation to their sudden fall, the accusations against them included; it is a moderately accurate summary, all things considered. There is presented in the second place a peculiar version of the perpetuation story which is designed on the one hand to indicate the fact of survival in several directions, and on the other to make it clear that Templar Masonry had in view no scheme of vengeance against Popes and Kings. After the proscription of the chivalry it is affirmed that those who remained over were scattered through various countries, desolate

and rejected everywhere. A few in their desperation joined together for reprisals, but their conspiracy is characterised as detestable and its memory is held in horror. It fell to pieces speedily for want of recruits. Among the other unfortunate Knights who had escaped destruction, a certain number entered also into a secret alliance and chose as time went on their suitable successors among persons of noble and gentle birth, with a view to perpetuate the Order and in the hope at some favourable epoch that they would be restored to their former glory and re-enter into their possessions. We hear nothing of Kilwinning or Heredom, and indeed no one country is designated as a place of asylum ; but it is affirmed that this group of survivors created Freemasonry and its three Craft Degrees to conceal from their enemies the fact that the Chivalry was still in being and to test aspirants who entered the ranks, so that none but those who were found to be of true worth and fidelity should be advanced from the Third Degree into that which lay beyond. To such as were successful the existence of the secret chivalry became known only at the end of seven years, three of which were passed as Apprentice, two as Companion or Fellow Craft, and two as Master Mason. It was on the same conditions and with the same objects that the Order in the eighteenth century was prepared to receive Masons who had been proved into that which was denominated the Illustrious Grade and Order of Knights of the Temple of Jerusalem.

The Candidate undertakes in his Obligation to do all in his power for the glorious restoration of the Order ; to succour his Brethren in their need ; to visit the poor, the sick and the imprisoned ; to love his King and his religion ; to maintain the State ; to be ever ready in his heart for all sacrifice in the cause of the faith of Christ, for the good of His Church and its faithful. The Pledge is taken on the knees, facing a tomb of black marble which represents that of Molay, the last Grand Master and martyr-in-chief of the Order. Thereafter the inward meaning of the three Craft Degrees is explained to the Candidate. That of Apprentice recalls the earliest of Christian chivalries, being the Canons or Knights of the Holy Sepulchre, who for long had no distinctive clothing and hence the divested state of the Masonic Postulant. But this state signified also that his arm is ever ready to do battle with the enemies of the Holy Christian Religion and his heart for the sacrifice of his entire being to Jesus Christ. The alleged correspondences and meanings are developed at some length, but it will be sufficient to mention that the Masonic

Candidate enters the Lodge poor and penniless, because that was the condition at their beginning of the Templars and the other Orders of Christian Knighthood.

The Candidate is prepared for the Second Craft Degree in a somewhat different manner from that of the First, and this has reference to certain distinctions between the clothing of a Knight of the Holy Sepulchre and that of a Knight of St. John. The seven steps are emblematic of the seven sacraments of the Holy Church, by the help of which the Christian Chivalries maintained their faith against the infidel, and also of the seven deadly sins which they trampled under their feet. The Blazing Star inscribed with the letter *Yod*, being the initial letter of the Name of God in Hebrew, signified the Divine Light which enlightened the Chivalries and was ever before their eyes, as it must be also present for ever before the mind's eye of the Masonic Templars, a sacred symbol placed in the centre of the building. In French Freemasonry the Pillar B belonged to the Second Degree and was marked with this letter, which had reference to Baldwin, King of Jerusalem, who provided a House for the Templars in the Holy City.

The Traditional History of the Master Grade is that of the martyrdom of Jacques de Molay, the last Grand Master of the Temple. The three assassins answered to Philip the Fair, Pope Clement V and the Prior of Montfaucon, a Templar of Toulouse, who is represented as undergoing a sentence of imprisonment for life at Paris on account of his crimes, by the authority of the Grand Master. He is said to have betrayed the Order by making false accusations and thus secured his release. The initials of certain Master Words are J.B.M., and they are those also of Jacobus Burgundus Molay.

The *Chevalier du Temple* has unfortunately no history, so far as I have been able to trace. I have met with it as a bare title in one other early collection, which has become known to me by means of a Dutch list of MSS., and there is no need to say that it occurs in the nomenclature of Ragon. It is numbered 69 in the archives of the Metropolitan Chapter of France, and 8 in the Rite of the Philalethes: they may or may not refer to the same Ritual as that which I have summarised here. There is no means of knowing. In any case the 36th Grade of Mizraim and the 34th of Memphis, which became No. 13 in the Antient and Primitive Rite, is to be distinguished utterly: it is called Knight of the Temple, but has no concern with the Templars and is

quite worthless. It should be added that in one of the discourses belonging to *Le Chevalier du Temple* there is a hostile allusion to the existing multiplicity of Masonic and pseudo-Masonic Grades, and this may suggest that it is late in the order of time. A great many were, however, in evidence by and before the year 1759. We should remember Gould's opinion that there was an early and extensive propagation of *Ecossais* Grades, and the source of these was obviously in the Ramsay hypothesis. It is certain also that *Elu* Grades were not far in the rear. The date of the particular *Collection Maçonnique* on which I depend is, of course, not that of its contents. On the whole there seems nothing to militate against a tentative or provisional hypothesis that *Chevalier du Temple* was no later and may have been a little earlier than the Clermont Knight of God, thus giving further colour to the idea that Templar Masonry and its perpetuation story arose where it might have been expected that they would arise, in France and not in Germany. I have said that the Grade under notice has no reference to Scotland or to any specific place of Templar refuge after the proscription. But the chivalrous origin of Masonry is not less a Ramsay myth, and it characterises almost every variant of Templar perpetuation which has arisen under a Masonic ægis, from that of the Knights of God and the *Chevalier du Temple* to that of Werner and his *Sons of the Valley*, belonging to the year 1803. There stand apart only the English Religious and Military Order and the late French Order of the Temple which depends from the Charter of Larmenius, but this was not Masonic, though its pretence of Templar perpetuation and succession is most obviously borrowed from Masonry. In conclusion, I shall think always that Baron von Hund drew from France, whether directly at Paris or via Hamburg in his own country.

We have seen that the Strict Observance appeared in Germany between 1751 and 1755, a development according to its founder of something which he had received in France so far back as 1743. No reliance can be placed on this statement, nor is the year 1751 in a much better position. Hund is supposed to have founded a Chapter of his Templar Rite about that time on his own estate at Unwurdi, where the scheme of the Order was worked out. We hear also of a later scheme, belonging to 1755 and dealing with financial matters. But the first evidential document is a *Plan of the Strict Observance*, laying claim on January 13, 1766, as its date of formulation, and there is a record of the Observance Master Grade, with a Catechism attached thereto, belonging to the same year. But as 1751 seems too early for anything in

the definite sense so 1766 is much too late. A memoir of Herr von Kleefeld by J. C. Schubert bears witness to the former's activities on behalf of the Strict Observance between 1763 and 1768. The Rite, moreover, was sufficiently important in 1763 for an impostor named Johnson to advance his claims upon it and to summon a Congress at Altenberg in May, 1764, as an authorised ambassador of the Secret Headship or Sovereign Chapter in Scotland. His mission was to organise the Order in Germany, and for a time Von Hund accepted and submitted, from which it follows that his own Rite was still in very early stages. I make no doubt that it made a beginning privately *circa* 1755, and that a few persons were knighted, but Von Hund had enough on his hands owing to the seven years' war, so that from 1756 to 1763 there could have been little opportunity for Templar Grades under his custody, either on his own estates or elsewhere. Meanwhile the Clermont Rite was spreading in Germany and in 1763 there were fifteen Chapters in all. There is hence an element which seems nearer certitude rather than mere speculation in proposing that the Templar claim on Masonry was imported from France into Germany, that Von Hund's business was to derive and vary, not to create the thesis. Of the great success which awaited the Strict Observance, once it was fairly launched, of its bid for supremacy over all continental Masonry and of the doom which befell it because no investigation could substantiate any of its claims, there is no opportunity to speak here. It may be said that a final judgment was pronounced against it in 1782 when the Congress of Wilhelmsbad set aside the Templar claim and approved the Rectified Rite, otherwise a transformed Strict Observance, created within the bosom of the Loge de Bienfaisance at Lyons and ratified at a Congress held in that city prior to the assembly at Wilhelmsbad. The Grades of the Strict Observance superposed on the Craft were those of Scottish Master, Novice and Knight Templar; those of the revision comprised a *Régime Ecossais*, described as Ancient and Rectified, and an *Ordre Intérieur*, being Novice and Knight Beneficent of the Holy City. It laid claim on a spiritual consanguinity only in respect of the Templar Chivalry, apart from succession and historical connection, but it retained a certain root, the poetic development of which is in Werner's *Sons of the Valley* already mentioned, being the existence from time immemorial of a Secret Order of Wise Masters in Palestine devoted to the work of initiation for the building of a spiritual city and as such the power behind the Temple, as it was also behind Masonry.

In conclusion as to this part of my subject, the combined influence of the Templar element in the Chapter of Clermont and that of the Strict Observance which superseded it had an influence on all Continental Masonry which was not only wide and general, but lasting in the sense that some part of it has persisted there and here to the present day. The eighth Degree of the Swedish Rite, being that of Master of the Temple, communicated its particular version of the perpetuation myth, being (1) that Molay revealed to his nephew Beaujeu, shortly before his death, the Rituals and Treasures of the Order; (2) that the latter escaped, apparently, with these and with the disinterred ashes of the master, and was accompanied by nine other Knights, all disguised as Masons; (3) that they found refuge among the stonemasons. It is said that in Denmark the history of Masonry, owing to the activity of a Mason named Schubert, became practically that of the Observance, until 1785, when the Rectified Rite was introduced as an outcome of the Congress of Wilhelmsbad. It was not until 1853 that the Swedish Rite replaced all others, by reason of a royal decree. So late as 1817 the Rectified Rite erected a central body in Brussels. In 1765 the Observance entered Russia and was followed by the Swedish Rite on an authorised basis in 1775. Poland and Lithuania became a diocese of the Observance Order in 1770, and it took over the Warsaw Lodges in 1773. The story of its influence in Germany itself is beyond my scope. It is written at large everywhere: at Hamburg from 1765, when Schubert founded an independent Prefecture, to 1781 (when the Rectified Rite was established for a brief period by Prince Karl von Hesse); at Nuremberg in 1765, under the same auspices; in the Grand Lodge of Saxony from *circa* 1762 to 1782; at Berlin, in the Mother Lodge of the Three Globes, from 1766 to 1779, when the Rosicrucians intervened; at Königsberg from 1769 to 1799 in the Provincial Grand Lodge; in the Kingdom of Hanover, at the English Provincial Grand Lodge, from 1766 to 1778; and even now the list is not exhausted. The explanation of this influence through all its period and everywhere is (1) that which lay behind the romantic thesis of Ramsay, as shown by his work on the *Philosophical Principles of Natural and Revealed Religion*, published in 1748—I refer to the notion that there was a Mystery of Hidden Knowledge perpetuated in the East from the days of Noah and the Flood; (2) that which lay behind, as already mentioned, the talismanic attraction exercised on Masonic minds in the eighteenth century by the name of Knights Templar, because the

Church had accused them. They had learned strange things in the East : for some it corresponded to the view of Ramsay, for others to occult knowledge on the side of Magic, and for the Chapter of Clermont to Alchemy. The collapse of the Strict Observance was not so much because it could not produce its hypothetical unknown superiors, but because it could not exhibit one shred or vestige of the desired secret knowledge.

I have now accounted at length for that which antecedes the present English Military and Religious Order of the Temple and Holy Sepulchre, so far as possible within the limits at my disposal. The Clerical Knights Templar, which originated at Weimar with the Lutheran theologian, J. A. von Starck, and presented its claims on superior and exclusive knowledge to the consideration of the Strict Observance about 1770, represent an intervention of that period which has been judged—justly or not—without any knowledge of the vast mass of material which belongs thereto and of which I in particular had not even dreamed. The fact at least of its existence is now before me, and I await an opportunity to examine it. I can say only at the moment that it was devised, as my reference shows, to create an impression that an alleged Spiritual Branch of the old Knights Templar possessed their real secrets and had been perpetuated to modern times. It was, therefore, in a position to supply what the Strict Observance itself wanted ; but the alleged Mysteries of the Order appear to be those of Paracelsus and of Kabalism on the magical side. I have left over also : (1) *Les Chevaliers de la Palestine*, otherwise Knights of Jerusalem, because although it is a Templar Grade, it is concerned with the old chivalry at an early period of its history, and not with its transmission to modern times ; (2) the Grade of Grand Inspector, otherwise Kadosh, though I am acquainted with a very early and unknown Ritual, because it does not add to our knowledge in respect of the Templar claim on Masonry. In the earliest form it shows that the judgment incurred by those who betrayed, spoliated and destroyed the Order had been imposed Divinely ; that the hour of vengeance was therefore fulfilled, and that the call of Kadosh Knights was to extirpate within them those evil tendencies which would betray, spoliage and destroy the soul. (3) Sublime Prince of the Royal Secret, because in the sources with which I am acquainted it recites the migrations of Templars and only concerns us in so far as it reproduces and varies the Ramsay thesis in respect of Masonic connections. It is important from this point of view. (4) Sovereign Grand Inspector General, because I have

failed so far to meet with any early codex, and that of Ragon is a Templar Grade indeed but concerned more especially with wreaking a ridiculous vengeance on the Knights of Malta, to whom some of the Templar possessions were assigned. (5) Knight Commander of the Templar, because, according to the plenary Ritual in manuscript of Albert Pike, it is exceedingly late and is concerned in his version with the foundation and history of the Teutonic Chivalry, which is beside our purpose.

In respect of the English Military and Religious Order I have met with nothing which gives the least colour to a supposition of Gould that it arose in France: the *Chevalier du Temple* is its nearest analogy in that country, but the likeness resides in the fact that both Orders or Degrees have a certain memorial in the centre of the Chapter or Preceptory: we know that which it represents in at least one case and in the other, as we have seen, it is the tomb of the last Grand Master. But failing an origin in France it is still less likely that it originated elsewhere on the continent, as, for example, in Germany. I conclude, therefore, that it is of British birth and growth, though so far as records are concerned it is first mentioned in America, in the Minutes of a Royal Arch Chapter, dated August 28, 1769. I have sought to go further back and so far have failed. It was certainly working at Bristol in 1772, and two years later is heard of in Ireland. It is a matter of deep regret that I can contribute nothing to so interesting and vital a question, which appeals especially to myself on account of the beauty and spiritual significance of the Ritual in all its varied forms. The number of these may be a source of surprise to many, and I have pointed out elsewhere that however widely and strangely they differ from each other they have two points of agreement: there is no traditional history presenting a perpetuation myth or a claim on the past of chivalry, while except in one very late instance, there is no historical account whatever; and they are concerned with the one original Templar purpose, that of guarding the Holy Sepulchre and pilgrims to the Holy Places. They offer no version of Masonic origins, no explanation of Craft Symbolism, no suggestion of a secret science behind the Temple, no plan of restoring the Order to its former glory, and, above all, to its former possessions. The issue is direct and simple, much too simple and far too direct for a Continental source. Moreover, the kind of issue would have found no appeal in France, for example, or Germany, because there was no longer any need in fact to guard the tomb of Christ, and there were no pilgrims in the sense of

crusading times. Finally, they would not have allegorised on subjects of this kind.

I am acquainted personally with nine codices of the Ritual, outside those which belong to Irish workings, past and present, an opportunity to examine which I am hoping to find. The most important are briefly these : (1) That of the Baldwyn Encampment at Bristol, which is probably the oldest of all : the procedure takes place while a vast army of Saracens is massing outside the Encampment. (2) That of the Early Grand Rite of Scotland, subsequently merged in the Scottish Chapter General : the Pilgrim comes to lay the sins and follies of a life-time at the foot of the Cross, and he passes through various symbolical veils by which the encampment is guarded. (3) That connected with the name of Canongate Kilwinning under the title of Knight Templar Masonry, in which there is a pilgrimage to Jericho and the Jordan. (4) That of St. George Aboyne Templar Encampment at Aberdeen, a strange elaborate pageant, in which the Candidate has a searching examination on matters of Christian doctrine. (5) That of the Royal, Exalted, Military and Holy Order of Knights of the Temple, in the library of Grand Lodge. It represents a revision of working and belongs to the year 1830. It is of importance as a stage in the development of the English Military Order. (6) That which Matthew Cooke presented to Albert Pike, by whom it was printed in the year 1851. It is practically the same as ours and was ratified at Grand Conclave on April 11 of that year. (7) That of the Religious and Military Order, of the grace and beauty of which I have no need to speak. The two that remain over are Dominion Rituals of the Order of the Temple, being that in use by the Sovereign Great Prior of Canada prior to 1876, and that which was adopted at this date under the auspices of the Grand Master, Wm. J. B. MacLeod Moore. They are of considerable interest as variants of the English original, but the second differs from all other codices by the introduction of three historical discourses, dealing with the origin of the Templar Chivalry, its destruction and its alleged Masonic connections, which are subject to critical examination, the conclusion reached being that the Templar system is Masonic only in the sense that none but Masons are admitted. The appeal of the entire sequence is one and the same throughout, an allegory of human life considered as pilgrimage and warfare, with a reward at the end in Christ for those who have walked after His commandments under the standard of Christian Chivalry.

We have very little need to make a choice between them, either on the score of antiquity or that of Ritual appeal. A descent from the Knights Templar is of course implied throughout, but it is possible to accept this, not indeed according to the literal and historical sense, but in that of the relation of symbols. The old Chivalry was founded and existed to defend the Church and its Hallows, and Masonic Knights Templar are dedicated to the same ends though official obediences alter and Hallows transform. The Holy Sepulchre for them is the Church of Christ, however understood, and if there is anything in the old notion that the Christian Chivalry in the past had sounded strange wells of doctrine, far in the holy East, there are such wells awaiting our own exploration, to the extent that we can enter into the life behind doctrine, and this is the life which is in Christ. Finally the modern chivalry is of Masons as well as Templars, because in both Orders there is a quest to follow and attain. But this Quest is one, a Quest for the Word, which is Christ, and a Quest for the Abodes of the Blessed, where the Word and the Soul are one.

TO THE PROPHETS OF DOOM

By TIM HERDE

WHAT though the tempest rave and roar,
The sea give up its dead, Doom's wave
Thunder upon earth's trembling shore,
The very dead stir in the grave?—
Is man not master of his soul?
Cannot he yet his mind control?

Love is not dead, and He can hold
His children safe from beasts that prey
And ghouls that lust for virgin gold;
Tempest and sea His will obey.
Prophets of Doom, your works are dust!
By Truth we live, in Love we trust!

"Evil must come!" Well, let it come.
We'll greet and grapple with the foe!
While you with palsied fear are numb,
We'll close, and give him blow for blow!
To hell with Fear! God fights for those
Whose banners bear Love's Cross and Rose!

AT THE CROSS-ROADS

By HEIMDALLR

(Compiled from notes of a Public Address given in 1922.)

SOME few months ago, in an English review appeared the following statement :

“ The British Empire alone stands between civilisation and the world-wide rule of Bolshevism.”

And it is the truth of that statement, and the reality and the nature of the terrific struggle involved that I hope to be able to demonstrate. I further intend to explain in as full detail as possible exactly what the situation is that confronts not only ourselves but the entire human race, the hidden driving forces behind it, and the very great dangers that are involved.

It is first of all necessary to correct a very common and most mischievous belief, namely that Bolshevism is synonymous with Communism. Bolshevism and true Communism are as far apart as the poles, and mix even less readily than do oil and water. True Communism, that is, the Commonwealth idea, is the dream of an idealist, a well-wisher to his fellow-men, and it could never be worked effectually in any society other than one actually and literally putting into effect the teachings and practices of Christ, as distinct from those of current orthodoxy. What Bolshevism is, I will come to presently.

In a remarkable letter to the *Morning Post* of March 5th, 1921, written by Mr. H. de Vere Stacpoole, there appeared the following passages :

“ For whilst God’s son, Christ, has been crucified again in Russia by men whose very breath is blasphemy and whose deeds are not to be written, you, the Labour men of England—yes, and you, the Literary men and Thinkers—have linked yourselves and England with Evil.

“ A million Englishmen fell fighting German terrorism. You have played and are playing with Russian terrorism, which is the same thing under a different name. When the hour strikes you will find this out, and that the God whom you have betrayed has permitted you to place yourselves under the heel of Germany.”

Now to understand the complex situation that confronts us to-day, it is necessary to go a long way back in the history of the world, for the seed that is now bearing fruit was sown many centuries ago and has been carefully tended ever since. It is impossible to go into detail in the space at my disposal. I intend, therefore, to concentrate on the main essentials, and if I succeed even in a general way in putting my readers on to the *line of thought* that is necessary to arrive at the full truth, I shall have done all that I can hope to accomplish in such an article.

That Bolshevism, as represented by the Third International in Moscow, acting in close liaison with the unseen rulers of Germany, is doing all in its power to subvert and undermine the British Empire, both in this country and abroad, is, I think, such a palpable fact as not to require demonstrating. What is much more important is that the public should know exactly what is this hydra-headed monster called Bolshevism. At present, I have no hesitation in saying that not one in ten thousand has any inkling of the truth.

As already stated, Bolshevism must not be deemed synonymous with Communism. Communism is merely the bait to lure the masses under the banner of the most cruel and despotic rule that has as yet ever been known upon this planet. The small clique—the real Bolsheviks, not five per cent. of the total population—who rule Russia to-day are, in the first place, not really Russians at all, but an international scum—for the most part Jews and Jewesses—who carry out the orders of the still smaller group of intelligences that is directing the whole world-wide operations.

Asia is awake and moving. Ethiopia is gathering her forces in readiness to spring with her fellow conspirators at the throat of the white races whose powers of resistance have been broken by an insidious anti-moral propaganda.

Quite frankly, I believe this hellish plot will succeed right up to obtaining almost complete mastery of the world in the next few years. But I also believe—nay I *know*—that its power will not last ; its triumph will be short-lived. Under God, the British race has still a great mission to fulfil, and that mission it *SHALL* fulfil though all the gates of Hell rage against it. But it will be a British people purged, purified and humbled in terrible fires of adversity, their just punishments for their slackness in the cause of Truth, Justice and Honour ; their just retribution for their failure in the cause of the Faith which the British monarchy

is pledged to defend. And in the day when the regeneration of the remnant of the race takes place, it will be learnt that its final salvation from utter extinction has been brought about simply and solely by the faith and personal moral character of a few of its members. *The future of the race depends upon our individual efforts and our firm faith.*

But we have not yet got to the root of the trouble, and have to look elsewhere than in the realms of politics for the key to the riddle.

A word recently flashed through Jewish circles throughout the world, a word carrying with it a galvanic wave of hope of the coming restoration of their race to its former and even greater glory, and, to the faithful, an assurance of the imminent advent of their "Messiah." In Buddhist circles also (and remember that more than 500,000,000 of the human race are professing Buddhists) there is the carefully-fostered expectation of a coming "World Teacher."

Now we know quite well that the Jews do not regard Christ as their "Messiah." He, therefore, is not the "Lord of the World" that they are looking for—and working for. In fact, when one bears in mind that Jews are the chief workers in the cause of Bolshevism, and that Bolshevism purposes to establish a world-rule, there should be little difficulty in fitting in the other parts of this aspect of the situation.

That this country will long remain even nominally faithful to the Christ ideal is extremely doubtful; the silence of Press and pulpit on all the horrors committed by the Bolsheviki and their agents, the selfish indifference of the bulk of the public and their apparent inability to realise the significance of it all, are extremely ominous, and point to the great headway that the mental and spiritual poison of Christ's enemies has already made in our midst. Now what is this mental poison?

Those who have studied the photographs that have appeared from time to time of Bolshevik leaders must have been struck by their conformity to a type, by their similarity of feature and expression. And when once the significance of this important fact is realised, it brings one within striking distance of the truth.

So far, I have mentioned the more or less self-evident facts so as to lead up to a clear indication of what is behind the whole thing, and I would preface this by quoting the words of R. W. Chambers in *The Slayer of Souls*.

"You wish to learn," he makes one of his characters say, "what is this monstrous evil that threatens the world with destruction—what you call anarchy and Bolshevism.

"It is an evil that was born before Christ came. It is an evil that not only destroys cities and empires and men, but, what is more terrible still, it obtains control of the human mind and uses it at will, and it obtains sovereignty over the soul and makes it prisoner. Its aim is to dominate first, then to destroy. It was conceived in the beginning by Satan's vice-regent on earth, and by sorcerers and devils. Always, from the first, there have been sorcerers and living devils.

"A thousand years before Christ, was founded the sect called Hassanis (or Assassins), and their creed is the annihilation of civilisation. These Hassanis are a sect of Assassins which has spread out of Asia all over the world and they are determined upon the annihilation of everything and everybody in it except themselves. There is a branch of the sect in Germany. The Huns are the direct lineal descendants of the ancient Hassanis; the gods of the Hun are the old demons under other names; the desire and object of the Hun is the same desire—to rule the minds and bodies and souls of men and use them to their own purpose.

"Anarchist, Yezidee, Hassani, Boche, Bolshevik, are all the same—all are secretly swarming in the hidden places for the same purpose. Civilisation to-day, unknown to the great masses of humanity, is engaged in a secret battle for existence against gathering powers of violence, the force and limit of which are not yet fully known. It is a battle between righteousness and evil, between sanity and insanity, light and darkness, God and Satan."

In these words the situation is briefly summarised. I can tell you, in addition, that behind the scenes is constantly working the gigantic psychic and perverted spiritual power exercised by that degraded body of priests, the High Lamas of Tibet (with their Black, and Red, and Yellow orders of priesthoods) *and by their Western associates*. For it is Lamaism and the devil-worship and unlawful spiritual practices carried on throughout the ages that is largely responsible for the Evil now loose in the world. And Lamaism and Judaism are half-brothers. (It is curious, to say the least, that these same colours, black, red and yellow,

should have been chosen by the so-called German "Republican" party).

That it is now that the lid is taken off Hell, so to speak, and this Evil let loose, is due to the fact that humanity has reached—not for the first time—a critical stage in its mental and spiritual evolution. Lost powers of the human mind are again beginning to function, and, in short, what is generally known (incorrectly) as the Sixth Sense is again awakening. When this happens, the awakening glands and cells in the brain become, especially at the early stages, particularly susceptible to influences from other minds. And when several intelligences of the order just described work in unison, and send out upon the psychic currents surrounding the Earth subtle mental suggestions favourable to their purposes, these are picked up, so to speak, by the receptive cells in the brains of thousands. It is mental wireless, or perhaps in this particular connection it would be more accurate to term it *mass hypnosis*.

It is the preliminary to *Obsession*, which may, in turn, culminate in *Possession* by extraneous entities. And that is exactly what is happening around us to-day. There are thousands of incarnate devils living on the Earth-plane to-day in the bodies of human beings. Known to each other, with telepathic powers of communication, and camouflaged under the apparent identity of the late occupier of the body, they can hide their true character from ordinary men and women. They mix in the world's affairs as ordinary mortals, but wherever they are, they are always at work, individually or in groups, at mental malpractice on all with whom they come in contact, gradually breaking down the victim's mental powers of resistance to external "suggestion." Also, by means of drugs, sexual excesses and illegitimate psychic and other practices, the bodies of human beings are becoming, literally in thousands, the homes of living devils.

Do you think Germany's Hymn of Hate during the late war was merely a pious expression of animosity towards this country, or that it was instituted simply for its effect on the morale of the German people? Not so. It was deliberately planned by those who knew perfectly well the terrific psychic power of millions of even undeveloped minds all thinking (sending out) in unison thoughts of hatred towards an enemy. It is largely from that form of attack that we are suffering to-day.

The last time the Sixth Sense began to open, the great psychic and spiritual powers it confers were so abused, and such monstrous

things were done, that to get rid of the evil, almost the entire human race then living had to be destroyed. And if the *Satanic powers* now at work are successful in their present efforts to subvert the majority of the human race, it will be necessary for the world to be purged again in some similar way.

The Planet itself, the 'natural' world, and a portion of the present humanity are being prepared by the operation of spiritual forces to pass into the new, or rather, the *restored* conditions of the coming "New Age." No evil thing, however, will be allowed to enter the gates of this New Jerusalem, and so the Earth will once again, at the appointed time and in the appointed way, be purged of its Satanic destroyers and seducers. These will be removed from an Earth shortly to be restored to its Edenic state, and with them will also pass away those members of the human race who—willingly, or by refusing to accept the way of escape—shall have become their allies or dupes.

Life Eternal and the joys, the very real joys of the true Paradise, the use of bodies other than the physical, and the pure enjoyment of many other spiritual powers and delights, all these are the rightful heritage of every man and woman. But Man has the power to distinguish and choose Good from Evil, and if he deliberately throws away that heritage for a more immediate mess of pottage, whose fault is that?

To-day, the portals of both Heaven and Hell stand wide open before us, and the representatives of each of these realms are seeking to influence mankind towards one or the other. *Choose we must*, but we can please ourselves in our choice. But once that choice is made now, no change will be possible.

"*The Lord of this World* cometh, and he hath nothing in me," said the Christ. Can we say that he has nothing in us?

SEEKING THE MASTER

By DION FORTUNE, Author of "Esoteric Philosophy of Love and Marriage," "Secrets of Dr. Taverner," etc.

HOW shall he who has glimpsed the possibility of the Great Work find a Master who shall train him for its performance? This is the supreme question for the earnest seeker. But remember this, treading the Path is very different from studying the map. The map may be studied by lamplight at the fireside; the Path is trodden out in the wind and darkness of the barren places of the soul, for the Path is within, and leads from brain consciousness, through subconsciousness, to superconsciousness. It is nevertheless by no manner of means subjective, and it is concerning the objective aspect of the quest that the student will no doubt be curious.

Let us consider the spiritual history of one who sets out on the quest and note the stages through which he will pass.

First there comes the formulation of the concept. He conceives the idea of initiation and the ideal of the Master's service, and desires to make his dedication. But is desire enough? Yes, it is enough *if it is strong enough and long enough*; if it continues unwavering and unshaken through all the testing of the soul that shall try its fibre, through the purgation that shall purify it for the Master's contacting, and through the toil of the training that shall fit it for the Master's service; if the desire for initiation continue unwavering through all this, it shall bring the pupil to the feet of the Master.

But how few achieve or even realise the strength of the desire that is needed to bring about initiation! The beautiful Eastern tradition tells of the Master who held his chêla under water till he was half drowned, and then told him that when he desired light as fervently as he desired air, he would receive it. There is also a Western story that tells of the man who sold all he had in order to buy the pearl of great price. He who sets foot upon the Path may take nothing with him; naked are we born into the world, and naked we pass out of it into the higher consciousness. The 'heavenly homesick' are many, but those who will endure the divine journey are few. It is impossible to make the best of both worlds, for where our treasure is, there will our heart be also.

It is only those for whom the lusts of the flesh and the desires of the eyes and the pride of life have ceased to have any significance who will essay the journey that leads to the heights, and for them the journey will not be hard, because they travel light. He who goes empty-handed treads lightly ; it is the great burden of egoistical necessities that renders the way toilsome.

There comes to the soul a period of bitter conflict. It has glimpsed the divine ideal, it has drunk of the living waters of the spirit, and these have begotten in it a thirst which cannot be slaked upon earth ; having known reality, it cannot find rest in appearances ; and yet it has not exhausted the delights of matter. It is best that such a one should seriously count the cost before embarking upon the Great Quest and calling upon the Masters for aid in his search. For the Masters will take him at his word if he invokes them, and cause him to pass through the flame of circumstance so that all dross may be purged from the character ; but if the ore of his nature be poor in spiritual metal, the conflagration thus caused will generate such heat that the gold will fuse and run, and the form of that man be lost.

It is the desireless man alone who passes into the Great Freedom, and when one who is ruled by desires essays the passage, these desires, being torn up by the roots, cause the soul to bleed. It is better that a ripening of the spirit should be achieved so that it parts with its fleshly desires naturally by outgrowing them, rather than do violence to the instincts of the nature. It is not the suppression but the outgrowing of desires that we should seek ; ripe fruit parts readily from the stem, and the man who has learned the lessons that life has to teach will pass on without regrets. An incomplete, abortive experience of life is not a good foundation for illumination.

Initiation cannot be obtained in less than three incarnations of steadily directed effort. In the first incarnation the soul conceives the ideal and nurses it in secret, fulfilling all the duties of humanity in humility and patience, thus building character ; in the second incarnation the soul undergoes testing and purgation and has to meet its karma ; this is sometimes spoken of as the seed incarnation ; and in the third incarnation it rapidly recapitulates the development attained in the other two and is ready for the Path.

Each individual who conceives the ideal of initiation has to ascertain whether consciousness is being awakened for the first time, or whether memory is returning from the depths of the

subconsciousness after the inter-natal sleep ; it is here that the advice of a teacher who can read the Records is very necessary, for an imagination fired by the lust of adventure or the spirit of emulation may lead the aspirant grievously astray, causing him to venture out of his depth. It may also happen that the previous preparatory life may not have fulfilled its purpose and the preparation thus be incomplete ; the work has then to be done over again before further advance can be made. Finally, there are many souls who, after being initiated in the past, went astray into black-magic or failed in a test, and have laboriously to climb back up the ground they have lost. Such souls are often psychic, but have no knowledge of occultism, the senses remaining, but the contacts being broken and the memories obliterated by the Master who has been betrayed. For these the Path is forbidden until expiation has been completed and the wrong redressed. Their own instinct is the best guide in this matter, for they will know with an unerring certainty when the invisible barrier is down and they are free to go forward.

The aspiration of the soul for initiation should be formulated and held with an unswerving determination ; it should be meditated and brooded over in the night watches and every action of the waking hours should be dedicated to the perfecting of character and the service of humanity and through it of the Masters ; but the soul should wait in humility for psychic experiences, not seeking to project itself out into the astral spaces where it has neither guide, chart nor compass. In due season, when the time is ripe, it shall indeed travel the astral ways, but under the care of a guide and not alone.

The Masters receive souls as pupils, not for the benefit of the soul, but for the benefit of the Great Work. A man is not trained for the sake of his zeal or enthusiasm, but only in so far as he is of value as a servant. It is for this reason that a selfless desire to serve is the surest path to the Master. No one who desires knowledge or power for its own sake ever succeeds in obtaining the innermost essence of it. He may become a magician, or an astral seer, or even possess deep intuitional wisdom, but the spiritual Light of the Innermost is unlit. Let us make no mistake. It is the Spirit which is the goal of the quest, all else is a means to an end, all else an appearance, not a reality ; and though appearances may not necessarily be delusion, but rather a true and accurate symbolism and system of correspondences, they cannot satisfy the hunger of the spiritual nature after the

Spirit of God. The astral body functions on the astral plane, and the mental body wakes to consciousness on the mental plane when it receives its initiation, but the spiritual body must needs wake to the world of spirit before the sevenfold man is completed. Neither mentality nor emotion will satisfy the needs of the spirit.

In Union with the Divine, which the Western esotericist conceives to be the supreme initiation of this universe, the Spark of Divine Spirit, which is to man what the grain of sand is to the pearl, wakes into consciousness within the fully-formed sixth-plane body of spirit. This is the first of the cosmic initiations, because the Divine spark, being, metaphorically speaking, of the Plane of God, has passed beyond the Ring-pass-not of the projected universe into the noumenal cosmos where the consciousness of the Great Entity dwells.

This supreme spiritual ideal must never be lost sight of in all the long course of the Path ; it alone is the goal, for nothing else can give the final and full completion. If this landmark be kept always before the eyes, the traveller will not wander from the way, for although his journey must be by stages and through different kinds of country, and although the discipline of each must be undergone in order to build up the completion of the soul, he must never pause or rest until he has reached the ultimate divine union. Neither must he, at any stage of the Path, turn aside and build a house, thinking that in the perfection of that phase he shall find completion. Each height he climbs will but reveal the height beyond, and from each crest he must descend into the valley of humiliation in order to mount to the height of the next discipline. Neither astral sight nor magical powers are ends in themselves, but rather subserve the ends of the adept, who, unless he have also the powers of the spirit, is but a sounding brass and a tinkling cymbal ; but yet, if he have the things of the spirit and have not these also, he must needs be of those who wait in subjective bliss for the end of the day of manifestation, for without the Powers of the Planes he cannot return to help humanity on its upward path ; he must be a magician if he is going to be a Master, for without the occult arts he cannot pass from plane to plane. This is a very important point, and one to be seriously considered in the choice of an esoteric school or teacher.

Let us now consider the actual stages in the training of the seeker who, having formulated a true ideal, has caused his light

to shine forth in the dark places of the world. By thinking of the Masters we attract their attention, for it is unbelievably easy to establish a magnetic link with those who are always more ready to give than we are to receive ; and if anyone after thinking about the Masters and formulating a wish to be accepted as a pupil, finds that the circumstances of his life are beginning to blow up for storm, he will know that his application has been accepted, and that the preliminary tests have begun.

At every point in his life he will be tested for freedom from desire : yet it must not be thought that the service of the Masters necessarily means bankruptcy and bereavement ; a man may have great wealth and yet the things that money can buy may mean so little to him that he never troubles to buy them, leading instead a life of the utmost simplicity and using the whole of his vast resources in selfless service, asking neither reward nor thanks. Such a one would feel relief rather than loss were he deprived of his fortune. But if there is one who, even with the slenderest means, clings desperately to his slight security, he will be tested by financial loss until he realises that, if we take the Master at his word and seek first the Kingdom of Heaven and its righteousness, all these things shall be added unto us.

The Master Jesus is the Master of Compassion, and His Kingdom is the Kingdom of Love, but if we love any creature or thing with a purely personal love, a love that enjoys the sensation of loving rather than the good of the beloved, we shall assuredly be tested by the withdrawal of the thing desired. But if we love with a love so completely selfless that we would stand aside without a pang if the beloved might thereby receive a greater good than it is in our power to bestow, then we love with the Greater Love which shall not be taken away, neither can height nor depth nor any other creature prevent the expression of our power of love.

Do not let it be thought that in the sacrifices of the Path any duty has to be put aside : it is not duties, but desires that have to be forgone. Every legitimate duty has to be fulfilled, not evaded, and every human debt paid before we are free to make the dedication which the study of the Secret Wisdom involves. There are, however, many ways to the Masters of Wisdom, and one of them is the Path of the Hearth-fire, whereby in the fulfilling of household duties in love, initiation is won. The sacred duties of the home are the steps on the path, and it often falls to the lot of those who in past incarnations have pursued knowledge for its own sake rather than for service, that they should

follow this discipline. Let these dedicate themselves to it as to the Master, but using all leisure to study faithfully and provide the necessary basis of knowledge, and let their motto be :

Earn the means first, God surely will contrive
Use for our earning.

Wherever the soul finds itself, from that point it must start upon its journey ; no one can stand in the shoes of another. The soul must always " make good " on that which lies to its hand before it enters upon the path. If that soul find itself as a clerk or a cook, it must become an efficient clerk or a good cook ; the Masters have as little use for incompetence as they have for sin, and if we are incompetent in the discharge of any section of our undertakings, a substratum of weakness will underlie the whole nature, and the tests of the Path will find it out.

In due course the time will come when the Seeker, having safely undergone the preliminary tests, finds the Path itself opening up before him ; having made the utmost of the means at his disposal and exhausted them, further opportunities are given him. The exhaustion of material placed to hand for his practice is a very important point in connection with advancement. A seeker may sigh for books beyond his means, and feel unable to advance in his studies for lack of them, but has he exhausted the possibilities of the municipal free-library ? Or he may desire deep teaching on meditation, but has he learnt to keep his head during the rush hours of his business ? All these things are used by the Masters as discipline. They observe the proficiency of the pupil in them before they advance him, and one of the surest tests is the tidiness of the room a person occupies and the orderly conduct of his affairs. An occultist needs an even temper and an iron nerve, and there are few walks in life that cannot be made to afford opportunities for the development of these essential qualities.

All having been done, then, that the Seeker can do in solitude, the Star Lodge under which his path is being taken allots to him a Guide. The office of guide is one of the first that is filled by a soul that has advanced beyond incarnation in matter. After the last death of the body of one who has dedicated himself to the service of the Masters, the newly liberated soul is employed in the great humanitarian work that goes on on the astral plane ; this work is well known to all engaged in spiritualistic research, and need not be entered into in detail in these pages, and the office of guide is one of its subdivisions.

A guide acts as a messenger between the Master and the pupil, conveying instruction by means of telepathic suggestion to the subconsciousness of the soul in his care ; he also has the task of protecting his charge during his first expeditions onto the inner planes, safeguarding him during the difficult moments of transition from one plane to another and supporting him until he has learnt skill in making the transition through the states of consciousness.

For a period varying from a few months to several years the relation of guide and seeker continues, and by the end of it they are as well acquainted with each other as any other pair of friends. Guides are simply human beings of a lofty type who have no physical bodies, and their personality is that of the last incarnation. A time may come, however, when the guide is ready to advance to higher work, but the seeker is not yet ready for the next stage, and then a new guide will be allotted to him and the other will withdraw, though he may from time to time visit his one-time charge ; for these friendships of the inner planes are just as real as those of the earth-plane.

When the time arrives, however, that the pupil is able to come and go between the planes with confidence and sureness, and can himself receive the commands of his Master, he no longer needs the help of his guide, who is then withdrawn for other work.

Many souls are trained entirely from the inner planes in this way, but there are others which do not so readily develop psychism and for them another method is used. The guide will act as the pupil link between another servant of the same and Master who has already been trained in the physical body, and will thereby place the student under a Teacher.

Now, a Teacher is not a Master, and no one worthy of the name would claim the title. His function is to inform the pupil, not to dominate him. But a teacher, adequately to fulfil his function, must be a psychic, and it is worse than useless for the aspirant to study with any occultist who is not, for how shall the blind lead the blind ? Psychism is the eyes of the soul on the planes of form, and there must be adequate astral vision if the student is to be properly handled and effectually protected.

An occult student is as much in need of protection during the early stages of his training as a hermit crab that has left one shell to search for another, otherwise he will develop nerve trouble and exhaustion. These indispositions are not a *sine qua non* of occult development, neither do they show the spirituality of the nature,

but are a sign of faulty training ; they do not redound to the credit of the student, but to the discredit of the teacher. No occult work should be attempted by a person in a devitalised or unbalanced condition ; everything must be put aside until he has recovered his physical fitness, and it is the duty of the teacher to look after the physical condition of the pupil as carefully as after his spiritual condition.

The teacher knows the pupil by the seal of the Master which is stamped on the aura just above the head, but how is the pupil to know the teacher and be sure that he is not in the hands of a charlatan ? Firstly, because the teacher will ask him for no money for his instruction. This is the supreme test of an occult teacher, and effectually rules out the mercenary. A man, however, may be well-intentioned and idealistic, but nevertheless a fool ; how is the pupil to know that he is not getting into the hands of an incompetent ? He must exercise the same care and discretion as he would in transacting any important business matter on the physical plane ; he must make enquiries as to the reputation and record of the person into whose hands he proposes to commit his spiritual life. He must observe closely the character, outlook, and type, of the pupils by whom the Teacher is surrounded, for here will be seen the clearest indication of the nature of the teaching given, and it is an indication that cannot lie. " By their fruits ye shall know them," and the wayfaring man, though a fool, knows the fruits of the Spirit when he sees them. Purity and peace ; a sane mind in a sound body ; charity of thought and action as well as of word ; order and cleanliness of both mind and environment ; fair dealing and the honourable meeting of obligations ; and above all, the simple kindliness that sweetens human intercourse ; but where these are lacking, beware. " Against such there is no law."

Occult training should build nobility of character and balance of mind. If it fails to do this, there is something wrong. What shall it profit a man if he sees the heavens open and loses his reason ? It is better to have five senses and sanity than psychism and a lack of balance. A teacher of any system of occult training can only be justified by results. Good intentions may serve to protect the individual who ventures into the Unseen in search of knowledge for himself, but they are not sufficient equipment for the one who undertakes to train another.

Some cry " Peace, peace," where there is no peace, refusing to see signs of mental and physical deterioration in their pupils,

and regarding the symptoms of nervous tension as incipient psychism. Unskilled in the processes of the mind, they fail to recognise dissociation and hallucination when they see them, regarding abnormal phenomena as evidence of unfolding powers. Seership is an integration of the individuality, not a disintegration of the personality. The great problem that always besets the seer is the problem of synthesis, the maintenance of open communications between the higher and lower self, and the translation of the abstract into the concrete so that it may be assimilable by consciousness, and no system of training which tends to loosen the cohesion of the personality can produce satisfactory results.

Other teachers, accustomed to operate an ineffectual system, may suddenly lose their heads when an exceptionally sensitive pupil begins to get results and naturally turns to them for explanation and guidance. Not being psychic themselves, they are unable to see what the pupil sees, and if all does not go smoothly—and under such circumstances it is not very likely to go smoothly—they become panic-stricken and drop the pupil like a hot coal. The condition of such a one is deplorable, and generally ends in severe breakdown or even insanity. The condition of the teacher is not less deplorable, though the karmic results may not manifest so quickly. It cannot be repeated too often that an iron nerve is needed for all occult operations, and especially for an initiation, and unless an occultist has the power to read the records and discern the karma of an applicant, and to read the aura and discern the condition, he should not undertake to train a pupil in esoteric science.

Every true initiator knows that he has to share in the karma that shall be generated by any pupil he trains. If that pupil make good use of his knowledge and does well, the initiator is thereby advanced, and a highly evolved group is of incalculable value to any occultist, hence the folly of withholding advancement out of jealousy. On the other hand, the abuse of occult power has a disastrous effect not only on the person who uses it, but on the group in which he was trained. Just as the pupil should be careful in placing himself in the hands of a teacher, so the teacher has just as great need to be careful in the acceptance of a pupil, and the applicant must be prepared to submit to tests before he is trusted. He should be wary of the ever-open door. Those who have treasures, guard them.

He must remember, however, that the teacher cannot reveal his system to the unobligated, and the more he knows, the less

he will be inclined to tell, and even the most cautious must be prepared to take something on trust. But if, considering the teacher, he feels that he desires to become even as he, then he will be safe in enrolling himself. But if, after observing the life of the teacher, he feels that he must reject the character while absorbing the knowledge, he will be very unwise to have any dealings at all with that person, because he will find that, in actual practice, *he is unable to maintain the distinction.*

A man may teach natural science without any considerations of personal character entering into the matter, but not so with occult science. The essence of occult training does not lie in what is taught, but in the influences that emanate from the teacher and gradually tune the pupil to higher and higher vibrations. The teacher has to transmit the forces of the Master until the pupil becomes *en rapport* with that Master ; it is in this that the real value of the training lies, not in the information that is communicated. Everybody teaches much the same things ; some a little more, some a little less, and there is not great divergence of opinion between the different schools ; but there is an immense difference in their vitality and purity.

If a teacher have evil or unsublimated aspects in his own nature, these aspects will put him in touch with the corresponding potencies in the unseen world, and when he seeks to bring through the force of his Master, he will be working on a mixed contact, and the results for the pupil will be good and evil inextricably blended. Under such circumstances, the teacher tends more and more to be dissociated from his Master, and is therefore working upon a falling tide, and as the higher forces fail, the lower come more into evidence. Such an one is an exceedingly dangerous acquaintance for anyone who is at all sensitive.

However strong he may feel himself to be, no pupil may hope to be stronger than his teacher, for if the latter does not know more than he does, why go to him ? Never believe that you will be able to sort out the wheat from the tares before the harvest. If the teacher is a man of impure life, you cannot fail to be involved in impurity. If he be unscrupulous, you will be sacrificed to his love of power or gain. I have heard it argued that the willingness to face the odium of association with evil-doers is one of the tests of the Path ; to stand by the teacher through good and ill *report* is indeed a test, but to condone evil action is not ; the test, in such a case, is of a contrary nature. Are you prepared to lose your chance of initiation rather than receive it from

unclean hands ? Are you prepared to refuse the Waters of Life if they are polluted with dirt ? On the answer to these questions much depends. Is it the test that you should condone the dirt for the sake of the teaching ? Or is it that you should reject the opportunity on account of the contamination ? Follow your instinct. It will lead you to the place where you belong.

But remember this, no one has the power to give you initiation or deny it to you. As soon as you are entitled to it, you claim it by right, not grace. If one channel closes, another will open up. Claim your initiation from the Masters, not from any Lodge, Fraternity, or Order upon the physical plane. And although the vote of such an assembly has the power to close any particular Lodge to you, it has not the power to close the Order if that Order be a true occult fraternity, for in such case the decision does not rest with those upon this plane, but with Those upon the Inner Planes whence the Order derives its power. If the guardians of the gates on the physical side persistently deny access to those to whom it is due, the stream of force issuing through those gates will be deflected to another channel, a bare and boulder-strewn course will lie where there had been a navigable river, and the Waters of Life will flow elsewhere, but the Waters of Life will not cease to flow because human judgment declares them private. No seeker after truth need fear human judgment. The issue lies between him and his Master and none other. If he fit himself for initiation he will receive it, if not from one hand, then from another ; but if he were not ready for it, the greatest adept in the cosmos would be unable to bestow it on him.

Never hesitate to take your stand boldly upon a principle in occult matters. Never be guided by anybody's opinion in seeking the solution of an occult problem. Look within and seek to hear the still small voice of conscience, for it shall be to you the Voice of the Master. But before so listening, invoke the Master, and ring yourself about with the sacred circle of His power, drawing it in the air with your hand while invoking the Name of the Master Jesus, the supreme Initiator of the West, for there is such a thing as telepathic suggestion ; and if you have reason to believe that this is at work, if you find ideas obtruding themselves in your mind which would not normally find tolerance there, then you would do well to conduct the meditation that shall make clear your path in a church where the Blessed Sacrament is reserved, for into that Presence and potency can come nothing that maketh or worketh a lie.

“THE GREATEST OF THESE IS CHARITY”

By S. M. PESKETT

O Love divine
Emblem of eternity,
O children of men who prate of love
Yet worship at the shrine of hate
Idols of fear, lust, avarice, profanity—
If ye believe that God's creative power
Planted in you the seeds of your humanity,
And gave life's impulse
To every sentient being, bird, beast, flower ;
Are ye so heedless of your common fatherhood
That ye prostitute your sisters, slay your brothers,
Eat of the flesh, corrupt and foul with death,
Of that which once drew breath,
Nay, even nurtured life as did your mothers
Within the living womb ;
Clogging the senses' pores with drugs and wine,
Staying the spirit's growth,
To satisfy your carnal gluttony ?

O Love divine
Symbol of the Holy Trinity
Of Body, Soul and Mind,
Embracing all mortality,
Reveal Thy purpose to mankind.
So let their hearts be fused with Thine
That, in the light of truth illimitable,
They learn to tread the Master's path
Of Faith and Hope and Charity.

CORRESPONDENCE

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

MR. J. M. PRYSE AND *THE SECRET DOCTRINE*

To the Editor of the OCCULT REVIEW.

SIR,—Being now in China, I have only just seen the reference to Mr. J. M. Pryse's article in the *Canadian Theosophist* (reprinted in the *Theosophical Review*) regarding the editing of the 3rd edition of *The Secret Doctrine*. His statements are so seriously at variance with the facts that I feel bound to answer them. He says that the "oft-repeated charges" that Mrs. Besant and Mr. Mead "made unwarranted changes in the revised (third) edition of the *S.D.*, tampered with the manuscript of the third volume, and suppressed the fourth volume, are wholly false, with no foundation whatever in fact." He further says these charges are "the fabrication of semi-theosophists who hung on the fringe of the Society" and "circulated by pseudo-theosophists who were never in any way connected with the original T.S." Obviously neither of these definitions can possibly apply to me, yet I am one of those chiefly responsible for marshalling the evidence in support of these allegations in my book entitled *H. P. Blavatsky: A Great Betrayal*. Since its publication in Calcutta in 1922 no attempt has been made by Mrs. Besant or anyone else to formulate a reply to any of the charges made therein, some of which are of a very serious nature. I can scarcely believe that Mr. Pryse has read the chapter entitled "Tampering with H. P. Blavatsky's Writings," and I would ask all who really desire to form an impartial judgment to do so. As an expert printer, Mr. Pryse was sent to London from New York by Mr. Judge shortly before Madame Blavatsky's death in order to organise the "H.P.B. Press." When Mrs. Besant formulated her celebrated "Case Against W. Q. Judge" in 1894, he took an active part with Dr. and Mrs. Keightley, myself and others, in the fight for the principle of Brotherhood, and was one of the E. S. Council at New York which ratified the succession of Mrs. Tingley on Mr. Judge's death (E. S. Paper, April 3, 1896), resigning from her organisation a few years later, as many of us did, when Mrs. Tingley (like Mrs. Besant) departed from the original H.P.B. teachings and took her own line.

I mention these facts (all available in the records) to show that Mr. Pryse did not withdraw from the T.S. when "it split into irreconcilable factions," as he asserts, but remained a member of the Judge portion nearly as long as I did; and no one could have been more antagonistic than he was at that time to Mrs. Besant and all her works. His sudden change of front at this late date is therefore all the more incomprehensible.

The allegations made by various critics justly incensed at the posthumous "editions" of H.P.B.'s works issued by the Adyar T.S., are easily verifiable by comparing them with the original editions, and it is absurd for Mr. Pryse to attempt to dismiss all such documentary evidence on his mere *ipse dixit*. If, as he declares, he follows as faithfully as he can the teaching of H.P.B., why does he do her such a poor service as to try and justify what Dr. Stokes, for instance, has quite correctly stigmatised as "the most colossal case of corruption of an original text to be found in history" (i.e., 3rd edn. *S.D.*)? Take the testimony of the Keightleys alone (*Great Betrayal*, pp. 75, 78). No one on reading it would for a moment believe that the first edition which they, Douglas Fawcett, and others helped H.P.B. to prepare could possibly require the thirty thousand odd "corrections" which have been actually counted by students in the Besant edition. Everyone who is familiar with the first and second (reprint) editions of 1888 knows that they contain comparatively few errors of any consequence, considering the size of the work and the varied and abstruse nature of the contents.

As to the third and fourth volumes, they are not so easily disposed of as Mr. Pryse would have the public believe. Here again the Keightleys' evidence is perfectly definite viz., that both of them existed in MS. when the first two were printed, and that vol. III was "ready for the printer." H.P.B. repeats this several times in Vols. I and II, adding that Vol. IV is "almost so," but these statements are deleted in the Besant edition of 1893. Mr. Pryse says that when he had printed Vols. I and II of that edition "Mrs. Besant placed the MS. of Vol. III in my hands." He adds that she had to pad it out with the E.S. Instructions which "cover the very ground of the proposed [*sic*] Vol. IV, of which only a few pages were found." Now Mr. Pryse knows as well as I do that these and the Inner Group Inst. (which she included as "Oral Teachings") were *private*, and were written much later than the four vols. of the *S.D.* of which the Keightleys speak. H.P.B. speaks in her letters of 1888-9 of writing them part by part as required for the new Esoteric School. She never to my knowledge (as an original member of both the E.S. and I.G.) sanctioned their publication, for reasons obvious to every occult student. That Mrs. Besant *said* so involves explanations which I make to some extent in *A Great Betrayal*. If the Keightleys spoke truly, as I believe, they themselves suggested a four-fold division of the *S.D.* MS. in 1888, only two of the four volumes being then printed to begin with. What need, then, to pad out Vol. III with private Instructions; and what became of Vol. IV? Is it likely that H.P.B. herself would destroy so much of her greatest and most cherished work? Hardly. The only other explanation is that someone was interested in doing so after her death. Those of us (including Mr. Pryse) who had inside information at the London Headquarters from 1893 to 1895 know very well who that person was, and during my recent seven years' residence in India I

was furnished with many details, well known to prominent Indian members, which supply missing links and explain some of the puzzles of the complicated web of intrigue which finally disrupted the Society in 1895. Some of it I include in *A Great Betrayal*.

There is plenty of internal evidence in the very language of the alleged Vol. III that it had been heavily "edited," for the style and point of view are quite different from H.P.B.'s. In *A Great Betrayal* I state (p. 82) that Mrs. Besant had printed these papers "intact," never dreaming that she would have ventured to tamper with them. Later, however, a leading Indian member of the original E.S. asked me to compare her version with my originals and his, when I discovered how much she had altered them.

One more point which I must stress is that Mr. Pryse printed Vols. I and II, third edn., in 1893, before the "split" of 1895, when he left Mrs. Besant to follow Mr. Judge. The alleged Vol. III was therefore not printed by him, but by the Women's Printing Society, 66 Whitcomb Street, London, W.C., in 1897, so there was plenty of time for extensive alterations to be made under the influence I have mentioned. It was when the setting up was in progress that I was shown a few sheets of the MS. and saw the extent to which they had been "edited" (*Great Betrayal*, p. 75). Mr. Pryse also saw them, if I remember rightly, for he and I were then working in London with Dr. Keightley and others on the Judge side. Dr. Keightley is now practising in New York, and could testify to the truth of all I say. His society includes Mr. Charles Johnston and others who left Mrs. Tingley's organisation at an earlier stage than I did. Their magazine is the *Theosophical Quarterly*.

Mrs. Besant has naturally been glad to reprint Mr. Pryse's statement in her *Adyar* magazine, and therefore I cannot, in justice to my teacher's memory, let it pass unchallenged. Is it too much to ask other old members who know the facts to support me in this? Mr. Collings is one of these, and I fully agree with his letter on Mr. Baseden Butt's book. I would like to add that it contains the most remarkable appreciation of H. P. Blavatsky's writings that I have ever read.

Yours faithfully,

ALICE LEIGHTON CLEATHER.

H. P. BLAVATSKY

To the Editor of the OCCULT REVIEW.

SIR,—As Mr. Loftus Hare has joined the ranks of those who, ever since the Theosophical Society was founded, have believed that Madame Blavatsky was an impostor, perhaps he will go further and tell a waiting world what he thinks her motive was for "inventing" the Masters and deceiving the public?

On the question of motive, probably the best answer to her critics has been given by Mme. Blavatsky herself. Writing in 1890 to the Fellows of the Theosophical Society in India, she stated *inter alia* :

"As for myself, who can charge me with having acted like an impostor? with having, for instance, taken one single *pie* from any living soul? with having ever asked for money, or even with having accepted it, notwithstanding that I was repeatedly offered large sums? Those who, in spite of this, have chosen to think otherwise, will have to explain what even my traducers of even the Padri class and Psychical Research Society have been unable to explain to this day, viz., the motive for such fraud. They will have to explain why, instead of taking and making money, I gave away to the Society every penny I earned by writing for the papers; why at the same time I nearly killed myself with overwork and incessant labour year after year, until my health gave way, so that but for my Master's repeated help I should have died long ago from the effects of such voluntary hard labour."

I am, etc.,
 BASIL P. HOWELL.

To the Editor of the OCCULT REVIEW

SIR,—I presume some reply is expected of me in answer to Mr. W. Kingsland's letter appearing in your February issue. I do not feel called upon, however, to argue about my "review" of Mr. Baseden Butt's book on H. P. B., nor to discuss whether it is rightly so-called. I say, merely, that I adhere to it, with the exception of a single sentence referred to below.

The book is at the disposal of your readers who are not solely dependent upon me for the formation of their opinions; they will see that that part of it which appeared to me to be specially significant is dealt with in my paragraph (3) headed "The Author's Doubts." I submit that I was not obliged to supply, *per contra*, a list of "The Author's Certainties" which the book contains. If Mr. Butt had disposed of his *dubia* satisfactorily, it would be a different matter, but to face both ways and expect a reader or reviewer to cancel out a suspicion by a eulogium would be a very strange procedure.

Mr. Kingsland believes himself to have discovered some inconsistency in my position and laboriously works to show me up. He seems to chide me for not coming out into the open before. But the matter is simply explained.

As your readers probably know, I have been for many years engaged in critical opposition to other Theosophical "leaders," and I have had little opportunity or need to penetrate into the *bona fides* of H. P. B. But when the *Mahatma Letters* appeared, followed by the *Letters of A. P. Blavatsky to H. P. Sinnett*, I was forced to do so. It happens that my two years' collaboration on the books was completed only in December last, and I was, consequently, able to answer Mr. Colling's question immediately and publicly. I can assure Mr. Kings-

land it was no displeasure to me thus to be "drawn"—rather the reverse. I have nothing to fear from Mr. Kingsland's attempt to put me in a bad light. Time will show.

I repudiate the charge of bad taste in reference to H. P. B.'s health; if Mr. Kingsland does not agree with my suggestion he has no right to call it a "sneer." Let him read it again in the light of my estimate of the lady, and he will realise that it is scientific and sympathetic: for I regard Madame Blavatsky's life as a tragedy.

In my original article there is a badly constructed sentence which has puzzled Mr. Kingsland and which I now correct, with apologies. It should read: "Indeed, the book may be construed, by her most ardent friends, into a subtle attack on H. P. B., etc."

Yours faithfully,
WILLIAM LOFTUS HARE.

To the Editor of the OCCULT REVIEW.

SIR,—It does not need "four-dimensional brains" to ask a simple question?

What guarantee have we that it *was* Madame Blavatsky herself who "denied the Truth of Reincarnation?" It takes more than the bare assertion of some "medium" to "sweep away" the "fundamental teaching" which is the only *logical* explanation of "Life's little ironies," its stupendous tragedy and intricate enigmas.

What authority have these spiritualist guides which will induce us to accept *their* illuminative utterances in place of the interior recognition of Divine truth? They ask too much and prove too little.

Yours faithfully,
"A."

MR. KRISHNAMURTI.

To the Editor of the OCCULT REVIEW.

SIR,—The reviews of periodical literature in your magazine have always been written in such an interesting and very fairminded way that I am sure you will allow me to point out some slight errors and misconceptions that have crept into the last number.

1. The Right Reverend Montgomery Brown, one of whose sermons has been published in the January number of the *Herald of the Star*, was a Bishop of the Protestant Episcopal Church of America (equivalent in the United States of the Anglican Church) and is not in any way connected with the Liberal Catholic Church. The *Herald of the Star* published this sermon because of its inherent interest, in the same way as it might publish the sermon of a Nonconformist minister or of a Roman Catholic prelate.

2. May I enter a protest against the use of such misleading terms as that of "Theosophical Messiah?" Dr. Besant has stated that Mr. Krishnamurti is the chosen *vehicle* of the World Teacher, but not himself that Teacher. Dr. Besant's objection to the term "Messiah" is that, from the Jewish point of view, the Messiah comes only once for the salvation of His "Chosen People," whereas the World Teacher, according to Theosophical conceptions, is at the head of every religion.

3. The explanation of Mrs. Besant's absence from the Benares Convention is that both she and Mr. Krishnamurti have been exceedingly busy at Ojai, California, finishing some books and organising an important Centre. The rumour that he has been in ill-health is entirely without foundation, as you will see from the following passages taken out of a letter that I received from Mrs. Besant towards the end of December: "Krishnaji had no breakdown, but was merely tired out. . . . Krishnaji is very well now and his vitality is rapidly increasing."

4. The statement that Dr. Besant and Mr. Krishnamurti are remaining indefinitely in California is not quite accurate, as she is leaving for Australia early in March and will be in London for Whitsuntide. Mr. Krishnamurti will be over here too, and both he and Dr. Besant will be at the International Congress of the Order of the Star in the East to be held at Ommen in August.

5. The article published in the *Boston Sunday Post* and reprinted in the *O.E. Library Critic*, which you very justly criticise, was never written by Mr. Krishnamurti at all. As soon as we received the cutting of this article in England Mr. Krishnamurti was communicated with by cable and immediately denied its authenticity.

With apologies for the length of this letter,

We are, dear Sir,

Yours very faithfully,

THEOSOPHICAL NEWS BUREAU,

R. HENRY-WAETJEN,

Secretary.

THE COMING TEACHER, ETC.

To the Editor of the OCCULT REVIEW.

SIR,—The Blavatsky Association feels, it would seem, some little indignation toward the present leaders of Theosophical Society, and rightly so. One fancies that there may be possibly the same feelings in other quarters also. I have before me as I write a book entitled: *Madame Besant et la Crise de la Société Théosophique*, by M. Eugène Lévy, published as far back as 1913. If the evidence contained in this book is true, and it is inconceivable that M. Lévy would have published such charges had he not been sure of his ground and could

give adequate proofs, it is indeed *damning*. I have read therein with intense indignation and disgust of the diabolical and insidious attack made against that great teacher, the late Dr. Steiner, and the malicious discredit deliberately thrown on his teaching (in defiance of *true* theosophical principles and moral rectitude) on the part of those who pose, as M. Lévy states, as spiritual teachers, but who did not hesitate to lower themselves to the level of calumny, slander and mendacity, merely because Dr. Steiner, in defence of *True Theosophy*, condemned and refused to have anything to do with this monstrous "Alcyone" affair. Can any of the accusations made in this book be refuted, and has anyone yet done so? Those who read what M. Lévy has to say will see how serious this crisis is. One's gratitude is due to M. Lévy and to M. Schuré for having carried out what must have been to them an extremely disagreeable task; and also to Mrs. A. L. Cleather, of the Blavatsky Association, for her splendid outspoken denunciation of an absolutely scandalous state of affairs. Mrs. Cleather gives several quotations from M. Lévy's book.

These exposures show such an astounding lack of morality and spirituality, where one would expect to find them above all else, that really one wonders what the end will be.

Surely all who have at heart the interests of TRUE spiritual science, whatever be one's particular school of thought in the large domain of Occult Philosophy, *will protest at the degradation of the Divine Science and the discredit being cast on it*. The writer, a humble and unworthy student of spiritual things, believes that *True* spiritual science has a message for the World. What chance is there for a hearing if it gets mixed up in the public mind with the *insane and discreditable actions* carried out in the name of the Divine Science?

Yours, etc.,

"TRUTH-SEEKER."

FLESH-EATING

The Editor of the OCCULT REVIEW.

SIR,—In the case of food, the dividing line asked for by R. E. Bruce is in the degree of *sentient* consciousness in the form which we destroy for the sake of eating it.

Cruelty is the exception, not the rule, in natural law. The Will of God is evolution. We are to evolve *out* of the animal world to become spiritual. To be co-operators with the Divine Creator. Beasts of prey are not admitted into the occult workshops of the Deity where the New Age is being created by the elect of the earth.

Could Mr. Bruce take a lamb by the throat and kill it? He would soon know the dividing line if he had to be his own butcher!

A. L. B. HARDCASTLE.

IMPERSONATIONS AT SÉANCES

To the Editor of the OCCULT REVIEW.

SIR,—I am most grateful for the very kind review by Mr. W. H. Chesson in your magazine of my new book, *The Wandering Gentile*.

When I wrote that "Spiritualists are fooled by earth-bound spirits" I was not referring to the desire for sympathy which, as Mr. Chesson so truly writes, may be felt by people immediately after passing over, but to the deliberate "impersonations" which there is good reason to think take place at séances. This is mischievous and often very tragic fooling, as I have good cause to know.

RATHMELL WILLSON.

SPIRITUALISM AND THEOSOPHY.

To the Editor of the OCCULT REVIEW.

SIR,—I read with interest the article by Mr. Chaylor in your last issue, but I regret that he should go out of his way to deny the truths of Spiritualism. As those truths are, in the case of most of us, matters of personal experience about which we are perfectly sure, we lose all confidence in the more remote assertions of Theosophists when we find that they are utterly mistaken upon the one point on which we are able thoroughly to test them. Many of the more experienced Theosophists have had experience of séances and are aware of the mistake which Madame Blavatsky made when, after being a furious and intolerant Spiritualist, she suddenly abandoned the cult at a time of its temporary eclipse in America, and changed her guide John King to the Master Koot Hoomi. A. P. Sinnett was certainly with us, and I think (though here I speak without warrant) that G. R. S. Mead is as satisfied as to spirit communion as I am. There seems no reason, therefore, why Theosophists should eternally split the psychic movement by going out of their way to offend those who are really moving in the same direction as themselves. A great many spiritualists are inclined towards reincarnation, karma, and other Theosophic views, but are repelled by the attitude of such writers as the gentleman in question. If we, who are in our several ways fighting against materialism, would draw closer together, we should be in a stronger position.

Yours faithfully,

ARTHUR CONAN DOYLE.

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PERIODICAL LITERATURE

THE EASTERN BUDDHIST is nominally a quarterly magazine, but various circumstances have arisen to delay its issues, and the number now before us is all that we have seen during the last twelve months. It is always of the first importance and interest within its own department, and so far as we are aware it stands outside competition and beyond comparison. The leading article is on the Secret Message of Bodhi-Dharma, and is a study of the content of Zen experience, Zen being defined as "the truth of life" and its experience being said to annihilate "time-space relations." It would appear that almost any pretext is adequate to promote its realisation in those who are prepared. As regards Bodhi-Dharma, he was the first patriarch of Zen Buddhism in China. Another and even more important study discusses the origin of Mahayana Buddhism, otherwise the Great Vehicle, which is described as idealistic, mystical and metaphysical, while Hinayana Buddhism—the Small Vehicle—is "practical, ethical and traditional." A determinate conclusion is not reached, but there is a disposition to recognise that the Great Vehicle is of later origin than the small, though its roots may be far in the past.

THE MESSENGER of Chicago prints an address of Mrs. Besant to members of the Theosophical Society at Los Angeles; but it was delivered so far back as September of last year, and of her present activities in California, if any, we hear practically nothing in the American official organ. Mr. Krishnamurti maintains also his new part as a veiled prophet in the States. Presumably the figurative water continues to flow under the symbolical bridges of the familiar saying, but it must emerge ultimately into light, and then we shall learn what lies behind the present silence. The subject-matter of Mrs. Besant's address is the trinity of objects to which the Society is dedicated, and they are to be understood henceforth as follows: (1) The proposition to form a nucleus of Universal Brotherhood is "concerned with the fundamental truth of religious thought in all religions," and the way of its fulfilment is the creation of a "great fellowship of Faiths," this descriptive term replacing that of "a World Religion," about which we have heard so much. (2) The study of comparative religion, philosophy and science is to pass from the nebulous state of being merely encouraged and emerge as a World University. (3) Research into the hidden laws of Nature and the powers latent in man means the revival of the Ancient Mysteries which are affirmed to have studied these matters in their higher branches. We have heard previously that Adyar Co-Masonry stands for the revival in question and can leave it at that, remembering that it was started by George Martin as an offshoot of the so-called Scottish Rite, and regretting that Eleusis and

Samothrace should be represented by such a counterfeit. As regards the World Religion, we are assured by THE CRITIC of Washington that in December, 1925, and in the THEOSOPHIST, an article appeared over the signature of Mrs. Besant, accompanied by a statement approved by "the real Head of the O.S.E."—otherwise a Master—which named the World Religion and described Mr. G. S. Arundale as its recorder and only official head "in the physical world." We infer that this statement was signed by the Vice-President, which notwithstanding, Mrs. Besant informs us that the T. S. General Council has changed the title. It has most certainly in so doing changed the scheme itself, for a Fellowship of Faiths pursuing their independent paths, but recognising a common root, is not a World Religion. Moreover, we are told by THE CANADIAN THEOSOPHIST that when asked about the brilliant and exclusive position assigned to Mr. G. S. Arundale, she replied (1) that it was "news to her" and (2) that "it does not mean anything." We agree fully.

Though she has stated, as reported—CANADIAN THEOSOPHIST, November, 1926—that there is "no World Religion," it is worth while for THE THEOSOPHIST to publish an article on the subject in the last issue which has reached us, and we learn on this authority (1) that we have entered on the reign of Christ; (2) that He will come surely to start the World Religion; and (3) that He will be "our active leader," presumably therein and thereby. Meanwhile the THEOSOPHICAL QUARTERLY of New York, which claims to be the official organ of the original Society founded in that city by H. P. B., deems it desirable to point out in a special notice that it has no connection with Mrs. Besant, Co-Masonry or the Star in the East, adding that their purposes and methods "are wholly foreign to our own." And the apotheosis of Mr. Leadbeater is celebrated in THE THEOSOPHICAL REVIEW by three ardent witnesses.

MÉTANOÏA, an International Review, described as scientific, spiritual, non-dogmatic and eclectic, has been mentioned on some previous occasions as an experiment which lies outside all normal paths of periodical literature, alike in subject-matter and in its elaborate form of production. It has entered now upon a new series, the first issue of which appears at 25 francs and is less ambitious in illustration, but yet more amazing in contents: for considerably over one hundred pages, closely printed in largest octavo, are devoted to a Bibliography of Atlantis. The laborious undertaking is beyond all praise, not only on the score of research, but for the skill which has methodised the results under the following heads: (1) a short introduction, which deals clearly with the general problem of Atlantis and the various speculative views on the situation of the lost island or continent; (2) a Chronological Table of authors cited in the bibliographical part; (3) an Alphabetical Bibliography under authors' names; (4) an Addendum on writers who are cited more than once; (5) a Supplement comprising

works omitted in the original list ; (6) an Analytical Index of places, subjects and so forth comprised in the Bibliography, again with authors' names ; (7) a *postscriptum* account of the Society for Atlantean Studies, founded at the Sorbonne on June 24, 1926 ; (8) corrections and rectifications ; (9) an appendix of fifteen maps and diagrams showing the situation of Atlantis as conceived by various writers, beginning with the Jesuit Kircher ; (10) a note on the same subject according to the hypothesis of M. Claudius-Roux, who has collaborated with M. J. Gattefossé in the compilation of the work ; (11) a table of contents. The bibliographical sections include no less than 1,700 items. We offer our congratulations to ΜΕΤΑΝΟΙΑ and all concerned, for a work of reference which will be of permanent value to those who are drawn towards Atlantis and interconnected questions : the review is apparently an occasional publication, issued by Mme. Jean Gattefossé at 87 bis, Rue d'Antibes, Cannes, Alpes-Maritimes.

The seal of its new editor, Mr. Stanley de Brath, is impressed on PSYCHIC SCIENCE, and his introductory notes are excellent. They are followed by a translation of Dr. Eugène Osty's lecture on Human Individuality, delivered at the International Metapsychical Institute of Paris and presenting aspects of "the thinking unit," as it is regarded respectively by official and metapsychical science. It is concluded on the basis of the second that the human psychism "diffuses itself" so far beyond that "surface of our own being" on which we were said to live by the late William James, so far beyond the "classical I," that "it is impossible, at the present stage of research, to say where its extension ceases." Dr. Osty varies therefore the dictum of James and suggests that we live rather "on the surface of a vast intelligence." It would appear that metapsychical science is beginning to justify the mystics, that the exploration of reality pursued within this vast intelligence may find the Kingdom of God which was said of old to be within, on the authority of a yet greater science. Our thanks to PSYCHIC SCIENCE for translating this invaluable lecture. . . . Mr. de Brath does good service also in the columns of LIGHT by presenting a digest of the recent debate on religion and its problems in the MORNING POST. The "Traveller," by whom it was opened, summed up at the end, affirming that the long correspondence brought him only to a determined Theism married to a diluted Christianity, and the intent of the digest is to ascertain whether this analysis is justified. It has made a beginning only by summarising the views of "religious leaders." . . . We learn from THE TWO WORLDS that recently Miss Estelle W. Stead delivered an address in Sheffield on psychic experiences and confirmations. It happens sometimes that one person derives a vivid impression from a point of fact which may be passed over lightly by others, though such fact belongs to a series in which all have a common concern ; and this is the case with ourselves over a personal experience which is mentioned by Miss Stead. While she was going

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through masses of her father's papers seeking material for her book on his "Life," she heard the single rap which stands for "No" in psychic communications and signified in this case that the pile under examination contained nothing to her purpose. Her search justified the message, and she asked for continued directions. There was another intimation when she turned to the next lot, but on this occasion it was the affirmative three raps, and she found documents important to her purpose. The report says that after this manner she was guided in the work on hand. It is easy to talk of auditory hallucination favoured by mere coincidence; but we feel on our own part that if ever discarnate intelligences communicate with those whom they have left, the simplest explanation is to infer that it happened in this case. . . . THE HARBINGER OF LIGHT has a particular interest for ourselves in its last issue, taking us back to very old days, to the beginnings of psychometry—though it was rediscovered rather than found some fifty years since—to pleasant memories of Professor William Denton, and his now all too scarce work entitled THE SOUL OF THINGS. Our contemporary gives a good biographical sketch of the American geologist and man of science, who collaborated with Dr. Rhodes Buchanan—his also a familiar name in those far-off times. We are indebted further for a life-like portrait of Denton, and for the citation of his favourite poem, which rang once in our own ears and has been forgotten too long. Does anyone now remember G. Linnæus Banks, who, once upon a time, filled the periodical Press with reams of verse? We can say only that much of it was not too good, some of it not too bad and that there were a few gems in the ashes. But that which was best of all and that which appealed to Denton was "I'd live for those who love me." We are grateful to the HARBINGER for printing it at full length and thus enabling us to have it at hand henceforward. . . . It is something of an event that two astrological periodicals have been founded almost concurrently in Belgium and France. The initial issue of LA REVUE BELGE D'ASTROLOGIE MODERNE appeared at Brussels in December last as the official organ of an Astrological Institute. It offers proofs of astral influence on man from the pen of Paul Choïnard, who has to his credit a long list of works on the astrological subject. The place of publication is 107, Avenue Albert, Bruxelles. The REVUE FRANÇAISE D'ASTROLOGIE was issued in January at 3, Rue Flatters, Paris-Ve, under the auspices of the Centre d'Etudes Astrologiques de France. It has papers on the wisdom of the stars, hypothetical planets and on the calculation of directions.

REVIEWS

FURTHER REMINISCENCES, OCCULT AND SOCIAL. By Roma Lister, Author of "Reminiscences, Social and Political." With 16 Illustrations. London: Hutchinson & Co. (Publishers), Ltd. Price 21s. net.

THIS volume contains a second sheaf of Recollections from the facile pen of Miss Roma Lister, in sequence to her former book of "Reminiscences: Social and Political." The author's agreeable racy style and pleasant habit of jotting down episodes in rapid succession carry the reader forward without effort, which is more than can be said for every work of the kind.

But to many readers, especially in these post-war days, when the Gates have been pushed ajar for not a few dwellers on earth whose hearts have been torn by the sorrows of separation, the Occult experiences of Roma Lister, her friends and acquaintances, will be of paramount importance. Even crumbs of psychic gossip may be as "Dust from a Mystic Diadem." In this case the "crumbs" would fill many baskets.

Those whose interest, however, centres chiefly on the picturesque side of "Vanity Fair," will find a kaleidoscope of anecdote. Aladdin's wonderful Lamp seems to shimmer over the scenes of gaiety, and of occasional tragedy, and one sees in its light the history of a people still in the atmosphere of Chivalry, through whose ranks "Il Duce" rides as a kind of demigod.

EDITH K. HARPER.

ESSAYS ON LITERATURE AND LIFE. By A. Clutton-Brock. London: Methuen & Co., Ltd. Price 6s. net.

THIS—presumably the last selection from the critical and philosophical writings of the late Arthur Clutton-Brock—is, in some respects, the most satisfying of all. Readers of this Review, at least, will be specially interested in the papers on Shelley and Blake. To the last-named are devoted two essays, in the first of which Mr. Clutton-Brock discusses more particularly the quality of Blake's poetry, and in the second his prophetic gifts. And in using the word prophet, the author takes care to emphasise the real meaning of the word, that is, the man in whom the universal mind speaks and who cannot be understood except with the good will of his hearers. This, of course, is as opposed to the vulgar conception of the prophet as a foreteller of events or a mere tipster.

Mrs. Clutton-Brock, who has selected the essays which form the volume, tells us they represent his latest and most characteristic critical work, and they are unquestionably among his best and most mature productions. And incidentally they provide a very conclusive answer to those who maintain that the critical and creative faculty cannot go together. For though critical in form, these papers are undoubtedly creative in essence and need no great amount of examination to reveal a very real and attractive philosophy of life.

P. H.

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STUDIES OF THE SPANISH MYSTICS. Vol. I. By E. Allison Peers, M.A.
London: The Sheldon Press. 18s. net.

Having cleared the ground by the publication of a preliminary survey of *Spanish Mysticism*, Professor Peers has now set himself to work in earnest on a truly gigantic task. This is nothing less than a series of studies on all the "noteworthy mystics of Spain's greatest age." Into how many volumes such a series will eventually run it is impossible to say. Professor Peers himself gives us no forecast, but some idea of the thorough fashion in which he is compiling what must surely become a classic may be gathered from the fact that the first volume, of over four hundred pages, deals with only seven mystics. These seven, it is true, are of special importance, including as they do St. Ignatius of Loyola, St. Teresa and St. John of the Cross; and Professor Peers will probably be able to do full justice to less outstanding figures in a smaller space. Even so, the whole work, when complete, will be on a colossal scale.

Judging from this first volume, it will surely take rank as the standard work on the subject. Professor Peers modestly disclaims any pretensions of writing a history of Spanish Mysticism. But though he may not have used the historical form, it is obvious that a detailed account of the Mystics such as this is a history of mysticism in everything but the name.

It is not only to students and lovers of the saints and mystics that these studies will appeal. All who, in however small a degree, are attracted towards the spiritual life, will find abundant help and instruction in the pages of this volume. Professor Peers, as is natural, is deeply sympathetic with his subjects, and it is that deep spiritual sympathy, in addition to the wide research work which has gone to the making of the volume, which gives these studies a special value and appeal to the earnest neophyte who is looking for some sure guide on the spiritual way. The unconscious relation of these great mystics to the occult tradition need not be insisted upon. It is patent on every page, and those interested in any aspect of occultism will find this volume a treasure-house of mystical wisdom and intuition, gained from experiences on those high spiritual planes which are as yet open to only the most advanced of the sons of men.

P. H.

MARY'S SON. By Ada Barnett. London: George Allen & Unwin, Ltd. Price 7s. 6d. net.

"All liars shall have their part in the lake which burneth with fire and brimstone: which is the second death." These words are in Revelation **xxi.**, and will be uncomfortably present in the minds of orthodox people who read Ada Barnett's deeply interesting romance which concerns a daring and successful fraud committed and sustained for a loftily unselfish reason. We start with the Ouidaesque situation of a beautiful girl who has been urged into wedlock with a decaying sensualist wishful to beget an heir for his earldom. When the young bride, disgusted by her husband's caresses, appreciates the eugenic advantage of ideal mating, he invites a young man to collaborate in the production of a child. The resulting infant is accepted without question as the earl's son; the actual father remains unmarried and aloof for twenty-one years before he sees either son or mother. Fraud, established with a fervour for physical fitness and spiritual beauty, does not distort the character of Mary's son

who, born on Christmas Day, is (what Christmas-day children by no means invariably are) a Christlike person. He is a "freak" among aristocrats. He breaks the economic law by which dignity is sustained in a world where fine feathers make fine birds, and we take leave of him when, with the deep disapproval of the nice patrician who might have married him, he journeys to Holland to greet Christ at His second coming.

The author is a born narrator, with apt dialogue, neat characterisation and romantic warmth. Her fantasy succeeds as a novel, though we may question its ethical soundness or philosophical importance. Adults should be able and willing to look at life from the point of view of every sane iconoclast and reformer. For myself I should like to see a sequel to a book which leaves a young and admirable hero at a point where imagination is unable to satisfy one's curiosity.

W. H. CHESSON.

AT THE SIGN OF SAGITTARIUS. By R. B. Ince. London: Faber & Gwyer. Price 6s. net.

Mr. Ince is no stranger to readers of *The Occult Review*, and it is a pleasure to draw attention to his witty and ironical book. About thirty years ago Joseph Conrad wrote to me apropos a certain anthropomorphic god, that he threw "stones at his sacred nose." Mr. Ince does not go so far as that, but his sportive introduction of Jehovah into the world of fiction does not err on the side of reverence. The lamented Dr. Hartmann in his *Geomancy* says that the subjects of Sagittarius are of "the inspirational type of men. . . . It is a sign related especially to theological subjects." Mr. Ince, however, by a quotation on his title page, prepares us for Voltairian archery, and his eight short stories include some masterpieces of humour. The Bollandists would shudder at him, for his story "St. Orphitus" makes a greedy sot acquire the nominal handle of sanctity by a scandalous blunder. It is terrifically funny, as was that story of Androcles told in the naughty 'nineties, wherein the lion excusably bit off the head of his already rewarded benefactor, saying, "Even gratitude cannot tolerate presumption." A very pretty story is "The Beard," where St. Ursula is a true friend to a persecuted maiden who craves the boon of temporary ugliness to cool off an odious suitor. In this tale the folly of toilsome iteration in prayer is picturesquely illustrated. In "Good Deeds of Dean Ensfrid" the author's inventiveness surprises one, while "The Faith of Fanu" with clever extravagance of fancy exhibits the atheism of a self-engrossed priest. In the last story we see the ineffectuality of a lively disproof of a time-honoured error. In fine Mr. Ince is an imaginative philosopher whose little volume should be useful in waking people out of the lethargy of inherited belief into the daylight where, if noses be at once too sacred and too obtrusive, pebbles may be thrown at them.

W. H. CHESSON.

THE GREAT PYRAMID. By Capt. R. A. Neaum. London: Simpkin, Marshall, Hamilton, Kent & Co., Ltd. Price 1s. net.

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LAMBDA.

THE VOICE OF ILION. By Katharine Hillwood Poor. New Era Press, or c/o the Author, Life Study Club, 5219 La Roda Ave., Eagle Rock, California.

THE twenty-one meditations in this little volume do not suffer when compared with *The Pilgrim's Progress*, which is saying a good deal. Listen :

"Above the horizon of Time there doth arise a Great and Glorious Form. O'er all the wide earth It gazes; It's vision extends to all the black earth depths and to those dark abysses far beneath; to all the heights where Life reigns supreme and even on beyond unto those realms which for progressed humanity hold a glorious promise of superlative fulfilment. . . .

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MEREDITH STARR.

COLOUR IN HEALTH AND DISEASE. By C. G. Sander, F.R.P.S., D.Sc. London: The C. W. Daniel Company. Price 3s. 6d. net.

It is somewhat surprising to find in a book which concentrates the author's experiences of a lifetime in connection with colour-therapy, the statement that "It is wise to use a glass-screen when the sun is hot." It is well known that glass almost completely inhibits the curative properties which reside in the light rather than in the heat rays of the sun. Better to procure a screen which inhibits the heat-rays while allowing the light-rays to percolate. An American invention of this kind is now on the market.

There are some useful chapters on the healing properties of colours, and how and where to apply them. Mr. Sanders deserves commendation

for stressing the importance of Ruby or Magenta. If people fully realised the energies locked up in this ray, they would be able greatly to prolong their lives.

MEREDITH STARR.

NOTIONS ÉLÉMENTAIRES D'ASTROLOGIE SCIENTIFIQUE. (Resumé de Language Astral). By Paul Choissard. Paris: Bibliothèque Chacornac.

INFLUENCE ASTRALE. Essai d'Astrologie Expérimentale. Same author and publisher. 184 pp. Price 15 francs.

In the first work the author attempts to formulate the simple, basic principles of astrology. He also brings astrology up to date, which is refreshing. He does not only destroy, he also creates. He gives an excellent method of interpretation, and calculates the astral influences mathematically. Moreover, he reveals a great truth, well known to the esoteric guardians of astrology: i.e., when Mercury becomes stabilised, we achieve equilibrium in manifestation.

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M. Choissard has succeeded admirably in his intentions, and deserves the gratitude of all who possess or desire enlightenment.

MEREDITH STARR.

THE DARK FIRE. By Elinor Mordaunt. Cro. 8vo, pp. 284. London Hutchinson & Co. (Publishers) Ltd. Price 7s. 6d.

A great poet has told us of "a deep below the deep," and of "a height beyond the height": but he spoke of Divine Mysteries. In her latest novel, Mrs. Elinor Mordaunt presents what is called the story of a man's fight for his soul, though the fight is more truly that of a woman who loves him, and it is her victory rather than his. The Dark Fire is of the deep below the deep of known and manifest evil in human nature, and it is in particular an exotic study of so-called Javanese Sorcery, its malefic workings, its devil's incense and the black pharmacopœia of its envenomed potions. There is a certain contribution to psychology, a study of things which belong to sex on the surface; but beneath the flames and smoke of this on its abomination side there is something yet viler smouldering, a second self, native to some hell within us, and surging up therefrom. The local habitation of the welter and all its mystery is at Marakou, above Ternate in the Moluccas, and Mrs. Mordaunt shows not only a first-hand knowledge but one which appears intimate of those islands, as of Celebes also and Java. About her story itself I do not propose to speak: it is a sheaf of living documents, and there may be said of it that the end is like the beginning, for it happens that the very end is nut-shelled into a fore-note, almost as if unawares, though the unusual fact does not hurt the narrative. The point of appeal to myself, as one who knows the records of sorcery and witchcraft in the western world, is that this tale of "dark

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fire," written by an author who betrays no trace of acquaintance with the black literature of Latin, French and German demonomania, proffers the same intimations as I at least have drawn from those fell chronicles of the past—that behind all the nightmare delusion and crass imposture there lies something "altogether evil, dark and terrible." Here therefore is much more than common plot and passion, horror and mystery: it is indeed pregnant with suggestion to those who know Bodin and Wierus, Leloyer and the other dark chronicles on which Joseph Glanvil founded the strained pleadings of *Sadducismus Triumphatus*. I should not be surprised if this story of battle for a soul in bondage had something at the back of it which is not mere invention: there is at least strange realism in the telling.

A. E. WAITE.

THE MECHANICS OF PROGRESSION. By Elizabeth Aldrich. New York, N.Y.: The Aquarian Press. Pp. 56. Price 75 cents.

This is one of those modest and unobtrusive little books which contain more real and practical knowledge than many more pretentious volumes. It is the first of a series of three, and if the two which are now in preparation follow the same simple lines of construction as *The Mechanics of Progression* they will form a really valuable asset to the practical student of Astrology.

As indicated by the title, it deals with the steps needed for the "progression" of the birth horoscope, i.e., the nature of the chief events of the life as foreshown in the nativity, and the times at which they are likely to materialise. The ability to correctly cast a nativity (or birth horoscope) is taken for granted, and no reference is made to that really simple operation.

The writer of these lines, having himself had many years' experience in the field of astrological practice, can confidently recommend this little book to others, and it is to be hoped that we are not kept waiting too long for the companion volumes.

ROBERT MURRAY INNES.

BLESSEDNESS EXPLAINED. By the Rev. R. P. Byers. London: H. R. Allenson, Ltd. Price 3s. 6d. net.

THE author of this very earnestly written little volume endeavours to throw new light upon the religious experience of beatitude or blessedness, of which we hear so much in the Christian Scriptures and, as he regretfully considers, so little among the Christians of the present day.

"If a Barnabas or Timothy could return and observe the typical church, among their surprises would be the evident dearth of Christian experience and the inconsiderable attention bestowed upon the matter." Mr. Byers firmly believes that this state of things could be remedied; and in the chapter entitled "Methods of Opening the Heart," he details a scheme by which any individual should be able to rouse and stimulate the emotions proper to the state of blessedness. He also encourages the "psychologically skilled Christian" to improve upon this scheme at will; and holds out the hope that, with constant daily effort a plane of spiritual sensitiveness and illumination will be reached, in which the over-mastering sensation will be one of intense abiding joy.

We note that Mr. Byers, with a generosity commendable in a minister

of organised religion, gives it as his opinion that "blessedness" is *not* the state of mind in which most people find themselves at a church service. He has, apparently, no professional illusions about the average kind of public worship. According to him, the environment of church or chapel has become "too familiar to arouse feeling," in any but the few favoured souls.

It is to be hoped that some of the apathetic majority may benefit by the counsels of this sincere little work, and make, at least, an attempt to follow them.

G. M. H.

URRUGNE : BALLET BASQUE D'ALLURE FANTASTIQUE. Par Olivier du Chastel-Taigny. Paris : Bibliotheque Chacornac. Price, francs 3.50.

THIS delicate and curious little work leads us along paths of which the majority of English readers know little or nothing. As the writer, in his *Preface*, explains to us, the Basques, for more than three centuries, have possessed a theatre of their own, where, remote from the infection of any modern stage, they present a peculiar and characteristic type of pastoral play, light yet melancholy, grotesque yet pathetic, depending for its effects on a naïve and lavish use of ghosts and goblins, yet never losing its humanity, its intimate appeal to the heart of mortal creatures. M. Chastel-Taigny has managed to capture the spirit of this illusive twilight drama, beyond anything we could have dared to hope when first we opened his slender flame-coloured brochure. He has made us at home in the remote mountain-village of Urrugne, where the isolated folk seem to live, from their youth upward, on the borders of the Other World, where the Christian Faith itself is touched with old pagan lore and the pastoral dances unconsciously reproduce cabbalistic gestures and circles, forgotten elsewhere.

Often in the stormy nights of winter (he tells us) these Basque mountain-folk cannot sleep. They lie awake, listening to the wind and to the *Voices of the Dead* who are borne along the wind. It is from the memories of those eerie sounds, the echoes of those voices, that the characteristic drama of this lonely people would seem to have gained its power to move us. At any rate, its power is undeniable.

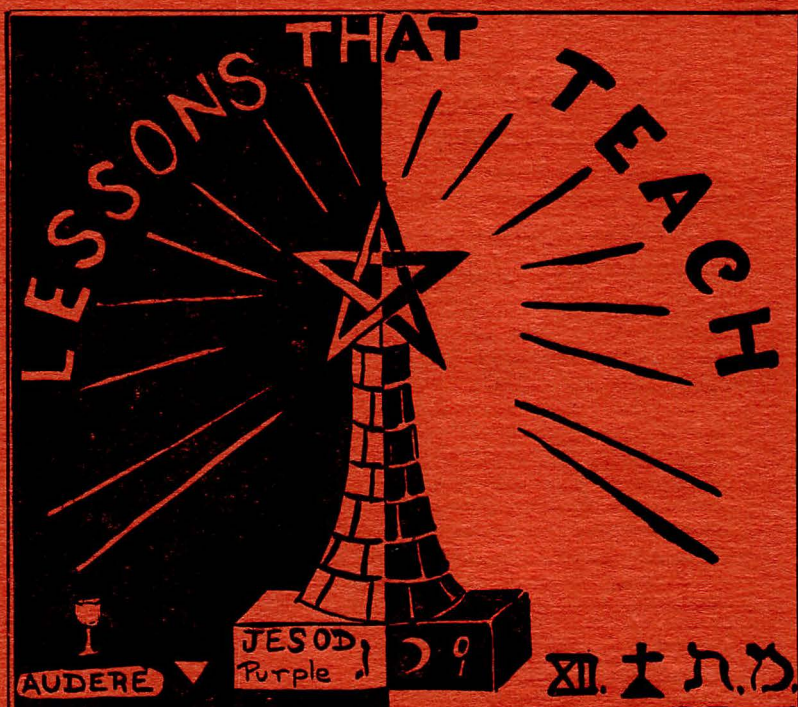
G. M. H.

THE MYSTERY OF THE GHOST-HOUSE OPPOSITE. By R. Otley Rhodes. London : H. Stockwell, Ltd. Price 2s. 6d. net.

A SINGULARLY artless little story, scintillating with thrills, psychic and otherwise. The principal characters are Cesare Pozzi, a young man of mixed Italian and Irish parentage, a candidate for the priesthood, and a student of telepathy of the milder sort ; a fanatical monk, named Angus Nello ; a beautiful young woman, who turns out to be the monk's long-lost sister ; and a villainous personage, known as Mark Carter, who practises Black Magic and various other iniquities and comes to a suitably evil end. As for the Ghost-house, it provides the unspeakable Mark with a *mise-en-scène* for his activities ; but we are left in doubt as to the authenticity of its claim to be called haunted, in the supernatural sense of that word.

The plot is lurid and the dialogue of a surprising violence.

G. M. H.



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