

# THE OCCULT REVIEW

## Contents

### EDITORIAL

Difficulties of the Interior Life *Library of Congress*

### MASTER CRAFT OF SALISBURY CATHEDRAL (Part I)

By Hector St. Luke, Ph.D. *Aug 19 1929*

### MYSTICAL INITIATION

By Helen A. Milne Home *Smithsonian Depos*

### THE FOUNDATIONS OF MAGIC

By H. Stanley Redgrove, B.Sc., A.I.C.

### THE FINISHED QUEST

By Evelyn W. Watson

### NUMBER, FORM AND CONSCIOUSNESS

By W. G. Raffé

### WAITING

By Esther Ross

### HIS HOLINESS SADGURU MEHER BÀBÀ

By K. J. Dastur, M.A., LL.B.

### "THE FOUR HORSEMEN"

By H. M. Bary

### THE SUPERMAN

By C. G. Sander, F.R.P.S., D.Sc.

### CORRESPONDENCE

### PERIODICAL LITERATURE

### TOPICAL BREVITIES

### REVIEWS

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

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

CANADA: THE AMERICAN NEWS CO., TORONTO.

AUSTRALASIA: GORDON AND GOTCH, LTD.

SOUTH AFRICA: GENERAL NEWS AGENCY, LTD.

CAPE TOWN: DAWSON AND SONS, LTD.

INDIA: THACKER AND CO., BOMBAY AND CALCUTTA.

"THEOSOPHIST" OFFICE, ADYAR, MADRAS.

# Some helpful Books on SPIRITUALISM

## KATHLEEN

By **Rev. John Lamond, D.D.**

In this book Dr. Lamond has presented the case for Spiritualism and the many aspects of Psychic Science in a thorough and interesting manner. 6s. net.

## THE WITNESS

By **Jessie Platts**

Sir Arthur Conan Doyle says of this book: "The best I have read, and I have read a good many." 5s. net.

## THE KINGDOM OF GOD *and the power and the glory*

By the **Rev. G. Vale Owen**

The Rev. Vale Owen sets out to describe the relationship of life in the spiritual and material worlds. He traces the progress of man towards divinity and his ascent to God; he attempts to describe the actions of God in their relationship to man. 4s. 6d. net.

## HOW SPIRITS COMMUNICATE

By the **Rev. G. Vale Owen**

An authoritative work of deep interest which will be welcomed by the Rev. Vale Owen's numerous admirers. 1s. 6d. net.

## THE BLUE ISLAND

Communicated by  
**W. T. Stead**

These experiences of a new arrival beyond the Veil are recorded by Pardoe Woodman and Estelle Stead. Here are messages which are instinct with sympathy, and, moreover, give an excellent picture of existence on the Other Side. 3s. 6d. net.

## FACTS AND THE FUTURE LIFE

By the **Rev. G. Vale Owen**

Mr. Vale Owen states his own position in regard to the questions that are being discussed by theologians on the relation of Christianity to Spiritualism. 4s. 6d. net.

## MY LETTERS FROM HEAVEN

By **Winifred Graham**

This book consists of automatic writings received by Miss Winifred Graham, the well-known authoress, from her late father. 4s. 6d. net.

## BEAR WITNESS

By **A King's Counsel**

In this remarkable book a well-known King's Counsel bears witness to the truth and validity of Spiritualism. The book consists of messages from those already passed beyond the veil. They come from many personalities—among others a Roman Catholic Priest, a great English Poet, and French Statesmen. 4s. 6d. net.

## MORE LETTERS FROM HEAVEN

By **Winifred Graham**

Miss Graham's new volume contains messages of hope and cheer, and will prove helpful to those who have not yet realised the nearness of the other side. 4s. 6d. net.

## AU REVOIR— NOT GOOD-BYE

By **W. Appleyard, J.P.**

The author tells how he got into touch with his wife beyond the veil. It contains statements of a remarkable nature, and it is interesting because its contents add to our knowledge of those who have passed over. 3s. 6d. net.

Obtainable at all Booksellers and Libraries.

# HUTCHINSON

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

# Cheiro's PRIVATE ARCANA OF ASTROLOGY

A course of 10 confidential lessons in MSS.—understandable by the beginner, yet invaluable to advanced students—in Cheiro's methods of delineating character and forecasting events.

**Cheiro's final and only complete revelation! FIVE GUINEAS.**

**THE SUPREME ART AND SCIENCE USED BY CHEIRO  
IN HIS AMAZING SUCCESSES CAN BE YOURS!**

Order now or write for free descriptive booklet to:

**CHEIRO'S PUBLICATIONS & SERVICES, 42, MUSEUM STREET, LONDON, W.C.1**



## Know Thyself!

This was the precept inscribed over the portico of the Temple of the Mysteries of Delphi. Our booklet—

**“TO THOSE WHO SEEK”**

will guide all students of the Mysteries and those who seek the richer, fuller, constructive life to the Gate of Truth through the genuine Rosicrucian Teachings. They lead the student to knowledge of

the REAL SELF, Health, Happiness and true Wisdom through scientifically developed SPIRITUAL INSIGHT and an understanding of Cosmic and Natural Law.

BOOKLET FREE ON REQUEST.

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

## THE BLAVATSKY ASSOCIATION

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

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

\*THE VOICE OF THE SILENCE, by H. P. Blavatsky. £ s. d.

Reprinted from the Original Edition, with Notes and Comments by A. L. Cleather and B. Crump. With an Autograph Inscription by the Tashi Lama, also a Postscript and Errata. Published under the auspices of the Chinese Buddhist Research Society, Peking. Paper cover 2/6. Cloth

3 0

THE MAHATMA LETTERS TO A. P. SINNETT .. 1 1 0

THE LETTERS OF H. P. BLAVATSKY TO A. P. SINNETT .. 1 1 0

\*H. P. BLAVATSKY, HER LIFE AND WORK FOR HUMANITY. By A. L. Cleather .. 3 4

H. P. BLAVATSKY, AS I KNEW HER. By A. L. Cleather .. 3 4

\*H. P. BLAVATSKY, A GREAT BETRAYAL. By A. L. Cleather .. 1 8

\*BUDDHISM, THE SCIENCE OF LIFE. By A. L. Cleather and Basil Crump .. 6 0

WAS SHE A CHARLATAN? A Critical Analysis of the 1885 Report of the Society for Psychical Research on the Phenomena connected with Mme. H. P. Blavatsky, by William Kingsland. Post Free .. 1 8

THE REAL H. P. BLAVATSKY: A Study in Theosophy and a Memoir of a Great Soul, by William Kingsland. Cloth Demy 8vo, pp. 336 and three portraits. Post free .. 16 0

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

F

# Works on SPIRITUALISM

- THE OPEN DOOR** by SULHATHAS 3/6  
**THE SOUL'S JOURNEY** by KAMATINI 3/6  
**THE RIDDLE OF SPIRITUALISM** by E. CLEPHAN PALMER 2/6  
**MATERIALIZATIONS** *Some Notes on Evidence.* by A. LAWYER 1/-  
**CRITICS OF THE CHRIST** by TOYE WARNER-STAPLES, F.R.A.S. 4/6  
 Answered by Spiritualism.  
**TELEPATHY & SPIRIT COMMUNICATION** by L. M. BAZETT 2/6  
 With a Preface by Sir Frank Benson.  
**WHY WE SURVIVE** by H. ERNEST HUNT 2/6  
**THERE IS NO DEATH** by FLORENCE MARRYAT 3/6  
**GONE WEST** Three Narratives of After Death Experiences :  
 Communicated to J. S. M. WARD, B.A. 5/-  
**A SUBALTERN IN SPIRIT-LAND** A Sequel to "Gone West" :  
 Transmitted through the mediumship of J. S. M. WARD 6/-  
**THE MORROW OF DEATH** by "AMICUS" 2/-  
 With a Foreword by Rev. G. Vale Owen.  
**ELIZABETH** 2/-  
*A record of conversations between a wife in the Spirit World and a husband on Earth.*  
**THE PSYCHOLOGY AND DEVELOPMENT OF MEDIUMSHIP** by HORACE LEAF, F.R.G.S. 6/-  
**LEAVES FROM A PSYCHIC NOTEBOOK** by H. A. DALLAS 5/-  
 With Prefatory Note by Sir Oliver Lodge, F.R.S.  
**REALMS OF LIGHT AND HEALING** by MRS. ROBOTTON and MRS. DOYLE 2/6  
**MASTER KEYS OF LIFE & DEATH** by CAPT. CAREY, R.N. 3/6  
**BEYOND THE GATES OF THE WEST**  
*"If a Man Die . . . ?"* by REV. J. CAMPBELL MURRAY, B.A. 1/-  
**THE SOUL OF JACK LONDON** by EDWARD BIRON PAYNE 5/-  
*"AND WITH THE MORN . . ."* by ROBERTSON BALLARD 5/-  
**THE "EITHER-OR" OF SPIRITUALISM** by MRS. ST. CLAIR STOBART 6/-  
 Thus saith "CELPHRA"  
 A Spirit Revelation through FREDERICK H. HAINES, F.C.I.B. 5/-  
**THROUGH THE MISTS** Recorded for the Author by R. J. LEES 5/-  
**THE LIFE ELYSIAN** Recorded for the Author by R. J. LEES 5/-  
**THE HOUSE OF WONDER.**  
 A Romance of Psychic Healing, by E. M. S. 3/6  
**FROM WORLDS UNSEEN** by M. A., *Ball Coll., Oxon.*  
 With a Foreword by SIR OLIVER LODGE, F.R.S. 2/-  
**LETTERS FROM A LIVING DEAD MAN**  
*9th impression.* Written down by ELSA BARKER 4/6  
 by EMILE BOIRAC 7/6  
**PSYCHIC SCIENCE**  
**PSYCHICAL & SUPERNORMAL PHENOMENA** by DR. PAUL JOIRE 7/6



## RIDER & CO.

PATERNOSTER ROW,  
LONDON E.C.4



## All Freemasons should take The Speculative Mason

CONTENTS FOR JANUARY AND APRIL, 1929

Boys, Past and Present

The Assembly

The Seven Liberal Arts and Sciences

Fifteen Articles for "Mayster Mason"

Arms of Freemasons

Mark Masons and their Marks

The English Constitution

Durham Cathedral

The Platonic Solids

The new MASONIC ENCYCLOPÆDIA is free to subscribers.

Annual Subscription, 8/8 *post free*. 9/- *Foreign*. Single Copy, 2/2 *post free*.

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

### Palmistry, Clairvoyance, Psychometry

#### MADAME JEANE CAVENDISH

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

Clients may be visited at their own homes if desired.

**BAZAARS, PARTIES, AT HOMES**  
arranged for.

**2, NEVERN ROAD, S.W.5**  
KELVIN 8415. (Near Earl's Court Station)

### MIRACLES STILL HAPPEN

The Suppressed Teachings of Moses and Jesus Show How to Change Sickness to Health, Poverty to Abundance, Failure to Success.

Write to Vora B. Durand,  
Spring Valley, Calif.

### P. S. HERU-KA

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

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

### MODERN ASTROLOGY

The Leading Magazine of its kind.

One Shilling per month. Specimen copy 6d.

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

**ASTROLOGY FOR ALL:** Simple and instructive, no calculations.

**CASTING THE HOROSCOPE:** Full details with Ephemeris for 60 years.

**HOW TO JUDGE A NATIVITY:** Complete rule for judgments.

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

**THE PROGRESSED HOROSCOPE:** Showing your tendencies at a glance.

**THE KEY TO YOUR OWN NATIVITY:** Showing you how to read your own horoscope.

Postage 6d. only.

**ESOTERIC ASTROLOGY:** Showing the inner side of Astrology.

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

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

**BOOKS BY Mrs. LEO.**

**RAYS OF TRUTH,** 3/-

**ASTROLOGICAL ESSAYS,** 5/-

**THE LIFE AND WORK OF ALAN LEO,** 6/-

**THE ROMANCE OF THE STARS,** 3/6

**PLANETARY INFLUENCES,** 2/-

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

**ASTROLOGICAL LESSONS  
CHARACTER DELINEATIONS.**

Please note the address and send direct to:—

**"MODERN ASTROLOGY" OFFICE,**

IMPERIAL BUILDINGS,  
LUDGATE CIRCUS, LONDON, E.C.4

The popular Spiritualist Paper with the large circulation is

## THE TWO WORLDS

A Weekly Journal devoted to the

History, Phenomena, Philosophy and Teachings of

### MODERN SPIRITUALISM.

(Founded 1887.)

Edited by ERNEST W. OATEN.

Price Twopence. Post Free, 2½d.

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

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

"THE TWO WORLDS" PUBLISHING COMPANY, LTD.

18 CORPORATION STREET, MANCHESTER.

Read

# “Light”

THE OFFICIAL ORGAN  
OF  
SPIRITUALISM

PRICE 4d. WEEKLY



## “Light” — Its Scope and Purpose

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

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

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

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



WRITE FOR SPECIMEN,  
ENCLOSING STAMP



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

## — Ready To-day —

TRUTH—Straight  
from the Shoulder

### THE DOCTOR LOOKS AT MARRIAGE AND MEDICINE

In “The Doctor looks at Marriage and Medicine” the author strikes straight from the shoulder at cant, hypocrisy and indolence, and with the twin weapons of courage and knowledge he tackles a subject too often left in the hands of “quacks.”

Doctor Collins’s book deals with the difficulties of modern life, concerning which his long and fruitful experience has given him the right and the power to speak with authority.

10/6

NET

JOSEPH COLLINS, M.D.

Dr. JASTROW’S book has a wide appeal because it is at once a practical, simply written guide.

### KEEPING MENTALLY FIT

(A Guide to everyday Psychology)

by Joseph Jastrow, Ph.D., LL.D.

7/6 net.

This volume is written for the average man and woman.

¶ The wise book that all parents have been waiting for.

### THE PSYCHOLOGY OF YOUTH

by Jessica C. Cosgrave.

3/6 net.

“The most sensible and useful book of its kind that this reviewer has ever read.”—

PUBLISHERS’ CIRCULAR

### THE PROBLEM OF PURITY

by Violet M. Firth. 3/6 net.

Complete catalogue now ready.

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

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

## "RESPONDA"

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

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

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

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

## "RESPONDA LUMINOUS"

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

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

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

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

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

## THE BEST DIET ADVICE

All Doctors are agreed that you must have a properly regulated and balanced diet if you are to enjoy really good health.

Do not neglect this truth. Let Britain's foremost health expert help you as he has helped thousands of others.

**Free Advice.**—Write stating your ailments and what you eat and drink at each meal. I will advise you freely. Write name and address in capitals.

EUSTACE MILES, M.A. Dept. 75,  
40, Chandos Street, London, W.C.2

## HELEN THE GREEK

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

## KEIRO

(late of Regent Street. 30 Years)

Author of "*Practical Palmistry*."

CLAIRVOYANCE, CRYSTAL, Etc.

Lessons in Hypnosis, etc.

Interviews daily at

The "Ashrama," 45, Lancaster Gate, W.2

PURE ROCK CRYSTALS FOR SALE

Phone: Paddington 4008

## SEND FOR THEM NOW

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

# Signs, Omens & Superstitions

and

# Fortunes & Dreams

by

**ASTRA CIELO**

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

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

Send your Order with remittance to:

**"Occult Review,"**

**34, Paternoster Row, London, E.C.4.**

# EARLY SUMMER & AUTUMN ANNOUNCEMENTS

## THE MYSTERIES OF EGYPT

by Lewis Spence

Demy 8vo. Fully illustrated. Approx. 15s. net. (October.)

*In the absence, up to the present time, of any adequate work in English dealing with the mysteries of ancient Egypt, the author of the present volume, famous for his learned contributions on the subject of Atlantean origins, has endeavoured to make good the omission, not only from contemporary sources, but also from the analogical data afforded by a study of similar systems existing in other parts of the world. The result is a revelation in connection with the strange and fantastic rites of initiation into the secret cultus, and the ceremonial and philosophy embraced by them, which should prove of extraordinary value to students of the mystical and occult, as well as to the readers interested generally in the faiths of olden time.*

## OUR SIXTH SENSE

by Professor Charles Richet

Authorised Translation by FRED ROTHWELL, B.A.

Demy 8vo, cloth gilt, 224 pp. 7s. 6d. net. (September.)

"Our Sixth Sense" is the most recent work of Professor Charles Richet, Member of the Institut Français and one of the most famous of contemporary scientists.

*The subjects treated include such phenomena as hallucinations, premonitions, somnambulism, psychometry or pragmatistical cryptesthesia, telepathy, spiritism, hyperesthesia, etc., all being subjected to the thorough investigation of a professor of physiology who has confined himself to the rigid limits imposed by observation and experiment.*

## THE MAHATMA LETTERS

to A. P. Sinnett from the Mahatmas M. and K. H.

Transcribed, Compiled, and with an Introduction by A. T. BARKER.

Demy 8vo, 576 pp. With copious index. 21s. (August.)

*This book, originally published in 1923, is now out of print. Owing to the constant and ever-increasing demand, it has been deemed advisable to bring out another edition. There can be no doubt as to the lasting value of this work.*

3rd Edition. (6th Impression.)

## CREATIVE CONSCIOUSNESS

by Kate Simmons

Crown 8vo, cloth. 3s. 6d. net. (September.)

*This is a book of vision, the view of the author being that, given the initial recognition on the part of the writer that the true function of the artist is that of interpreter, literature may prove as immediate and effective a means of expression of interior illumination as any other of the creative arts. Thus the title of the book, "Creative Consciousness," is an indication both of the purpose and method of the author.*

## CLAIRVOYANCE & THOUGHTOGRAPHY

by T. Fukurai, Doctor of Literature, Professor Kohyassan University, President of the Psychical Institute of Japan.

Large Demy 8vo, 288 pp. Profusely illustrated. 18s. net. *prov.*

*This exhaustive and carefully-compiled record of experiments and investigations by one of the foremost researchers of the East into a comparatively neglected field of psychical science should prove a notable contribution to the rapidly-growing volume of literature on Borderland subjects.* (October.)

34, Paternoster Row

## MODERN PSYCHIC MYSTERIES

AT MILLESIMO CASTLE

Edited by Gwendolyn Kelley Hack

Large Demy 8vo, 288 pp. Profusely illustrated. 16s. net. (October.)

*Not since the days of the famous D. D. Home has the world been presented with such remarkable and well-attested instances of levitation, apports, physical transportation through closed doors, and other equally rare phenomena.*

## ATLANTIS IN ANDALUCIA

by E. M. Whishaw

Demy 8vo, 228 pp. Profusely illustrated. Approx. 15s. net.

*Among books on the fascinating problem of the lost Atlantis, this one has the peculiar and special attraction that it describes the striking, or one might even say startling, evidences of Atlantean civilization which are accessible and available to any student of the subject who cares to make no longer a journey than to the pleasant land of Southern Spain.*

*The writer has spent 25 years in the locality, and through all that time has been keenly engaged in archæological research and excavation, the results of which are described in this volume, and which, as it tells and pictures, can easily and conveniently be seen by the visitor to Andalusia to-day.* (August)

## Some UNPUBLISHED Letters of

HELENA PETROVNA BLAVATSKY

With an Introduction and Commentary by Eugene Rollin Corson, B.S., M.D. Demy 8vo, 288 pp., cloth. 10s. 6d. net. (September.)

*In this volume is reproduced some private correspondence, hitherto unpublished, addressed by Madame H. P. Blavatsky to Dr. Corson, of Ithaca, N.Y. Dating back to the days when the Theosophical Society was a nebulous project rather than a fait accompli, these early letters not only throw a flood of light on the remarkable mentality of the woman who was responsible for the inauguration of a movement of world-wide ramifications, but also discloses an intimacy of connection with the beginnings of Spiritualism which will come as a revelation to the Spiritualistic and Theosophical public generally.*

## THE POSSIBILITY OF MIRACLES

by Anna Maria Roos. Edited by FRED ROTHWELL, B.A.

Crown 8vo, cloth, 192 pp. 6s. net.

"Methodist Recorder":

*"There is much suggestive matter in the book, which deserves the honour which Mr. Fred Rothwell has done it by translating it into our tongue, a task he has done singularly well."*

## THE SOUL'S JOURNEY

by Kamatini

Crown 8vo, cloth. 3s. 6d. net. (Ready)

*Nowadays a psychic script must offer something more than its mere novelty. Here, then, is something different—something which breathes an earnestness as tender as it is compelling; something suffused with the spirit of Him whose sojourn on this earth has left a fragrance which shall endure as long as humanity itself.*

## COLOUR IN THE TREATMENT OF DISEASE

by J. Dodson Hessey, M.R.C.S., L.R.C.P.

(Mind and Body Handbook No. 21). Crown 8vo, cloth. 1s. 6d. net.

*An authoritative and informative outline of the principles and practice of chromotherapy.* (September.)

RIDE & CO.

London, E.C.4

## BOOKS ON ASTROLOGY by Charles E. O. Carter

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

### THE PRINCIPLES OF ASTROLOGY

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

### THE ZODIAC AND THE SOUL

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

### THE SEVEN GREAT PROBLEMS OF ASTROLOGY

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

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

### THE ENCYCLOPÆDIA OF PSYCHOLOGICAL ASTROLOGY (2nd Ed.)

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

## COMMUNITY of the INNER LIGHT

Warden **DION FORTUNE**

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

### THE INNER LIGHT

A MONTHLY MAGAZINE Edited by **DION FORTUNE**

CONTENTS FOR AUGUST

- |  |  |
|--|--|
| 1. The Psychology of Mediumship II<br>(The Physical Phenomena of Trance) | 4. A Ground Plan of Illuminism III                       |
| 2. Gods and Men  | 5. Glastonbury of To-day IV<br>(The Gate of Remembrance) |
| 3. The Headwaters of Occultism   | 6. Literature of Illuminism II                           |

All Communications to be addressed to

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

## CHALICE ORCHARD HOSTEL GLASTONBURY, SOMERSET

"The Holyest Erthe in Englande."

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

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

Particulars may be had on application to:

The Secretary, CHALICE ORCHARD HOSTEL, GLASTONBURY, SOMERSET

Phone: Glastonbury 64

# THE OCCULT REVIEW

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

*"Nullius addictus jurare in verba magistri."*

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

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

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

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

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

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

---

VOL. L

SEPTEMBER 1929

No. 3

---

## EDITORIAL

AT the request of numerous correspondents who have written to the Editor of this magazine asking that simple and practical advice on various points of difficulty in regard to the inner life might occasionally be dealt with in the Editorial columns of THE OCCULT REVIEW, it has been decided, though somewhat reluctantly, to touch on this occasion in as general a manner as possible on the personal application of spiritual principles in daily conduct. Various factors contribute to foster the feeling of diffidence with which the task is approached.

Firstly, there is the difficulty of framing any advice in such a manner as to be applicable in all circumstances. Individual requirements differ so vastly, that in reality none but very broad statements may be formulated for general use. When it is further remembered that, in the last analysis, all true guidance comes from within the soul itself, and not from the physical plane, it will be realised that at the best only a shadowy intimation may be conveyed by the written word. Even the spoken word is inadequate to induce in its fullness the realisation by another of that which to the writer or speaker may be a truth beyond all doubting. So much is lost in the process of transference. Every

owner of a radio set nowadays knows how imperative it is to guard against "losses" in the transference of the broadcast energy from the aerial through the set to the 'phones or speaker, and how impossible it is to reproduce with absolute fidelity the original broadcast speech or music, even in the case of reception from a powerful broadcast station. However closely the result may approximate to the original, there is deterioration and loss. When the original impulse is minute, as in the case of a low-powered or distant radio station, it fails to make an impression at all. So it is with the spiritual impulse. The very intensity of the outpouring of the giant spiritual Teachers or broadcasting stations, to which they may perhaps without irreverence be not inaptly compared, ensures an appreciable effect even on the most unresponsive receiving-set. The smaller transmitting stations radiate too little spiritual energy to make an impression on any but the more sensitive receiving-sets. For it must be remembered that all the wise counsel, the good advice, the moral precepts, and so on, which it is usual to regard as religious or even as spiritual teaching, is in reality little less than a shadow of the real thing. Spirituality may inspire the wisdom of a sage, but his wise sayings are not spirituality in themselves. They may evoke a more or less definite response in the soul of another so that spiritual energy may be induced in it. But that is another matter. Spirituality is not mere piety; it is realisation, consciousness, life, light and love—the primal energy of the universe.

To start with a clear mental distinction is in itself a great safeguard against confusion, although here again  
 VIRTUE AND SPIRITUALITY it is all too easy to arrive at erroneous conclusions. Having learned that virtue and morality do not in themselves constitute spirituality, there is a temptation sometimes to believe that these may be dispensed with. This is a dangerous mistake. They afford the material for the manifestation of spirituality. Emerson saw this when he wrote, in his essay on the over-soul:—

"The simple rise by specific levity, not into a particular virtue, but into the region of all the virtues. *They are in the spirit which contains them all.*"

With a clearer conception of the nature of spirituality, it may prove of advantage to consider what are the requisite conditions for the reception of this pristine force with the minimum of loss in transit. To revert once more to the analogy of the radio receiving-set, which after all affords many illuminative parallels



most unsatisfactory from the point of view of the personal mind. Nothing could be more true than that spiritual grace is not to be commanded. It may be merited, but many factors beyond the ken of the lower consciousness combine to determine whether or not at any particular moment it may be bestowed. That divine grace is free to all without exception—as free as the light and warmth of the sun—no one who is in the least awake spiritually would deny. One of the most fundamental truths in regard to divine grace is that it may not be held or appropriated by the separated self. To endeavour by desire to obtain it for the satisfaction of the personality is to court failure. Divine grace is more readily bestowed where it may be efficiently passed on for the benefit of the united spirit of humanity. So subtle and elusive in its universality is the spirit of the divine that the very desire for it is often sufficient to set up a resistance to its influx. The soul which imagines that it may call upon the grace of the Master for the personal satisfaction of seeing the pretty flowers bloom in its own little hedged garden, a garden which is “mine” and something to be proud of, is dwelling in the realm of astral illusion. Less grossly sinful than the downright sensualist who frankly cares for nothing but physical enjoyment, it is nevertheless still imperfectly responsive to the vibrations of the Highest. The dividing fences or hedges of that beautiful little garden must be removed. To the soul which loses itself in the service of others the grace of the Master comes unawares, and with surprise the disciple realises that help has indeed been given. Grace is proportionate to the power for service. It is to the servant particularly that it is given. That service may take many forms. The material intellect is the least of all able to determine truly what constitutes real service for humanity. A waste of time, apparently, are some of the forms which service takes, especially spiritual service. The service rendered by the spiritual recluse, perhaps more than anything else presents an insoluble problem for the unillumined mind. Yet in these days of wireless communication it should be sufficiently easy to perceive that physical isolation in no way need interfere with activity on the subtler planes.

To cultivate a sense of dedication, to consecrate every thought and act to the service of the Master, rather than to yearn for the sweetness of His gifts, is the only way to merit that which may only be imparted when the requisite conditions are present to ensure that it will be passed on undistorted for the benefit of the collective spirit of mankind.

ATTACHMENT  
TO SPIRITUAL  
PLEASURE

This perfectly natural and human desire for personal satisfaction is another great source of pain in the mystical life. One correspondent, a young man, writes asking how the devastating alternations and reactions experienced by the mystic may best be dealt with. For a period the soul enjoys an exquisite sense of bliss, and everything is tinged with the radiance of the Divine. Gradually the sweetness gives place to a sense of numbness, and an aching void torments the soul because of its inability to feel what it experienced before. Or possibly the influx from the spiritual plane, at first manifesting itself as an intensification of the sweetness of devotion to the Ideal, gradually deteriorates in quality and is replaced by a state of frankly physical amorousness. Honest self-analysis is the surest manner in which to gain that equilibrium by which alone such cataclysmic upheavals may be moderated.

Dealing first with the sense of desolation, darkness and deprivation ; undue attachment to the rapture and sweetness which the state of aridity has replaced, is in itself sufficient cause to inhibit a further influx. Unconsciously maybe, but none the less selfishly, the soul, especially in the early stages of its awakening to the reality of the inner life, finds entire satisfaction in its new-found joy, and forgets the outside world. It has to learn that the sweetness it experiences is not an end in itself, and that except in so far as it endows the soul with further strength for service, the inflow will not be continued.

In the case where the sattvic sweetness is gradually replaced by something more sensuous in nature, this is merely an instance of the soul being still too closely identified with the lower vehicles. Automatically the consciousness associates itself with the more usual and normal channels of expression on the physical plane. It has not yet learned how to stand aside and recognise itself as something apart from its sensations. The ruthless denial of the power of the astral elemental to dominate the consciousness is the only "way of escape" from this dilemma. Confessedly it will be no easy task. So insinuating is the nature of the elemental that nothing but ceaseless watchfulness will tide over the period of its starvation. A hard word? Yes, but students of the *Voice of the Silence* will remember that Madame Blavatsky translated one of the occult stanzas in the words: "*Slay the lunar body.*" After all, what matter? The lower will be replaced by something infinitely higher. Too many misguided souls

endeavour to find some way of having their cake and eating it. It cannot be done.

As indicated above, however, individual temperaments vary so widely that seldom will any generalisation fit every case. The numbness which often follows a period of spiritual happiness may sometimes be nothing more than a temporary state of jaded nerves. Like every other strain to which the nervous system may be subjected—and spiritual unfoldment, especially if it is very rapid, may involve a most decided strain on the nervous system—the cure is to be found in physical rest.

Although none but the most dynamic of spiritual Teachers are able to impart spiritual energy directly, and to kindle the divine Fire in others, the wisdom of experience which has been gathered through centuries of practice in, for example, the Roman Catholic Church, is an invaluable aid for those who are sufficiently open-minded to get at the truth underlying the advice of the "spiritual directors," who constitute such a valuable asset in Catholic communities. The difficulties which face the beginner, the more advanced, and even the soul well-established on the Path of Perfection, are tabulated and classified, and used as handbooks for the study of those whose especial duty it is to guide with wisdom the footsteps of the less experienced. Such works as *The Degrees of the Spiritual Life*, by Abbé Saudreau, *The Spiritual Director and Physician* by the Rev. Fr. V. Raymond, and several other works of a similar nature, which may be found in the list of any Roman Catholic bookseller, are available for all who care to make use of them. Where the student is in the fortunate position of being able to consult personally an experienced director or guru, he would be wise to place himself under his care and guidance.

In this connection, however, it is well to be on guard against the exaction of pledges of obedience. Inquirers should examine the terms and implications of such pledges thoroughly before subscribing to them; and ever bear in mind that the indissoluble link of spiritual kinship needs cementing by no outward pledge. To his true brothers the student "becomes pledged by such vows as need no utterance or framework in ordinary words." The vital truth of this reminder, given by the Master who dictated *Light on the Path*, is often overlooked where it is not purposely ignored. No one, naturally, cares to offer counsel to another where no serious effort is made to profit by it. But any spiritual director

who is competent to discharge such duties will quickly ascertain whether or not the inquirer is in earnest. Where earnestness is present, advice will be willingly and freely given; pledges of obedience should be regarded with mistrust.

Another difficulty about which a lady correspondent writes is concerned with the trial of monotony and drudgery. That these are wearying to the soul, and calculated to make it sick unto death unless its power to hamper is overcome, cannot be gainsaid. Yet such circumstances may be turned into valuable aids in the unfoldment of the spiritual life. The object of earthly existence is not primarily that the soul shall find satisfaction in its material environment. It should be recognised at the outset that the personality subserves entirely different purposes to its own. "Thy will be done" becomes a permanent attitude of the soul which is treading the spiritual path.

Although it is frequently urged that it is by no means certain that any particular circumstances are "God's will," there is room for no such indecision in regard to what may normally be considered as the "inevitable." Not only to bow to the inevitable, but to embrace it, to "kiss the cross," as the Christian devotee would phrase it, is the surest way to invite a downpouring of grace sufficient to make that "cross" not only bearable but even a subtle source of pleasure. It is along such lines that the martyrs and ascetics in the past have made their advancement. The outward environment is such a matter of individual karma that it may be taken for granted that some debt of a former life is being paid, or a special opportunity afforded for making rapid progress. Not all adversity is retributive. "Whom the Lord loveth He chasteneth." Qualities of soul which in no other way could equally well be developed may be rapidly evolved by sheer drudgery. Patience and steadfastness immediately occur to the mind as instances. And it is not at all likely that a weak soul would be called upon to play the exacting rôle of Job. The burden, or trial, when it is a matter of hastening spiritual unfoldment, is always suited to the strength of the shoulders which have to bear it. As with the physical athlete, so with the spiritual; where intensive development is in question, just that little extra effort, which seems to tax the resources to the breaking-point, is the very secret of power.

The belief that lack of opportunity for physical service is a hindrance to spiritual unfoldment constitutes in itself a bar to

progress. The whole value of what is apparently the most futile drudgery may be changed by the alchemy of devotion into a living sacrament, by means of which not only the inner life of the devotee, but also the spiritual life of the whole of humanity is enriched. It is hard for the conscientious worker to suffer the grumbling master or nagging mistress : but the true devotee works for another Master than the one visible to the physical eye. It is His work that is being done, and encouraging as the material expression of approval may be, the inner approval is a thousand times more satisfying to the real disciple.

Lack of response and ingratitude are another fruitful source of suffering on the part of the earnest soul which seeks conscientiously to minister to others. The trouble too often is that the others do not want to be helped. Perhaps there is nothing more poignant than the pain of the thwarted expression of highly altruistic love. To give of one's best, and for that best to be received coldly, or even repudiated with scorn is one of the acid tests of inner steadfastness. Does such an experience turn love to bitterness ? Then the serpent of self is very much alive. The result shows that secretly it was not so much the work of the Master which was being sought, as the personal expression of a temperament which derives its pleasure from the subtle sense of power which accompanies the exercise of the spirit which seeks to mould the lives of others.

The surest shield on a Path beset with snares for the unwary is the cultivation of the childlike spirit. There is a deep significance in the lightly used phrase, " the children of God." Of the child-soul it has been said that " of such is the kingdom of heaven." The artlessness, simplicity, and spontaneity of the childlike soul may not be considered an asset from the worldly point of view, but then it is little concerned with the verdict of the world. It is an automatic safeguard against innumerable unseen obstacles. It is more, it is the purest vehicle for the expression of the Christ spirit. Grace comes to the childlike soul more readily than to any other, for it offers the least resistance to the inflow of that life which is beyond the separated self. By its cultivation a large proportion of the difficulties of the inner life may be removed. More than by any other means its growth is fostered by prayer, for the Spirit is ever gently pressing for admission where it may not enter by force. All are free to respond or not. Even the burning flame of the spiritual giants of the race may not kindle where the heat would inevitably destroy.

THE EDITOR.

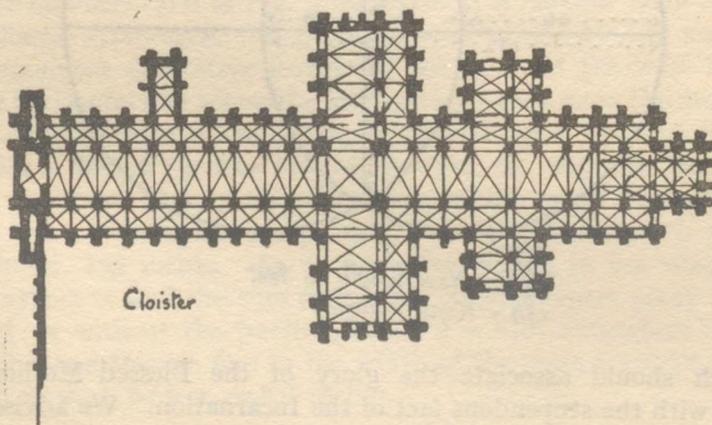
# MASTER CRAFT OF SALISBURY CATHEDRAL

By HECTOR ST. LUKE, PH.D.

(PART I)

LOVELIEST of all English cathedrals, the cathedral of Mary Ever Virgin stands beside the waters of the Wiltshire Avon, slender and pallid as an Eastern lily, coldly austere as the Madonnas of Damascenos. Its foundations were laid in 1220, and the choir was completed six years later, when the body of St. Osmund, the author of the Sarum Rite, was translated there from the earlier cathedral at Old Sarum; the tower, western transepts and nave were continuously proceeded with, and the church consecrated, during the episcopate of Giles de Bridport, by Boniface, Archbishop of Canterbury, in 1258. The octagonal chapter-house, the west front, and a great part of the cloisters were completed by the

Fig. 1.

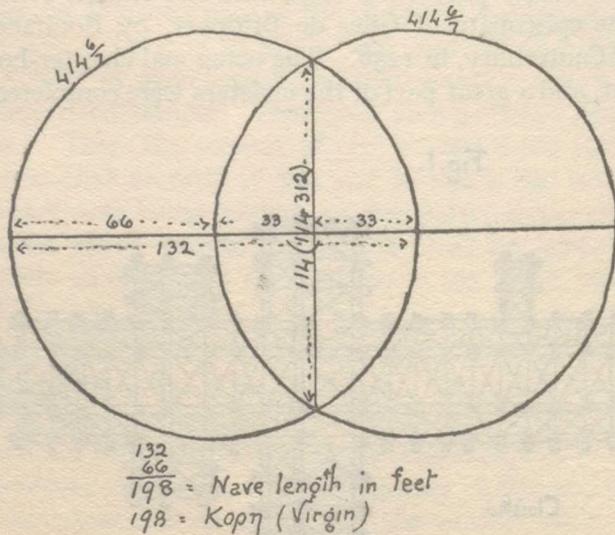


end of the century, and the spire added in 1350. As far as can be ascertained, the architect of the whole work, except the spire, was Elias de Dereham, king's mason, canon of Salisbury, and rector of Meanton. On Bishop Poore's translation from Salisbury to Durham he was accompanied by de Dereham, who, besides other work at Durham Cathedral, pulled down the apsidal east end, replacing it with the typically English square-ended chapel of the Nine Altars. The close similarity of the work here to that at Salisbury points to de Dereham's authorship of both. The spire

is reputed to be the work of Richard de Farleigh, master mason of work at Bath and Reading Abbeys.

All mediæval churches were hallowed and consecrated in the name of the Holy Trinity, "in honour of God and the glorious Virgin Mary, and all the Saints, to the name and memory of Saint —." Accordingly we find symbolism associated with the Blessed Virgin Mary in all churches generally, but where the dedication is specially to her the hermeneutic script unmistakably declares it. As at Whaplode St. Mary's, described in a previous article, the master masons of Salisbury have correlated the dimensions in a gematric scheme

Fig. 2.



which should associate the glory of the Blessed Mother of God with the stupendous fact of the Incarnation. We advisedly say master masons, because, although de Dereham is credited with the structural authorship, it is probable that the gematria was devised by a kind of committee of illuminati within the Salisbury Lodge.

In all the churches we have measured one particular number emerges in each building as the key number of its cabalistic scheme. The number at the root of the Salisbury scheme, as we have formerly mentioned, is 198, which in the Greek cabala is *Koppeta*, Virgin. It may be as well here to explain that the gematria of the mediæval masons utilised three cabalistic systems—

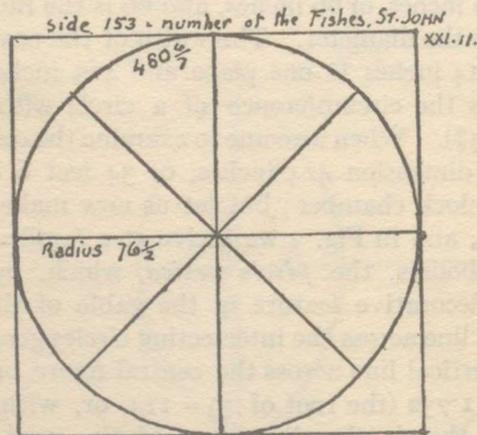
Hebrew, Greek, and Latin—in each of which the letters of the alphabet were assigned a number equivalent, and, using either of these three codes, a word, title, or sentence could be expressed by its corresponding numerical value. Rather than rely upon questionable interpretations of extremely guarded expressions in the writings of Tertullian and Origen, of St. Augustine and St. Ambrose, of St. Isidore of Seville and Durandus of Mende, we appeal to the evidence of our tape-measure.

Let us commence with the nave. The length from the west wall to the centre of the arch in the west side of the tower is 198 feet. Taking this as a line, we must consider other dimensions in relation with it. The base measurement of the pillar platforms near the west is 5 feet 6 inches, or 66 inches, and 66 is the radius of a circle of which 132 is the diameter. The width of the nave, from pillar to pillar, is 414 inches in one place and 415 inches in another, which gives us the circumference of a circle with 66 as radius ( $66 \times \frac{22}{7} = 414\frac{6}{7}$ ). When we come to examine the central tower we shall find the dimension 414 inches, or 34 feet 6 inches, in the length of the clock chamber; but let us now make a diagram of these numbers, and in Fig. 2 we arrive at a familiar form of the mediæval symbolists, the *piscis vesica*, which, by the way, is a prominent decorative feature in the gable of the west front. The horizontal line across the intersecting circles gives the number 198, and the vertical line across the central figure, or *piscis vesica*, which is  $66 \times 1.732$  (the root of 3) = 114, or, with the fraction, 114.312; and this is the dimension of the west front width, 114 feet. We may note, in passing, the width of the north porch archway, 132 inches. As we have two circles in our diagram, we expect to find the sum of the two circumferences ( $414\frac{6}{7} \times 2 = 829\frac{5}{7}$ , or without the fraction,  $414 \times 2 = 828$ ) somewhere represented, and this we find in the width of the main transept, from east to west, 69 feet, or 828 inches.

It is well to pause here and consider the architectural significance of this cathedral west front, and ask why, as at Lincoln, Wells, and elsewhere, the architect has magnified its importance out of all proportion to its functional economy. This great stone screen becomes as distinct and impressive a member of the structural body, in elevation and in ground plan, as a transept or lady chapel, but these are organically and vitally related to the whole design, whereas the west front is an extraneous feature, existing for its own sake and contributing nothing to the function of a church. Attention is diverted to this member, to the exclusion

of the others, and we may think that it is only to please the eye with an imposing array of effigies. But the artistic mind that conceived that north-east prospect would not have set by its side such a discordant element as the west end screen without some deep reason that outweighed æsthetic considerations. A clue to the reason is up there in the west gable, the *piscis vesica*, which is the subject of our second diagram in Fig. 3. From time immemorial this particular figure has been recognised as a feminine symbol, and we shall find lunar or feminine symbolism frequently, if not usually, associated with west end dimensions and proportionals, and solar or masculine with the east end.

Fig. 3.



The 8 radii = 612

Complete figure without circle = 1224  
= ΞΑΘΥΕΣ (Fishes)

The west front width at Salisbury is given as 114 feet, but two or three feet above ground it is 112 feet 7 inches, and taking the annual lunar orbit 354 as the circumference of a circle, its diameter is  $112\frac{2}{3}$ , while the gematria of these numbers is significant enough, for  $354 = \text{'O } \Theta\epsilon\omicron\varsigma, \text{ God, and } 114 = \text{'H } \text{M}\eta\upsilon\eta, \text{ the Moon.}$

Before passing to the elucidation of Fig. 3, it must be mentioned here that the total exterior length of the cathedral is  $480\frac{6}{7}$  feet, approx., and this dimension we find in our last diagram by adding the radius 66 to the circumference  $414\frac{6}{7}$  of one of the circles. Now suppose we take this figure  $480\frac{6}{7}$  as circumference, with radius  $76\frac{1}{2}$ , this circle will be inscribed within a square with 153 as side,

the number of the fishes in St. John xxi.11. Add the eight radii of Fig. 3 to the sum of the four sides and we arrive at the following gematric scheme :

$$\begin{array}{r} \text{Square, } 612 = \text{'H EKKλησια Πλοιον (The Church Ship).} \\ 8 \text{ radii, } 612 \\ \hline 1224 = \text{Ιχθυες (Fishes).} \end{array}$$

The radius figure  $76\frac{1}{2}$  is the full interior width of nave and aisles

The gematric plan shown in Fig. 2 is a doubled form of one of great importance in master craft. The smaller plan has a length of 99 instead of 198, and 33 as radius of the two circles, instead of 66. The dimension 33 may be found in feet by measuring from the south wall of the north-east transept to the base of the south aisle ; and again, the stone seats of the north and south aisles are  $16\frac{1}{2}$  inches in width, making together 33 inches, a number of astronomical import, for 33 is the number of sari\* which composed an eclipse cycle of 595 years and is associated astronomically with a period of 70 sari. Taking the total length as 481 feet, and adding this figure to the 114 of the west front, we have 595. The east end outside extends 34 feet beyond the north aisle, and 34 in extension (the sum of the numbers 1 to 34 inclusive)=595. The number 33 had another significance in mediæval gematria, and that was its reference to the traditional age number of Jesus Christ, while 70 was associated with the three score years and ten of a man's life.

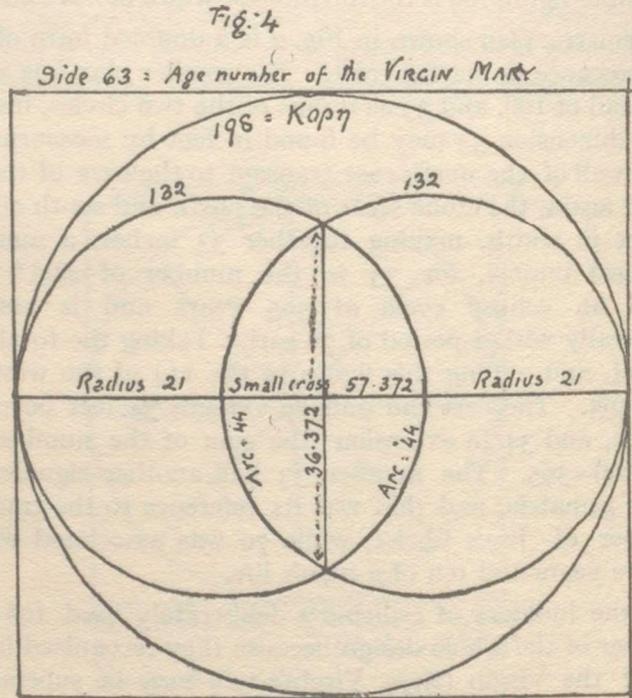
That the builders of Salisbury deliberately used 198 as the key number of the whole design because they recognised in it the symbol of the Virgin (Κορη, Virgin=198) may be substantiated by similar instances in two south Lincolnshire churches. The height of the tower of St. Mary's, Fleet, is 63 feet, and 63 is the traditional age number of the Virgin Mary. Take this as the diameter of a circle and the circumference is 198. But the full height of the tower and spire (according to records of measurements taken before the restoration) is 114 feet, the length of Salisbury west front, and the circumference of a circle with 114 as diameter is 358, which in Greek gematria is the equivalent of 'H Μαρια Κορη, the Virgin Mary.

The builders of the church of St. Mary, Long Sutton, three miles distant, also made the tower 63 feet in height, and, as if to

\* The Chaldean saros was a period of 223 lunations, or 18 years  $11\frac{1}{3}$  days, by which the recurrences of solar and lunar eclipses could be predicted.

make no mistake as to their meaning, actually put 198 in the base in inches.

Fig. 4 shows the probable source of proportionals to be found at Salisbury and Long Sutton and other south Lincolnshire churches. The width of the north buttress tower, west to east, of the Salisbury west front is 198 inches, while the depth of the whole section from west to east measures 21 feet, the relation-



ship of which to 198 is shown in Fig. 4. From the east wall of the N.W. buttress tower to the north porch is 66 feet, the radius of the circles in Fig. 2.

#### The $\text{I}\chi\theta\upsilon\varsigma$ Number

We approach this secret of the hierophantic script with all reverence and delicacy. The symbolic form of the *piscis vesica* was highly esteemed by the early Christians and appears in all periods of Christian sculpture and painting. The reason for the association of Christ with a fish is due in part to the fact that the Greek word for a fish,  $\text{I}\chi\theta\upsilon\varsigma$ , is composed of the initial letters of the five words  $\text{I}\eta\sigma\upsilon\varsigma$   $\text{X}\rho\iota\sigma\tau\omicron\varsigma$   $\theta\epsilon\omicron\upsilon$   $\Upsilon\iota\omicron\varsigma$   $\Sigma\omega\tau\eta\rho$  (Jesus Christ the Son of God the Saviour). The equivalent number of  $\text{I}\chi\theta\upsilon\varsigma$  is 1219.

The width of the cathedral across the main transepts, on the floor, is 203 feet 2 inches, in inches 2438, which is  $1219 \times 2$ , so we may say the intention of the builders was to associate this symbolic number of the fish and of Christ with each arm of the great interior cross. Measuring the nave from the west step to the centre of the tower arch on the north side, we find it to be 197 feet 4 inches, in inches 2368, which is the number equivalent of *Ιησους Χριστος* (Jesus Christ), and as if this were not enough to effect the purpose of the master mason, the same secret is concealed in another form. The interior width of the nave, from the base of the stone seats on the north to the base of the pillar platforms on the south, or from the base of the stone seats on the south to the base of the pillar platforms on the north, is 726 in inches, the symbolic number for *Ο Μεσσιας*, The Messiah, while each aisle supplies the number for Mary (*Μαριαμ*), 192 in inches. What an interpretation of Elizabeth's salutation: "Blessed art thou among women, and blessed is the Fruit of thy womb"!

The height of the nave from the bosses in the crown of the vaulting to the pavement is about 961 inches, which is the number equivalent both of *Ο ουρανος*, Heaven, and *Η καινη Ιερουσαλημ*, The New Jerusalem. The arcades on each side the nave consist of 10 pier arches, 40 arched openings in the triforium, and 30 window openings in the clerestory, making a total of 80, which is the number in feet of the height measurement in inches approximately (961 inches = 80 feet 1 inch), which again is approximately one-sixth of the full exterior length, 80 feet 1 inch  $\times 6 = 480$  feet 6 inches.

*To be continued.*

## MYSTICAL INITIATION

By HELEN A. MILNE HOME

THE work by the late Dom Angelo Louismet on the subject which forms the title of this article is a mine of information on the vital essence of the Christian life, and it is frankly to the thoughts called forth by a study of his book that this essay is indebted.

Contemplation and meditation within the walls of a monastery may well produce spiritual illumination in a saintly monk. Men and women, vowed to a life of celibacy, must perforce turn to Jesus Christ as the Bridegroom of their souls, and in divine union find a satisfaction superseding all earthly "marrying and giving in marriage." Human love will either be transmuted into divine love, or human language and thought will be used to express the ecstasy of the divine marriage conditions.

The Christian ideal of celibacy, or chastity, is undoubtedly based on the virginity of "Our Lady" and the chaste manhood of "Our Lord Jesus Christ." The new gospel of Love, in which Jesus emphasised, "Thou shalt love the Lord thy God with all thine heart, and thy neighbour as thyself," would, if perfectly obeyed, render impossible even the desire to commit any of the offences forbidden by the Mosaic Law.

Amongst the disciples of Jesus, the perfect law of the gospel of Love was perhaps only fully understood by St. John, the "beloved." Others speak of "fightings and fears," "war in their members," etc., and there is the defection of St. Peter, the doubt of St. Thomas, and other instances of "the law of sin" fighting the Law of Love, even amongst those who had personally associated with the Master.

That undue repression leads to unnatural results is a well-known fact, but apart from this, the ideal of celibacy was a natural phase of the evolutionary process subsequent to the teaching of the Gospel of Love, and necessary until a perfect relationship between man and woman is attained—the perfection of "male and female" made in "the image of God." Such perfection is bound to be attained under the completing power of the Holy Spirit, as the Day of Restoration draws near.

Until men and women acquire "the mind of Christ," it is a necessary part of the Divine plan that they, through the power of

free-will, should learn to control carnal desire, in view of the return to perfection in which humanity "came out" from God. Some have endeavoured to attain this control by living in communities under strict laws, others by exertion of the individual will-power while living amongst their fellows; but humanity of itself cannot restore perfection without spiritual guides, incarnate and discarnate, to whom it is given to know the "mysteries" of the Kingdom of God.

Looking back on past cosmic relationships, it may be roughly stated that, expressed in earthly terms, these have been Bridal, Parental, and Fraternal in successive stages of *descent* from God. Therefore we see the same degrees retraced in man's *ascent*.

The incarnation of Jesus Christ brought into prominence the love of parent and child, the "love of the Father," the loving care of Jesus for His Mother, and last, but not least, the Divine Fatherhood of Christ towards the erring and repentant Magdalen.

Now, in our own days, under the Guidance of the promised "Comforter," we stand again at the threshold of the "Bridal" condition, which is the dawn of the "New Jerusalem prepared as a bride for her husband."

This ideal condition must be brought about by Woman herself as she "prepares" and "makes herself ready" to be the true bride and helpmeet of man, giving him only *good fruit* of the Tree of Life, no longer man's chattel, no longer bearing children "in sorrow," but "gathering in her (spiritual) sons and daughters from afar," no longer appealing to man's carnal desires, because her earthly passions have been transmuted into spiritual love.

Jesus Christ, celibate in His earth-life, has become the spiritual bridegroom of the Heavenly Jerusalem, and those to whom He gave "power to become the Sons of God"—because "Jerusalem above," the "mother of us all" is "free"—inherit the same spiritual freedom.

To but few at present is it given to know the "mystery" of this perfect condition. With them lies the responsibility of applying their knowledge to the crying need of humanity.

Never was there a time of such "stirring of the waters" of the human soul in desire for union with—they know not what! This psychic desire is expressed carnally as lust—an ugly word—yet quite in order in the animal kingdom, where instinct guides, without consciousness or free-will, so that the animals "seek their meat from God." Men and women are "seeking their

meat" from every source under the sun except God, trying to satisfy the desire for union by clutching, like drowning men, at the nearest straw. Spiritual man and woman, "freed from sin," must teach their brethren wherein true satisfaction may be found.

The preliminary work of the Spirit is in restoring harmony and right relationship amongst human souls. There has been *chaos* in the soul-realm; "gross darkness" and ignorance have increased, *these* are the conditions which create domestic tragedies, fill the divorce courts, and produce jealousies and murders.

Retreat from the world will not cure the hunger and thirst of humanity for harmony and Union. No, the work of spiritual pioneers is to awaken the Soul, the seat of desire, to bring it to consciousness and show it what it needs, i.e., union with Spiritual Love and Wisdom. Equipped with these dual qualities, Hunger for Love and Thirst for Wisdom are satisfied. For man and woman will again find themselves "in the likeness of God," after having "descended into hell,"—the Hell of chaotic ignorance.

The psychic realm, the realm of souls, is slowly but surely emerging from material conditions, like rocks out of the ocean. In this realm of souls are the forces that are finding expression in physical life. This realm is partly interpenetrated by earthly conditions, and partly by the heavenly or spiritual Sphere. "Michael," the "Messenger to the Souls of the Just" is "standing up" in this world of souls; his legions are in deadly fight with psychic powers of Evil, and, in co-operation with faithful souls on earth, are awakening souls to their needs and pointing the way to "satisfaction." The psychic realm, a replica of the physical, and interpenetrating it, has its correspondence with all things, in and on the earth. In this realm are generated the highest aspirations as well as the lowest deeds of darkness.

The psychic realm needs cleansing!

"Rend your heart and not your garments, and turn unto the Lord" indicates the work required.

The spiritual realm must pour out its healing waters to cleanse the souls of mankind. And what will be the result of cleansed Woman? Freed from the "curse of Eve," her "sorrow will be turned into Joy." Instead of bringing forth children "in sorrow," on the material plane, "a woman shall encompass a man," i.e., enfold the very soul of man within her own, so that "two shall be as one."

## THE FOUNDATIONS OF MAGIC

By H. STANLEY REDGROVE, B.Sc., A.I.C.

MAGIC has its roots in animism, "the conception of spirit everywhere," as Edward Clodd has aptly called it. Now there is a quality of inevitability about animism; man in his attempt to explain the Universe to his mind had to start by explaining it in terms of himself. I think he will end as he began, but with a knowledge enriched and ever increasing of the Universe as a world of experience. Professor Eddington has declared his belief, to which he has been forced by a profound study of the implications of recent advances in the mathematical and physical sciences, that the primary stuff of the Universe is "mind-stuff," though he warns us that by "stuff" he does not exactly mean stuff and by "mind" he does not exactly mean mind. That is well. The new animism will be a vastly different affair from the old. Nevertheless, the fact that we are beginning to realise that we cannot construct a universe with mind left out may make us a little more tolerant in our treatment of the primitive animist. If he was, indeed, a child who believed in fairy stories, the materialist of the century that has passed was a youth at college, who, having done a first year's course in chemistry, physics and biology, was prepared to explain everything from his vast store of profound knowledge.

Out of animism, primitive man created myth and magic. The very close relationship between myth and poetry has been admirably dealt with by F. C. Prescott in his book, *Poetry and Myth*. "The imagination," he writes, "working spontaneously, produces a fictitious concrete, a story, the burden or efficacy of which is not so much a meaning for the understanding as a feeling for the heart. Like myth, poetry can be apprehended only by the imaginative faculty, by which it was first produced."

The world of Imagination! Well, that, says the materialist, is just . . . imagination; which does not get us any farther. In this world of imagination, every poem, every work of art, is conceived; and which of us would care for a life devoid of poetry, of music, of painting? Moreover, it is equally true to say that of it, too, is born every scientific hypothesis. Man lives, must live, in two worlds, the world of experience wherein the will meets with resistances external to itself, and the world of imagination, where it is limited in its activities only by its own nature.

We might describe primitive magic as the first attempt to bridge the gap between the two worlds. Faced with dangers and difficulties innumerable, primitive man appealed for help to the spiritual beings with which his imagination peopled the Universe. He appealed to them by symbolic prayers, by magic. Sometimes his prayers were answered; or, if this mode of expression is preferred, let me say that sometimes he made discoveries, such as how to make fire, which he explained animistically.

A distinction has been drawn between the religious attitude towards the beings of the spiritual world as propitiative, and the magical attitude as coercive; but, in point of fact, religion and magic are too closely intertwined to make this distinction of any value. It would, perhaps, be more correct to describe religion as "official magic."

The priest has always endeavoured to monopolise magic, and, in light of this fact, the extreme hostility of the Latin Church to all forms of magic other than her own rituals, which, of course, are magical, becomes easy to understand. In the past, this hostility was not directed merely towards practices of a psychical character. There was a time when any delving too deeply into Nature's secrets was liable to be regarded as partaking of magic. Perhaps the Church was right in this view, for every physical enquiry ends in a spiritual one, and the term "magic" embraces far more than merely "dealings with the dead." In any case, the world is deeply indebted to those real enquirers who dared to face the Church's terrors; and, if the history of magic contains an abundance of names of impostors, dupes and lunatics, amongst the magicians must also be reckoned some brave investigators and notable thinkers.

I have referred to the magic-working symbolic prayers of primitive man. A good example of such a prayer, which has persisted to this day, is the practice, found especially in Italy, of extending the fore-finger and little finger, the rest of the hand being closed, to ward off the effects of the evil eye. The sign is that of the crescent moon, and, as F. T. Elworthy has pointed out in his *Horns of Honour*, is thus a mute appeal to the moon-goddess for her protection. The use of horseshoes to bring good luck has a similar significance.

Analogy, wherefrom symbols arise, is one of the most primitive organs of thought. It is at the heart of magic, as it is at that of alchemy, with which magic has close associations. "What is above is as that which is below, to achieve the miracles of the

One Thing." Analogy has led man to make some grand generalisations; it has also led him deep into the region of fantasy.

A peculiar fantasy based on the notion of the efficacy of symbols, which, as C. J. S. Thompson points out in his *Mysteries and Secrets of Magic*, is to be found practically all over the world, is the idea that an enemy can be injured and caused to die by making a waxen image of him and sticking pins in it, or causing it slowly to melt in front of a slow fire. Closely connected with magical beliefs of this character is the notion very prevalent amongst primitive races that by acting on part of a thing one acts thereby on the whole. For this reason, it is considered to be dangerous to leave hair-cuttings or nail-pairings about, or even to allow one's real name to be known.

These aberrations, however, must not lead us to conclude that analogy is always worthless, and symbolism invariably destitute of efficacy. Indeed, language itself is nothing but a system of symbols, and without analogy we could never compare one event with another. Thought and its expression would be impossible.

According to Christian (*Histoire de la Magie*), magic was "the synthesis of those sciences once possessed by the Magi or philosophers of India, or Persia, of Chaldea, and of Egypt"; and Ennemoser, in his *History of Magic*, also treats the word as a synonym for the secret wisdom of the ancients. We shall be correct, perhaps, in saying that in the days of which these authors write, the distinction between science and magic did not exist. Science had yet to be born. But its birth did not mean the death of magic; it meant its persistence as superstition.

The history of magic, despite books bearing this title, remains to be written, and its author will need to range over almost the whole of human thought. The questings of primitive man, his attempts to grapple with his experiences and to satisfy his desires, the play of his imagination, the knowledge he gained and the myths he created—here must be the starting-point of the book if it is ever written. It will pass to a consideration of the growth of human knowledge, seemingly intertwined inextricably with human superstition and tintured with a belief in the reality of spiritual powers and the efficacy of symbols as a means for invoking their aid. It will tell the whole story of this development, and of how science gradually shook itself free from the entanglements of superstition, and, in the achievement of this task, lost some things of value as well, including the belief in the fundamental

reality of mind or spirit. Finally, it will relate how these began slowly to be regained, man learning once more to feel the wonder of the Universe, to value aright the things of the Imagination, and to believe in Magic.

To write such a book as this would be to achieve a task of the greatest magnitude. Moreover, for its successful accomplishment it would be necessary to avoid any one-sided point of view and the temptation of running any particular theory to death. I feel sure, for example, that Ennemoser's *History* would have been a better book had he been less certain that "animal magnetism" was the key to unlock all the mysteries of magic. Eliphas Lévi, one of the most interesting and suggestive of all writers on the subject, commits a like fault with his theory of "astral light." These writers are amongst those who are, so to speak, on the side of magic. On the other side we have many books by those who can see in magic nothing but the record of human credulity and folly in its most childish forms.

It is necessary, so it seems to me, to be able to visualise both the sublimities and the follies of magic. We must not allow the brilliance of the former to blind our eyes to the existence of the latter, nor the amazing futilities of magic to prevent us from realising that magic is not all folly.

Well did the poet Blake say, "everything possible to be believed is the image of truth." At the heart of magic there is truth. Our task must be to purge it from the dross. Amongst the many illuminating passages in Eliphas Lévi's works is the statement that "superstition is the sign surviving the thought . . . the dead body of a religious rite." Regarded in themselves, most superstitions seem positively unintelligible; but set them in their right relations in the mythologies of which they originally formed part, and their significance appears.

The philosophy of magic reached sublime heights in the writings of the Neo-Platonists, whose theory of emanations is essentially a magical theory of the Universe, and a development of the doctrine of "as above, so below." "Nature," writes Imablichos, "in her peculiar way makes a likeness of invisible principles through symbols in visible form."

He is writing on the Egyptian mysteries, in which magic and astronomy or astrology are inextricably mixed. This is easy to understand. Amongst the earliest observations made by the ancients were observations of the stars, and one of their earliest scientific discoveries was the fact that astronomical phenomena

could be predicted. It is not surprising that they concluded that the stars governed all mundane events. From this hypothesis the art of astro-prediction or astrology was borne.

To Plato, the stars were quasi-spiritual beings, and the idea persisted, in one way or another, for ages.

When Greek learning was rediscovered by the Christian world, the youthful Cornelius Agrippa essayed a vast synthesis of magic in his *Three Books of Occult Philosophy*. He had drunk deeply of the waters of Neo-Platonism, and his synthesis is essentially a system of astro-correspondences, in which all things are magically connected with the stars.

We may smile at many of the details of his philosophy; yet are we entitled to reject its underlying idea, that the Universe forms a magical unity? The theory of universal correspondences is to be found in a more highly-developed and philosophical form in the writings of Swedenborg. Here, however, everything is interpreted theologically; and to many minds Swedenborg's interpretation of the symbols of nature are as little acceptable as Agrippa's.

Nevertheless, I suggest that here in Agrippa and in Swedenborg is to be found a fundamental truth, which is the truth of magic in, so to speak, its static aspect. Let me express it in Carlyle's words: "All visible things are emblems; what thou seest is not there on its own account; strictly taken it is not there at all: Matter exists only spiritually, and to represent some Idea, and *Body* it forth."

I have referred to Eliphas Lévi's doctrine of the Astral Light. As I have pointed out before in *THE OCCULT REVIEW*, I consider his hypothesis to be at once too indefinite and too wide in its applications. Moreover, this quasi-material agency appears to have been based, in its inventor's mind, on scientific concepts now more or less obsolete. Nevertheless, it provides the clue to the discovery of the truth of magic in what I may, perhaps, call its dynamic aspect. For the "astral light" was a universal force governed by the *will*.

Will is not a mere epiphenomenon of material forces—it is the fundamental dynamical reality of the Universe. Imagination is not just imagination—it is the explanation of reality.

Imagination can kill a man through fear, several cases of this phenomenon amongst primitive races being on record. It can conjure up in the mind of the superstitious all the terrible and

absurd beings of black magic. As Eliphas Lévi has well said, "he who affirms the devil creates . . . the devil." This is one aspect. On the other hand, imagination can create the sublimest works of art and the most profound theories of science and philosophy. It is the only creative energy we know. The forces we assume to exist in the world of matter are no more than symbols of the activity of will. They are like the spirits with which primitive man peopled the Universe. In the last analysis we can say nothing more than that it is a will-determination, and that is what I mean when I say that we are inhabitants of a magical world.

## THE FINISHED QUEST

By EVELYN W. WATSON

I LIVE assured of Vision that will guide,  
Positive of Light within the Shrine,  
Of Beauty, Good, and Truth, at one, Divine,  
To lead me from the foolish paths of pride  
And let me work with masters by my side——  
I find the Guardianship most aptly mine  
And drink the Mystic Grail of living wine  
Because of Him, the tender Crucified:  
I cannot turn, nor can I make one choice  
But that the sense of right in me replies  
Until I feel the unseen kin applaud——  
Within my soul there is the cherished voice,  
The Visioning and that deep Love that sighs  
When that I fail my conscience and my God.

## NUMBER, FORM, AND CONSCIOUSNESS

By W. G. RAFFÉ

IN the power of human mind to grasp Number is indicated its extension of consciousness. The whole process of involution and evolution is first to distill mind from nature and then to extend its power to dominate, to use, and then to create another nature. From elemental forms it takes human mental form, as the Thinker, whose power is reason and whose ideal is justice, passing on to the Contemplator, whose being is "grace" and whose ideal is mercy. Mind emerges in unit after unit from the herd to consciousness of order, of succession, of balance, and each unit becomes individualised in a self-consciousness. Being novel, this phase is emphasised to extremes; and concurrent is its use of the numeral system by which to reason about things.

After attaining the height of intellectual ratiocination the mind condenses and develops its complex form, seeking like a seed to burst out. When the life-giving impulse comes, it throws out a shoot above and below: its death is a preliminary to a change of form, but, passing above the plant, it obtains a power of coalescence, to express new forms. Its power to do this is preceded by its will; this is moulded by its knowledge, which comes by intuition. And this intuitional activity indicates the passing of the domination of reason; for that power is then put in its place as instrument rather than ruler. Consciousness enlarges from its concentrative point to its enveloping phase of contemplation: from perception of succession to reception of an ever-present unity containing all the successions which were formerly seen only in order, one by one.

The attainment of such a phase of consciousness provides a release from the bondage of form, because form exists only to express a concentrated "will to live" or a "will to do" definitely to the exclusion of other possible interests. When desire ceases to engage consciousness as its servant, and reason first becomes free to survey the situation, development of consciousness becomes possible.

Numerals are symbols of certain phases of consciousness, but only Number can symbolise—and that but faintly—the state where expansion has occurred. Expansion of mind can only mean that the former concentrated point has now blossomed to

become the Cipher : instead of being within, it is now the equal, for it occupies the Cipher, by acceptance, submission, and realisation of its unity with the Great Unit.

By studying Number in relation to geometry, symbol in relation to form and measurement, we see that numerals indicate each a fixed position in a given form, or among a number of forms, *i.e.*, that numerals are symbols, while Form is a reality. Material form is both an expression and a symbol of Spiritual Form, for it is never finished or complete, but always becoming. Numerals and words are the bricks, and ideas are the walls of the symbolic structure of human mind, with which it attempts to construct its concept of reality, after passing the images of the primitive picture-consciousness as of no other than sensory value. But when this symbol-structure is at last complete, consciousness ceases to regard the correct packing of each unit-brick, and relapses from its concentration upon them severally to occupy the entire structure, diffusing by contemplation, and projecting by some spiritual osmosis into the exterior universe the form of itself which it has created in order to know immediately, instead of by reflection in material nature, or in mental symbols.

Consciousness in finite arithmetic is expressed in music in simple order and succession, in combination and permutation of sound by number. From simple rhythm of the single drum, its expression becomes complex in the symphonic multiple rhythms and timbres of the great orchestra. This tonal flexure flows past the attentive unit-consciousness of the hearer, but the spatial quality of architectural rhythm demands his movement to perceive its variety. This phase of consciousness is fixed in the acceptance of absolute equality between its integers : every note of music must attain its exact repetition at definite tonal and temporal distance, or the entire structure must collapse in incoherence, just as the numerals of the city auditors' balance-sheet must each retain always the same valuation, or the whole calculation is reduced to irrationality.

From the narrow norm of instinctive consciousness we grow to the larger sphere of rational consciousness, where number is logical, where reason is based on balance ; and inequilibrium between unequals is resolved by an adjusted balance, by shifting the fulcrum. Here is the increasing sense of the I and the not-I, and the balance may be one of self against the rest of the Whole, realising but dimly that self is contained within it as a part.

## NUMBER, FORM, AND CONSCIOUSNESS 171

The ego-sense delays the attainment of intuition, as the concept of exact and finite numerals hinders the realisation of true and infinite Number.

Consciousness reflected in creative Sound expresses itself in Music-mathematics as both successive and simultaneous form, in proportionally related sound. Designed Equilibrium between the rhythmic movement of unit-sounds produces harmony, while absences of equilibrium produces discord through unresolved quantities of vibrations in local opposition. This music-consciousness is born in time and by time, but spreads in space. Music flows always from the imagined Future—the kingdom of the creative mind—and through the time-less point of Now, disappearing into the Memory of the Past. It slips rhythmically past the infinitesimal point of Now, upon which we seem to live, fast or slow only in relation to our normal time-mood ; or to the standard it has itself established. This Point is the dimensionless unit or integer. It is also the fulcrum-generator of time in space, and hence of all form, whether of sound in succession, or of matter in simultaneity. This Point, symbolised for us by the smallest imaginable quantity, is the smallest possible point of time or space, and is one and the same unit. On this concept, well known to Hindu mathematicians, all music-mathematics is finally based. Modern science has reached to the same concept *via* atomic mathematics, where the analysis of matter has proceeded so far as to show that matter is but a specialised and limited force-form, itself created by an assembly in regular numbers of still more minute points of power which cannot be termed material of any kind.

Consciousness as reflected from imaginative form into gross material form expresses itself firstly in natural forms, from the very persistent and undeviating consciousness-states of the elementals ; and through the human mind with its mercurial inconstancy it finds formal expression by the power of architectural geometry. By this power of resolving natural form into artistic form, the logic of geometry is combined with the logic of number. In this the mind works with simultaneous boundaries of selected and defined space ; in voids and solids ; the without and the within of the surfaces ; the external expression of rigid mass, and the internal enclosure of static space ; and further upon the surfaces, the ebb and flow of symbolic line and colour. This consciousness is born in space ; expands through its successive degrees of grasp of space ; but persists throughout time. Man

reveals ideal form, selected from natural form, by the emphasis of ideal geometry upon the local "accident" of chaotic matter. As a flower reveals to the instructed observer what natural forces have produced its form, so buildings reveal what human mind-forces have left them in their track, as bubbles blown in stone by a breath of mind-power—and left, while the creative mind passes onward.

In his suggestive but not very easy volume *Form in Gothic* (Putnam's), Professor Worringer offers an attempted analysis of the form-consciousness of the makers of primitive "Gothic" art-forms. His contention is that undeveloped mind finds a sub-conscious expression in forms symbolic or expressive of the mind-form of the artist. There are, however, certain limitations to this theory, which cannot at the moment be fully discussed; but for those who can follow the difficult reasoning it makes a fascinating study.

Consciousness as equality and balance, as the masterly reason which weighs, measures, analyses, and divides; expresses itself mentally in arithmetic, or the unimaginative logic of equal integers. It counts everything as units, each unit remaining always the same, whether past, present, or future. It invents and imposes standards; it sets everything against rule and balance; and its ideal is strict justice. Number was used for magical operations ever since it became known. Arithmetical number is used for the modern magic of book-keeping, in which humanity is exploited by the magic of these figure-symbols which it worships, having the necessary preliminary faith and devout belief in their power as a material symbol of money. Arithmetic posits as its basis the financial fiction of absolute equality and sameness, denying time, denying decay, denying the endless flow of life and of infinite mathematics. It is the psychic foundation of instinct, upon which reason first rears itself. It produces insect invariability—the honeycomb, the crystal. In human life it produces repetition work and mass production.

Its action is that phase which is opposite and equal; for the same stimulus it replies with the same re-action. When vitality enters, the re-action changes by slow degrees, and response ceases as novelty of stimulus passes. In this the accuracy of arithmetical exactitudes decreases, and it passes into another phase.

Consciousness as instinct is based in the numeral operations of multiplicity, repetition, subtraction, addition, division. It

## NUMBER, FORM, AND CONSCIOUSNESS 173

can work thus only in the material world—concentrated on the world of illusion and apparent fixity—it is the consciousness of the conservative mind, which seeks to retain for ever the “world of things as they are.”

Consciousness as life and growth is based on the flux of constant change, expressing itself in art as the foundation of Greek geometry, though not that of Euclid.\* It is dynamic, ever-moving, vital and persistent, never producing exactly the same form twice. It is the antithesis of numerals, but is the expression of Number, for it is not permanent in value, but variable in relation. It is expressed in the vital geometry of flower and fruit, of shell and leaf in natural form, where there is close resemblance, but never exact repetition; where Number is balanced by Circumstance, and Form is bruised by Environment; where rhythmic motion is disturbed in its passing by the great Inertia. This is essentially the consciousness at the foundation of all creative art, for it is subtle and of many facets, adaptable and pliable. It is the consciousness of intuition: of perception of relations in their real immediacy rather than by successive ratiocination and judgment.

Consciousness in intuition is based on essential Unity; on the realisation that multiplicity of units is merely a temporary and spatial aspect of apparently divided Unity; that Number is greater than all numerals; and that the Mathematician is greater than all systems of mathematics. It knows that all phases of mathematics are no more than temporary concepts of passing impermanent relations between selected parts of the Whole, taken wrongly for the whole because they absorb for the moment the finite human mind, which can by its power of reason, concentrate only upon one point or one series of points.

Consciousness in the highest power possible to the human mind equalises the power of infinite mathematics, where Number has an infinite variety of powers; where Unity contains all, and any number may be “taken away” without decreasing Unity. From the regulated bondage of arithmetic, from absolute sameness and identity, the ego progresses to individualisation and to difference. This power reaches its height in form as mind, not by the insistence upon the ego-unit as one among many, but by realisation of its oneness with the Great Unity, being both a unit and a part in the same time and space. For it is time and space

\* See *Dynamic Symmetry: The Greek Vase*, by Jay Hambridge, for the elements and explanation of esoteric Greek geometry.

conditions only that allow the temporary spatial condition of a unit to appear as a fact.

The common usage of number merely as arithmetic has blinded us to these greater concepts: it is difficult for the intensely rational mind to release itself from these strictures.

Consciousness as reason focalises time and space within itself, and therefore perceives Unity as successive numerals or stages passing by it in order and succession; accepting time-modes and space-modes naturally from its temporary habitation and form. The limits of number as arithmetic confine human mind to repetition, to instinct, and habit. The enlarged arena of infinite mathematics throws down the boundaries of close identity, and allows a greater identification of the unit-ego with the cipher of eternity, creating the perfect number. This is the sacrifice that precedes re-birth, as viewed from the angle of mathematics: a sacrifice in which the greater includes the less without absorption and without diminution.

## WAITING

By ESTHER ROSS

Let the Beloved only touch my heart,  
And surely then its blood-red rose will wake.  
And every bud to deeper crimson start  
While dewy leaves an arbour for Him make?

So many loves unanswered crave a part,  
All Heaven and Earth in vain their offerings make—  
Let the Beloved only touch my heart,  
And surely then its blood-red rose will wake.

Thro' winter darkness and the winds' cruel smart  
Long have I watched and waited for His sake—  
Now! as the shooting star will swiftly dart!  
Now! as the rising sun thro' clouds can break!  
Let the Beloved only touch my heart  
And surely then its blood-red rose will wake!

## HIS HOLINESS SADGURU MEHER BĀBĀ

By KAIKHUSHRU JAMSHEDJI DASTUR, M.A., L.L.B.

IN *The Everlasting Man*, Mr. G. K. Chesterton asserts that no religion has declared the Avatarhood of God in terms as clear as those of Christianity, and that the Bible is the only book in which we find "the loud assertion that this mysterious Maker has visited His world in person." Mr. Chesterton is admittedly a man of talent and brilliant wit, but he displays a fossilised mentality when he takes on himself to deal with religious or spiritual subjects. He may have studied carefully the religions of the world, but in the very nature of things he cannot do justice to them. Anything pertaining to religion that he may see will be distorted by the false medium of his mental prejudices.

In reply to Mr. Chesterton's *ipse dixit*, it should be remembered that though some God-realised souls have preferred to hide their light under a bushel, others, like Jesus, because of the nature of their work, plainly avowed the fact of their union with God, or of Avatarhood. The Hindu child prays daily to God: "As the different streams rising from different sources all flow into the sea, so, O Lord, Thou art the one goal for the different paths of religion that human mind takes through different inclinations."

Christians should disabuse their minds of the idea that Jesus was the only incarnation of God and that there can be none like Him. Jesus Himself said, "Be ye, therefore, perfect, even as your Father who is in heaven is perfect." Yet, despite this clear declaration, the average Christian persists in believing that Jesus alone was perfect; that the world has never seen another Christ; and that every man is essentially a sinner.

Jesus was certainly God-realised, although He was only one of many incarnations of the Divine. The world has seen many such; and of all the countries in the world India has produced a larger number than all the others combined. Even at the present time there are a few God-realised personages, of whom the most renowned is my beloved Master, His Holiness Meher Bābā. Before I write anything about him, Who is the crown of all my joy, and in Whom I have found my ideal, let me explain that by God-realisation, I mean complete union with the Divine. Such union is accomplished only by spanning the first six planes and going into the heart of the seventh. But let it be borne in mind that no one in his gross body can reach the seventh plane without

the active grace and guidance of a perfect master, or Sadguru. Like other prophets, Jesus and Zoroaster had each his Master.

It may be laid down as an axiom that to make substantial spiritual progress, one must seek the help and attain the grace of a Sadguru. Such guidance is a *sine qua non* precedent to spiritual illumination in nine hundred and ninety-nine cases out of a thousand, and to *God-realisation* without exception. Self-help on the truly spiritual path in most cases is no more efficacious than the rites of Voodoo. The average person is likely to play ducks and drakes with his spiritual interests if he embarks upon the spiritual path without consulting a Sadguru or a perfect Master. Persons who have been able to span a few planes by self-help are few and far between; and some of them, after making some progress, have brought about not only a deadlock but their ruin, by making use of psychic powers. Psychic powers should not be utilised unless and until union with God is attained. It may be taken as true that all God-realised personages possess thaumaturgical powers, though all who have thaumaturgical powers are not necessarily God-realised.

The bliss of the seventh plane is ineffable. Sadgurus themselves are unable to describe it. The bliss is so profound that no sooner does a person begin to enjoy it than he loses consciousness of both the gross and subtle worlds. He is conscious of his Divine Self only. This state is termed in Sanscrit, *Nirvikalpa Samadhi*. Those who, after realising God (i.e., enjoying Nirvikalpa Samadhi), remain unconscious of the world, are known as Mujzubs or Paramahamasas; but those who, by the grace of a perfect Master, recover the gross and subtle consciousness, are known as Saliks or Sadgurus. Only a few out of millions realise God, and fewer still regain their lost consciousness. Sadgurus may justly be called Divine incarnations. Models of spiritual perfection, they live in the world but not of it. To their greatness and goodness there is no limit. They can advance a person spiritually by a touch—aye, even make him spiritually perfect. The Swami Vivekananda, Who was God-realised, spoke truly when He asserted: "They can transmit spirituality with a touch, even with a mere wish. The lowest and most degraded characters become in one second saints at their command. They are the Teachers of all Teachers, the highest manifestations of God through man. We cannot see God except through them. We cannot help worshipping them."

In Poona, a city of historic memories, lives a wonderful old Mahometan lady, of about one hundred and thirty years of age, known as Her Holiness Bàbà Jàn. She is spiritually perfect. She literally radiates spirituality, and is worshipped by thousands, rich and poor, educated and uneducated. During the first month of the year in which the Great War began, a Parsi youth, under the influence of Her Holiness was plunged into Nirvikalpa Samadhi. That youth, who was still in his teens, became unconscious of everything except His Divine Self, as soon as he became God-realised, and did not recover His lower consciousness for about eight years. Union with God for him was no longer a theory, but a fact of personal experience. That youth is now known as His Holiness Sadguru Meher Bàbà.

His Holiness, Whose active ministry began in 1922, has now hundreds of educated disciples, and thousands of devotees of all castes, creeds, and classes, including some Europeans. The author of *The Book of the Beloved*, John Caldwell Johnstone, in an autographed copy of his work presented to His Holiness, inscribed the following lines to Meher Bàbà, as "Rose of the World":

"Farthest from Thee I depart, nearest I come to Thee ;  
Most forgetting Thee, most I remember Thee.  
Rose of the world, whatever nightingale singeth,  
Sing what he may, that nightingale singeth to Thee."

To Mr. Rustam K. Irani, a disciple of His Holiness, while on a visit to England, Mr. Johnstone declared: "Of all the Masters Meher Bàbà is the most accessible, and is working both for the East and the West."

Hundreds of souls can testify to the spiritual benefits with which they have been loaded by his Holiness. Two English ladies, the Misses Ross, who visited the Ashram of Meher Bàbà at Ahmednagar, and came under his charm, have testified publicly, in verses contributed to the little magazine, *The Meher Message*, to the intensity of the influx of spiritual grace which they both experienced.

Another European visitor to the Ashram, Mr. Meredith Starr, a well-known figure in English occult and mystical circles, was also profoundly influenced by his contact with His Holiness. Indeed, so startling was the rapidity of his spiritual unfoldment in the sunlight of Meher Bàbà's grace, that the link between the Master and his disciple in this case may be considered as almost unique in its intimacy.

A burning flame of super-spirituality, Meher Bábà has the power of turning sinners into saints. He can enchant anyone into goodness. He can, when he wishes, raise the consciousness of anyone from this gross world into the realm of eternal subjectivity which is above time, space and causality.

A wonderful feeling of awe descends upon all those who approach His Holiness Meher Bábà. To come in touch with Him is to believe in Him with ardent faith. To live with Him is to love Him with love divine.

Sadgurus are the best spiritual guides in the world ; for their teachings are founded on personal experience. Any differences in detail are due merely to the varying conditions and circumstances in which they find themselves. My beloved Master, Who leads an intensely busy life, plays the rôle of the teacher with singular earnestness and success. No Sadguru has ever revealed so many spiritual secrets to His followers as Meher Bábà. His illuminated mind penetrates with ease to the very heart of things. He has thrown a flood of light on many spiritual problems which formerly puzzled His followers. He has slaked the thirst for knowledge of hundreds of people. Like Shri Ramakrishna, Meher Bábà knows how to be epigrammatical without strain, and his pithy sayings make an indelible impression on the memory of His disciples.

The Ashram, known as the Meherashram, was established by His Holiness for the benefit of the coming generation. The Meherashram, which is an all-round educational institution, is situated in the pleasant village of Toka, in the district of Ahmednagar, India, within British jurisdiction. Of the thousands of educational institutions in the world, I can safely say that there is none like the Meherashram. The Meherashram is an absolutely free institution, and boys of any nationality, Eastern or Western, of whatever social standing or religion, are welcomed without charge. Not only education, both secular and spiritual, but also food, which is strictly vegetarian and health-promoting ; clothes, which are simple ; and medical treatment by an experienced physician, are given absolutely free. Full investigation and inquiry are invited. While secular education and training in the way of righteousness are given by trained teachers, spirituality is directly imparted by His Holiness. Some of the pupils will be converted into saints. By the grace of the Master, a Mahometan boy, Abdulla Ruknuddin Awazi, who is only fifteen years of age, has already become a saint. Though not perfect, the spirituality of the boy is of a high order.

## “THE FOUR HORSEMEN”

By H. M. BARY

GREAT interest was aroused by the remarkable story of Ibañez entitled *The Four Horsemen of the Apocalypse*, written amid the sorrows of war, and his interpretation seemed appropriate to the occasion. But all parables have several meanings, all occult symbols are capable of more than one interpretation, and the Book of Revelation abounds in mysteries and imageries which have called forth volumes of commentaries, some from orthodox churchmen, and others from occultists and mystics. Very different meanings from most of these have been given to me regarding those Riders. As symbolic Beings they have themselves appeared to my sight, and I give their interpretation as one point of view, although not the only one.

During the last Balkan war there suddenly appeared before me the Pale Horse and his Rider, whose name is Death, and he said, “There will be thousands of deaths, not only from battle, but also from plague, so that the bodies will be hurled out of the way, and lie unburied.” This prediction was soon fulfilled by a violent epidemic of cholera.

In July 1913, the Rider on the Pale Horse appeared again, and Hell followed him; and he said, “Within a few months all Europe will tremble beneath the tread of mighty armies. Great will be the slaughter, and pestilence will follow in the wake of battle. Many, many thousands will fall under my sway. Turkey will enter the fray, and great havoc will be caused by her hosts, but at the last they will be overcome.”

This I told to some acquaintances, who smiled rather pityingly at such wild delusions; the world was too civilised for any such war! Yet all Europe was armed to the teeth, even as it is now.

It was in November 1916, that I first saw the Rider on the Red Horse, who wore a great sword at his side, and bore a banner of crimson, in the centre of which was a trefoil cross of gold. He said that sorrow and death would soon be brought about in this country (U.S.A.), as well as in Europe; that the United States could not escape war and pestilence; that though this nation was destined to a great future eventually, it would have to go through fires of purification before it would become worthy of the end for which it had been colonised and allowed to prosper.

Then I turned to Zechariah and read again, as oft before, of the Angel riding on a Red Horse who stood among the myrtle trees and was followed by other Horses, white, and red, and bay. "These are they whom the Lord hath sent to walk to and fro upon the earth," it reads. But in Revelations it says that power was given him to take peace from the earth, and it seems as though he had not ceased to exercise that prerogative, for though the war is ended the Red Horses still walk to and fro throughout the world and there is no real peace—only an armistice—a pause to take breath.

One evening, while musing on these matters, I saw approaching me a Horse which was of Stygian blackness; but his Rider was clothed in glistening white; a crown shone on his forehead; in one hand he carried balances, and his white raiment swept with surpassing grace to the Horse's hoof. I gazed in amazement at that majestic form in White: the contrast was so great to the blackness of the steed. Besides, I had always thought of him as in black armour. Seeing my astonishment, he said, "Turn back to the description of the Four Beasts, or rather, Living Creatures, or Sphinxes."

So I read again of the four Living Creatures. The first was like a lion; the second like a calf; the third had the face of a man; and the fourth was a flying eagle. Then the Rider on the Black Horse called my attention to the fact each Horseman was connected with one of the Four Beasts, who called St. John to "Come and see." And it was the third Living Creature which had the face like a man, that showed him the Black Horse. Then I understood that he represented Aquarius, as the Red Horseman had represented Taurus, the White Horse Leo, and the Pale Horse Aquila, which, as Scorpio, is the eighth mansion or House of Death. The Rider of the Black Horse reminded me that Aquarius was a sign of revelation, of justice, of the weighing of words and actions, known in ancient times as the sign of Minos, who judged the souls in Hades and awarded recompense or penalty. "There is a close relationship between Aquarius and Libra," he said. "While Libra tends to equilibrium, balance, and a strong sense of justice, there is in the scales I carry more of the sense of bringing to judgment those who have hitherto succeeded in escaping from their just deserts through secrecy, or wealth and power. But now the time has come for the revealing of all hidden wickedness, and terrible will be the exposures that will take place. In a secondary sense there is a reference

to the famine conditions which will prevail in many places in the weighing of the wheat and the barley, and to the rationing of food. But you understand that the admonition, “See that thou hurt not the oil and the wine,” is deeply occult, and refers to those processes of the inner life by which the wise shall be saved, for, said Daniel, “None of the wicked shall understand, but the wise shall understand.”

“If you are Aquarius, then evidently the Red Horseman must be Taurus,” I ventured.

“Yes. Taurus, partaking of the nature of the Bull, walks quietly to and fro until roused in some way to fury, especially by the waving of something red before him. In this sense he symbolises the ‘Reds,’ or violent revolutionists who would destroy all governments but their own. No country is safe from their fury, especially if violent means are taken to suppress them instead of wise precautions and intelligent efforts to better the condition of the poor. The United States has some bitter lessons to learn of the folly of trusting to crafty politicians instead of supporting true statesmen who have the welfare of the nation at heart, rather than their own personal ambitions.” With these words he left me.

Once, at sunset, I stood beside the calm Pacific. The great red disc had barely touched the waters when a magnificent White Horse rose out of the ocean, bearing a Rider of most noble mien. He wore a scarlet robe, a crown of gold, and stood directly before the Sun in a blaze of light and fixed on me a kind of piercing gaze, as if to ask me if I understood. Then he vanished. It is clear that the Rider on the White Horse belongs to the sign Leo, though the description might seem to indicate Sagittarius; but he rides the Horses of the Sun, and in righteousness doth judge and make war upon the enemies of humanity. The ancient Druids gave golden talismans bearing the name of the Messenger whom they foresaw: these amulets bore on one side a white horse on whose thigh was a bright star, or sun, and on the other side an olive branch. Many nations await the “King of the World,” or some Great Leader; some look for Rama, some for Christ, while many believe only in an impersonal outpouring of spiritual power; most, of course, think nothing about such things.

In every great crisis of humanity’s evolution there are always Wise Beings, and Superior Souls, more advanced than ordinary mortals, who are prepared to take the lead in world movements, and such are working now.

Is there to be One, supreme in Command? Seeking to understand these mysteries I was lost in thought one day, when there appeared before me One Who Knows, and he said:

“The world is being prepared for the manifestation of the Rider on the White Horse. In various ways his Will is Working, both destructively and constructively; for much that is evil and outworn must go before the good and life-giving can come in. Ye cannot put new wine into old bottles. The New Age is already in its birth-throes, as evidenced to-day by the unrest of the nations and the cry that goes up to Heaven for delivery. We see Electricity, the evangel, in the wilderness of the world, announcing the coming—the near coming—of a still more potent Force, one that is to transform the bodies and souls of men, even as electricity has transformed mechanical and motive forces, an ever-burning light, the Light of Life. The mystery which you seek to solve will be revealed to those who are prepared.”

Suddenly, the Rider of the White Horse stood before me, beautiful as the dawn, and of a great majesty, and he said:

“This troubled world cannot be set at rest, nor injustice and cruelty destroyed, without the exercise of mighty and terrifying forces. For the Liberator must meet and overcome dreadful forces of evil in the invisible realms as well as the deep-rooted selfishness and ignorance of men. But remember the promises of old, and when all seems confusion and strife about you, be not afraid nor disheartened, for out of the darkness a great Light shall arise, and after the storm shall come peace.”

But not yet—not yet!

## THE SUPERMAN

By C. G. SANDER, F.R.P.S., D.Sc.

WHAT kind of man is the Superman? Is he the man of great intellect, the philosopher or the scientist? Is he the man of genius in art, music or literature? Is he the church dignitary, the statesman or reformer? Is he the organiser of great commercial, industrial or transport undertakings? Is he the man of indomitable will, who seeks to rule everybody, to cut his way through all obstacles and to have his own way at all times, and at all costs? Is he the man of superb physique, the athlete or the warrior?

“Not by might and not by power, but by My Spirit, saith the Lord of Hosts.” The Superman (and Superwoman of course) is the one in whom the divine spirit of the true and immortal Self is supreme and dominant, and harmonises the whole of his being. The spirit of human love, wisdom and understanding—the Christ-Spirit—is regnant in him. Although he may not be aware of it, it influences his thoughts, feelings, speech and acts. Divine love underlies all his motives, and manifests in his sympathy with and understanding of others, in patience and forbearance when dealing with troublesome people. He sees the other man’s point of view and often gets his thoughts telepathically. If he is called upon to rule and direct others he will do it firmly, yet wisely and sympathetically, and not by the ruthless superposition of his willpower—the will-to-power of Nietzsche—but rather by the will to service, to further the development and self-expression of his fellowmen. Goodness, justice and magnanimity characterise his attitude towards others, for he recognises all men as his brothers, though he need only associate with such as are congenial to him by reason of their own development, education and social position.

The intuition of the Superman is strongly developed, guiding his reason, mastering his feelings and determining his endeavours. He is a man of poise, which is essential ere the intuition may manifest. Serenity under all circumstances, one of the marks of the true aristocrat, is based on the knowledge that whatever may betide, nothing can hurt or injure the real Self. He accepts calmly all experiences as they come, and cares little about the consequence of right action. He makes the best of life, neither

courting success nor fearing failure, neither regretting the errors and omissions of the past, nor worrying about the future, but manfully and with a good will doing his best to-day and living in the eternal Now. He fully trusts Providence. Spiritually there is no failure possible, though we mostly are a long way off realising our ideals, or being able to express ourselves as we would wish.

The Superman is an idealist. He not only appreciates the highest and best in all things, but aims at perfect self-expression, and therefore is he a man of refinement and culture, a gentleman—a gentle man or gentle woman. The grace of the divine Spirit radiates in his demeanour, speech, appearance, and in his graciousness and consideration for other people's feelings and opinions. He loves the beautiful and the harmonious in art, music and literature, although he might not himself excel in any of these. He may not be a profound thinker, but he is a seeker after truth, ready to receive the new, yet having respect, if not reverence, for the good that is in the old. He is neither prejudiced nor credulous, but in all things uses his reason and common sense. His religion is expressed in his life and conduct. Whether he loves rites and ceremonies or prefers to worship in the sanctuary of his own soul depends on his temperament and upbringing.

In his imagination the Superman is an artist and a creator who uses his talents, whatever they may be, to the best advantage. If he finds himself in uncongenial situations or doing irksome work, he will nevertheless do his duty faithfully, knowing that circumstances will shape themselves so as to pave the way for more perfect self-expression. Let it be remarked in passing that fear is destructive imagination, anticipating evil and paralysing the willpower.

The imagination only creates images or mental pictures of things or conditions. It requires will and energy to realise or solidify them. Otherwise they remain but "wishes and sighs."

The Superman is endowed with a strong will, which is never used to coerce others into doing what would make them miserable, but to realise his own ideals and the creations of his imagination. Spiritual ideals, the things that are good, true, beautiful and "of good report," are divine, and above pure material desires and appetites. If man's will is directed towards the realisation of such ideals, then God's will and man's will are identical.

In order to succeed in the realisation of that which man imagines and wills, the Superman has initiative, which overcomes

mental and moral inertia, so as to make a beginning ; he has sufficient energy to carry on : whatsoever his hand findeth to do, he doeth it with his might. Lastly, in cases of difficulty he has originality and resource—the imagination at work again to overcome that which blocks the road to success.

The Superman is evenly developed and well-balanced on all planes—spiritual, mental, vital and physical. He has a healthy body and takes care of it, and his (or her) face is the mirror of the Great Within. He is well groomed and clothed in conformity with his station in life. He is always at ease and natural, and of friendly disposition, but not servile. He is temperate and chaste, has no anxiety about old age. His is the sense of humour and the joy of life. No fear, hatred or uncurbed passion trouble his mind.

Has the picture of the Superman or Superwoman been over-drawn? Does it mirror a perfect man or woman such as one never meets in real life? Probably it has. It is often averred that a man should have a little of the prince of the underworld in him in order to be human and interesting, and indeed we may be sure that that part is seldom completely missing, and therefore we need not trouble to retain it in our sketch. Rather let us give our imagination full rein and picture the prototype of the perfect Human, the true Superman, and then try with might and main to come somewhere near it in the development and our self-expression. It will be a wonderful lesson in Relativity, more difficult to master than anything that Einstein has to teach.

## 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.]

### SOME CHRISTIAN OBJECTIONS TO THEOSOPHICAL TEACHINGS

To the Editor of THE OCCULT REVIEW.

SIR,—I have been interested in psychic science, occultism, theosophy, mysticism, etc., ever since childhood, and I believe that I understand the position of theosophy on the subject of reincarnation (or transmigration?), *i.e.*, as far as a layman is able to grasp the matter. While it is impossible for me to accept reincarnation as an *objective fact*, yet I may say that I am a well-wisher of the movement, thoroughly sympathetic with it, and only wish I could really accept it wholeheartedly, for I do have the "will to believe." Probably, the pagan antecedents of the teaching repel me.

It is passing strange to me to see the extremely unfair and disingenuous attacks made by opponents of the doctrine, as well as of other doctrines pertaining to the higher life. Somehow, it seems that opponents of reincarnation always manage to insinuate themselves as newspaper writers, or in some other position of authority where they can influence the casual lay reader. Judging from some magazine and some encyclopædia articles which I have read, the opponents of reincarnation are in many cases either ignorant of the true teaching or deliberately dishonest in their treatment of the subject. One would expect that, if anywhere, one might expect fair treatment from the writers of signed articles appearing in encyclopædias, as it is not supposed that an encyclopædia is an organ for airing one's private opinions. I was, of course, well aware of the sneering or patronizing attitude of the Press toward all subjects in connection with the higher life, but thought, as an experiment, that I would see if the encyclopædias were more open-minded than the average newspaper or magazine writer. So I looked in an encyclopædia for the subject of "Transmigration." I was rewarded by the notation, "See Metempsychosis." I turned to "Metempsychosis," and this brilliant (!) definition met me: "The doctrine that the human soul passes *at death* (the italics are mine) from one human body to another or to the body of an animal." Shades of Pythagoras, Plato, Leibnitz, Lessing, Schopenhauer, Browning, Emerson, and other advocates of reincarnation (transmigration?)! Who, except the most benighted savage, ever supposed that the soul *passes from one body to another*? Savages believe this, of course; for in their crude conceptions, the soul cannot exist apart from some human embodiment. The teaching of most responsible

occultists on reincarnation is, that after a space of about 1,000 to 1,500 years, the soul (ego) *animates* another body ; but it most certainly does not *pass from one human body to another*. If I lived, say, at a certain house on Brown Street, in a certain city, and afterwards moved away, but returned later to the city where I had first lived, and moved into a house on Smith Street, I could not, without doing violence to the English language, be said to have moved from Brown to Smith Street, could I ? Moreover, it is to be noted that the ego (or soul) merely animates the body ; it does not dwell in it ; it merely sends a small portion of its prana to activate the body, while the ego itself dwells eternally in the nirvanic plane. At least, this is the teaching, I understand, of the Upanishads, which teach expressly that the soul (ego) "never transmigrates," but remains always fixed, while an infinitesimal portion of its prana animates the various bodies. Everything sentient—the intellect, will, desires, feelings, etc.—is experienced by the discarnate ego, not by the physical body, as seems to be the case, due to the influence of Maya, or illusion. It may be argued that the encyclopædia writer above referred to was merely defining transmigration, not reincarnation. However, he makes a survey of reincarnation in the article, and the impression is left with the casual reader that all lives in plural embodiments fall under the same head, i.e., Transmigration, and that this means, "the passing of the soul from one body to another."

Too often advocates of reincarnation represent the physical plane as the only one where one may secure a real existence, *i.e.*, an existence worth having. They represent the higher planes (the mental, spiritual and nirvanic) as being dreamy, gloomy, illusory, and boresome to the point of extinction. Any truly spiritually minded person must be repelled by such a presentation of the matter as this. Theosophical writers usually represent the cause of reincarnation as the unutterable ennui experienced by the soul on the higher planes, and the desire to live again amid the passions, struggles, and terrors of this physical plane. So far from the physical plane's being the only real existence it is very pitiful indeed compared with the intense activity and reality of the higher planes. During the cycle of reincarnation (assuming the truth of the reincarnation hypothesis), souls are drawn again and again from the superphysical planes to the earth plane, not because of unutterable boredom on the higher planes, but, it would seem, on account of karmic necessity ; that is, because they have exhausted their faculties for assimilating the higher life, and they are compelled perforce to descend to rebirth.

So it is. It is hard to say whether the doctrine suffers more from its friends or its enemies.

A second difficulty experienced by Christians in the acceptance of theosophic teachings is the manner in which writers on theosophy speak of the various planes as being determined by their relative "tenuity" or "rarefaction." Thus, they tell us, the astral plane is

more "tenuous" than the physical, the mental plane still more "tenuous," and so on. If we are to believe in degrees of ponderability we must believe that the substance of all the planes is material, no matter how "tenuous" it may be. Hence it follows that the nirvanic body is just as truly material as the grossest body on this earth, the only difference being in its degree of "tenuity." Christians may well accept the idea of various planes of existence or super-existence, but it is rather repellent to the Christian consciousness to see them described as material planes of various degrees of tenuity, and the media by which we contact them as "bodies." It is true, this teaching of theosophy is in accordance with the Eastern teaching, but it is repellent, none the less, to Christians. The great teachers of India state that nothing is immaterial except the Purusha, or self. (See Vivekananda, "Raja Yoga.")

The difficulty which seems most insuperable is that the acceptance of reincarnation presupposes a renunciation of the Christian doctrine in regard to the resurrection (or perhaps I should say the *teaching of the Church* in regard to this matter). This point I have never seen raised, but it exists just the same. During the cycle of reincarnation, it is understood that the soul animates, perhaps, several thousand bodies. It is evident that at the resurrection, only *one* of these bodies could be raised. It may be said that none of the bodies is raised, but that Christ provides a spiritual body for the ego at the resurrection; this is quite logical, and I suppose I accept it myself "in the back of my mind." Still, how can such a belief, while perfectly logical, be made to accord with the teaching of the Church that each individual physical body is raised at the resurrection?

As I am primarily a Christian in belief, and secondarily interested in theosophical teachings, it is my object to make theosophy square with the teachings of the Church, not to make the teachings of the Church square with theosophy. I would very much appreciate any light that any Christian theosophist may be able to throw on the point I have raised; for, as I stated at the beginning, I am a well-wisher and sympathiser with theosophy, but cannot accept it somehow as an objective reality, though I have the "will to believe."

One other difficulty I will mention, and that is the separation of dear ones which is necessitated by reincarnation. It is surprising that theosophical writers almost entirely ignore this point. Loved ones do indeed meet and spend several centuries together while passing through the higher planes, but their community of life is limited, not eternal, as taught by the Church. This objection is not insuperable, of course, though it is very saddening.

Hoping that I may hear from some fellow student of the higher life in regard to the points at issue,

I remain,

Very sincerely,

W. R. SEVIER.

## SPIRITS AND WIRELESS

*To the Editor of THE OCCULT REVIEW.*

SIR,—In a recent issue of THE OCCULT REVIEW occurs a reference to the late Claude Falls Wright, of whom your reviewer writes: "His name seems new to ourselves."

May I state that Mr. Wright was personal secretary to the late William Q. Judge for some years, and in the spring of 1894, shortly before Mr. Judge's death, wrote me a personal note, informing me of the latter's serious illness. Mr. Wright was not drowned in 1893, as the article intimates, but in 1923, while travelling in Central America (in Nicaragua, I think). Not long prior to that time I had met and conversed with him. I hope I do not presume in offering this correction.

Mr. J. Arthur Hill's interesting article on "Evidential Spirit Intervention," in the same issue, prompts me to offer another item of personal experience, recalled by the reference to "celestial telephoning."

In 1905 I obtained what seemed to me really remarkable communications through the medium of a Ouija board. It had been in storage for ten years or more, and, upon unpacking it, I yielded to my young daughter's importunities that we make use of it. No professional medium was present, my daughter (then a child of thirteen) and I alone conducting the experiments, which continued during the entire month of August in the year mentioned.

Even in the first sitting the results were startling. The messages, purporting to come from one who had passed into the Silence in 1898 (my maternal grandmother) were so extraordinary and so illuminating that for me the subject of life after death ceased then and there to be problematic, and assumed the aspect of unshakable certainty.

However, the point I wish to make is this: During one of these sittings our communicator volunteered to call another personality into the room, and did so; and when, at the conclusion of this interlude, I asked: "What means of communication have you with other planes, or states?" the laconic reply was: "Wireless." (This was in 1905, let me reassert. I still have the verbatim data, written down in full at the time.)

"Do you mean the telegraph?" I inquired.

"No," was the rejoinder. "A telegraph must have wires; you know that. We have no wires; do not need them."

"But you must have some sort of station for sending and receiving messages," I objected.

"I am using the little table at the back of D—'s chair."

This was a small tabouret. Involuntarily I put out my hand to touch it, and experienced a distinct tingling sensation in my fingers, similar to a mild shock of electricity.

It would consume too much of your valuable space to recount all that came to us in the course of those sittings ; but I can truthfully say that very little of it seemed trivial—or even seems so now, after the lapse of twenty-four years. Our communicator urged that I “ put the whole matter in a book ”—as she expressed it—and even dictated its title. But sudden family changes prevented this ; and as the Ouija board was either lost or stolen in course of moving, some time afterward, the sittings were never resumed.

Faithfully yours,  
STELLA GRENFELL FLORENCE.

### IN DEFENCE OF OUR EDITOR

*To the Editor of THE OCCULT REVIEW.*

SIR,—In a recent number of THE OCCULT REVIEW it was said by Mr. Kaikhosru Sorabji that “ the persistent adulation of Madame Blavatsky and her writings month after month in the editorial columns is becoming rather tiresome, and that slavish acceptance of her body of dogma, without the immensely sound psychological and reasonable foundation of that of the Catholic Church, is singularly out of consonance with your very admirable motto : *Nullius addictus jurare in verba magistri.*”

The highly impartial and broad spirit in which your learned editorials are invariably written, have not, in the first instance, mentioned Madame Blavatsky and her writings, with “ *persistent adulation.*” On the few occasions that Madame Blavatsky’s writings have been referred to it has been done without showing any prejudice.

You, Mr Editor, had no idea that you should take care not to hurt the feelings of an obscure Parsee student of a Jesuit Institution who had become deeply impressed by the “ *immensely sound psychological foundation of the (Roman) Catholic Church.*” Mr. Sorabji heard a lecture delivered by Father Thurston, S. J., and was immediately convinced that Madame Blavatsky was a personality so singularly unamiable and unestimable that it would be violently improbable that such a personality would be chosen as “ a vehicle for a new religious revelation.” Mr. Sorabji never met Madame Blavatsky, who has never said that she was chosen “ as a vehicle for a *new religious revelation.*”

The Jesuit student happened to read Maeterlinck’s *Le Grand Secret*, which tries to show that H. P. B. “ has nothing to offer that has not already been offered in a far finer form ages ago.” *Le Grand Secret* gives a highly prejudiced and untruthful account of Madame Blavatsky’s writings, which the author only read superficially, and has not been able to explain what is the Grand Secret which he has conjured up in his imagination.

Madame Blavatsky was a frank-hearted, humorous, estimable, and amiable personality.

She had exposed the groundlessness and futility of the doctrine of Apostolic Succession and other dogmas of the Roman Church, and was therefore hated by the Roman Catholic priesthood, whose disciple the Parsee correspondent is.

See what she wrote in 1888 in the Preface to the first volume of that unique and memorable work *The Secret Doctrine* :—

“The truths enunciated in this book are in no sense put forward as a *revelation*. What is contained in this work is to be found scattered throughout thousands of volumes embodying the scriptures of the great Asiatic and European religions. What is now attempted, is to gather the older tenets and to make of them one harmonious and unbroken whole. The writer is fully prepared to take all the responsibility for what is contained in this work. That it has many shortcomings she is fully aware.

“The aim of this work is to show that Nature is not ‘a fortuitous concurrence of atoms,’ and to assign to man his rightful place in the scheme of the Universe. It is written in the service of humanity, and by humanity and the future generations it must be judged. Abuse she is accustomed to; calumny she is daily acquainted with; at slander she smiles in silent contempt.”

ONE WHO KNEW H.P.B. INTIMATELY FOR MANY YEARS.

### THE DISCOVERY OF WITCHES

*To the Editor of THE OCCULT REVIEW.*

SIR,—In reply to Mr. Montague Summers' recent letter under this heading, I would say that by calling the kettle black, the pot does not change its own colour. All that Mr. Summers alleges concerning the persecution of witches in Protestant countries may be, and probably is, perfectly true. For my part, I have neither call nor inclination to act as an apologist for Protestantism. If I am to defend anyone, it would be the witches themselves, to whom it was just as disastrous to fall into the hands of a Catholic tribunal as it was into those of Matthew Hopkins. And allow me to say once again that no special pleading on Mr. Summers' part will blind us to the fact that the Latin Church was initially responsible for the persecution of witches, or make us believe that, whilst witch-persecutions by Puritans were horrible and base, those by Catholics were of any other quality.

Leaving aside the multitudes who were guiltless of magic, either in intention or act, many of the witches may have been vicious and half-demented. Nevertheless, they challenged the Roman Church's claim to a monopoly of magic. No Catholic, of course, can tolerate this. Unofficial magic may terrify the Puritan, as it angers the Catholic. I am neither.

Yours sincerely,

H. STANLEY REDGROVE, B.Sc., A.I.C.

## ASTRAL INCURSIONS

*To the Editor of THE OCCULT REVIEW.*

SIR,—In justice to the Great Principle in question, may "A" give brief reply to Mr. Muldoon? The "inconsistency" of which he complains may be a matter of his own misjudgment of a friend, and his own lack of logic.

Mr. Muldoon assumes too much. He says "he does not know," and then adds, "nobody else does." May it be humbly suggested that this is not the voice of a modest man, nor even of a scientific investigator. How can Mr. Muldoon possibly know that "nobody else" knows what he does not know? This one sentence vitiates his whole position. The "bell-jar" to which reference was made was surely an obvious bit of irony. If one man increases our perils by his knowledge—will not some other man show us the way to protect ourselves and those we love?

Mr. Muldoon's sarcasm is not justified. "A" has protested "long and loudly" at the perils of the incursion of astrals through doors unwisely opened—and there is no need to repeat these protests here. In ancient times, tests were applied to and vows extracted from applicants for the development of super powers—so that assurance should be given that the added "knowledge" and power would never be used for personal ends.

Mr. Muldoon assumes that it is safe to broadcast. If "A," out of deep and terrible experience, differs, why pour out such sarcasm—since "A" is only concerned for Mr. Muldoon's welfare?

Love, "Too little sought for and too soon denied," is truly unknown as a Principal of Life. To know Love is to change our whole outlook, even upon all that seems to deny Love.

Mr. Muldoon's sneer at Love is in the worst taste, and is unmerited, but there is one thing even Love cannot do. It cannot control the will and mind of others, and so violate its own Law of Life. It can but pray that their eyes may be opened. To pursue occult development without that knowledge is to court disaster.

May we, because we believe in Life, conclude with some lines given by a friend of years and years ago, himself one proof of "Love's Immortality"?

I say to thee, do thou repeat  
To the first man thou mayest meet  
In lone highway or open street,  
That he and all men move  
Under a canopy of love  
As broad as the blue sky above;  
That doubt and trouble, fear and pain  
And anguish all are shadows vain,  
That death itself shall not remain.  
That weary desert we may tread,  
Thro' dark ways underground be led,

Yet, if we will one Guide obey,  
 The dreariest path, the darkest way,  
 Shall issue out in heavenly day ;  
 And we, on divers shores now cast  
 Shall meet, our perilous voyage past,  
 All in the Heavenly House at last.  
 And ere thou leave him, say thou this  
 Yet one word more, they only miss  
 The winning of that final bliss  
 Who will not count it true that Love,  
 Blessing, not cursing, rules above,  
 And that in it we live and move.  
 And one thing further make him know,  
 That to believe these things are so,  
 This firm faith never to forgo,  
 Despite of all that seems at strife  
 With blessing, all with cursing rife,  
 That this *is* blessing, this *is* Life.

Yours faithfully,  
 "A."

### RE-INCARNATION AND SPIRITUALISM

*To the Editor of THE OCCULT REVIEW.*

SIR,—I should like to make a comment on the letter of Mr. Taylor in your last issue.

I had no preconceptions on the subject of Re-incarnation and Spiritualism. In the early part of my life, I was so materialistic that I had difficulty in understanding my experiences of evil and good spirits.

It was the abnormal work of the Holy Spirit at the age of 26 to 30 that educated me.

By this I mean, not His ethical work, but His charismatic work—illuminating, enveloping the body, stripping off and expelling evil spirits from the body, altering the condition of the physical organism, cleansing it with fire, so fierce as would have burnt me to death—if it had not been God Himself.

For years I fought against re-incarnation, but ultimately accepted it.

All my beliefs have been hammered out on the anvil of life experience.

I am well acquainted with the theorising of Mr. Taylor, but my life experience of the Holy Spirit and good and evil spirits has been, and still is, on such a vast scale that they do not affect me : and I am only interested in setting forth the fact that this is quite another aspect and experience of the question.

I forbear setting out all my experiences of the Holy Spirit, as Mr. Taylor (like many others) would meet it with similar doubt and theorisings.

J. W. MACDONALD,

## SCIENCE AND SEX

To the Editor of THE OCCULT REVIEW.

SIR,—It seems that Mr. Gray-Fiske can only escape the conclusions in my last letter first by denying the existence of any Higher Powers, and second by falling back upon some ancient confusions of thought.

1. Mr. Gray-Fiske asks for evidence of the existence of Higher Powers and of man's duty to them: space only permits me to refer him to Sydney T. Klein's *Science and the Infinite* (Rider and Co.), Hunt's *Theism*, and Reckaby's *Aquinas Ethicus*. I would only point out that, if we are not responsible for our acts to some Higher Power (or Powers), all morality vanishes. We may do exactly as we please—whether it be murder, rape, or theft. All we need do (as things are) is to escape the policeman!

2. It is surely confused thinking to assert that "sex in its material aspect is . . . physiological . . . dependent on certain glandular activity . . . and is, therefore, neither moral nor unmoral, being as natural as the desire for food." It may be correct to say that the *sex* impulse is so due, and is a natural desire. But the *gratification of such desire* involves deliberate acts of the will, and the matter is thus lifted into the moral sphere straightway. It is a perfectly natural impulse to wish to attack anyone who has done us an injury; or again, when we see a thing that we desire, it is a perfectly natural impulse to take possession of it for ourselves. Thus, once again, Mr. Fiske's argument would amply justify murder, rape and theft.

Suppression of the sexual instinct is only injurious when it leads to sexual perversion. Medical opinion (as well as all occult teaching and practice for thousands of years) has nothing but praise for self-control—which, of course, involves abstinence when necessary without precluding the sexual act as being wrong in itself.

But confusion is worse confounded when we read "contraceptives . . . are no more 'unnatural' than wearing spectacles or artificial teeth." I have yet to learn of anyone wearing spectacles to *prevent* vision, or artificial teeth to *prevent* the mastication of food!

Finally, sir, I should like to refer your readers to some comments of your own on this subject in a recent Editorial.

Yours faithfully,

THOMAS FOSTER.

## PERIODICAL LITERATURE

THE EASTERN BUDDHIST has opened its fifth volume with an important editorial study of the *Lankāvatāra Sūtrā* and its various Chinese translations. It is a text of Mahayana Buddhism, and has been connected closely from the beginning with what is called the *Zen* School therein. It teaches that the final goal of Buddhist life is "the truth underlying the relativity of all existence." The world is a shadow, but that which remains is love, apart from the body of desire and manifesting as compassion which embraces all suffering beings. The text does not seem to say that such love is the way of truth, but it is the way of attainment, and attainment leads into truth, understood as a mind-state, a state of intuitive knowledge beyond word and thought, a realisation of the oneness of things. It is held by an early Chinese editor that the human mind is the ultimate ground of all, and that Buddhahood is reached thereby—this being an "inmost state of consciousness." The intuition or insight is not of "discursive reasoning," while Buddhahood is termed otherwise a mode of the inmost self. The Sanskrit *Lankāvatāra* is said to be the abridgement of a larger text, but it does not appear whether the latter is extant. The first Chinese translation was made about A.D. 420. Another important study is on the Pure Land Doctrine, as this was taught by Shōkū, who founded a branch of a certain Pure Land Sect, which itself originated in Japan, with Hōnen as its leader, during the thirteenth century. The story says that Amida, who is Buddha, "vowed that those who sincerely believed in him and earnestly desired to be reborn in his Pure Land," who also "invoked his name for once up to ten times, should assuredly be reborn there." Were it otherwise, "he would not attain Buddhahood." According to Shōkū the Pure Land is a world of values. It can be reached by those whose heart is threefold—meaning sincere, deep and desiring rebirth in that land. The kind of sincerity delivers from the dominating idea of self-power, which supposes that our own works can enable us to attain Buddhahood; the kind of deepness connotes a firm belief in the vow of Buddha; and finally, the desire for rebirth signifies the dedication of one's works "towards the attaining of rebirth in the Land of Amida." Those who invoke his name in the sense of this threefold heart are united inseparably with him: their works become his works, and his are theirs.

The opening pages of LE VOILE D'ISIS are consecrated to the memory of Edouard Schuré, who—as we know otherwise—passed from this life on April 8th, at the age of 88 years. A brief sketch of his career mentions his friendship with Wagner, whose acquaintance he made at Munich; with Michelet, Tain, Renan and Gaston Paris; but omits, rather curiously, all reference to the influence exercised on his later

years by the claims and writings of the German anthroposophist, Rudolf Steiner. We hear incidentally of more than one book by Schuré which might repay translation, having regard to the conspicuous success of his *Great Initiates*. An instance to the point is *Les Grands Légendes de France*, whether or not it would appeal to English students of the folk-lore and romance cycles. It is probably a work of interpretation, rather than a contribution to knowledge from the standpoint of research. Among notable articles which follow this memorial there is a study of the Hebrew Alphabet in the light of the *Sepher Yetzirah*, and another on Philosophical Mercury and the Stone of Philosophers, comparing a text ascribed to Basil Valentine with corresponding dicta of Artephius, Paracelsus and Heinrich Khunrath. Finally, an excursus on Dante, with special reference to the speculations and dreams of Aroux, discovers supposed vestiges of Masonic Symbolism in the *Divine Comedy*, the Eighteenth Degree of Rose Croix being obviously included, in view of the Rose of Paradise. Unfortunately, Martinistic Symbols are also said to be there, with some belonging to Memphis and Mizraimi, those latest of Masonic Rites. . . . The BULLETIN of the French Astrological Society continues to keep its readers in touch not only with the activities of its own Institute, but with much that is being said and done on its subject in France and Germany. Within its own measures, it is a miniature Review of Reviews, paying attention to magazine articles as well as to books published. . . . Gabrielle Camille Flammarion, widow of the famous French astronomer, writes on "the other side of the wall" in LA REVUE SPIRITE, giving certain examples of visions, and affirming an invisible world by which we are interpenetrated, though, as at present conditioned, we know practically nothing concerning it. . . . We have to thank Dr. Belin for his account, in another article, of a recent work published at Brussels, and of which no record has reached us otherwise. It is described as a scientific explanation of the Spiritistic Hypothesis presented by MM. Lutot and Schaerer respectively a member of the Belgium Royal Academy and Secretary of a circle for the study of Psycho-Biological Philosophy in that country. It seeks to demonstrate the fact of a soul in all things, organic and inorganic, corresponding to a determinate fraction of potential primordial energy, which has existed always, is now in course of evolution, and will continue to evolve indefinitely. The soul survives therefore; but the soul has pre-existed also, while there is a disposition to recognise (1) successive states analagous to the idea of reincarnation, and (2) the hypothesis of Dr. Osty concerning a transcendental individuality behind manifest human personality. . . . An Academy of Psychic and Conjectural Sciences is the latest of French creations, and already there is an extensive programme of native and foreign Academicians, corresponding members, and so forth. Its official organ has been mentioned already in these pages, being a monthly review of experimental psychology and occultism, entitled LE CHARIOT. Why it is

so denominated remains an open question, like the meaning, if any, of "conjectural science." However, the periodical has produced a second issue, having articles on the *Curé d'Ars* and *Experimental Psychology*. . . . *L'ÈRE SPIRITUELLE* continues its story of the *Comte de Saint-Germain*, but it makes poor progress, restricted as it is within the limits of three small pages, devoted for the most part only to the wonder side. . . . M. Jollivet Castelot unfolds further his long thesis—there is indeed a sequence of theses—on the *Religion of Science and the Science of Religion*. He has finished his contrast of *Roman Catholic Theology with Universal Theodicy* and passes to *Hindu Doctrine*, followed by that of *Persia*. It is not certain whether his work is finished; but its last section, in the current issue of *LA ROSE CROIX*, sounds like a concluding peroration. He has found, like so many before him, that behind all the great theologies there abides a fundamental unity, voicing the aspirations of the best in humanity towards the *Sovereign Creator and Sovereign Will of the Universe*. He is of opinion, further, that all religions are inspired by "Myth," that the roots of science, art and poetry are plunged therein. We are not a little puzzled by his use of the term *Myth*, but observe that it is spelt with a capital and is defined as a *Holy Spirit* which, not unnaturally, triumphs over death because it is eternal. For our further confusion, *Myth* is not only the alleged *Spirit* but this *Spirit* is the *Son of Myth*; in fact, the only son, though there is a daughter called *Knowledge*. The author seems to be dreaming. We had nearly omitted to say that the *VOILE* in its new issue has more and yet more on *Alchemy*, on the editor's transmutations and persecutions, with an appeal to the press which affirms that the quarrel on this subject has lasted over long. . . . We have had occasion to mention previously the occult activities at Lyons, some of which are connected with the name of M. Bricaud; but there are others, and the latest foundation is a *Société Nouvelle d'Application Philosophique*. It has been brought to our knowledge by means of an official organ entitled *L'AUBE*, now in its second year of publication. The kind of applied philosophy cannot be said to emerge, but there are diatribes against the rich and their religions, couched in a storm of words. For the rest, a certain concern is shown in *Nostradamus*, while *Dante* is a prophet in chief and *L'AUBE* is presenting an interpretation of the *Divine Comedy*, Canto by Canto, from month to month. It is of opinion that the poets' beloved *Florence* is not the Italian city but a symbol of the whole earth. . . . Madame *Borderieux* had added another name, or at least an initial, to the list of French healers, and publishes a lengthy report in her magazine *PSYCHICA* concerning *Madame T.*, described as *La Guérisseuse de Bezons*. With its accounts of visions seen in the hour of death, its reports of *Pascal Forthuny* and his extraordinary clairvoyant faculty, its notes on graphology and occasional stories of super-normal intelligence among animals, *PSYCHICA* is a budget of wonders, whether or not it can claim to be considered a scientific review of

psychism, as the sub-title indicates. . . . EUDIA has articles on perfumes and their psychical effects ; on the language of forms, and on the life of minerals ; while M. Durville consoles us in certain dithyrambic pages by affirming not alone that there is an Infinite Creative Intelligence but that, at certain times and seasons, it is possible to feel the Divine Omnipresence within and without us, though eyes of flesh cannot see, and material reason cannot attain a conception of Eternal Being. . . . A REVISTA DE ESPIRITISMO is appearing at Lisbon under the auspices of a Portuguese Spiritistic Federation and has articles on methods of investigation and on existence and immortality of the soul. as well as records of metapsychical experience.

THE HARBINGER OF LIGHT is now in its 60th volume and has adopted a new and striking cover of the allegorical kind. It was founded in 1870 by W. H. Terry, whose name will be remembered by a few of the old workers, as well as by ourselves. The Magazine has been edited for a number of years by Mr. W. Britton Harvey, whom we take this opportunity of congratulating on his recovery from a recent severe illness. The HARBINGER is a welcome visitor always, and we could wish that the space at our command might enable us to speak of its contents more often than is now possible. There are some excellent articles in the last issue, one of which is on the "New Body," the spiritual body or vehicle of another life. Another is on the kinds of deception which are met with in spiritism—that of the fraudulent medium and that of the yet more fraudulent pseudo-investigator, who goes in disguise to clairvoyants and so forth in order to bring them within the range of the law. . . . It is a pleasure to see the name of Mr. David Gow placed immediately beneath the title of LIGHT as its editor, a position which he has fulfilled so excellently for so long a period. He is not only the editor but a writer in chief from week to week. The leaders in LIGHT are his, to the best of our belief, and so are the "Notes by the Way," "Sidelights" and "Rays and Reflections." Under his auspices LIGHT continues to maintain its status, not only as the most influential weekly journal devoted to psychical research in this country but also throughout the world. We learn with satisfaction that Mr. Gow is publishing some of his poems in a small volume. His metrical gift was conspicuous in the old days, and it would take a very large book indeed to comprise all his output, grave and gay included. . . . We learn from the last issue of THE INTERNATIONAL PSYCHICAL GAZETTE that the Grand Duke Alexander of Russia has returned recently to Paris from America, where he has lectured on a Religion of Love in twenty-five cities, and has met with such a response that he regards the United States as destined to become "the spiritual light of the world." Experience has taught us to be cautious in matters of this kind, and we are disposed to suspend judgment, while awaiting coming events : whether these at the moment are casting their shadows before can be left to debating societies.

## TOPICAL BREVITIES

ABNORMAL SIGHT, which began to manifest itself at the age of five years in the case of Benito Paz, son of a Spanish schoolmaster, is being investigated by Dr. Petro Niel, of Madrid. Benito, who is seven years old, can, it is claimed, see and read through paper, cardboard, woven fabrics, and even metal. Yet, strangely enough, he appears to be baffled by the interposition of *wood* between his eyes and the object of vision.

"FINIS," alas, must now be written to the earthly career of Edward Carpenter, who recently passed from the physical plane at the ripe old age of eighty-five. The author of *Towards Democracy*, *Love's Coming of Age*, *A Drama of Love and Death*, and other well-known works embodying advanced occult ideas, he has, in his books, left behind him a rich intellectual legacy for the benefit of the coming generations. Deeply influenced by his first-hand contact with the wisdom of the East, he found his inspiration and satisfaction in a realm of spiritual life and activity which the work-a-day world finds it difficult to understand, let alone adequately to appreciate. His life was decidedly *not* a wasted one from the higher point of view.

MOTOR ACCIDENTS appear to be quite the order of the day amongst the occultists. The *Canadian Theosophist* reports that the world Teacher, Mr. Krishnamurti, was involved in a motor accident at Ojai on June 4th, the sun getting into his eyes, so that he found himself on the wrong side of the road, when he collided with another motor, the proprietor of which has sued him for eight thousand dollars' damages. Krishnamurti himself was gashed on the temple. The suit will prevent his return to Europe. The projected course of lectures at the Queen's Hall, London, therefore, was necessarily cancelled.

KATHERINE TINGLEY also, according to a message to the *New York Times*, while over in Europe on her annual visit, was involved in a motor accident, sustaining a fractured leg. Although not regarded as serious in itself, the advanced age of the patient, 79, does not make for a speedy recovery.

THE THEOSOPHICAL PATH, by the way—Mrs. Tingley's official organ—announces a series of biographical articles on H.P.B. "of an entirely different type from the ordinary." After the appearance of this, as a serial, it is intended to publish the work in volume form.

MATHEMATICAL PRODIGIE, or lightning calculators such as the famous Inaudi, and the American calculator, Wm. Strong, whose death was recently reported in the *New York Times*, are a standing enigma so far as conventional psychology is concerned. Strong confessed that he was unable to say how he achieved his marvellous results. Practical use was made of his mysterious faculty at stock-

taking time by American business men, who found him not only as efficient, but more rapid than calculating machines. Not until the casual, or archetypal plane, of occultism is recognised by science as an actuality, will an adequate explanation of such phenomena as mathematical prodigies be available.

PRIZE MONEY to the value of ten thousand francs is offered by the Societe d' Études Metapsychiques for the invention of an apparatus which shall enable psychic sensitives effectively to receive messages without the intervention of the personal sub-consciousness of the medium. The competition is open until the end of the current year. Inventors and others interested are invited to communicate with the Editor of the *Revue Spirite*, 11, Avenue des Tilleuls, Villa Montmorency, Paris XVI. Competitors will have a big problem before them, and prize-winners will have well earned their money!

DR. A. T. SCHOFIELD, at one time an active contributor to THE OCCULT REVIEW, has, we regret to report, recently passed over. His brilliant little monograph of *Nervousness*, included in Rider's "Mind and Body Handbooks" has always enjoyed a wide popularity. A scientist of the most broad-minded type, he was for many years Vice-president of the Victoria Institute. In addition to his many other activities, he took great interest in the work of the Christian Evidence Society.

THE AQUARIAN FOUNDATION at Nanaimo, founded by "Brother XII," it is reported, is being voluntarily dissolved, by arrangement between the rival factions of the colony.

THE DEATH RAY once more looms menacingly on the scientific horizon, the Brothers Martin, of San Francisco, having taken out world-wide patents in connection with a system capable, it is claimed, of projecting a death-ray of some three million volts!

CRIME DETECTION by the aid of mediumship, and, less frequently, by the exercise of clairvoyance, is familiar enough to the student of occultism. The practical application of a highly developed faculty of mind-reading is being demonstrated by a young Viennese doctor, named Langsner. So successful have his efforts been that his services have been requisitioned by the British Government, the Shah of Persia, and King Fuad of Egypt. Dr. Langsner came prominently before the public eye through his speedy solution of a murder case in Alberta, Canada. The doctor is a slight, dapper personality, who practices through sheer interest in his work, and makes no charge beyond bare expenses. The germ of the Doctor's system apparently is that the perpetrator of a grave crime can never completely free his mind of the details of his deed. A vivid record remains in the sub-conscious—a record which the trained sensitive can "tap."

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

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

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

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

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

**The British College  
of Psychic Science**

Ltd.  
59, HOLLAND PARK  
LONDON, W.11

Telephone :  
Park 4709.

Hon. Principal :  
Mrs. HEWAT MCKENZIE

*Syllabus on Application*

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

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

**"PSYCHIC SCIENCE"**

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

Vol. VIII, No. 2. JULY, 1929.  
Special illustrated article on "Apport" Medium-  
ship. Remarkable photographs. Healing  
Mediumship, etc.  
Editor: STANLEY de BRATH, M.I.C.E.

**PSYCHIC BOOKSHOP,  
LIBRARY and MUSEUM**

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

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

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

**The Blavatsky  
Association**

This ASSOCIATION has been formed  
to perpetuate the memory and work of  
H. P. Blavatsky and for the study of the  
Wisdom Religion, as given out by her in  
"The Secret Doctrine", and her other  
works, and is independent of any Theo-  
sophical organisation. Information can  
be obtained regarding the Constitution  
and Rules, Study Classes, Library, etc.,  
from the Hon. Sec. at the ASSOCIA-  
TION'S headquarters—  
26 Bedford Gardens, Campden Hill,  
LONDON, W.8

**CHANGE OF ADDRESS**

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

34, PATERNOSTER ROW, LONDON, E.C.4

Central 1462.

## Are You Making the Best of Your Life ?

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

To save future mistakes send for an Astrological Horoscope.

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

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

You can get well if you know how; your business can improve if you place it on a sure foundation. The problems of your life can be solved. No help refused. Pay what you can afford. Write, enclosing P.O., to—

Mrs. McGLASHAN,  
Clairvoyant, Mental Healer & Consultant, 55a Weymouth St., London W.1. Phone: Welbeck 9613  
Interviews by appointment only.

## NATAL ASTROLOGY

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

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

1/0; each, Post Free To be obtained from—  
A. E. CHARLES, 136 Victor Rd., Penge,

London, S.E.20, or  
THE BROTHERHOOD OF LIGHT

(Box 1525),  
Los Angeles, California, U.S.A.

## What do YOU believe ?

By LLOYD WILLIAMS  
(Rider & Co. One Shilling)

For addresses on 'The Church Universal,' write to the Author, 23, Cromwell Rd., Hove, Sussex

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

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

# LEONID KRASSIN

His Life and Work, by his Wife

# LUBOV KRASSIN

With a Foreword by MR. LLOYD GEORGE

ILLUSTRATED, 21s. NET.

"Mme. Krassin has produced a book that forms one of the most valuable pages of recent Russian history yet produced."—*Daily Express*.

"Our advice to all is to read this . . . extraordinarily attractive biography."—*Spectator*.

"Remarkable biography. . . . There are many revelations and explanations of events from behind the scenes."—*Public Opinion*.

"The more widely it is read and its lessons grasped, the better for the future of Anglo-Russian relations."—*Star*.

"A great work."—*Yorkshire Post*.

Obtainable at all Libraries and Booksellers

SKEFFINGTON & SON, LTD., LONDON

## REVIEWS

HYPNOTISM MADE PRACTICAL. By J. Louis Orton. London : Lutterworths, Ltd. Price 2s. 6*d.*

As becomes a work by a practised hypnotist (the author was at one time associated with Emile Coué) we are given in this little handbook information as to the value and practice of hypnotism, the theoretical phases being in abeyance. Indeed, the spread of hypnotism in modern medical practice has far exceeded any real comprehension of its psychic basis.

The eighteen short but interesting chapters deal briefly with many aspects of hypnotism, chief among which are dissertations as to what hypnotism is and what it is not. We are told that "hypnosis is an artificially-induced contemplative mood," and that it is not entirely a matter of "suggestion." Readers will be disappointed that the author does not reveal more : and especially that he does not define the difference between mesmerism and hypnotism, where a psychic contrast does exist. But the work is evidently that of an enthusiast of considerable experience, who has made numerous careful observations during his practice.

His directions for the practice of hypnotism are useful, as are the suggestions made as to its value for struggling minds ; its medical and surgical utility (where mesmerism is best) ; and its use in moral reform. Mr. Orton's handbook may definitely be commended as a sane, moderate, and well-informed account.

W. G. RAFFÉ.

HEALTH : Its recovery and maintenance, by Abduhl Latif. (Edited by R. H. Saunders.) London : Rider & Co. Price 6s.

HELP in the diagnosis of physical illness is proffered in this volume of twelve addresses given by the spirit of Abduhl Latif through the agency of a medium. Edited and introduced by Mr. R. H. Saunders, well-known through his previous volumes on similar subjects, this book is prefaced by Sir Arthur Conan Doyle, who bears witness, from his personal experience during the sittings, to the integrity of the narrator.

The substance of these chapters is a report of question and answer concerning the ailments of various people, more or less well known to the members of the circle. Abduhl reveals himself as the mental entity of a Persian doctor-philosopher who passed over some seven centuries ago after writing a text book on the "Human Body." His active presence, no less than his statements, throws some curious light upon the doctrines of reincarnation. His direct treatment after distant diagnosis of a number of definite cases offers proof of the reality of his existence and power. But here and there we feel that it is strange that an entity which might have had access to medical knowledge during its development over seven hundred years should not venture to explain to a greater extent the causes of disease. It is true that there is difficulty in language, in idiom, and in habits of thought, all of which are vastly different from those of his time and country.

Comparing the advice with that given by Andrew Jackson Davis, who obtained his knowledge in trance conditions and diagnosed clairvoyantly,

there seems here a more definitely material outlook on medicine. We are told, for example, that X-rays do not cause cancer (as a matter of fact, they can in rare cases be an agent both in the cause and dispersion of cancer), but no facts are given which might reveal the general causes of cancer, though they are such as a "spirit entity" might perceive more readily than a normal human.

His teaching in general is elevating in character and as accurate as most living doctors can offer. His grasp suggests an entity existing in his mental vehicle and apart from his fellows, able to communicate only by exceptional circumstances, and out of touch with his own generation by his own advanced powers. Many isolated statements are shrewd and penetrating, but in discernment of facts rather than of principles. As a testimony to the realities of spiritualism the book gives convincing evidence, but as a handbook on health it offers little more than any modern doctor's case-book might provide, had he also added a commentary on things in general and each case in particular. Yet in this running commentary which Abduhl Latif delivers, the searcher may find just that hint which he has been seeking, for some seventy common troubles are examined in particular cases, and methods of healing are suggested.

W. G. RAFFÉ.

THE AFTER-WORLD OF THE POETS. By Leslie D. Weatherhead, M.A. London: The Epworth Press. 5s. net.

THIS is a book one can unreservedly commend to all who think deeply and whose thoughts, not confined to this world, soar heavenwards. Poets can never be materialists, for poetry and materialisation, being poles asunder, cannot be found together in one and the same person. No matter whether the poet devotes his talent to apostrophising the beauty of woman or the beauty of the sea or land or sky—in short, no matter what his theme—hints of some influence or influences emanating from an Unknown—that is to say, something beyond the ken of our greatest scientists, and even religionists and deepest thinkers, are sure to creep in somewhere. Browning, as Mr. Weatherhead says, takes us furthest with regard to this influence or influences and shows us most. "He does not attempt to give us a speculative map of the country beyond [this world]. Rather, from the heights of vision he tells us what he sees. Our gaze follows his finger. There, in the far, far distance, are lonely peaks of snowclad purity standing out against the blue. They are the other heights." Yes, in Browning more than in any other poet whose verses are selected for inclusion in this volume we feel the spirit of the Unknown, feel it repeatedly beckoning to us with its shadowy forearm. Very beautiful, too, are the passages Mr. Weatherhead quotes from other poets, and very illuminating are his comments on them. "When we are with Arnold and Clough," he writes, "the mists sometimes roll heavily between us and the land of the Hereafter; and when we are with Swinburne we wonder whether it exists at all." Yet it does exist, this suggestion of an Unknown and of a life beyond, even in the most mundane and apparently sceptical of these verse-makers, and we have only to look deep enough into their lines (or, perhaps, to read between them) to see it. Wordsworth, Shelley and Tennyson all figure in these pages, and, thanks to the skill and ingenuity of Mr. Weatherhead, offer us fresh food for reflection. Mr. Weatherhead has already done much excellent work, and in this present volume he fully

# UNLOCK

---

# YOURSELF!

---

## LET OUT YOUR PSYCHIC POWERS

Through you the forces of the universe flow—you are a **LIVING EXAMPLE** of the mighty constructive powers of life. Those powers that brought you here **STILL EXIST**—and their work is **NOT THROUGH**.

The use of a simple law, and those inner forces lying dormant will function for **YOU**.

## YOU HOLD THE KEY TO SUCCESS

The world-wide movement, the Rosicrucian Order, for years has shown sincere men and women how to simply use their **INNER FACULTIES** in overcoming **LIFE'S OBSTACLES**. Why look around you for help?—within you is a solution. A few simple rules and things worth while—health, happiness and prosperity—may be placed within your grasp.

## FREE BOOK TELLS THE STORY

Sincere seekers may secure free, and without obligation, a new book—"Light of Egypt." This book tells how you may learn of these wonderful laws used by the Rosicrucians, and how you, too, may put them into practice. If thousands have been helped, Why not you?

*Address a letter (not a postcard) as follows :—*

LIBRARIAN, R.D.F.,  
ROSICRUCIAN ORDER,  
AMORC TEMPLE, SAN JOSE, CALIF., U.S.A.

Lectures and  
Demonstrations,  
At Homes,  
Drawing-Room  
Meetings,  
etc.  
Hours 11-7

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

Arcade House,  
27, Old Bond St.,  
London, W.1  
Telephone:  
GERRARD 4163

**Madame BEN NIL,**  
*Indian Occult, Clairvoyant*  
*and Astrologer.*

Known for genuine accuracy  
on all matters.  
Consults from 10.30 to 7 by  
appointment with letter or  
'phone Gerrard 3195, at  
**43, WHITCOMB STREET,**  
(off Leicester Square)  
W.C.2  
(SECOND FLOOR).

**GEORGE ARTHUR, N.D.**

Medical and Scientific  
Astrologer

Health and Diet Readings  
with detailed advice .. 10/6  
Horoscope with Three  
Years' Advice .. 5/-  
Any Question answered  
by Horary Figure .. 5/-  
Birthdate, etc. (Time, if known.)

1c, Highbury Park, London, N.

**All Who Suffer**

should write for particulars of  
my Astro Bio-chemic treat-  
ment, enclosing stamped ad-  
dressed envelope. Wonderful  
cures!

Mr. J. B. WARD,  
Crossgate House, Thornhill,  
Dewsbury.

**AUROSPECS**

MEANS

Kilner Screens Perfected, 21/-; Kilner's "Hu-  
man Atmosphere," 10/6; 12 Lessons "Psychic  
Healing," 6/-; 4 Lessons "Aura and Auric-  
sight," 2/6.

Complete Correspondence Courses  
on Spiritualism and Mediumship.

Sundays, 11.15, Discussion. Fridays, 8, Mrs.  
A. Boddington, Clairvoyance. Developing and  
other Seances arranged.

Syllabus and all particulars from:  
London Psychic Educational Centre  
17 ASHMERE GROVE, BRIXTON, S.W.2

WONDERFUL DISCOVERY OF

**Indian Charms!!!**

For the hopeless lovers who desire to get full  
control of sweet love of all sex by attracting  
and charming principle. NO Hypnotism, NO  
Mesmerism. Easy practical method, within a  
short time. NO failure; guaranteed. Ask  
for free booklet.

Rupnarayan Stores, Chandernagore, India

**Regulus, Astrologer**

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

**SONG POEMS**

set to Music by successful Composer. Known  
or unknown Authors invited to submit Lyrics  
for immediate consideration.

Kennedy (Dept. 277), "Windyridge,"  
Westgate-on-Sea, Kent.

**BROTHER MARKEON**

M.A. (OXON.)

Astrologer.

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

**SOMERSET**

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

**Indian Palmist and Clairvoyant**

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

sustains his reputation for being simple and direct in style, and therefore strong. *The After-World of the Poets*, in fact, ought to find a place in every thoughtful person's bookcase, since it is a work that will bring comfort and give pleasure to many a soul seeking some anchorage outside and beyond this passing world of matter.

E. O'D.

MYSTICISM AND MODERN THOUGHT. By Rudolf Steiner. (Translated by George Metaxa). London: The Anthroposophical Publishing Company. Price 6s.

LIKE most psychologists and writers who throw a veil of mystery over anything and everything, Rudolf Steiner in dealing with the abstract is inclined to be involved and, consequently, difficult to follow. Apparently he has much to say, but when all that he has said has been sifted, it is doubtful whether the residuous matter contains much that is either original or enlightening. However, to give him his due, he has propounded theories the study of which will afford as much mental exercise as does the study of Logic or anything else that has little if any practical use; but, all the same, one cannot help wishing that his exposition had been more condensed. Here and there, Steiner does condescend to be lucid, and we like him the better for it. How much easier, for example, it is to follow him when he says, "Tauler knows full well that Creation as conceived by the teachers of the Church is only idealised human teaching. He is well aware that God is not to be found in the same way as natural operations and laws are found by science," than when he writes, "Conceptional thought, on the other hand, has no such unknowable subject, whose determining factors were mere accidents; the objective subject is contained within the concept. Whatever I conceive is present in its entire fulness in my conception;" etc. A wet flannel round my brow might help me to digest some of these statements, but I doubt it. Retracting my previous implied assertion to the contrary, I will add that this volume has some use, in that it contains a list of such past writers on Mysticism and Higher Thought as Henry Siso and John Ruysbroek, and more, perhaps, for this reason than any other, I can recommend it.

E. O' D.

THE SOUL'S JOURNEY. By Kamatini. London: Rider & Co. 3s. 6d. net.

THIS is a wonderful story, given psychically, by one who tells us he was sent by the Master Jesus to work on the earth-plane, but he emphasises the assertion that he, although among those chosen for this great work of helping the pilgrims who are struggling through the murk and sorrow of this phase of life, is "just a humble, lowly soul; one who strives only to tread in His footsteps and grow more Christlike every day."

Six "Brethren" were awaiting him at "the outer gate," and together they began their often painful work, but they never lost heart, and a wonderful picture is unfolded of the result of this work. The whole idea conveyed is that unseen ones who have lived on earth are ever striving to influence us and to help us to drive away the fearful crowd of equally unseen beings whose sole desire is to lead us into the broad road of a mis-

spent life. Prayer, *constant prayer*, is the Shield and Buckler wherewith we shall conquer.

It is pointed out, too, that those Great Unseen Helpers *pray* on their side for souls whose entrance into the life Beyond is darkness and often despair. *Pray without ceasing* is the keynote of this most interesting book—no "Hell" of material "burning" is the soul's retribution, but a "Hell" of *acute regret*—the moment this sweeps through the arisen soul the light begins to dawn, followed, maybe quickly, maybe after much anguish of mind, by the sunlight on the hilltops, where the Cross is golden and the nails and thorns have become Roses and Lilies of Paradise.

EDITH K. HARPER.

AN OPEN LETTER: To Those of my Generation. From Sir Arthur Conan Doyle, M.D., LL.D. London: The Psychic Press. Price 3*d.*

IN the few comprehensive pages of this "Open Letter," Sir Arthur Conan Doyle issues a ringing challenge to those who, like himself, have attained the seventieth milestone on "The Long, Long Trail" to square their shoulders and look facts boldly in the face. Where are we all going? Where shall we find ourselves? And "Watchman, what of the Night?" Sir Arthur's answer is full of good cheer, and I would beg earnestly to commend his stirring pamphlet to the careful reading of all whom it may specially concern.

EDITH K. HARPER.

A FIRST VENTURE INTO SPIRITUALISM. By Charles Matthews. London: Arthur H. Stockwell, Ltd. Price 2*s.* 6*d.* net.

THE object of this book will be best given in the author's own Preface, wherein he states that this work is "An absolutely true and reliable account of a religious service held by Spiritualists, which the writer attended, and at which he was convinced beyond all question that on that occasion, at any rate, contact was established, by means of a genuine and reliable Medium, between the spirits of people who had passed away and living persons present in the church."

In spite of the somewhat airy and occasionally flippant style in which Mr. Matthews almost seems to convey an apology for being convinced, his record is direct and sincere. He tells exactly what he saw and heard on his "First Venture" into the Wonderland of Spiritualism, and concludes his book with a cautious avowal of his determination to go farther into the matter, and "At the proper time, in the proper place, and to the proper people," to give "a full, true, and particular account of" his "conversion to this pictured and revealing gospel."

EDITH K. HARPER.

PENSÉE ET VOLONTÉ. By Ernest Bozzano. Paris: Editions Jean Meyer (B.P.S.), 8, Rue Copernic (16e). Price 7 *fr.* 50 *c.*

THIS little book is an interesting survey of many forms of psychical manifestation, and to new inquirers should be of much use. Well-known names in the world of Spiritualism are referred to in the several chapters, notably Miss Felicia Scatcherd, whose work during her earthly sojourn

**The Fellowship Club Annex***46, Lancaster Gate, W.2.*

Offers unfurnished rooms provided with h. & c. water, gas stove, electric power, bath, telephone and room service, from £13 quarterly. Meals optional.

Apply Mrs. Scott, Tel. Pad. 6956.

**WOMAN WRITER**, small income, would like to hear of another to share flat somewhere in Town. Fifty-fifty. Sense of humour appreciated. If possible send recent photo (will be at once returned). Exchange refs.—T. M. H., c/o OCCULT REVIEW, Paternoster House, E.C.4.

**FOR SALE.**

**Book of Ceremonial Magic**, by A. E. Waite—White Buckram Gilt 4to, 1911. Fine copy. Price £3 13s. 6d. or \$18.

**The Key of Solomon**, translated from original Hebrew by S. MacGregor Mathers, with plates. Half Red Morocco, Gilt, 4to, 1909. Fine copy. £3 3s. or \$15.50.—Write L.B., c/o OCCULT REVIEW, 34, Paternoster Row, E.C.4.

**THE DELPHIC DOORWAY****APOLLONIAN ASTROLOGY**

Seek out **THE GREAT ONES**

Get **UNDERSTANDING**

Practical Occultism ?

To live **IN HARMONY**

With **UNIVERSAL MIND**

This aspect of Astrology offers

**ARDOURS** and **ENDURANCES**

It liberates creative-service capacities at all costs to liberator.

" Stamped addressed " for particulars :

**LEO FRENCH, Pan's Garden, Churt,  
Near Farnham, Surrey.**

**Magnetic and Spiritual  
Healing**

Home comforts—cure for most of life's ills.

*Prospectus on application to :*

**M. HENNESSY,**

**Rai Cottage, Buckleigh,  
Westward Ho! North Devon**

Phone: Northam 140.

Your Horoscope carefully calculated, with five years' advice in plain English. No technical terms used. Send date and place of birth (Time if known.)

*Kindly note Change of Address*

**MR. RADWELL, 17, Scotts Road,  
Southall, Midx. Fee 20s.**

All copy for advertisements must be in our hands by the 8th of month preceding date of publication in order to ensure a good position.

**AND AFTER THIS LIFE?**

*Communicated by AMY GRANT. Edited by J.B.K.*

**Q** The purely personal nature of the bulk of psychic messages, even where they are proved to be authentic, is a grave handicap so far as general public interest is concerned. This selection, how ever, from the records of investigations methodically and scientifically pursued ever since the tragic days of 1917, by a small but enthusiastic coterie of private experimenters, labours under no such limitation. It brings forward instances of prophecy fulfilled, both in regard to the outcome of the hostilities then in progress, and in connection with other world events which afford abundant proof of the validity of the claim made for the origin of the communications.

3s. 6d. net.

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

*Nearly Ready.*

# The Science of Seership

by

**GEOFFREY HODSON**

Author of "The Angelic Hosts," "The Miracle of Birth"

*This notable work comprises not only a record of Clairvoyant research under test conditions with men of science in various fields, such as astronomy, bacteriology, physics, psychology, and medical diagnosis; but also practical information with regard to the rationale, development and utility of the higher psychic powers.*

*With the rapidly approaching limit of refinement of physical apparatus, present-day science begins to feel the need of a new instrument of research. The author of this work claims that unsuspected powers of cognition lie latent in every mind, and eventually will be developed by all.*

*Demy 8vo, 224 pp. Illustrated. 7s. 6d. net.*

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

## CONVINCING THE WORLD

by **REV. H. W. WORKMAN**

This new and original volume of essays includes: "The New Jerusalem," "Spiritualising the Psychic," "Money," "Freemasonry," "Praying in Silence," "The Splendour of God," etc., etc.

"The book makes us 'think furiously'; it makes us face many convictions and habits we thought were settled; it opens up new vistas of truth and practical life; it reveals the possibility of experiences often thought impossible in this world."—*Church of England Newspaper.* 3/6 net (postage 4d.)

## NEW LIGHTS ON OLD PATHS

by **REV. A. WEBLING***With an introduction by Sir Oliver Lodge, F.R.S.*

"Mr. Webling shows considerable power of imparting a simple freshness to his exposition of truths of the faith."—*Guardian.*

"A volume which will be very welcome to those interested in anything which brings their religion into line with modern requirements and can be heartily recommended. We hope the book will have a large circulation amongst the thinking Christians."—*Two Worlds.* 3/6 net (postage 4d.)

## THE GLORY OF REDEMPTION

*(4th thousand).*by **REV. H. W. WORKMAN**

In dealing with this subject Mr. Workman unites religion and psychology in a simple and attractive way such as should be of real and practical assistance to thinking Christians.

"We commend Mr. Workman's book as eminently suitable for the study of those who would see the Divine purposes of redemption to the uttermost."—*Record.*

*Obtainable from all Booksellers or direct from the Publishers:*

**SKEFFINGTON & SON, LTD.,**  
34, Paternoster Row, London, E.C.4

was so energetic and thorough, particularly in regard to "Spirit Photographs." Quotations from *Light*, giving her written accounts of some of these photographs, are a striking and characteristic testimony to the value of Mr. Hope's mediumship. Mr. James Coates, another fervent investigator, is quoted, and the testimony of such famous French savants as Professor Charles Richet and Dr. Geley, is included, together with much valuable detail concerning the observed phenomena.

Even those who are not particularly interested in so-called "physical phenomena" must admit the value of whatever testifies to the action of *mind* upon matter, and will agree with M. Ernest Bozzano's conclusion regarding the vast possibilities arising from the "grandes transformations qui doivent nécessairement se produire dans les domaines des sciences biologiques, physiologiques, psychologiques et philosophiques, grâce au nouveau concept relatif à la nature de l'esprit humain, concept absolument révolutionnaire, imposé par les faits."

EDITH K. HARPER.

LA CONCEPTION SPIRITUALISTE ET LA SOCIOLOGIE CRIMINELLE. By C. Picone-Chiodo, Avocat. Translated from the Italian by C. de Vesme. Paris: G. Ficke, Librairie Générale et Internationale, Rue de Savoie (6).

It was said of Professor Sayce that too much study of the Cuneiform Script had rendered his own features cuneiform. One might equally suggest that too much study of crime and folly on the part of the Italian lawyer has resulted in warped judgment.

To deny the freedom of the human will is to strike at the very roots of all human progress, and such denial if logically followed to its conclusions would reduce this world to chaos. Moreover, it is entirely opposed to occult and religious teachings. Yet this is the false premise from which the writer starts.

That no criminal is responsible for his actions, and that all punishment is iniquitous, is only one of his ridiculous announcements. But there is more foolishness to come. Seemingly we should treat the murderer, thief and degenerate as though they were privileged invalids. They should have only the most beautiful surroundings, etc., etc. Meanwhile, what is to become of the unfortunate honest folk? And if we are none of us free, where comes the difference between right and wrong? The entire treatise is hopelessly illogical, though the second part which deals with the right to punish from the Spiritualist point of view is rather more interesting. Certainly there is such a thing as obsession and possession, and certain criminals *may* be affected after this manner, but they are the exception, not the rule. The average criminal or thief is a person perfectly possessed of his will and intellectual faculties, but it is a *selfish will*, which cares nothing for the well-being of the community in which he lives.

A book such as the above could only find favour with Atheists, Communists and Bolsheviks, who are persons ever the most ready to shelve all manly responsibility for their own actions, though, by a strange perversity, they do not extend this favour of irresponsibility to those who differ from them politically and religiously.

It is safe to say that this book will entirely fail to convince the just and sane-minded, whether English or otherwise.

ETHEL ARCHER.

SCIENCE AND THE INFINITE. By Sydney T. Klein. London: Rider & Co. Price 4s. 6d. net.

READERS of the OCCULT REVIEW will assuredly welcome this fourth and latest edition of Mr. Klein's *Science and the Infinite*. To this most valuable exposition of modern thought the writer has again added considerably, thus bringing the whole into line with the newest discoveries of Science, and the most recent theories concerning Reality.

The contents have been divided into eight "views," and we especially recommend view four, which deals with *Love in Action*, and draws its illustrations from harmonious vibration on the various planes.

Last, but by no means least, the book is printed in large and clear type, yet is sufficiently compact to be carried in the pocket.

ETHEL ARCHER.

COLD FEET. By Terence Mahon. London: Chapman & Hall. 229 pp. 7s. 6d. net.

THE occult interest in this book is slender, being confined to a brief episode at the end wherein the spirit of a beloved friend, killed in battle, manifests to a man awaiting sentence of death. The book cannot therefore be recommended to the readers of the OCCULT REVIEW as an occult novel. As a profound and beautiful psychological study, however, it can be most warmly commended.

The theme may be epitomised in the words of the hero: "It is the business of the Abnormal to conform to the standards of the Normal, and if he cannot do so, and allows his physical instincts to master him, he must become the Awful Example, *pour encourager les autres*."

The story is of a highly-strung, slightly neurotic, timid and imaginative boy, first at school, a deplorable dame-school, and later in the army; and ends with his court-martial and execution for cowardice in the face of the enemy.

It is told in the first person, an exceedingly difficult literary method, and achieves the success which, when it does come by this method, is so peculiarly impressive, giving a sense of reality, of a genuine human document, which is impossible of similar achievement in a story told in the third person. In the simplicity and directness of the telling lies the power. No literary effects are attempted, but the result is a rare perfection of literary form.

In the opinion of this reviewer, at any rate, the book is an outstanding achievement, and to read it is a spiritual experience.

DION FORTUNE.

THE NEW ART OF EDUCATION. By Rudolph Steiner. London: The Anthroposophical Publishing Co. 243 pp. 7s. 6d. net.

To do justice to this, the latest book of Dr. Steiner to be published in an English translation, it is desirable to have a working knowledge of his theories and terminology, or one will find oneself confronted by a difficult task.

The book, however, is well worth the close attention it demands. It puts forward a view of education, based upon Anthroposophical theory, which is not lightly to be dismissed. It is not possible, however, to judge

“Oh! I forgot!”

THEN READ

# MASTER YOUR MEMORY

★ *A practical guide, with original and interesting exercises designed to strengthen and bring to the highest point of efficiency the most vital mental faculties without the artificial aid of mnemonic devices.*

by

REVIEWS:

CHARLES  
PLATT

1/6 net

“A timely publication. Forgetful people will have cause to thank him if they follow out his instructions.”  
—**ABERDEEN PRESS.**

“Are you one of those folks who are always saying, ‘Sorry, I forgot’? If so, here is the book for you. You will never regret it.”—**NATIONAL NEWSAGENT.**

“I have been reading with much interest this clever and sincere little book. . . . It discusses a good deal that is curious in the human mind and yet familiar to us all.”—**JOHN O’ LONDON’S WEEKLY.**

Paternoster Row, RIDER London, E.C.

## Talismanic Jewellery



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



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

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

by H. G. MASSINGHAM.

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

A number of employers have presented each of  
their employees with a copy—HAVE YOU?

BRIGHTON.

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

Typewriting & Secretarial Bureau

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

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

Work Collected and Delivered if Desired  
Terms moderate.

Telephone: Gerrard 8883

DOES MAGIC EXIST?

WHAT ARE THE UNSEEN FORCES  
WHICH PERMEATE THE UNIVERSE?

I offer a Course of genuine Scientific Study  
(the result of over 20 years of hard experience)  
ON A FREE-WILL BASIS. Write, enclosing  
stamped envelope, to: Mr. John Harborne,  
38, Queen's Road, Aston, Birmingham.

# JUST ACROSS THE ROAD

W. R. CALVERT

*Author of "The Secret of the Wild"*

It matters not whether Mr. Calvert is describing how birds fly or dealing with a countryman's belief that a hairy worm will cure whooping-cough, he holds the reader with his fascinating facts, and delights him with his well-phrased sentences.

It has been said that the author "makes vivid the unknown, and endows the commonplace with magic." No better phrase could be applied to him in connection with *Just Across the Road*. It is a book to delight both young and old, whether country dwellers or close confined in city streets.

In simple language it tells of many creatures—birds and beasts and insects—that are to be found, as the title indicates, just across the road; some even at the very doorstep, others in the house itself—and that in busy, bustling towns as well as in the quiet countryside.

*Obtainable at all Libraries and Booksellers, 12/6 net.*

**SKEFFINGTON & SON, LTD., LONDON**

# MY MYSTERIES AND MY STORY

A BOOK ON PALMISTRY

By *The Famous Seer*

**VELMA**

*Crown 8vo.*

*Illustrated.*

*5s. net.*

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

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

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

of any system of pedagogics until it has been in practice sufficiently long for a whole generation of children to have passed through its curriculum. I have my doubts of any system of education which proceeds from any *a priori* assumption as to what the nature of man may be.

Dr. Steiner takes as his basis the axiom that our task in education is to draw forth the indwelling spirit of man into manifestation. Let us hope, for the sake of the children trained under this system, that the teachers in whose hands its application rests realise that another, and by no means secondary aim of education it to adapt the child to the environment in which it has to live and to enable it to maintain itself therein. After the kindergarten and preparatory school, education should be designed primarily to give the child a chance to keep its head above water in a competitive society. Life is hard for the ill-equipped. I do not think people ought to try educational experiments on their children unless they are in a position to leave them well provided for.

I have seen something of schools run in accordance with special shibboleths, and it is my experience that it is a very great disadvantage for a child to be educated at one of them.

But despite such criticism, *The Art of Education* is an exceedingly interesting contribution to esoteric literature, and the translation has been well done into lucid and readable English.

DION FORTUNE.

CATALOGUE OF LATIN AND VERNACULAR ALCHEMICAL MANUSCRIPTS  
IN GREAT BRITAIN AND IRELAND DATING FROM BEFORE THE  
SIXTEENTH CENTURY. By Dorothea Waley Singer, assisted by  
Annie Anderson. Brussels: Maurice Lamertin, 58 & 60 rue du  
Coudenberg.

AFTER centuries of neglect, the history of Alchemy is at last receiving the serious attention of scholars. The literature of Alchemy is far larger than anyone not intimately acquainted with the subject is likely to suppose. The first requisite to a full and proper study of the subject is an index to this literature, especially to that existing in MS. form. Under the auspices of the Union Académique Internationale, a number of volumes comprising a Catalogue of Greek Alchemical MSS. has recently been published in Brussels. The present work, published under the auspices of the British Academy, forms, in a sense, a supplement to this Catalogue, for Greek Alchemy is closely associated not only with the history of the Greek mind but also with that of mediæval thought in general.

The present volume consists of two parts. The first deals with prose works written by or ascribed to Greek and Arabist authors. The second deals with alchemical prose works ascribed to Latin authors; that is to say, authors who wrote in this language, translations of such works into the vernacular being also included. Parts yet to be published will be concerned with anonymous alchemical prose works, alchemical works in verse and commentaries thereon, MSS. dealing with chemical crafts and natural magic, and alchemical and technical recipes and notes.

The work Mrs. Singer and her able assistant have done in collecting all the information which the book contains concerning alchemical MSS. in Great Britain and Ireland is immense, and has placed all students of the subject under a deep debt of gratitude. The number of libraries

represented is very large, and it is quite astonishing how rich many of these libraries are in ancient alchemical MSS.

Armed with this guide, the student will be able to discover what ancient MSS. of the works of any alchemical author are obtainable in Great Britain and where they are to be found. It is to be hoped that this will facilitate critical study of the documents in question, and lead to the publication, with translations, of the more important and interesting, so that all men may judge whether the alchemists were wise men or fools, or just seekers after truth, who sometimes went astray and sometimes had moments of vision.

H. S. REDGROVE.

SEVEN YEARS. By Shirley Tarn. Steyning, Sussex: The Vine Press. Price: 1s. 6d.

THIS charming booklet, daintily produced, is the first of the Hermes Series—propitious and mysterious name. Shirley Tarn has written a cycle of love-poems, full of passion and colour, which echo Mrs. Browning's *Sonnets from the Portuguese*, Swinburne and, mayhap, the mystical absorption of Persian Hafiz in an ideal and divine Beloved.

They are extremely well written and worth having and re-perusing.

REGINA MIRIAM BLOCH.

FRUITED BLOSSOM: A Narrative Poem. By Alice Biggs Hunt. New York: Harold Vinal, Ltd., 562, Fifth Avenue. Price \$2.

*Fruited Blossom* is one of those thick volumes of unintelligible verse which the futurists of the pen produce in the wake of the sainted Amy Lowell. The very titles of these long blank verse effusions, "Pluiose," "Nivose," etc., give one an attack of mental indigestion. The language is certainly 'Verbiose,' full of ugly self-coined Latinisms, and one can only hope that the author will do better next time.

REGINA MIRIAM BLOCH.

THE GULF OF YEARS. By Watson Griffin. Publishers: Sampson, Low, Marston & Co., Ltd. Price 7s. 6d.

MR. WATSON GRIFFIN is all that an advanced and modern human being should be—an adherent of spiritual healing, of the inter-relation between mind and matter, an intelligent reader of the Bible and a lover of his kind. But he is clearly not a novelist and he would have done well to write his book in essay-form, as he is incapable of telling a story. He uses a large canvas, but he is not a Dickens in writing, nor a Morland in *genre*, and like most modern authors and painters, who crowd a big space with characters, they all remain wooden and inconclusive. Alas! there is a decided 'Gulf of Years' between the old *Family Herald* stories and our present taste in literature.

REGINA MIRIAM BLOCH.



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

---



---

## HOROSCOPES THAT ARE TRUE

---



---

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

---



---

## TALISMANS THAT WORK

---



---

**GABRIEL DEE**

11D

'Phone  
Gerrard 4473

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

*Ready To-day*

## THE GARDEN OF ENCHANTMENT\*

by SYDNEY T. KLEIN

*It is only by a diligent study of nature and nature's ways that we can appreciate the fundamental beauty of God's creation. The way of nature is the way of God, and to desecrate nature is to desecrate the goodness of God. With simplicity and sympathy this well-known author shows how we may best study the laws of nature and how by that study we may recognise that divine relationship which exists between the material and spiritual worlds.*

---

OTHER WORKS BY THE SAME AUTHOR

## THE WAY OF ATTAINMENT†

*Contents : Apologia—Preface—The Invisible is the Real, the Visible is only its Shadow-form—The Power of Prayer—Spiritual Regeneration—Dogma of the Virgin Birth—Finding the Kingdom of Heaven "Within"—Realising One-ness with God—Nature of the Ascent—Reaching the Summit.*

---

## SCIENCE AND THE INFINITE‡ OR

Through a Window in a Blank Wall

*"This book is of an importance which I think it would be hard to overrate. The two main religious tendencies of to-day are towards Science and Mysticism. Mr. Klein unites the two. . . . Mr. Klein undermines our native belief in Time and Space, and shows us that to perfect knowledge there is only Here and Now."—English Review.*

\*Crown 8vo : 4/6 net

†Crown 8vo : 5/- net

‡Crown 8vo : 4/6 net

RIDER

LONDON