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THE OCCULT REVIEW

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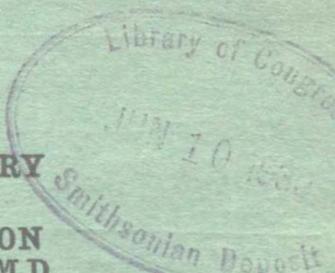
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VOL. LII

JULY, 1930

No. I

EDITORIAL

ADMITTING that the command of the finer forces of nature, which occultism claims to offer, would place in the hands of the adept an instrument of tremendous potency either for good or ill, according to the use to which it was put, it is no matter of surprise to discover evidences of the employment, by the anti-Christian forces now working for the subversion and disintegration of our present civilisation, of subtler and more secret means of wielding power for the enslavement of humanity. Even the most cursory review of our contemporary Press will make all too obvious the prevalence of widespread mass-hypnosis. Outlandish fads and crazes, all calculated to dope and lull the thoughtless into a false sense of security while the forces making for world revolution undermine the ground beneath the feet that dance so lightly to the latest inanities of jazz, are only one of the signs of the times. Even the serious and well-intentioned stand in danger of being misled by specious and insidious propaganda on the part of deceptive "angels of light." To quote from an anonymous poem recently written, and published under the title of *The Coming of Lucifer* :

THE OCCULT REVIEW

In all he did, in all he taught, he kept this aim in sight:
 To get the deeds of darkness done, disguised as works of light.
 He spread his poison, slow and sure, through many a specious sect
 And made the evil seem the good, bamboozling God's elect.

Hence the suspicion that the ranks of occultism are no exception to the general rule, and that certain fraternities are secretly working for disintegration and revolution. Positive proof, in the shape of a group of occultists avowedly working with this object in view, recently came directly under the notice of the present writer. There is a danger, however, lest the most innocuous of cults should appear to offer, to the zealous investigator, proof of the secret workings of "the enemy." The author of *Light-bearers of Darkness*,* "Inquire Within," who claims on the title page to have been for some years a Ruling Chief of the Mother Temple of the Stella Matutina and R.R. et A.C., tends to err in this direction. That the secret powers behind the "Russian experiment," as it is euphemistically called by some of its sympathisers, are availing themselves of the facilities for secret propaganda offered by some occult fraternities, no one with any knowledge would attempt to deny. This is quite another thing from seeing in every mystical or occult movement tendencies to subversion and revolution. The mere fact of the existence of a secret teaching is in itself no proof. Were this the case, Christ Himself might be accused, as indeed has been done, of being just such a revolutionary. As it is, quite a number of contemporary occult societies fall with more or less justification beneath the suspicion of "Inquire Within": the Theosophical Society; the Anthroposophical Society; the Stella Matutina and R. R. et A. C.; the Panacea Society; Aleister Crowley; the Bahai Movement; the Order of Initiates of Thibet; and the Sadol movement, are singled out for special scrutiny.

The political activities of Mrs. Annie Besant in India are naturally enough instanced in support of the author's contention. "Mrs. Besant's political aims," he says, "are largely connected with disrupting India under the mistaken idea of forming India's heterogeneous peoples and religions into a 'self governing community.'"

And again: "Mrs. Besant was one of the original promoters and shareholders in the Socialist publication company registered April 12th, 1918, under the title of Victoria House Printing Co. Ltd., in which Mr. Lansbury and other Theosophists were the moving

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spirits. This company produced the *Herald*, which became the *Daily Herald* in March 1919. . . .

“George Lansbury’s political outlook is well known—he joined the Theosophical Society in 1914, and was a follower of Krishnamurti—and his seditious utterances are many. In connection with the railway strike in 1919 there was one inciting class hatred as follows :

“‘A General Staff for London is needed to avert the bloody revolution desired by the master class, which only the statesmanship, the courage, and the solidarity of the working-class can prevent. We know well that there is to-day a large element in the master class which deliberately desires and intends to provoke a bloody revolution in order that the workers may be shot down like dogs, and forced back into slavery by bayonets and machine guns.’”

Although Mrs. Besant claims that her political activities are part of her Master’s work, this view is by no means shared by every member of the Theosophical Society.

As regards Dr. Steiner and the Anthroposophical Society, it was natural enough, during the period of the Great War, that anything German should be suspect. Beyond this, however, there seems to be little tangible evidence brought forward to support the charge of subversive tendencies on the part of that organisation.

The record of “the thoroughly exposed and pernicious Aleister Crowley, alias Alesiter MacGregor, Count Svareff,” is too well known to need further comment at this point.

It is not so clear, however, why the Bahais should fall under suspicion. Only a couple of pages, it is true, are devoted to this movement, but for any real evidence adduced, they might well have been omitted.

Nearly eighty pages, however, are devoted to the one fraternity of which the author has had personal experience—the Stella Matutina; and much of the information in regard to the history and development of this Order is of general interest to students of the subject of occultism, apart from any special pleading on the part of “Inquire Within.”

The Order of the Stella Matutina was built up from certain cypher manuscripts found by a clergyman in 1884 on an old bookstall in Farringdon Street. The decoding of the cypher led at length to contact

THE STELLA
MATUTINA

with a mysterious person referred to under the phrase 'Sapiens Dominabitur Astris,' to whom communications were addressed c/o a Fräulein Anna Sprengel. None of the English originators of the Order ever met her, and nothing is known of her except that she died in 1893 in an obscure German village. Strangely enough, when deciphered, the MSS. were found to be drawn up in English, not German. "Therefore," our author concludes, "we are led to believe that these MSS. were not the work of 'Sapiens Dominabitur Astris,' and were undoubtedly intended for the use of English-speaking people, possibly with the idea of penetrating England and English Masonry, and were purposely deposited on the bookstall by some member visiting England." The late MacGregor Mathers, one of the signatories of the original warrant constituting the English branch of the order, is scarcely successful in passing the scrutiny of our exacting author, for, it is claimed, he was "doing political work . . . and was mixed up with war and military matters."

Similar tactics to those of Mrs. Besant, in issuing a manifesto calling for personal allegiance on the part of members of the inner group, resulted in 1900 in a revolt against Mathers by the London temple.

An amusing incident is recorded in this connection :

"A meeting was called, and he (Mathers) was deposed. In CROWLEY'S ANTIICS an interesting document, printed in London during this revolt, Mathers is described as 'The Earl of Glenstrae, otherwise Count MacGregor,' and his emissary, who was sent from Paris to take possession, in Mathers' name, of the London temple and property, variously known as 'E. A. Crowley, Alsiter MacGregor, Count Svareff . . . arrived in Highland dress, a black mask over his face, and a plaid thrown over his head and shoulders, an enormous gold or gilt cross upon his breast, and a dagger at his side' ! Needless to say, the bluff was soon called, and after some trouble Crowley was removed and expelled."

In the whole of this bulky section, however, almost the only direct evidence—and it is scarcely even that—of anything ulterior in connection with the Order, arises in the case of Dr. and Mrs. Felkin, prominent members of the fraternity.

"In 1914 Dr. and Mrs. Felkin got as far as Pymont in Hanover, meaning again to get in touch and receive further grades and instructions, but the War intervened, and they were forced to return to England about the end of August. . . . When

they questioned their astral teacher, he is reported as having said : " Sorry this has happened now; it was not expected till some months later.' " The comment of the author is : " The scheme did not apparently work out to date ! " But why the imputation ? Any psychical investigator will be acquainted with the possibility of prevision on the part of " spirit guides," etc., many instances of which are well authenticated. The difficulty in accurately gauging the length of time is also well known.

Speaking of astral visitations, the author says that " at first these visions are vague and slight, but grow in clarity and seeming reality as the adept develops, until suddenly one day, from apparently nowhere, a mysterious brown-habited monk or brother, a guardian of the Order, a master, or even a false Christ, appears and takes charge of the astral expedition, carrying the adept away perhaps to some isolated monastery, rocky stronghold, temple, gloomy cavern, or even to the North Pole ! where some sinister and magical rite is generally performed and instructions given symbolically or in words. These astral adventures continue and grow in intensity until gradually the adept's outlook on life is oriented towards these masters' world schemes, and the niche he himself is to occupy."

Further, as to the object the occult training afforded by the Stella Matutina—and similar occult organisations—it is
 PURPOSE OF THE TRAINING alleged that " the great aim of all these secret societies is to train the member to let go his hold on material things, and function consciously on the astral plane ; for only on that plane can these diabolical masters, without betraying themselves, contact, influence, link together, and use adepts in their secret universal plans. In the early grades of the S.M. neophytes are given meditations, breathing exercises, and processes brought over from Germany. . . . These arouse and raise the unused sex-forces . . . and awaken the inner senses."

What is there in the training of the neophyte " to let go his hold on material things " which differs essentially from the object of any of the great religions of the world ? Nothing, except the remote possibility that such training, by rendering the student more sensitive to the astral influences with which he is brought in contact, may make him more amenable to domination. There is nothing dangerous in self-surrender *per se*. The danger lies in the being to whom surrender is made. One may surrender oneself to the devil.

It is here that the danger of ignorant self-abandonment

arises. As "Inquire Within" sees it, "these groups of pseudo-public and actual secret societies are merely so many cogs in a great annihilating machine, whose mission, in the name of Unity and Universal Brotherhood, is a slow and deadly destruction of all individuality, creating a soulless automaton, whose driving power is the will of this central group of Hidden Chiefs, the Great White Lodge."

That the Great White Lodge should be regarded as merely a sort of subversive secret society gives a key to the author's position. In everything occult is seen a veiled attempt to dominate mankind and establish the "collective man," in connection with which Fülöp-Miller is quoted (*The Mind and Face of Bolshevism*) as saying, "What concerns the whole civilised world in the highest degree is this 'barbarous jesuitry' . . . which claims to be a doctrine of salvation for the whole of humanity, while in reality it is threatening its very foundations. Bolshevism aims at more than the confiscation of private property: it is trying to confiscate human dignity in order ultimately to turn all free, reasonable beings into a horde of will-less slaves."

All this may be true, but it is difficult to refrain from repeating that self-surrender in itself, far from being a weakness, is the only gate through which entrance may be gained to the life of the Spirit.

Again, it may be the aim of certain occult orders to "arouse and raise the unused sex forces" in order to waken the inner senses; but this is never done in any occultism worthy of the name. In the higher occultism, which is practically synonymous with mysticism, the astral part of the devotee is eliminated entirely. To quote an author whom "Inquire Within" never tires of citing in support of his own argument—Madame Blavatsky, in *First Steps in Occultism*:

"It is only when the power of the passions is dead altogether, and when they have been crushed and annihilated in the retort of an unflinching will; when not only all the lusts and longings of the flesh are dead, but also the recognition of the personal self is killed out and the astral has been reduced in consequence to a cipher, that the union with the Higher Self can take place. Then when the Astral reflects only the conquered man, the still living but no more longing, selfish personality, then the brilliant Augoeides, the Divine Self, can vibrate in conscious harmony with both the poles of the human entity—the man of Matter purified, and the ever pure Spiritual Soul."

The lower psychism, the astral senses, may be awakened by "raising the unused sex forces"; but the powers of the spirit, never! The latter only may be truly called White Magic; the former, where it is not actually identical with it, borders closely on Black Magic. Once admission is gained to the spiritual realm, the acquirement of the siddhis, where these may be necessary for service, is a comparatively easy matter. "Seek ye first the Kingdom of God, and all these things shall be added unto you"—a trite quotation, admittedly, but no less true for that.

Many popular misconceptions are admitted into the volume which forms the basis of the present editorial notes. It is scarcely correct to equate the Kundalini force with "the unused sex forces." Kundalini does not become active until the sex force ceases to function as such. Only when mind and heart are purified, and the passions give place to peace, does the true telestic work begin. Only then does the Holy Ghost, the Divine Sophia, unveil her beauty to the soul of man. What a universe of difference between the heat of passion, and the gentle thrill that descends like a benediction from the Highest!

Kundalini, it will be remembered, is said to be "awakened by the *spiritual* will of the yogi." The word is emphasised by italics because it is so frequently overlooked. The personal will avails nothing further than the contribution of its concurrence. All that happens to the aspirant with preoccupations in regard to sex is still further to inflame the passions. What is sometimes referred to as "transmutation"—it is difficult to find a word exactly to convey the true idea—cannot be achieved until the Higher Self is awakened, which presupposes that the feet are at least planted fairly firmly on the Path.

A strong vein of anti-Semitism runs through the volume, and the "Protocols," the quotation of which brought such trouble to Mr. Henry Ford, are freely adduced as evidence.

"The chief danger," it is claimed, "in all these secret and occult societies of to-day, as of yesterday, is that they are ruled and influenced by an invisible hierarchy, which cannot be more closely defined than as composed of Cabalistic Jews. The visible societies train and orient, physically, mentally and astrally, instruments or mediums to be used at will by this hidden centre."

Whether this is true throughout must be left to the intuition of the reader. Whatever the amount of truth the statement may

contain, it should never be forgotten that secrecy for its own sake is frequently a device to trap the unwary. The truly "occult" laws are hidden only because the spiritual perceptions have not yet awakened to their realisation.

Grand Orient freemasonry comes in for a large share of adverse criticism. It is described by the author of *Light Bearers of Darkness* as a "Judæo-Masonic body, political and revolutionary, working for world domination."

Referring to Cheiro's prediction of the setting up by the Jews of a kingdom in Egypt and Palestine, which is to come about in 1980, the comment is made: "this book (*Cheiro's Predictions*) appears as if it might be a subtle piece of propaganda, seeking through astrology, cabalistic teaching, so-called seership, and much playing about with scriptural quotations, to prove the inevitableness of the Jewish world domination."

The anti-Semitic complex, it is to be feared, sometimes gets the better of "Inquire Within." Undoubtedly the writer whose identity is veiled behind this pseudonym is deeply influenced by the "Protocols."

Behind the many secret societies and occult fraternities, it is contended, is a Central Group which in its turn acts through the Third International of Moscow.

"Many of these orders outwardly appear antagonistic to each other, and each would, in fact, seem to believe that it and it only knows the whole truth. The craft of this lies in that members breaking away for various reasons almost inevitably seek for another, preferably opposed to the one they have left. These groups and orders are varied, to as to appeal to the many and different types of humanity. Many, if not all of them, are nominally working for 'the service of humanity,' but this appears to have resolved itself into the service and rights of the so-called workers of the world, and, although their watchword is said to be love and Unity, it appears to mean class-hatred."

The weapon of which this Central Group makes use is described as "Illuminism . . . leading to hypnotic obsession. . . ."

It is quite in keeping with the temper of Soviet Russia—indeed, is openly avowed by them—to prefer the use of secret and underground methods for the dissemination and propagation of the Bolshevik germ; but few occult fraternities have any political affiliations. Where such a connecting link exists it may well be

GERMS FLOURISH
IN DARKNESS

that secret subversive tendencies are inculcated and fostered. The imputation that *all* are thus affected is, however, very wide of the mark. While groups of more or less advanced occultists exist for the practice of magic both "white" and "black," through the various shades of "grey," an opportunity will be afforded for the hypnotic obsession of the minds of certain individuals by unscrupulous "black masters."

Admitting the possibility of the well-intentioned being drawn unwittingly, by membership of some secret Order, into undesirable astral currents, if not actual subversive political activities under cover of "occult" interests, the enquirer will, if he is wise, take every precaution possible to safeguard himself. A certain amount of definite information may be elicited by diplomatic questioning; for the people who would be content to take a leap in the dark without any notion of what they were letting themselves in for would be few and far between.

Naturally the first point to be ascertained is the aim of the group in question. It is true that what appeals to one temperament will appeal less to another; but in general nothing less than the loftiest ideal, and correspondingly high ethical standards should be considered adequate.

Another point to be remembered is that independent working under competent guidance is preferable to group working; and personal aspiration or meditation is safer than the methods of ceremonial magic. Where the dominant motive is of a spiritual character rather than of a psychic nature the greatest measure of safety will be found. Shun any group around which hangs the slightest suspicion of sexual preoccupation.

No pledge should be taken without careful consideration of all its implications. Especially is this true of any vow of obedience. Above all, refuse to have anything to do with organisations which threaten recalcitrant members with occult penalties. In most cases the menace is sheer bluff; in the small residuum, unscrupulous hypnotists make use of devices of the kind to keep their subjects within their power. Such groups are undesirable in any case.

Safest of all, for those who are able to do so, is to be content to "plough a lonely furrow." The joy of intellectual companionship, based on community of interests, is very dear to many, and by no means to be despised. Yet in matters affecting the higher life, with which alone true occultism is concerned, the Way

must be found alone. In the final analysis, no physical-plane associations can lead the soul to the Gates of Gold. Guidance should be sought within. The Path lies in oneself, and leads to the Divine. Assuming always that the aspirant refuses to be content with anything less than the highest, his surest shields are purity of heart and sincerity of purpose.

THE EDITOR.

A DREAM

By Z. A. S.

THROUGH the cities of men I rode steadily upon the two wheels of Time, until I again reached the city of my birth, and coming to the place of the Alchemist, I dismounted and entered.

As I went in, another came forth, and took my cycle; and whilst I looked on in sympathy, a Voice said to me, "In the philosophy of men, they foolishly endeavour to merge Time into Eternity, by making many little beginnings; whereas it is impossible to merge those things which make no point of contact.

"For there are children of Time, and children of Eternity."

And as I watched from inside the store of the Alchemist, I noticed the majority of men were walking, heedlessly passing by, heedlessly passing by the humble place of their transmutation; and only occasionally would one step aside and take the wheels so freely left outside the store.

And whilst pondering these things over, I suddenly became invisible to Time, and stood upon the threshold of Eternity.

REGRESSION OF MEMORY

By JEAN DELAIRE

THE word Reincarnation has come to stay in our Western world, owing chiefly to the work of our distinguished Orientalists and their pupils. But while in England the more open-minded of the community do not usually go any farther than to enquire, Is it fact—or theory? In France and in Italy, at this very moment, a small band of earnest students claim to have proved it a fact.

Already the experiments of that courageous pioneer, Colonel de Rochas, had blazed a trail for other workers in the field; and in his remarkable book, *Les Vies Successives*, he offered much convincing evidence for the reality of Rebirth. It was objected, however, that, as nearly all his so-called proofs had been obtained through hypnotised subjects, they could not be looked upon as absolutely trustworthy—even when subsequently verified and found to have been correct.

It will be recalled that Colonel de Rochas's famous experiment, known as *regression of memory*, consisted in pushing back an entranced subject's consciousness from the present time, through all the years of childhood, up to the moment of birth, then to ante-natal life, and finally to the previous incarnation. Obviously it is not possible, except in the rare cases of almost immediate rebirth, to check any of the statements made about past lives; yet the fact that certain details—as, for instance, the time and place of a previous life—were afterwards found to have been correctly given, was in itself sufficiently remarkable to warrant further investigation.

Very curious also was the discovery of the process, or rather possibility, of "pushing back" the memory in the trance condition. It had been noticed that a number of hypnotised subjects, when asked what they did on such and such a day, invariably answered in the present instead of in the past tense: "I *do* so and so," "I *am* here or there . . ." showing clearly that the hypnotist's question had not so much revived a memory as shifted the consciousness from the present to the past. It was then discovered that if the subjects were placed back in their first decade, their talk, voice, and intonation became alike childish and unformed, while incidents of their early childhood, entirely forgotten in normal waking consciousness, suddenly

emerged with startling vividness. If placed at a still earlier age, they were no longer able to speak, and when a finger was put in their mouth they began to suck it, as would any healthy babe. And—still more remarkable—the trained clairvoyant usually present at these experiments would describe the subject's etheric double as gradually diminishing in size; while, when the antenatal life was reached, it assumed the embryonic position, which the physical body imitated as closely as it was able to do.

In his *Vies Successives*, Colonel de Rochas describes in detail various cases of regression of memory in which the entranced subject (usually a woman), when placed back in her previous incarnation, gives details, demonstrably unknown to her in her present life, which are afterwards found to be correct. For instance, the subject Joséphine, a young servant girl, gives the date of her birth, as a boy, in her previous life, in a small village of the department of Ain. She gives the date as 1812, but no record of such a birth can be traced in the parish church of the village named. Another detail, however, is verified. In this previous life Joséphine says that she was a soldier in the seventh regiment of artillery stationed at Besançon, and it is found that this regiment was actually stationed in that town between the years 1832 to 1837. A still more interesting detail is Joséphine's statement that in those days it was not the 14th of July that was the Fête Nationale, but the 1st of May. This is quite correct, as during the brief reign of Louis Phillipe it was his birthday—May 1st—that was the day of the National Fête.

Another sensitive, Mademoiselle Mayo, when taken back to her last incarnation, describes the tragic life of a Breton peasant woman, who, losing at short interval her husband and child, commits suicide by throwing herself into the sea. So realistic are her sufferings as she passes once more through the agony of asphyxiation by drowning, that she is rapidly recalled to a later period of her life.

Still another subject, Madame J., gives details of her childhood in her previous incarnation, when, as Marguerite Duchesne, she was born in 1833. She describes the convent school of the Dames Trinitaires where, she declares, she was very happy as a pupil. Asked where this school was situated, she replies: "In the rue de la Gargouille, at Briançon." As the result of careful investigations in that town it is discovered that in the years 1850 and following there was in the street named a girls' convent school kept by the Dames Trinitaires.

Other details, however, are not confirmed, still others appear to have been incorrect. This leads the principal investigators, among them Colonel de Rochas and Dr. Bertrand, to the conclusion that in most cases of regression of memory there emerges a dual memory which jumbles together the events, and chiefly the dates, of one incarnation with those of another. For instance, one entranced subject quite correctly describes the court of Louis XIV at Versailles, which he says he knew in one of his past lives, but places it two centuries earlier, under the reign of Francis the First.

On the other hand, the sensitive already alluded to, Madame J. (who was Marguerite Duchesne in 1835), when taken back to a still earlier incarnation, in the fateful year 1000 A.D.—fixed by popular superstition as that of the catastrophic ending of the world—immediately shows every sign of terror at the approaching hour of doom. Still other sensitives, with a minimum of learning in their present life, narrate far-off historical events with an accuracy and wealth of detail quite impossible to them in their normal condition.

But it is in the spontaneous memory of past incarnations *during full waking consciousness* that lies the chief interest and, from the scientific viewpoint, the real value of these investigations, of which *La Vie Posthume*, by M. Charles Lancelin, gives a most remarkable and detailed description.

It is obviously impossible, within the narrow limits of this article, to deal adequately with the many cases which he analyses with all the minute care of the trained investigator. Only a few of these must be chosen at random and briefly described.

Among the more remarkable of these is the case of Dr. Carmelo Samona's little daughter, Alessandrina, who died in infancy and was almost immediately reborn, with a twin sister, in the same family. The various circumstances attending the case were in themselves of so striking a character, the evidence was so unimpeachable, the principal characters so widely respected, that the case soon became a classic in the annals of Psychism—or Metapsychism, as Continental savants prefer to call this newborn science.

It was first mentioned in the Italian review, *Filosofia della Scienza* (as well as in the now famous *Enquiry on Reincarnation* of Dr. Calderone), and was soon afterwards translated into French and published in various reviews dealing with Psychical

Research. Unfortunately these translations, of a more or less fragmentary character, were incorrect in one or two instances, thus giving rise to misunderstanding, and eventually leading to a certain amount of controversy. Therefore, although the case is now so widely known, at least in certain circles, it may be useful to recall its leading features.

On the 15th of March, 1910, the little daughter of Dr. Samona, of Palermo—himself a distinguished medical man—died of meningitis at the age of five, and her mother was so broken-hearted at her loss that fears for her sanity were entertained by her family.

Three days after her bereavement, Signora Samona saw her child in a dream, just as she had been in life. The child said to her: "Mother, do not cry any more. I have not left you, I have not gone far away. . . . See, I will become as small as this"—and the child pointed to the image of a tiny embryo, adding, "so you will have to suffer through me once more."

Although three days later this strange dream was repeated, the stricken mother was in no wise comforted, and when a friend to whom she related it lent her a book on Reincarnation she still refused to believe in it, the more so as the state of her health at the time seemed absolutely to forbid her having another child. Nevertheless, her husband persuaded her to hold a séance with (at first) no one present but himself and her mother, Princess Formosa, so as to see whether, by automatic writing, any communication from little Alessandrina could be obtained.

These sittings continued during three months, and at the very first a sister of Dr. Samona, long since dead, announced her presence, and said she had come to bring her little niece, Alessandrina. The latter at once reiterated the words spoken to her mother in dream: "Little Mother, I will come back. Before Christmas I will be with you all once more." And she sent messages to all the members of her family, telling them of her speedy return—in fact, repeating this so often that Dr. Samona remarked at the time that it seemed to have become a kind of fixed idea, or *monoidéisme*, with the little dead child.

Two months later, in May of that year, Alessandrina suddenly announced: "Mother, there is another with you!"

As no one understood what she meant, her guide—Dr. Samona's sister—intervened and, addressing herself to Signora Samona, said: "The little girl is not mistaken, only she cannot

express herself quite correctly. She means that another being hovers around you, my dear Adela, seeking to return to earth."

From that day Alessandrina, to all her assurances of a speedy return, added the statement (which appeared to afford her much pleasure) that she would come accompanied by a little sister. These messages, however, instead of allaying Signora Samona's doubts, only served to revive them, as the announcement of a birth of twins seemed more than ever impossible of fulfilment.

Yet, on the 22nd of November of that same year—therefore before Christmas, as the child had asserted in all her communications—Signora Samona gave birth to twin daughters. And from the very first, one of the twins revealed the most marked resemblance to the former Alessandrina (she was given the name of the dead child); and with every year that passed, this resemblance, both physiological and psychological, became more apparent, so that later on Dr. Samona could say (in a further article in the review, *Filosofia della Scienza*, under the date May-June, 1913), "The development of Alessandrina the Second, in appearance, habits and tendencies, is such that we seem all the time to be looking at a film taken of Alessandrina the First."

Of the child's recollections of her past life, one instance only can be given here, but it is a curious one. It is related by Dr. Samona in a letter to M. Charles Lancelin, the author of *La Vie Posthume*, already mentioned.

In 1919, when the twins were nine years old, their mother said to them: "We are going to take you on an excursion to Monreale, where you will see some interesting things."

Alessandrina at once exclaimed: "But, Mama, I know Monreale; I have already seen it!"

Signora Samona said that this was impossible; but the child insisted: "Why, yes, I have been there! Don't you remember there was a big church, and on the roof a big man with open arms?" (The church at Monreale, one of the finest examples of Norman architecture in Europe, has over its porch a statue of Our Lord, in the attitude of blessing.) "And," continued the child, "don't you remember that we went there with a lady who had horns, and that we met little priests in red?"

It was only then that Signora Samona recalled the fact that the first Alessandrina had been taken to Monreale some months before her death, in the company of a lady who had come to Palermo from the provinces to be medically treated for some

large growths upon her forehead—a detail which little Alessandrina had noted with childlike curiosity—and also that, at the entrance to the church, they had met a group of young Greek priests in blue robes bordered with red—another detail which the child had noted with considerable interest.

Convincing as this case will appear to the unprejudiced and the open-minded, its evidential value has nevertheless been called into question from two different standpoints. Firstly it was objected that from the purely physiological aspect the "second" Alessandrina could not be the reincarnation of the "first," because, together with her twin sister, she was born eight months only after the death of the other child. To this Dr. Samona himself replied by quoting various medical treatises, where it is stated that in the case of twins an eight months' gestation is more frequent than the normal nine months.

The second objection was not so easily disposed of. It was this: How could the dead child continue to communicate by automatic writing with her family if there had been an almost immediate reincarnation and—as one of the objectors, Dr. Fugairon, remarked—her soul had already fallen asleep in matter, imprisoned within her mother's womb?

To this objection might be opposed the consistent teaching of all Occult schools, that the Soul, or Ego, is only fully incarnated at, or very close to, the moment of birth; and also the affirmations of numberless hypnotised subjects, made under test conditions, who have all declared that the Soul of the unborn child is exterior to the mother for nearly the whole period of gestation, and is thus able to communicate with her through dreams, premonitions, or other means. But until modern science accepts the teaching of Occultism, this must remain in the field of conjecture.

Before leaving the fascinating subject of immediate rebirth (which seems to occur mostly with young children or with those who have died a violent death) it will be interesting also to recall the story of Captain Floriando Battista's little daughter, reborn, like Alessandrina Samona, in the same family, but in this case after an interval of several years. A detailed account of it first appeared in 1912, in the Italian review *Ultra*, and was in that same year translated into French and published in the *Revue Scientifique et Morale du Spiritisme*.

"In August 1905," writes Captain Battista, "my wife, who had been for three months an expectant mother, while lying

down, but being fully awake, had a vision which made upon her a profound impression. Our little girl, who had been dead three years, suddenly appeared before her, and with every manifestation of childish joy, said in a soft voice these actual words: 'Mama, I am coming back!'

"At this time I had no idea of what I learnt later, much later, about Theosophy, and I would have suspected of madness anyone who had talked to me about Reincarnation, for I was intimately convinced that once dead one cannot be reborn.

"Six months later, in February 1906, my wife was happily delivered of a baby girl resembling her dead sister in every way. She had the same large and very dark eyes and thick and curly hair. These coincidences in no wise diminished my scepticism, but my wife was absolutely convinced that a miracle had happened, and that she had twice given birth to the same being."

When this child was six years old, there occurred an incident which struck a definite blow at Captain Battista's incredulity.

In his letter to the review *Ultra* he first recalls the fact that their little dead daughter Bianca (after whom the second child was named) had a Swiss nurse who spoke nothing but French, and that this girl used to lull her little charge to sleep every night by singing an ancient *berceuse* in the French tongue. When the child died the nurse returned to her native village, and the lullaby was heard no more in Captain Battista's house.

One evening in 1912, when "Bianca the Second" was six years old, her father and mother were talking together in the room adjoining the nursery, when they were startled by hearing once more the notes of the old lullaby, sung in a clear voice by their little daughter. They tiptoed into the bedroom, and there found the child sitting up in her cot, singing happily to herself. Striving to hide her emotion, the mother asked her what it was she was singing. "A French song," was the immediate answer. "And who taught you this song?" queried the father. "Nobody," said the child. "I know it of myself!" And she continued the lullaby, pronouncing the French words perfectly, although normally she knew of that language but a few words accidentally overheard.

Captain Battista concludes his narrative with these solemn words:

"The reader will be able to draw what conclusions he deems best from this absolutely faithful record of facts personally

verified. As for me, the conclusion I draw from them is this: *The dead return.*"

Most interesting of all, perhaps, is the case of Madame Raynaud, a case carefully studied by Dr. Gaston Durville, the well-known Paris student and exponent of Psychism.

Here we are introduced to a woman who, ever since her childhood—as many of her old friends are ready to testify—*knew* that Reincarnation is a fact, for she vividly remembered certain incidents in her past life, and her description of them was afterwards found to have been exact in every detail.

Born in the North of France, at the small village of Aumont, near Amiens, in the department of Somme, she was yet of a distinctly Southern type, with dark hair and olive skin, and was always taken at first sight for a *méridionale* or Southerner. She suffered from the cold winters in her native province—as also in Paris, where, later on, she went to live—saying she had been used to a warmer sun and brighter skies in her past life on earth. She sometimes thought it must have been in Egypt, yet could not remember any great river flowing through her former country. The house where she lived she remembered in every minute detail—its peculiar situation midway up a gentle slope, its terraced gardens, its beautiful park. She had lived there, she stated, a secluded, uneventful life, overshadowed by ill-health, and had died of consumption, about a hundred years ago, when she was twenty-five years old. Of her family she remembered nothing.

In March 1913 she was in Paris as assistant to Dr. Gaston Durville, when he latter received a message from one of his patients in Genoa, asking him to come over to see her as soon as possible. Dr. Durville, however, being in the midst of the Second International Congress of Experimental Psychology, in which he took an active part, was not able to leave Paris at the time, and so asked Madame Raynaud to go in his stead.

It was this lady's first visit to Italy, and as she arrived at Turin she had an immediate impression of familiarity with the country about her; and when she reached Genoa this deepened into an absolute certainty that this was the place where she had lived in the past.

The friends of Dr. Durville, with whom she was to stay while in Italy, were themselves keen and open-minded students of Psychism, and when Madame Raynaud told them of her con-

viction that Genoa had been her former home, they asked her for a detailed description of the house in which she remembered to have lived a century ago.

"There is," said her host, "on the outskirts of Genoa a large and ancient house answering to your description. Let us go and see it."

After driving right across the town, their car stopped before a big, white house standing by the roadside.

"No, not this one," exclaimed Madame Raynaud, "I know all this part quite well, and my own house is not far away. . . . A little farther to the left we shall find a steep road going up, and from there, through some trees, we shall see the house that we are seeking."

Driving on, according to her directions, they soon discovered the house she had often described—large, white, rectangular, with a terrace above and a terrace below, and extensive grounds sloping from the front and ascending at the back. "This," said Madame Raynaud's host, "is the home of the family S——, well known in Genoa."

"This is where I lived," affirmed Madame Raynaud. "It is here, on this terrace, that I used to walk, enfeebled by illness. . . . I suffered, I was sad; it is here that I died, in my youth, a century ago."

That same evening, as if the sight of her old home had awakened further memories of her past life, Madame Raynaud suddenly said: "I was not buried like everyone else, in a cemetery; my body rests in a church; I am convinced of it."

On Madame Raynaud's return to Paris, Dr. Durville, through the intermediary of a friend, made exhaustive enquiries in and about Genoa; and this was the result: In the archives of the Church of St. Francisco d'Albaro were found the minutes of all the death-certificates of that parish, including those of persons who had lived in the house which Madame Raynaud claimed to have been her own in the past. Among these occurred the following entry, a copy of which was sent to Dr. Durville by his friend:

Extract from the Register of Deaths in the Parish of San Francisco d'Albaro (Genoa).

23rd October, 1809.

The Lady Joanna S——, widow of De B——, for the past few years residing at her house in Albaro, always sickly, and whose ill-health was, during these last days, aggravated by a chill, died

on the 21st inst., with all the Sacraments of the Church ; and to-day, with our permission in writing, and with the authorisation of the Mayor, also in writing, her body was privately transported to, and buried within, the Church of Our Lady of the Mount.

(The usual signatures are appended.)

It will be seen that this death-certificate confirms Madame Raynaud's narrative on three important points : (1) the approximate date of her death, a century ago ; (2) her long spell of ill-health ; (3) the unusual fact of her body having been interred in a church instead of in the Genoa cemetery.

And this interesting story has an equally interesting sequel.

Dr. Durville, *before reading the letter from Italy which gave the above details*—thus excluding the possibility of unconscious telepathy—hypnotised a sensitive who had already given proofs of remarkable lucidity in the deep-trance condition, and he placed between her fingers the closed envelope containing the death-certificate of the Lady Joanna S——.

The impression of distance was instantaneous. " This paper," declared the entranced subject, " has come a long way. . . . I leave France, but without crossing the sea. . . . Ah, it is Italy ! . . . It is a seaport ! . . . It is Genoa !

" I am in a large house," she continued, " a beautiful house ! It is all white, with wide windows. . . ."

There followed a description of the place, accurate in every detail except one, a round tower which is not there—which perhaps is no longer there.

She was then told to find a lady connected with the paper she was holding. After some hesitation she uttered the name Jeanne, or Joanna, but could only spell some letters of the family name. These, however, were given correctly. After this she showed some symptoms of fatigue, and was awakened.

At another séance she saw the Lady Joanna ill, sad, and suffering, and dying of consumption at an early age. Then she added suddenly : " It seems to me that she is not buried like everyone else, in a cemetery. . . . I see her in a church. . . ." And she proceeded to give an exact description of the Church of Our Lady of the Mount, in Genoa, containing the vault of the family S——.

The last séance brought a dramatic climax, when the sensitive, after volunteering the information that the Lady Joanna S—— was now reincarnated, suddenly exclaimed : " She is here,

I see her. . . . Why, is it possible? It is Madame Raynaud. . . . They are merged one in the other. . . . They are one!"

Dr. Durville subsequently obtained from a friend in Italy a detailed description of the Church of Our Lady of the Mount, with an accompanying photograph. It proved that the sensitive's clairvoyance had once more been accurate in all details but one. She had described the vault of the family S— as being by the side of the altar, whereas it was situated in a crypt underneath it.

Many more profoundly interesting details are given in M. Lancelin's book; many more stories of immediate reincarnation are told, with verified memories of past lives. What little has been said about them here will, nevertheless, convince the open-minded reader that they are not mere dreams or hallucinations, but sober realities, the cumulative evidence of which will help to answer in the affirmative the often-asked question on Reincarnation: *Is it a fact?*

To conclude with the words of a distinguished French savant,* Professor Gustave Geley:

"I. The hypothesis of Reincarnation is in accord with all our present scientific conclusions, and is in contradiction to none.

"II. It gives the key to a number of psychological enigmas, e.g., the innate character of our principal faculties and capacities—talent and genius—psychical inequalities between beings close together by birth and environment—child prodigies, etc.

"III. *It rests on positive demonstration.*"

* *Reincarnation.* By Dr. Gustave Geley. London: Rider & Co. 1s.

SCIENCE AND TRADITION

By CHARLES WHITBY

FROM small and obscure beginnings the collective enterprise of experimental science has in the course of three centuries or so of dogged endeavour achieved a world-wide supremacy of prestige, confidence, and organised efficiency.

To its decrees, as promulgated by accredited initiates, men listen to-day with much the same exclusive servility as their forebears accorded to those of Holy Church. A remnant there are, however, who, while duly appreciating the splendid achievements of the empirical method, think it rash and premature for a man to entrust all his spiritual eggs to the scientific basket. There are, these hold, other by no means negligible avenues to truth: in particular, there is that vast store of racial wisdom termed Tradition. Systematically ignored by official science, and for that reason perhaps increasingly contemned by popular opinion, Tradition in its widest sense includes science, and indeed everything which distinguishes a civilised man from a naked savage; but what I refer to is that central stream of ineradicable convictions with regard to Man's origin and destiny, his place in the universe and relation to the Supreme, which, veiled in myth, symbol, and the forms of exoteric religions, has its fountain-head in the heights of spiritual attainment.

One of the most influential scientific establishments in the world is the Smithsonian Institution of Washington, U.S.A., the Annual Report for 1928 of whose Board of Regents, a volume of 763 pages, includes authoritative accounts by leading scientists of recent discoveries in various branches of science, the present aspect of knowledge in these, and their immediate problems.* It may be worth our while to consider some of these from our own point of view as believers in the essential truth of tradition.

I will deal first with Dr. G. S. Miller's very full and careful essay on "The Controversy over Human 'Missing Links.'" These might, he says, be (a) ape-like men, (b) man-like apes, or (c) creatures combining almost equally the characteristics of both species. No living animal of either of these types exists; accordingly for the last seventy years diligent search has been made, in many quarters, by many investigators, for the fossil remains of such. And with what result? Dr. Miller is admirably frank as to its disappointing nature. He says: "As the result

* *Annual Report of the Board of Regents of the Smithsonian Institution, 1928.*
Washington: U.S. Government Printing Offices, 1929.

of seventy years of effort these tireless workers have made exactly two 'finds'—no more. . . ." From the orthodox Darwinian's point of view that seems bad enough ; still, if that were all, he could at least plead that, though two missing-link swallows don't make an evolutionary summer, more are certain to turn up sooner or later. But, suppose they were not real swallows, that beggarly couple ! Hear Dr. Miller (the evolutionists' candid friend) again : " We should not hesitate to confess that in place of demonstrable links between man and other mammals we now possess nothing more than some fossils so fragmentary that they are susceptible of being interpreted either as such links or as something else." Not only " susceptible " of being, but actually interpreted as something else, and by men of incontrovertibly expert standing, indeed.

Let me summarise the facts of the situation as briefly and fairly as I can. The two finds in question are the " Java ape-man " (*Pithecanthropus*), found near Trinil in 1891-2, and the " Piltdown dawn-man " (*Eoanthropus*), found about twenty years later (1911-1913) in Sussex.

The Java find of E. Dubois consisted of an apelike skullcap, several apelike teeth, and a manlike thighbone. These were found in a river-bed, among other fossils, the thighbone being some fifty feet further upstream than the skullcap. That they belonged together was presumed by their discoverer, since they conformed to Haeckel's anticipations of an intermediate species.

The Piltdown finds of Charles Dawson, likewise assembled river-bed fossils, include a human brain-case, some human teeth, and an apelike jaw. These were discovered on two or three occasions over a period of about two years, more or less in the same part of a gravel bed.

In regard to the Javanese fossils, whereas all experts agree that the skullcap differs from that of every known mammal ; on no less than fifteen points, such as whether all the parts belonged to one individual, to what type or species that individual, if any, approximates most, and what degree of animal or human intelligence is indicated, there is a complete conflict of opinions.

So, too, in respect of the Piltdown fossils ; while all authorities agree as to the human character of the fragments of the skull, there is complete divergence of expert opinions as to no less than a score of other points discussed—age of fragments, reference to one or more individuals, human or animal character of canine

teeth and of jaw, resemblance of jaw to that of chimpanzee, orang or Kaffir, assignment to ancestry of man, etc.

In view of these meagre and inconclusive results of a seventy-years' search, no wonder that Dr. Miller, a staunch evolutionist in the fullest sense, declares that "the things most needed now are more fossils and plenty of them!" As a matter of fact, a couple of somewhat important finds have since been reported, but their consideration lies beyond the scope of this article. For my own part, while fully alive still to the strength and appeal of the evolutionists' case in regard to Man, I have of late years inclined to an agnostic position, especially in this matter of alleged ape-ancestry, and "missing links." I feel at any rate that we are here confronting a mystery far deeper than our anthropologists suspect. The longer I live the more impressed I am by the essential truth of all genuine racial traditions: in Crete, in Chaldea, in Troy, traditions which were long the prey of the scoffer have been and are still being vindicated in a remarkable way. Now tradition does not, in my opinion, rule out the animal ancestry of the human species, so far at least as the last emergence of the race is concerned, and in Chapter III of *Esoteric Buddhism* Sinnett so far countenances it as to explain by the spiral character of the life-wave, passing from globe to globe in its round, the need and also the evanescence of "missing links" of all kinds. But tradition, with its legends of a Golden Age, a Saturnian Reign, a Garden of Eden, at the outset, wherein God walked with man; its dim reports of a race of Gods and Titans, and of the struggle between them; of the unions of the Sons of God with the daughters of Men, and so forth, does clearly suggest that the true anthropogenesis will be based rather on spiritual than physical science. The truth is, of course, that man is no chance-product of mutation and natural selection: man is a *Principle*, rooted in an archetypal Idea. He is also, as Nietzsche saw and in his own idiom declared, a bridge between the seen and the unseen, between Matter and Spirit.

These good scientists take *Maya* so ingenuously, never dreaming that Mother Nature perhaps knows our human comedy more or less by heart, having staged it many times, in many versions, and not solely in this little theatre.

Another interesting contribution is Professor Schuchert's criticism of Wegener's hypothesis of continental displacement. Wegener maintains that the space now occupied by the Atlantic marks a gap left by the rifting of a single original continent,

named by him Pangæa. In the early Cretaceous, the two Americas, having broken away from Europe and Africa, began, he says, to move westward, the separated coastlines being even to-day adaptable to one another like the pieces of a puzzle; a fact (so far as it is one) which was noted by Francis Bacon. This hypothesis, if substantiated, would obviously annihilate the Atlantean tradition, but Professor Schuchert, after a careful discussion of all the available evidence, sums up against it, although inclined to admit the possibility of some degree of continental movement. As an alternative to Wegener's theory, he submits a map of early Permian geography, wherein a huge continent more than covering North America extends eastward far beyond the British Isles, and thence up north past Spitzbergen, while an eastward extension of South America is connected with the west coast of Africa, what remains of the present Atlantic being practically an inland sea. This view goes a long way towards confirming the Atlantean tradition, although Atlantis is, I think, supposed to have been a vast *island*, and may perhaps have become such later.

A reprint of the Trueman Wood lecture, by Mr. J. H. Jeans, is also included, and gives a fascinating account of "The Wider Aspects of Cosmogony." Marvellous are the strides made recently towards a comprehension of the physical cosmos; marvellous is the way in which the observed sizes of stars are made to reveal structural secrets of the atom, the shape of stellar orbits to reveal the stars' ages. In the practical sphere, too, our modern wizards can fairly claim to "deliver the goods." But there may yet be surprises in store for them. Mr. Jeans assures us that "the planets are the only places where life can exist. The stars are too hot; even their atoms are broken up by the intense heat. . . . Life demands a special type of matter."

Tradition tells a different story. It tells of Gods whose mundane vehicles are the stars, of solar and planetary Lords, of lunar *Pitris*, of bright *Dévas* and swarthy *Asuras*. Whereas our pedestrian science reduces the stupendous island galaxies to celestial fireworks, the sacred Vêdic lore boldly peoples the heavens. To the heart of the rajasic whirlwind of solar or stellar activity it assigns a sattwic haven of calm supervising and regulative Beings, and beyond that, even, the comprehensive unity of "Wisdom, the Object of Wisdom, by Wisdom to be reached."

Will this great promise be substantiated, think you, or is it a beautiful dream?

MY LAST TALKS WITH "JACOB OF SIMLA."

By ALICE ELIZABETH DRACOTT

IT was an unforgettable experience for me, about two years before his death, to renew my acquaintance with "Jacob of Simla."

Hearing that the now aged man, a once familiar figure on the Simla Mall during the eighties, was living in Watson's Annexe in Bombay, I went across to try and find him. There was no lift, and many steps to climb, but at last I stood at the door which had been pointed out as his, and gave a timid knock. A frail-looking old man peered out of the partly opened door and asked who I was.

I told him I had come from Simla, and recalled to his memory a long-ago visit paid to his house, "Winscottie," on the Lukkar Bazaar Road there. This proved to be our "Open Sesame," and after talking for a while together, he invited me to call again as soon as possible.

At my next visit he told me of a medium by whose aid he sometimes held a séance, and asked if I would attend the next meeting.

Unfortunately I was unable to go, and I deeply regretted my unavoidable absence when he told me that his Master was present, and, had I come, I should have been able both to see and touch him, although he had been what is called "dead" for about four hundred years. In any case he invited me to visit him daily during my stay in Bombay, so that I was able very often to drop in and have many wonderful and memorable talks with one of the most advanced of occultists.

Among other things he told me the story of his early life, and how he was born at Smyrna, of Catholic parents, and baptised there. It was here that he spent his earliest boyhood, and one unlucky day played a practical joke which proved to be the turning point in his life.

It was during some solemn service in the Catholic church one evening, when the lights were perhaps just the dim oil lamps of those days, that he carried out his secret plan to substitute ink in the holy water font at the entrance of the church! As each worshipper entered and touched his or her forehead, it left

an unsightly and conspicuous black smear, with the result that there was soon a sort of panic caused when people began to notice the unusual appearance of a neighbour, all unconscious of the fact that stares were being bestowed upon themselves for the same reason! Nobody could attend to the service, and great consternation was caused by this naughty schoolboy's practical joke.

The priest, however, denounced it as sacrilege, which was by no means to be lightly treated. Repentance followed, and Jacob, in a fit of penitence, made a clean breast of it and told the priest in confession that he was the culprit. He eased his conscience in so doing, and at the same time felt safe, knowing that it was "under the seal of Confession," and his penance must be bravely met.

Now the priest to whom he made this confession happened to be a master in the day-school he attended; and from every point of view it was a knock-down blow to the boy, who was then only about eight years of age, when, upon attending school next day the same priest made a public announcement before the whole school, and said, "I have found out who it was that put ink into the holy water font in church; and the name of the boy is Jacob." Shamed in the eyes of his schoolmates, his parents, and the whole town, and thus openly denounced by one who had broken the sacred seal of the Confessional, Jacob felt he could not endure the disgrace, and fled from his home to become from that hour a wanderer over the face of the earth.

It was during these wanderings that he met his Master, and conquered those occult secrets for which he afterwards became world-famous.

In his Bombay flat were many relics of the old Simla days; and conspicuous amongst these were faded photographs of beautiful Victorian women, who were well known in Society in the "Queen of Hill Stations" in his time; for he always had a very courtly and tender place in his heart for a beautiful woman, as well as for a rare bit of china. Of the latter he often said, "Remember that a piece of chipped china is without value, like a beautiful woman with her nose cut off!"

His verandah was directly opposite to the grounds of the Yacht Club; and it was sad to find this old exile from Society (which he had once entertained like a Prince,) sitting quietly in the gloom all alone, listening to snatches of laughter and music which came across from the Club; yet he told me without bitter-

ness that he loved to hear the laughter of youth, and to watch all unseen some little love-idyll over the way, for it cheered him and made him feel young again.

We often spoke of his old Simla days, and the remarkable powers he possessed, and I told him we had noticed many times that his Simla house, "Winscottie," was surrounded by butterflies, although no other butterflies appeared to be in the surrounding localities. "Was this mere coincidence?" I asked. "It is not any more difficult," he replied "to surround your home with butterflies than it would be to make the leaves and branches of a tree outside your house dance their shadows upon the wall of your room, *if you knew how this is done.*" Of these quite minor occult secrets he had written down the formulæ, but, like all true occultists, would never commit to pen and paper its greater facts. One day he showed me a beautiful model of a *brinjal* (a vegetable known as the egg-plant fruit) made of amethyst, with a stem of green jade. With this, together with his magic wand, he had been able to perform his most wonderful feats; but owing to his having once thrown away in a fit of ungovernable rage a large sum of money, his Master came, and after having rebuked him, deprived him of the magic rod, thus crippling his powers considerably. Soon after this he became blind, and remained so for about fourteen years, after which a kind friend who was a surgeon performed an operation which enabled him to see again. He also showed me a model of the famous Hyderabad diamond, the original of which had led to a lawsuit and his financial ruin.

But although the punishment from his Master had been very severe, it had not deprived him of his rare psychic powers, and to the end he was able to help many who sought his aid. Among these was an Englishwoman who said she would give worlds to meet a certain man whom she often saw in Bombay; and for whom she felt an extraordinary attraction. To her Jacob said, "Tell me two things first. Are you married, unmarried, or a widow? I cannot help any married woman or man towards a friendship with another who is married. Is the man free?"

In this case both were free; so Jacob worked the spell, and before a week had passed they had met and were engaged to be married.

In gratitude the woman sent him a huge basket of beautiful flowers, which he was obliged to refuse to accept, as it was his rule never to accept any offering for anything he did.

It was known to very few that during the Great War full information as to what was happening at the Front was supplied daily to the authorities by Mr. Jacob, this news being long prior to any that afterwards appeared (or perhaps did not appear) in the Press telegrams.

I was anxious to hear at first hand if many of the stories told of him were true. "Yes," he said; he had caused by his wand a vine to grow and produce grapes on his dining-table at Simla; and some of his most sceptical guests, who believed themselves to be mesmerised, had secreted a few grapes in their pockets to examine at home, and had to confess that they had both seen and tasted them.

He had made himself invisible on certain occasions, and although his guests could not see him they could watch the movements of his knife and fork, which remained visible. Many had once been the stories of Jacob's engagement to Florrie P., a beautiful young Simla girl; but their marriage had never taken place, and nobody who knew Jacob of Simla's temper had the courage to ask him any questions. In Simla itself it was said at the time that he was "a Mahomedan and wished her to be in Purdah, to which she objected"; also that "he wished to marry both sisters"!

It was a delicate subject to introduce, but one day he happened to mention Florrie P., and voluntarily told me the true facts of the case. They had been engaged, but he thought it only fair to let her know that he was, and intended always to remain, a strict ascetic, so that for him marriage could only be in name. For this reason they parted. Her photograph, in a frame studded with diamonds, he kept until she was married, "and then I gave it, frame and all, to them, for what did I want with another man's wife." Yet he still thought very kindly of her, and regretted that it was she who by mistake had let fall the small charm whereby he was able to make himself invisible. It fell near a crow which had swallowed it. "And . . . ?" was the natural question rather flippantly suggested. "No, the crow did *not* become invisible!" He often spoke of the various countries in which he had travelled, and insisted that Turkey was ruled by the son of a slave girl. In Thibet he had found a *tzee*, or sacred stone, which had no less than eleven eyes, and for it he paid eleven hundred rupees. He spoke with bitter regret of the loss of his lifetime's collection of curios, which was practically thrown away by auction in Simla, but which might have fetched many

thousands of pounds had it been sent to experts like Christies. At the time of these my visits Jacob of Simla was in frail health, and had to be very careful of his food.

He made his own loaf of bread daily, and spent more on his dogs than on himself. One day I found him "down and out," and happily was able to help him in his trouble; yet, at the time, it never remotely entered my mind that he would repay me a thousandfold. This he did by giving me as a parting present some beautiful and rare black coral beads, and as he took them in his hands he said, "There is only one man here who gets these, and that is myself. You have been kind to me, and these are for you."

"These beads," he said, "if worn constantly, even now possess the power to grow; for there is life in them." I thanked him warmly for his wonderful gift, which is among my most treasured possessions.

But they were not all. He had something else to give before I left, and this was three secrets which might perhaps prove of use to me some day. I sat, pencil in hand, while he dictated them:

1. The Secret of Perpetual Youth. This one was used by the Queens of Oudh in olden days, and by its use they continued to look like girls of seventeen long after they were over fifty.
2. How to make oneself invisible.
3. How to control the sex of a child.

Many times since the passing of Jacob of Simla, when I have passed through the deep waters of poverty, have I felt sorely tempted to make use of these secrets; but felt that I should first consult my friend E. O., one of the most advanced souls I have known, and who possessed extraordinary psychic powers and occult knowledge, such as made him an unerring guide in all such matters. To letters I received no reply, but I knew that he had himself passed through acute financial difficulties, and yet would never make use of powers he possessed to "command these stones that they be made bread." But when, after a long interval, I met E. O. again, and he, a tall, big swarthy man whom I had known for many years, was transformed before me into a Saxon type, I said, "You changed just now. What happened?" he only smiled, and continued talking. Now E. O., although he advised nothing about Jacob's secrets, was fully aware that I understood about the use or misuse of any such

secrets, or else would never have been given them by a man like " Jacob of Simla."

E. O. also knew a secret of perpetual youth, and told me that certain enormously wealthy but dissolute Indians of the highest position had come to him for it, and even placed their heads upon his feet and implored him to give them back youth, monetary advantages being pressed upon him. Yet he had scornfully refused with a " Get thee behind me, Satan!"

Such was his parable regarding occult secrets. Yet, a moment later, he too offered the secret of perpetual youth to me as a free gift!

Perhaps he felt sure of my reply. Of what use would such a gift be to me if all those I loved grew old and passed on, leaving me still young? And so I refused. But this I knew: nobody who would misuse it may be given an occult secret—not for untold gold. Yet what of Edison, or Kipling, and many others who stand for what is worthwhile in the world? Who would not wish to prolong their lives, if certain that the future would not be poorer for the gift? The secret of invisibility is different, although it also can only be given with extreme caution (and Scotland Yard might find it invaluable!); but the determining of sex for an unborn child, as given in the formulæ of " Jacob of Simla," might even solve the problem of succession, and change the destiny of nations! Who can tell? My own children were grown up and married when I received it from the lips of Jacob of Simla, whose last words to me were " Give my love to Simla."

AWAKENING

By FREDERICK NICHOLLS

Time was when this world's course contented me.

A deep unnavigable sea did roll

'Twixt me and that All-penetrative Soul

That ever seeks, yet ever leaves men free

Themselves to seek their own true liberty.

Unknowable the Universal Cause

Appeared: or only known through loveless laws

Men framed to minimise His Mystery.

But lo! the loveliness that lies abroad,

The glory of the sunset sky, and Night—

All silent and a star-enwoven Dream—

A Secret breathed of That within the scheme

That meets the soul of man with Love and Light,

And whispered: "*Beauty is the Mind of God.*"

WHY MANY PROJECTIONS FAIL

By SYLVAN J. MULDOON

(Author of the *Projection of the Astral Body*.)

IN attempting to project one's astral body, nothing is more important than the maintenance of the proper stream of thought while entering sleep. During the past few months I have received many enquiries from persons practising projection who feel that they are utterly unable to "dream true" or carry their conscious thoughts over into sleep.

Elsewhere I have detailed the several methods for bringing about projection of the astral body, and, regardless of the method followed, I cannot too strongly stress the fact that the stream of thought at the time of falling to sleep is of vital importance.

The thoughts which promote projection must be so dynamised in the mind that they fairly dominate it, and continue to dominate it until sleep has intervened. I do not here purpose to describe how to project the astral body, but, in a few short paragraphs, to show those who already know the method why it is that one's efforts to project or to dream true are often defeated at the moment of sleep.

If you will watch the way your mind functions during the process of falling to sleep (though you may experience some bizarre sensations), you will discover that at a certain point, which we call the hypnagogic state or point, the consciousness fluctuates—one instant it is on the "awake" side of the point, and the thoughts are sane and connected. The next instant the consciousness has crossed to the "sleep" side, and the thoughts are literally insane and disconnected.

The consciousness may hover back and forth past this point for some time, and when it does (although the condition is terrifying to many) a wonderful opportunity is afforded for the study of the action of thought.

The instant the mind enters the hypnagogic state the stream of thought has a tendency to disintegrate, go to pieces in a thousand directions. Perfectly sane and connected ideas are broken up in the most absurd and haphazard way. Relative thoughts and impressions crowd into the stream of thought and dissipate it. A part of the process of completely unconscious sleep is the dissociation of conscious thought. It is as if the unconscious mind creeps slowly over and absorbs (by relative ideas) the consciousness.

Up to the hypnagogic point one's thoughts seem to originate within and flow out from the consciousness; and beyond that point to originate outside and flow into the consciousness. I say that is how it appears, though I realise the unfitness of the statement. There is other evidence, too, that this may be what occurs, for no mental state is more suitable for the reception of outside thoughts which come into the mind (telepathy) than the late hypnagogic state.

Another curiosity of the hypnagogic state is that one's thought appears to become audible—comes as if spoken—and the subject seems to both *see* and *hear* the thought—not with his physical eyes and ears, but within himself. The phrase “hear the thought” may sound nonsensical to many, but try for a few nights the experiment of watching yourself in the process of falling asleep, and you will grasp the significance of the statement.

In this connection I have no doubt but that many mistake the audible thought of the hypnagogic state for the voice of a “spirit.” Sometimes only a single word or syllable, and at other times more or less intelligible utterances, are heard. Here is a crude example of the way in which thought disintegrates as one enters sleep:

One afternoon last summer (1929) I was reclined upon the sofa intending to take a nap. Just across the street a very large building was being erected, and all day long the voices of the workmen and noises of construction resounded, but remained quite unnoticed, however.

I was about to fall to sleep, and saw (in my mind) a large cement-block building. The word “concrete” came into my half-awake consciousness, and this was followed by—concrete—concrete — con-see-crete — con-see-crete — see-crete — see-crete — seat—seat, etc. Note the relation in sound as the word became disarranged. At the same time I saw a man mixing something in a trough. An instant later my consciousness had drifted back to the “awake” side again.

I am of the opinion that the manner in which the mind of the normal person functions in the hypnagogic state is similar to the way it functions in the insane person. At another time, in the hypnagogic state, I heard the thought: *Put the boy's bill on*; and at the same time saw (in phantasy, of course) a man touching a boy on the nose with a long turkey-feather. The only relation between the vision and the audible thought is the idea of *nose* and *bill*.

Other examples of utterances heard in the half-awake state are :

"The stove-lid scrambled ees fork seat."

"A work's hunting against yun snaker."

"The minister spade trees in the clouds."

"The coal aims the plaster out."

"That's for Detroit—detroit—droit—droit."

Doesn't that sound like insanity? An insane person has just such a dissociation of ideas, and often will drawl and repeat over and over the last syllable of the word he is saying. Yet any normal person can convince himself that his own mind does the very same thing by observing the dissociation of the stream of conscious thought which occurs in the hypnagogic state.

How near a normal-minded person is to insanity as his mind enters sleep is a question for serious research. Jewett, by the way, has written an entire book on the analogy of insanity to sleep and dreams.

And all this leads up to an important point that I desire to emphasise in regard to the practice of the projection of the astral body. If you want to succeed with such projection, you must not allow your "dream-plot," or the stream of thought which is to remain at the surface of the mind during sleep, to become disarranged in the hypnagogic state.

There is but one way to prevent that dissociation and disarrangement—dynamise the stream of thought into the mind by conscious suggestion prior to falling asleep; and while there are several ways of so doing, the most simple is by repetition. Others can be found in the book on projection.

THE GROWTH OF CONSCIOUSNESS

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

PART II

PROCEEDING with the description of the seven phases or stages of consciousness, with the fourth of which the first part of this article concluded, we come now to the fifth stage.

5. The Intellectual or reasoning consciousness is essentially a human faculty or power which raises man above and distinguishes him from even the most highly developed of animals. Traces of reason are at times observed in domestic animals through their long association with man, but otherwise animals act instinctively, and their mental faculties are only connected with their bodily requirements—their food, shelter, defence, and reproduction of the species.

Animals perceive only their immediate environment, or at best, if the wind is favourable, are able to scent a distant enemy. A dog being taken along in a motor-car sees a world that appears new and strange to him, but he would not observe the distant landscape or a steamer on the horizon. Man's power of observation not only beholds distant objects, but rejoices in the vista to be obtained from a high mountain. He observes not only distant stars, but has even discovered other universes in the depth of space.

Man not only observes objects in a three-dimensional space at the present moment, but he can think backward and forward in time. By thinking backward and using his memory he can make comparisons between present experiences and similar ones in the past. Thus by comparison he forms concepts and judgments; in other words he reasons, and draws conclusions as regards cause and effect, circumstances and changes, action and reaction. Moreover, according to his mental development, he can foretell future events which are likely to come to pass in consequence of those which have taken place. Past experiences are stored in the memory, and future events are anticipated by the imagination, which uses both past and present experiences to construct a mosaic or image of what is likely to come to pass.

While the emotional nature in man is intermittent in action, thought is continuous. There is a ceaseless flow of ideas and images passing through the mind—at least in its waking state. This stream flows in strict accordance with the psychological

law of the association of ideas, a sequence in which objects, ideas or experiences have presented themselves to the mind in the past, having certain features in common, thereby calling up memories and inducing the making of comparisons. These features, which certain objects have in common, were called "fringes" by Wm. James, the American psychologist. These "fringes" are supposed to overlap, and in consequence images or experiences are called up one by one, by trains of thought called the association of ideas.

The flow of thought according to the association of ideas can be and often is interrupted through the intrusion of outside events or stimuli—by sight or sound, or other sense-impressions.

The working of the imagination and anticipation of the future differs enormously in different people, and is a matter of temperament and spiritual development. One person is never beaten by adversity, but will struggle and either win out, or perish in the attempt; while another person lacks will, patience and perseverance, and gives in without any serious attempt to overcome difficulties. It is useless to make odious comparisons—they are both doing their best according to their mental and spiritual make-up. There is no doubt, however, that children can and should be better taught to think along more constructive lines, to overcome fear by faith, love and endeavour, and to be constantly watching and eliminating destructive thoughts. "Watch, pray, work, and trust in Providence," is a good and practical working formula for everyday life. What we have to watch particularly is the emotional consciousness, as there is a very close connection between it and the intellect. Reason must always dominate and sublimate the feelings. We must learn to intellectualise, and not to emotionalise, in all situations in life. Thought-control is imperative to happiness and success.

There are many other aspects of man's intellectual activities which we can only just mention. One is the power of concentration, a most valuable acquisition which can be developed if deficient. We concentrate naturally (a gift of the gods) by will-power, or by interest-power. People who are alert and observant concentrate automatically, others by sheer will-power hold their attention on a given subject; as, for instance, a barrister mastering a brief. The most natural way to concentrate is by interest and attention to detail, by observation and comparison, by which means a clear and deep impression will be produced, and subsequent recollection will be facile.

Another aspect of the intellectual consciousness is the power of the will, the selective and executive faculty of the mind. Amongst both Occultists and Psychologists it is a debatable problem whether the will has its root in the intellectual consciousness or in the next higher one, namely, the psychic consciousness (the 6th principle of the Theosophists and Buddhist Philosophers), which we shall deal with next.

Intelligent purposive volition is an essentially human prerogative. This, if nothing else, distinguishes the human from the animal kingdom. No animal ever has an intelligent or reasonable purpose, or any volition to accomplish a plan.

We are inclined to divide human will-power into the personal and the individual will—the former the will to power and dominion, and the latter the will to serve, to idealise and to realise. The personal will, then, is the will of reason and emotion, the phenomenal will or power of self-expression and self-assertion. The individual will has its source in the psychic or spiritual consciousness, and has no selfish motive as an incentive for its functioning. It is the self-induced or noumenal will, the will to be and to realise the truth of being—it is the reflection of the cosmic or universal will (“Thy will be done”). This is a most interesting metaphysical problem, far beyond the mere outline of consciousness attempted here.

6. We now pass on to the Psychic, super-sensuous or super-normal consciousness.

This phase of consciousness is present in probably every human being, but in most people it is only in a rudimentary stage. Young children often possess it, and can sense the influences of persons and invisible playmates.

In the ordinary man and woman this psychic faculty is seldom developed or under volitional control. At times it comes into play spontaneously and unexpectedly, as, for instance, in premonitions of death. It is prophesied that this psychic consciousness will be fully developed in, and be the common property of the coming race, but the pressure of life, the restlessness and turmoil of modern existence, is not propitious for the development of psychic or spiritual gifts. Such psychic faculties would make deceit and deception impossible; for all bad intentions, harmful emotions and evil dispositions would then be sensed by those who are naturally “psychic.”

The psychic consciousness is independent of space, time and

matter, and manifests in a variety of what are usually called "psychic phenomena," about which comparatively little is known, in spite of the fact that there have been a great many investigators and even societies for psychical research in this country and abroad to probe the hidden mysteries of the inner or spiritual consciousness of man.

Clairvoyance, Clairaudience, Psychometry, Intuition, Inspiration, Idealisation, Realisation, Mystical ecstasy, trance conditions and kindred psychic phenomena may all be attributed to the "out-cropping" or manifestation of the supersensuous or super-normal consciousness of man.

Would-be observers are often baffled in their investigations, not only by the inherent difficulties which present themselves through lack of data and the general ignorance of the subject, but also by much fraud which has been perpetrated by unscrupulous "psychics" in search of notoriety or gain.

The most interesting psychic phenomena, and the most favourable condition for observation, is produced through deep hypnotic trance. In this condition the ordinary vital functions are maintained, although maybe slightly decreased, while the waking or brain-consciousness, the senses, emotional and reasoning consciousness are out of action. The psychic consciousness, and also the subconscious or memory mind, are then unimpaired, indeed they are usually far more acute than in the normal waking state.

The super-sensuous consciousness of so-called "psychics" in their normal waking state is often very remarkable, and examples of clairaudience and clairvoyance are so numerous that we need not give any here.

Psychometry, sensing the "atmosphere" of a person, a room, or a house is usually far more developed in women than in men. Intuition, which is another phase of this consciousness, is likewise stronger in women, who will straightway discern the truth, without being able to give a reason for it, while a man has to arrive at the same result in round-about way by the use of his reasoning power. Intuition in man takes the place of instinct in animals; only, of course, it is on much higher spiritual level. Intuition is the guide of the Imagination, when the latter works on creative or constructive lines; while, on the other hand, the emotions mislead the imagination and cause fear, aversion, hatred and all other destructive and inharmonious mental conditions.

The psychic consciousness is the sleeping genius of man, which only needs to be awakened when the lower, personal or emotional consciousness is quiescent, for it is the link which connects the personal with the Real Self. In it are the treasures of the memory of past incarnations. It is likewise the bridge which spans the gulf between the phenomenal and the noumenal universe, the spirit realm, not only the lower ranges of Spiritualism, but also of the abode of the planetary spirits who rule the destinies of the human race. It is from those realms, undreamt of by the masses, that inspiration in the many activities of the human existence is derived: inspiration in Science, Art, Philosophy, Religion, Metaphysics and Idealism; in short, all that is good, true, beautiful, useful and conducive to more perfect self-expression and happiness of the race.

Ignorance, error, evil and illusion have no place in the psychic consciousness, for it is under the direct control and indeed part of the divine Monad itself.

7. The highest or ultimate part of the human consciousness is known by many names: Atma, the Christ-spirit, the Holy Spirit, the God-within, the Logos, "the light that lighteth every man that cometh into the world," the "Father which is in Heaven." If we summarise all these names or applications we may arrive at some concept of the nature and powers of the innermost Self of man—whether we call it "consciousness" or spiritual principle. We may regard it as the immortal reincarnating Self, the Monad of Plato and Leibnitz, an individualised unit of the cosmic Mind or God-consciousness. As such it is perfect, holy, invulnerable; and its powers, its omniscience and omnipotence, are circumscribed only by the limitations of its vehicles of expression, the human mind and body.

The Monad (we like to call it that, for short) is above good and evil, and is cumulative in its powers of expression and manifestation through the soul and body during incarnation. The attainment and perfection of this cumulative power of manifestation, or self-expression in the material world is the object of incarnation, and is accomplished through the spiritual, psychical and physical evolution of man.

The divine or real Self is always holy and perfect, however gross, imperfect and faulty man's life-expression may be, especially in his earlier incarnations; for the Monad is the divine triune essence of Love, Intelligence and Life, which ever remains

unchanged and pure, whatever may happen to soul or body. Moreover, it is the Spirit of Wisdom and of Understanding, often termed the "Knower"; for it is in direct touch with the cosmic omniscience, and works rapidly and above the limitations of the brain-mind. The latter thinks and feels, but the Monad knows the truth and understands perfectly. It speaks through the conscience, but its still small voice is distorted through the brain-mind and its habits of thought, beliefs, customs and conventionalities. That is the reason why the conscience is considered to be unreliable and elastic.

Nothing can hurt or defile the divine Self, and only that which is expressed or done by an impure mind defiles mortal man and causes him to suffer; the Monad itself suffers neither pain nor sorrow, nor can it be hurt; even insanity is only a derangement of the mind, which leaves the real Self unimpaired.

The one and only problem of life is to bring the divine or inner Self into the fullest and highest possible expression. This is the hidden object of all human activity and effort, the innate aim of every normal man or woman, the realisation of which alone constitutes true spiritual development and success.

The Monad is not only perfect love, truth and life in its very essence, but all the human ideals, namely, freedom, power, harmony, joy, beauty, and utility or service, in their highest and noblest application, have their root in the Monad.

When mind, soul and body are completely harmonised and under the control of the Monad, there is perfect health, which is something more than mere physical well-being, and perfect vital functioning. It is complete harmony of the whole being, the symptom of which is happiness. Happiness can only be attained by the regnancy of the inner Self, which has wonderful healing power. The secret of healing consists in a successful appeal to and the response of the real Self, the holy spirit, which has the power to restore health when all mental tension, all emotional disharmony is removed. Faith, if we but knew it, is nothing but trust and confidence in the regenerative healing and guiding power of the real Self, the "Father in Heaven." "Thy faith has made thee whole," the Master said time after time. He knew how to appeal successfully to the omnipotent inner Spirit.

The only rational way to attain to the most perfect expression of the Monad is to bring soul and body into spiritual harmony

with it, by right thought, quiescence of feelings, rational living, and by trying to keep to and express the ideal in thought, action and speech. A life of faith, that is, implicit trust in higher powers guiding and manifesting through the divine Self, is also imperative. It is beyond the compass of these lines to say more with regard to the development of the powers of self-expression of the Monad.

The human Monad is the pinnacle of the evolution of the consciousness of incarnating humanity. There are wider and fuller individualised units of cosmic consciousness attached to our planet—planetary spirits—with a consciousness and powers undreamt of by mortal man, who make their influence felt to a few advanced souls and generally guide the destinies of the evolving human race—but these are beyond the limits of our discussion.

(Conclusion.)

MY INITIATOR (A Vision)

By OLIVE LINNELL

See my Initiator, Guide and Friend,
 Helping me on towards my journey's end :
 One in whom dignity and grace combine
 To pencil wisdom clearly in each line
 That's drawn to form a well-proportioned whole !
 Vigour of intellect and depth of soul
 Show in his eyes, which, keen and kind and bright,
 Reflect so brilliantly that heaven-born light
 Which radiates harmony and happiness,
 And that pure love which mitigates distress.
 No lack of strength withal—he could be stern,
 And strike and hurt where there was need to learn
 Some lesson milder ways would fail to teach ;
 For well he knows the character of each
 To whom he comes as guide upon the road.
 Some need just sympathy, but some a goad.
 His words are few, but wisdom is their note.
 He is my closest friend, and yet remote.

POSSESSION, ITS PHASES AND PHENOMENA

By W. G. RAFFÉ

STUDENTS of abnormal psychology and parapsychology have now been compelled to admit that the phenomena exhibited in many cases of what has been termed "possession" is not to be explained away by bland alienists who recognise but two main phases of "insanity"—the violent and the melancholic. It is true that even our biologists and psychological behaviourists are slowly being driven to admit the need for a discriminating study of superphysical phenomena, even though medical doctors write to the lay Press to deny the existence or even the possibility of hypnotism, and schoolmasters doubt the intelligence of those who "believe" in it.

Professor Oesterreich's book, newly translated into English* makes available in a compactly organised form a great many statements regarding the phenomena of possession among many different peoples. Indeed, its prime value resides in its extensive documentation, for it consists principally of a sober account, garnered from widely separated sources in time and place, of the physical characteristics, actions and expressions of people said to be suffering from demoniacal or other possession.

The whole work is cast in the modern scientific form, and the author omits even an hypothesis, asserting that

"unhappily, our knowledge of parapsychic states is up to the present so restricted that we are quite unable to contemplate bringing psychologico-historical criticism to bear on these documents with a view to discriminating between the false and the true. We must defer an answer to these questions until we know more of parapsychic phenomena, their frequency and conditions of origin. The purely negative reply which so greatly facilitated for rationalism the historical criticism of all these accounts is frankly no longer possible to-day."

With these words Professor Oesterreich ends his book, but he does not thereby round off "our knowledge." He denies also that acceptance of the "reality of parapsychic phenomena signifies any return to the old doctrine of possession." In this, the

* *Possession, Demoniacal and other: Among Primitive Races, in Antiquity, the Middle Ages and Modern Times.* By T. K. Oesterreich. Pp. 400. (Translated by D. Ibberson, M.A.) London: Kegan Paul. Price 21s.

only indication of his own attitude to the material he sets forth is the cautious attitude of certain schools of modern investigation revealed. He has not even attempted to tabulate any of the results of his research—wisely perhaps, since he includes “ documents ” edited by Catholic societies, further quoting the modern dogma that possession is denied except where a priest admits it for the purpose of effecting exorcism.” Obviously the reported “ conversations with the devil ” are worthless. Even veritable epidemics of possession

“ only occurred after belief in the devil had reached its height in Europe—that is to say, in the time of the witchcraft trials extending from the thirteenth to the eighteenth century . . . those mentioned (by Calmeil) relate almost invariably to convents of nuns.” (P. 188).

He remarks, however, that many of the more or less authenticated cases of possession were women, and that they were almost invariably of the lower classes. This would indicate a passive state of mind, helped by extreme ignorance, as a condition for demoniac possession. Though it is here recognised that possession is related to certain phenomena of hypnotism and spiritualism this is construed only in so far as to deny the dualist theory of possession, for the author believes the variation in personality to arise from an adjustment, suggesting a second individuality. That there may be many different types of possession as related to the individual scarcely arises from this consideration.

Possession may arise, in fact, from invasion by mindless sub-human elementals or by disembodied entities who have had human life, in its lower aspects ; but in the higher phases, a more beneficent entity (though not invariably) may invade the psychic nucleus of a living person and commandeer the use of the body, or even, by domination, control the mind. Unless these variations are recognised, no accurate account of possession can be stated even as a theory.

Next there are phases of possession where a whole community or even a nation may be infected or biased in its thought stream by inimical entities sometimes wielding great power. Here a negative influence is commonly notable. These elements resist change, because change leaves them powerless and robs them of chance for expression in a mode they have secured at great trouble.

These higher phases of possession are recorded in a most valuable section of the work of Dr. Oesterreich dealing with the

oracles of Delphi and the cult of Dionysus. The similar stories regarding the seeresses of the Babylonian temples are omitted, but those of Greece are, of course, much more completely authenticated by historians. The oracles of the Pythoness cannot be relegated to the position of the scattered accounts of single persons, mangled and distorted as they undoubtedly are, from mediæval manuscripts.

This problem, indicates the Author, is pre-eminent among those requiring solution. He refers to it as

"the awkward predicament in which we find ourselves on the subject of the Delphic oracle; either the whole of Greece allowed itself to be fooled for centuries by a crowd of priests, even if well intentioned, or else there was an uneducated local peasant woman, chosen in accordance with no one knows what principles by the priests of Delphi, who fell in the Adyton of the temple into a quite peculiar parapsychic state, and gave, with a regularity even more singular, counsel and information of a supernormal character."

The modern world is not unaware of the vast obstructive power that can be and has been used by a corrupt priestly system, especially the subtlety by which it manages to disguise its work under the cloak of true religion. It would, perhaps, be a greater task to accept the theory of religious corruption in Greece, as their system was not one imposed upon the masses like that of imperialist Russia, by force and strategy, but was the system of the rulers themselves.

The account of Shamanism is of peculiar interest, for here are men who never accepted even the barbaric pseudo-Christianity that invaded their land, keeping to their own immemorial magic. Dr. W. W. Karelin observed in a neurological clinic at Tomsk certain physiological changes in a Shaman; pulse increasing from 80/100 up to 200; respiration from 20/24 to 36 per minute. The Author cannot account for these facts, nor does he venture any theory as to the state itself. His work will be read by students desirous of obtaining an historical account of these greatly varying states of possession. In fact, they include all mental action where any external entity succeeds in impressing its will upon the individual to the exclusion, temporarily, of his own.

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.]

“ NOBODADDY ”

To the Editor of THE OCCULT REVIEW.

SIR,—Your illuminating comments on Miss Tillyard’s novel are the first intimation I have seen of an awareness that there may be something deeper than mere savagery in the Russian “ anti-God ” revolt. That it is no causeless outburst should be patent to every clear thinker. What, then, *does* it mean? And why are all the Churches so hopeless in their futile efforts to stem the tide?

The answer, as it seems to me, lies in the Churches themselves. They are all worshipping the wrong God. Blake pointed this out over a century ago with all the force of pen and brush at his command, but no one seems to have taken any notice. Men and women vie with each other in praise of Blake’s poems, his paintings, his designs, but no one seems to have observed the point of their message except myself, and very few have listened to the attempts I have made to call attention to it.

The “ God ” to whom the Russians are “ anti ” is no other than the “ God ” of whom Nietzsche truly said, “ What has been the greatest objection to Life hitherto? God.”

Blake’s portmanteau name for this abstraction is “ Nobodaddy ” —that is to say, “ Nobody’s Father.”

In the *Four Zoas*, Blake has given a portrait of him, reproduced in the twenty-ninth plate of “ Jerusalem.” Albion, *i.e.*, Man, addresses this deity thus :

“ Oh, I am nothing when I enter into judgment with thee !
If thou withdraw thy breath, I die and vanish into Hades ;
If thou dost lay thy hand upon me, behold I am silent ;
If thou withhold thy hand, I perish like a fallen leaf.
Oh, I am nothing, and to nothing must return again.
If thou withhold thy breath, behold I am oblivion.”

This sounds very pious and correct, like a voice that can be heard from any pulpit in the land. But to Blake this is rank idolatry—it is Man creating a God in his own image—a “ watery ” image—and worshipping *that* !

It is a “ Shadow from his wearied intellect ” :

“ A sweet entrancing *self-delusion*, a wat’ry vision of Albion.
Soft exulting in existence, *all the Man absorbing.*”

And the words of the poem quoted above are uttered by Albion "Idolatrous to his own Shadow."

In the third of the prose prefaces to the four parts of *Jerusalem*, Blake identifies this Idol with *The God of This World*, *The Accuser of Sins*, that is, the God of the Ten Commandments—in other words, Satan. Blake says :

"Man must and will have some Religion ; if he has not the Religion of Jesus, he will have the Religion of Satan, and will erect the Synagogue of Satan, calling the Prince of this world, God, and destroying all who do not worship Satan under the name of God. Will anyone say, 'Where are those who worship Satan under the name of God?' Where are they? Listen! Every Religion that preaches Vengeance for Sin is the Religion of the Enemy and Avenger, and not of the Forgiver of Sin, and their God is Satan, named by the Name divine."

In his Epilogue to *The Gates of Paradise*, this is crystallised thus :

"Truly My Satan thou art but a Dunce
And dost not know the Garment from the Man
Every Harlot was a Virgin once
Nor canst thou ever change Kate into Nan

"Thou art Worship'd by the Names Divine
of Jesus and Jehovah : thou art still
The Son of Morn in weary Nights decline
The lost Travellers Dream under the Hill"

(The spelling and punctuation—or lack of it!—are as on the engraved plate. The "hill" is Mount Sinai of the "stony laws.")

Until the Churches learn to replace their idolatrous worship of Nobodaddy with something more spiritual, the nemesis inaugurated in Russia will spread to the Churches of the whole earth, and, let us hope, clear the ground for a harvest that will endure.

The *Twilight of Nobodaddy* is in itself not a cause for tears.

Yours truly,

JOHN HENRY CLARKE.

THE GREAT PYRAMID

To the Editor of THE OCCULT REVIEW.

SIR,—I observe that several letters have appeared in your review in regard to my article on *The Date of the Great Pyramid*, and perhaps you may find space for a word in reply. I should have stated that the French savants who accompanied Napoleon to Egypt, and considered that two or three complete precessions of the equinox had occurred since some of the temples were built, were speaking without knowledge, because, of course, this was in 1798-9, and the writings of Ancient Egypt were still a mystery. It was not until 1828-30 that Champollion discovered the key in the Rosetta Stone, which has enabled us to read the hieroglyphics. No expert to-day would agree with the opinion of 1798,

and the constructor of the Great Pyramid appears to be Chufu, as his cartouche was found by Col. Howard Vyse in the constructional chambers, into which he forced his way, and which seem, so far as evidence shows, to be of the same date as the building of the Pyramid itself.

With respect to the letter signed Jane Grey, I can only say that I am not sure that the passages of Shakespeare quoted by her were intended to bear any such construction as Jane Grey gives them. It is difficult in any case to decide what a poet does mean; but it seems clear that the registers referred to in Sonnet cxxiii are those of Time, and do not relate to the Pyramids. It is an apostrophe to Time, which is the subject, and the Pyramids seem to be used incidentally as illustrations.

The letter by Mr. H. M. Cadza-Forest is very interesting, but I cannot throw any light upon the pyramid on the plain of Shinar. I remember reading a book of missionary travel in S. Tibet, by the Rev. R. Pratt, in which he speaks of the whole top of a mountain which was carved into the shape of a pyramid. Probably both of these monuments date to a previous civilisation; but unless excavation can discover anything, there would seem small hope of learning much about them.

Yours faithfully,

ERNEST G. PALMER.

ANTICHRIST AND WORLD CHAOS

To the Editor of THE OCCULT REVIEW.

SIR,—In his article on Antichrist and World Chaos, El Eros makes certain statements as to what Jesus meant and what He did not mean. May a humble student of the Bible enquire upon what authority he does this? He says, "When Jesus said, 'He that hath seen me hath seen the Father,' He did not mean that He was God, but that the Father God was manifesting through Him so that whoever followed His teaching could see the Father in Him and pursue for themselves the pathway of atonement." Yet Jesus said, "I and my Father are ONE," and, "No man cometh unto the Father but by me"; so how does El Eros account for this? The Bible states that Jesus was the Word made Flesh, and the Great Law proves it, since no less a vibration than the Creative Word would have been sufficiently powerful to break through the electric haze of Sheol or Hell, the prison of the departed spirits. El Eros refers to Jesus as "The Great Prophet," but Jesus said of Himself, "I am the Way, the Truth and the Life, and I and my Father are One."

Yours faithfully,

MARY LAMB.

THE OCCULT REVIEW

WILL POWER AND ELECTRICITY

To the Editor of THE OCCULT REVIEW.

SIR,—A recent issue of THE OCCULT REVIEW contained a letter from H. Boddington, of particular interest to me, because at the age of twenty-one I could, by placing my finger-tips in contact with the finger-tips of another person, and using will power, give them a slight shock.

This was only very slight, causing them to be surprised and withdraw their fingers. I haven't tried to do this for some years.

When about seventeen years of age I made my only visit to a Spiritualist Church, when a lady medium, acting under a psychic influence, remarked that my body contained more electricity than any other person she had met.

Whether there is anything in common in these two facts, I have not sufficient knowledge of the subject to say. A remarkable fact is that other things which the medium predicted are now coming to pass.

I am,

Yours Sincerely,

ERNEST PLUMMER.

THE CHEOPS' PYRAMID COFFER

To the Editor of THE OCCULT REVIEW.

SIR,—I was in Egypt last December, and visited the King's Chamber inside Cheops' Pyramid along with an Irish civil engineer. He measured up some of that chamber's peculiarities, and among them we found that the Coffers' south-east side is exactly 314.16 British inches from the chamber's east wall; and the south-west corner of the coffer is exactly 66.6 British inches from the south wall. The interior of the coffer at the west or *left* hand side is exactly 66.6 British inches from the the west or *left* hand wall of the King's chamber. These dimensions are so remarkable, in view of what several of your recent correspondents and writers have mentioned about the pi-ratio and 666, that they deserve to be recorded for the consideration of all pyramidologists. The tape used was the so-called unstretchable type, and was supposed to be very accurate, at least for those short distances.

Yours sincerely,

G. HYAM WHITE.

PERIODICAL LITERATURE

WE agree unconditionally with Mr. Thomas Browne, writing in the HIBBERT JOURNAL, when he affirms, in concluding his study on a "Dehumanised Science of Man," that if anthropology would "deserve its name," it must "leave bones and fossils to the antiquarian and place Religion in the forefront of its studies." As things are, the other affirmations with which he opens his paper are true also, namely, (1) That it has lost the right to that name by which it is designated, and (2), that "it has handed over nineteen-twentieths of its subject to other sciences and sunk into a mere branch of comparative physiology." Howsoever, the Rector of Exeter College, Oxford, proposes a reply to all this in the HIBBERT'S very next issue. We must wait and see therefore, much as we expect to remain on the side of Religion and hold as heretofore that man alone of all the wide earth's dwellers is on the quest of God, and so alone is man. The Oxford Professor of Poetry, Prof. E. de Selincourt, compresses his eulogy of the late Dr. Robert Bridges into twenty pages, and it may be that some or most of us could have done with considerably less, and might not have been moved further had more and yet more been added. We confess all the same to a certain qualified gratitude, not having read the Laureate's "Testament of Beauty," but always "about it and about." Here at least are manifold lengths of extracts which settle the question of reading in the beatitude of a personal negative. We have on one hand the Professor exhausting all the tongues of praise, and on the other his most salient specimens, drawn from the poem itself. We remain as we were when the first citation reached us, detesting all its laudly modes and manners, the caricatures of its spelling included. God help poor Beauty, if this were its last Testament; but it is only that of Dr. Bridges, who here lays down his laurels, as since his earthly life. He loved Beauty surely after his own fashion: it is not ours. He has entered now into its wider regions, and may all its good be with him. We question whether his last message is likely to "perplex the sages" or convince them, its tremendous "length" notwithstanding. Miss E. M. Rowell, who is learned in mathematics and lectures thereupon at Royal Holloway College, presents some of her "Intimations of the Soul's Destiny," and draws much in so doing from modern French thought, though she has original gifts which are hers. Soul and body, time and eternity are for her but one problem, as also for some of her models. She regards the soul as "*being*, unconditioned, uncanalised, unlimited." It is in a transcendent sense, "self-subsistent, essential, real"—and therefore eternal. Dr. Vincent Taylor surveys the sacred books of the Mandæans, seeking to determine (1) whether Fourth Gospel *dicta* are dependent on these texts, or on the teaching which they preserve; (2) whether, on the contrary, "the Mandæan

writings depend in part on the Fourth Gospel"; or (3) whether both "rest upon common sources and draw from the same store of ideas, symbols and expressions." The earliest of the Mandæan texts is referred to the beginning of the eighth century A.D., in its extant form, but "the presence of separate and much earlier documents is plainly discernible." From this point of departure Dr. Taylor proceeds to cite various Mandæan *logia* on which modern scholarship, especially in Germany, has laid its chief stress; and having decided that they are "not so much verbal parallels to those contained in the Fourth Gospel as rather interesting analogues," he concludes (1) that Johannine sayings "are not directly dependent on Mandæan sayings," (2) that "the latter are not directly dependent on the Fourth Gospel," (3) that "we are compelled to recognise the immense superiority of the Johannine sayings," (4) that Mandæan authors use forms of religious expression which have a long history behind them; (5) that they and the Evangelist, independently one of another, have drawn upon "the same stock of common forms, symbols and figures," as also of ideas—at least "to some extent"—from which it is resolved that the importance of Mandæan *dicta* lies in the fact that "they are echoes of a world of thought and speech in which the Evangelist habitually lived." In what direction we are to look for this world and its stock of common forms does not emerge in the study.

The second and presumably concluding study of Dr. Robert Eisler on Fourth Gospel origins occupies the first place in *THE QUEST*, and one turns to it naturally after the monograph of Dr. Vincent Taylor. It fulfils Dr. Eisler's promise to reveal the personality of that Paraclete claimant about whom we were left pondering at the end of the previous paper. He is Simon Magus, the Samaritan, born and educated in Alexandria, and represented by Samaritan tradition to have been "personally acquainted with the famous philosopher Philo of that city." The thesis, brought over from the first study, is that the Johannine Gospel "foretells the coming of a reincarnation of the *pneuma* of Jesus." It is claimed to derive from two collections of sayings, "written to serve as credentials for a prophet claiming to be Jesus" Himself, a second time on earth, but with a superior message to that of the "crucified *avatāra*." He could not be sent so long as the original Jesus was still alive in the flesh. If these be evidential statements concerning the Fourth Gospel content, the immediate next question is whether any historical personality claimed to be Jesus *redivivus* anterior to the Emperor Trajan, and the answer is that Simon Magus, "Samaritan contemporary of the Apostles and Paul," constitutes the personality in question, for according to Jerome he claimed to be (1) the Logos of God, (2) the Paraclete, (3) the Almighty, (4) the "All of God," who came also in the name of Jesus, saying: "I am the Christ." The testimony of Jerome is confirmed and extended by Cyril of Jerusalem, according to whom Simon claimed to have appeared as the Father on Mount Sinai, as Jesus Messiah, and thereafter as the

Holy Spirit. It follows in such case that Johannine Paraclete sources are anterior to the Fourth Gospel, and are to be sought extant among the Simonites which were known to Hippolytus of Rome. In other words, the Fourth Gospel is "a combination portrait of Jesus and the 'reincarnated' Jesus"—otherwise, the gnostic Simon Magus. Dr. Eisler claims that his theory accounts for all "hitherto insoluble puzzles" which are to be found in the Johannine text, hereunto—but apparently no longer—"that most problematic document." Mr. G. R. S. Mead's consideration of Psychical Time and its mystery looks back upon his previous essay concerning "Reasonable Relative Reality"; but it is not a sequel thereto. It gives space also to Prof. J. Alexander Gunn's recently published work on the "Problem of Time," and regards it as a "most useful study"; but it may be said to arise therefrom rather than to count as one of its formal reviews. In reality Mr. Mead makes an original contribution to the time-subject, with particular reference to the time-sense of discarnate intelligences, as intimated by various "communications." It is in this way that we get at the significance of his title; and, knowing as we do that he is speaking with an investigator's first-hand knowledge, we note with interest that in his view—the experience of time changes radically "once the physical body is dropped." The departed "are no longer under the tyranny of our clock-time." Their time-sense is held also as dependent on "a subtle embodiment" and to have a certain "objective" element. It must not be thought, however, that the study is concerned only with interpreting the purport of ultra-mundane messages. There are pregnant reflections on the subject at large and on the witnesses of "mystic consciousness," which is held by those who have experienced it "to be emancipated from all conditions of time and space." Miss Ithell Colquhoun writes on the "Prose of Alchemy," giving excerpts from well-known tracts, and concluding that they are best described as "exotic." It is rather a naïve paper, and seems to lack purpose, since the prevailing style of alchemical literature is so well-known that it is idle to speak of its decorative value, its pageant of titles and the dominant love of colour which characterised all the adepts. Some of the statements, moreover, need correction on points of fact. The Cosmopolite was not Eirenæus Philalethes, but Sendivogius, with Alexander Seton behind him, while it is difficult to know what work is referred to under the name of *Atalanta Fugiens*, except that it is not the considerable volume of Michael Maier. A suggestive paper on "Intercommunication" attempts to show that messages from the other side call in many cases to be estimated at more than their face-value. They must not be judged "solely by their expression." The counsel seems addressed more especially to psychics who are mediums for messages: these should seek to apprehend "the more personal entity" at the back of communications—meaning that part of our humanity which "no event in time can affect, not even the dissolution of the body"—rather than pay

attention to "the communicator's appearance" and so forth. It is affirmed that such "perception of the permanent" can be put at the disposal of the bereaved and "enable them to gain a wider and deeper insight into the higher levels of the beloved personality of the departed." An editorial note mentions that the essay is based on personal experience, and, for the rest, the writer, Miss L. Margery Bazett, looks to "the future development of psychic ability" for her recommendations to bear fruit.

Some editorial reflections in the new *SUFI QUARTERLY* affirm that "the whole aim and purpose of this review" is that its pages may be "fragrant with the flowering of fine ideas about Almighty God." If this is a little florid in expression it remains notwithstanding that the statement is true in fact, at least in a general sense. We have watched with interest, though at times with an anxious feeling, the development of the periodical from the first to its fifth volume. Our criticisms have been frank on occasion, but our concern has been always true; and it is a real satisfaction to record that *THE SUFI* is now entitled to a place of permanent consideration among "philosophical reviews" of the day. The opinion is shared presumably by Sir Oliver Lodge, who contributes a short paper on "Science and God," at the conclusion of which he states that "the method of creation and the processes of Divine working are being gradually illuminated and displayed by science." Within the space of a paragraph he reveals the appalling extent and complexity of the universe, even on its material side—galaxy beyond galaxy, system beyond system—and then tells us that all this pageant of vastness is not "the main point." That is to be sought in the undeniable fact that this immeasurable cosmos "is really One," that the laws which we have found to be in operation on earth are "equally valid throughout the whole extent of space." That which "occurs here" occurs "everywhere." For him as for Goethe, but of course in symbolical terms, the study of the cosmic mechanism and processes is a study of "the living garment of God." Aelfrida Tillyard tells how she had travelled for seven years round "the circumference of the mystery of things," and then, on "just a bit of roadway," felt herself "caught suddenly into the luminous centre of the secret." Dr. A. B. Scott talks briefly about World Teachers, those Messengers of the Soul, one of whom comes to "this world of limitation" in every age. We have read also with singular interest an account of the Martyrdom of Mansour—a Persian Soufi Saint of the tenth century—in a French translation of a work by Ferid-ed-din 'Attar, who flourished two hundred years later. . . . *ANTHROPOLOGY* opens its fifth volume with a study by Dr. Steiner of the four human temperaments distinguished by old anthropology—the sanguine, choleric, phlegmatic and melancholic. The intent is to show that what is called Spiritual Science should assist the development of each. It occupies 35 pages. Mr. W. J. Stein discourses on the Art of Education, inaugurated by Steiner and known as the Waldorf School, founded originally by Emil

Molt at a Stuttgart Cigarette Factory. Mr. Owen Barfield presents an "Introduction to Anthroposophy," being a paper read before the Lotus Club, Oxford University. It appears to regard Dr. Steiner's "epistemological method" and outlook as developed "organically and uninterruptedly out of Goethe's." Mr. H. Shatwell contemplates Man as "a Heavenly and Earthly Being," and postulates a belief in reincarnation on this planet as necessary for the comprehension of our true nature and being. . . . Mr. J. Arthur Hill considers the Present Position of Psychical Research in the new issue of *PSYCHIC SCIENCE*. He cites some curious episodes of communication which remain a puzzle for the writer, even while he offers tentative explanations which impress us as suggestive, though he underlines their paradoxical nature. Mrs. Hewat McKenzie introduces Mme. Lotte Plaat, daughter of a Dutch Consul at Oldenberg, as a remarkable psychometrist and a sensitive of "no mean order." Some striking experiments are recorded, especially those which took place in the autumn of last year at the British College. Mr. J. Malcolm Bird's account of "Teleplasmic Thumbprints"—obtained with the medium Margery between Sept. 1927 and Oct. 1929 is reprinted with a new summary and numerous original photographs from the *JOURNAL* of the American Society for Psychical Research. It is written in collaboration with Mr. E. C. Dudley, and occupies over forty pages, an exhaustive memorial done with exceeding care.

We offer our congratulations to *LIGHT* on its new form of production which signifies conspicuous improvement, not that it has been other than creditable in appearance—as in aspects more important—from the first of its fifty volumes. The number of pages has increased, the type is excellent, a better paper has been chosen of slightly larger size, and in this manner the advantage of broad margins is secured. There are some arresting contributions, as, for example, Mr. Stanley de Brath's reflections on "The Problem of Reality" and Mr. H. Ernest Hunt's "Light on the Subconscious." . . . Among fresh ventures and things that reach us for the first time, there may be mentioned Dr. K. S. Guthrie's *GOOD NEWS FOR ALL*, which comes from New Jersey and is religious on the "liberal" side, though it is also on that of the Church, presumably in its episcopalian aspect. It is concerned also with Reincarnation, and gives space to alleged recollections of former lives. It has further a very clear mission, represented by its Bacon department. *LE VOILE D'ISIS* has just issued a *numéro spécial* on Jacob Böhme, which reveals the fact that a large volume concerning the Teutonic Philosopher appeared last year, apparently in France, under the name of M. Alexandre Koyré. It is a remarkably good number of *LE VOILE*, dealing with Böhme's external life, general system, cosmology etc., and includes the so-called William Law figures and translated text attached to the fourth volume of Böhme's works in English. M. Paul Chacornac adds a bibliographical essay which contains some useful items.

TOPICAL BREVITIES

THE S. P. R. CRISIS is still a preoccupation of the Spiritualistic Press, to judge from the scores of extracts from the letters of indignant members who have resigned from that body, which are printed in the May number of the *International Psychic Gazette*. These extracts do not suggest such "complete confidence in the Society's methods" as the S. P. R. might hope for.

SÉANCES IN THE DARK are by no means necessary, is the claim made by a writer in a recent issue of the *Two Worlds*. In proof of his contention he adduces the following case: "At a public séance held in Cardiff many years ago a table of eighty-four pounds was levitated into mid-air, with sufficient light in the room to enable those present to read a newspaper. While the table was suspended in mid-air, two of the sitters, holding a walking-stick between their hands, completely encircled the whole table, thus giving demonstrable evidence to all present that there was no physical contact, either from above or beneath. The medium was seen sitting quite passive in his chair. . . . Such phenomena can be produced again given the right medium, congenial sitters, and sufficient continuity of sitting on the part of the medium with half a dozen loyal friends."

A MIRACULOUS CURE is reported in *Il Mattino*, according to which Aurelio Balzani, aged thirty-two, a sufferer from general paralysis while being removed to Naples from Sarno, insisted, while en route, on being allowed to pray at the feet of the Virgin in the sanctuary at Pompeii (between Sarno and Naples). While in prayer he suddenly lifted his head, his eyes filled with tears, and he exclaimed, "I'm cured." In an instant the serious nervous troubles of many years had entirely disappeared. He explained that on the night preceding his cure he had been advised in a dream to make supplication of the Virgin.

THEOSOPHICAL WORLD UNIVERSITY—This university, says *Theosophical News and Notes*, has now been reconstituted, and is entirely self-supporting. All students who can help this "Brotherhood of Knowledge" should write direct to Professor Marcault at 14 Cheniston Gardens, W. 8, or to Miss G. Phillips, 10 Park place, Cardiff.

OBSESSED by the spirit of his dead wife, a Portuguese widower became seriously ill with refractory digestive troubles. At a spiritualistic séance the spirit of the deceased wife, who had succumbed to alcoholic poisoning, confessed that she had haunted her husband thus insistently with a view to sharing his alcoholic sensations. He had thereby become a physical wreck. *Luz e Caridade*, the Portuguese paper, reports that, as the result of a promise exacted from the deceased, the astral persecution ceased, and the widower, after an immediate improvement, rapidly regained his normal health.

A PROPHET OF WOE whose imagination works on the grand scale is Dr. Stetson, of Delaware, Ohio, who predicts a collision between the earth and moon. The date is not yet fixed!

REVIEWS

MY LARGER LIFE. By Violet Burton. London: Rider & Co. Price 5s.

THIS deeply interesting book by the well-known inspirational speaker and the author of *An Artist in the Great Beyond*, is largely autobiographical, detailing the method by which Miss Burton was prepared by her "Masters" for her psychical work of teaching and healing. At first she was acutely unwilling to follow the directions given her, for grief at the loss of a much-loved sister had overwhelmed her. She even tried to do away with her life, but was led to see the wicked selfishness of this, and shown that she had a great work to do. She had sleep-interviews with her sister that brought her happiness, while frequent confession and attendance at Church services also helped her. Deeper experiences of a spiritual nature were given her, and she was told of the training through which she must go in order to be fitted for the work to which she was called. After this she sat daily for inspirational writing, and so got into communication with her chief teacher, Father John.

She and her family passed through a time of dire poverty, though even then she was not allowed to take any fee for her addresses. Happily, a lady who had been impressed by her teaching, gave her £100 a year for some years, till this time of need had passed. She met with opposition and many difficulties in her work, for she found that many of the spiritualistic churches preferred phenomena. But, as one of her masters told her, "True spiritualism is the larger ministry of the Christ within, and should lead to the development of *character*." Consequently her writing and her teaching are full of a spiritual idealism, based on Christianity. "Be as Christ-like as you can," Father John told her.

Miss Burton gives instances in this book of her clairvoyant and healing gifts, both of which are remarkable.

Miss Burton writes of the complete stripping, not only of comfort, but of her old beliefs; and of the joy it was to think of Christ, not as the crucified one, but as healed, strong, ready to be a Friend. "My conventional religion was changed into a human, everyday devotion." All who value the higher teaching of spiritualism should obtain this book.

ROSA M. BARRETT.

KRISHNAMURTI'S MESSAGE. By C. Jinarajadasa. (Adyar pamphlets No. 135.) Single Copy: 4 annas.

THIS, as given, revolutionises the teachings of Theosophy, by stating that, no matter how untrained, the seeker may attain to "direct vision"! It discountenances ceremonial, and *teachers* [italics mine], and states that by treading the direct way, the student becomes Karma-less, and that this path—analogueous to that of the mystic—is the easier. We must burn out the deadness of mediocrity in the flame of intense aspiration. There is a leaven of good wrapped up in a rigmarole of wordiness.

R. E. BRUCE

TWAIN ONE. By Rold White. Steyning, Sussex: The Vine Press.
Price 3s. 6d.

IN a review of Mr. White's previous volume we expressed the hope that his verse would improve in every way. It has not. As before, there are several poems which are distinctly good; e.g., *The Tent of Love, Now*, and *As a Man Thinketh*, were well worth the writing.

We quote from the first mentioned:

"I lived with Love: All she possessed
Was but a tent beside a stream.
She warmed my cold hands on her breast:
She wove into my life my dream.
And one there came with Light divine,
Came softly when the day was spent,
And turned our Water into Wine,
And made our life His Sacrament."

but as for the rest, Mr. White's muse proceeds at a painful and prosaic jog-trot, which at times is not even rhythmical.

A somewhat lengthy preface informs us of the progress of love from the adolescent stage to that of mystical union with the Divine. Yet a true mystic does not need to proclaim that fact.

We are told that Mr. White is a psycho-analyst. We should have termed some of his effusions pornography, and venture to assert that no one of any spiritual development is interested in the least in such phallic reactions. The pity of it is that some few of Mr. White's poems show that he is capable of immeasurably better work—provided he learns when and where to eliminate.

ETHEL ARCHER.

THE REALITY OF A SPIRITUAL WORLD. By Sir Oliver Lodge. (Affirmations: Section viii, Revelations of the Spirit.) London: Ernest Benn, Ltd. Price 1s. net.

To deny, with one's breath, the existence of spirit, is equivalent to standing up to proclaim one has no feet. Why any person who vigorously asserts that men, brutes, and plants are alike the dupes of time, to be scattered eventually as dust before the wind, should deem it necessary to strive to prove that all things are tiding nowhere, is indeed perplexing. For, if everything starts and ends with matter, finally nothing is of matter; ultimate silence swallows the last argument. Sir Oliver Lodge, more logical, has something better to do than to erect an edifice of shadows, with eyes fixed on the void. Keen-sighted, voicing the wisdom of an old pilot who has sailed many rocky seas, he declares: "The basic conclusion to which I have been led is that a Spiritual world is a reality, that there are many orders or grades of being, that the human spirit continues, that there is no insuperable barrier between different orders of existence, and that under certain conditions intercommunion is possible."

It is wonderful, in the limited space at his disposal, how compellingly he imparts his conviction in *The Reality of a Spiritual World*. He gives us his views with refreshing directness and simplicity. Great truths must ever be simple, but it is the great alone who can express them simply.

FRANK LIND.

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THE TRAINING AND WORK OF AN INITIATE. By Dion Fortune.
London: Rider and Co. 3s. 6d.

THIS work contains really helpful and practical advice to serious students of occultism. Such detailed practical teaching on the Right-hand Path is rare.

Though complete in itself, the book is complementary to a former work, *The Esoteric Orders*. It is best suited to those who have already some knowledge and understanding of occultism.

The author makes a deep cleavage between occultism and mysticism, and some might not agree with the implied inferiority of the latter. Man functions on three planes, the subconscious, the conscious, and the super-conscious. The mystic functions habitually on the latter, and believes that the greater contains the less.

As preliminaries to initiation, Dion Fortune advocates a grounding in psychology, a study of Jung and the analytical schools, a general knowledge of physiology and physics, and some training in philosophy and comparative religion—a stiff programme.

The mystic learns by "direct knowing."

The author emphasises the importance of ceremonial, a debatable point. Buddha considered reliance on ritual as a "fetter."

Emotional control is essential, the author says, not by repression, but by sublimation.

There is sane advice on health and food, and practical hints on posture in meditation. The subject of celibacy is treated with insight and sympathy. In the author's view, celibacy is undesirable until the stage is reached where transmutation becomes possible, and when it does, celibacy is imperative.

In Chapter IV, *The Path of the Hearth-Fire*, it is pointed out that the early initiations may take place through the way in which mundane difficulties are met and transmuted.

In a satisfying exposition of Christianity the author admits by implication that intellect is the half-way house between materialism and spirituality.

The book can be recommended to all sincere occult students.

R. E. BRUCE.

THE TEMPLE SERVANT AND OTHER STORIES. By E. R. Morrough
(Abu Nadaar). London: Longmans, Green & Co. Price 7s. 6d.
net.

A COLLECTION of stories of Egypt, the Egypt as known to occultists, in which the ancient magic plays its part in present-day events. They are naturally weird and uncanny. Also a number of traditional Arab tales which are true to life and reveal a considerable knowledge of the mentality and doings of the denizens of the desert. Certain details in the book might have been omitted without detriment, but the reader should remember that it is an Oriental work; otherwise the tales are entertaining, and should undoubtedly prove of interest to all those for whom Ancient Egypt and her magic has a fascination, as also to those who are attracted by the lure of the desert.

W. P. S.

THE AVENUE OF BEECHES. By H. M. Budgett. London: T. Werner Laurie & Co., Ltd. Price 3s. 6d. net.

WHILE an eminent medical specialist and his colleague nonchalantly discussed over their after-dinner port the "infinitesimal chances" of a possible future state, their patient in an upstairs room had sunk into physical unconsciousness, and was dimly groping his way across The Threshold.

This little book follows him through the earliest phases of his journey: "through gloomy depths of unknown woods, beset by weeds and thorns," until at last "his strength was gone and all the world was dark." Thus the new-born soul passed from the world of material things, through an intervening phantasmagoria, into the Light beyond the widely-opened door.

We follow him down "A long and stately avenue of beeches which in calm and restful vigil stood secure, their smoothly-rounded trunks arranged in ordered line." The exquisite song of a nightingale filled the air, and a delicious breeze softly moved the green and golden foliage overhead. In these lovely surroundings the newly arrived pilgrim from earth suddenly became aware he was not alone. All animal-lovers who look forward to meeting their pets again in the Beyond will enter into the description of his delight when a little white terrier came rushing and bounding towards him through the trees with joyous barks—"his dog, his true and faithful friend, his Tim! . . ." This was but the prelude to the climax of happiness with which he recognises that his son, who had been killed in the War, is now coming forward to meet him, radiant with health and strength, riding a favourite grey horse that had also been cherished in the long ago. Then, dearest of all, "Mary, his beloved wife, is with him, smiling a rapturous welcome, no longer grey-haired and worn with suffering as she had been when her death had torn them apart, but winsome and gracious as in the days when he had first known and loved her.

We are not told exactly how the author of this charming little work received these tidings of earliest moments in the Further Life, but the touching pages vibrate with intense sincerity, and one feels with the writer that "If only we can train our minds to be in sympathy with all the beautiful in life and so ignore the mean and sordid elements, then surely we can look ahead with equanimity or even with delight to any future state which may have been ordained for us"—and, it might be added, for which we ourselves have worked and striven.

A word of praise is due for the appropriate and beautiful drawings by "G.S.W." which illustrate the Avenue of Beeches.

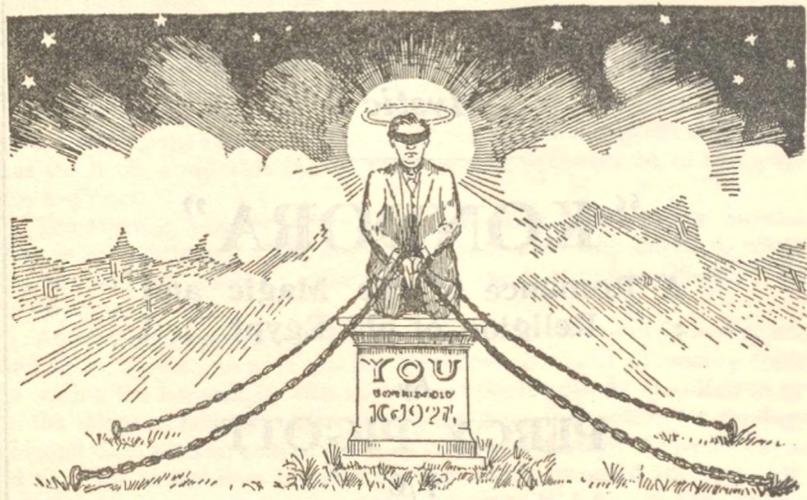
EDITH K. HARPER.

MATHÉMATIQUES DES ASTRES, TRAITÉ D'ASTROLOGIE SPHÉRIQUE.

By Magi Zariel D.A., and Magi Aurelius, D.A. Paris: Leymaire. 70 francs.

THIS book is issued under the auspices of the "Universal Aquarian Church," founded in 1909, which confers the title "Magi," after examination, and awards the degree of Doctor of Astrology (D.A.). The candidates for examination are required to prove no small knowledge of astrological mathematics, and this book is designed to instruct them.

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modern astrologers, from the calculation of Sidereal Time to heliocentric readings and planetary hours.

The style is lucid and brief, and for those whose French is scanty, it may be remarked that the technical French is easy to read.

The tables are adequate and clearly printed. There are instructions for calculating the cusps to minutes. The exposition is perfect throughout, but the book, admirable for reference, would probably be of little use to the beginner.

The treatise, however, omits every mention of secondary directions. This is extraordinary. He would be a bold man who dared to say that this method is false or superfluous. But the "Aquarian Church" seems to imply it.

Another inducement to differ is found in the treatment of planetary hours; and again, the adoption of the familiar slovenly habit of resting content, in casting the horoscope, with the nearest degree on the meridian as given in the tables of houses. After giving excellent instruction for finding the sidereal time with an exactitude that positively shamed me by its exposure of my own thoughtless inaccuracy, the writers proceed to let go all the benefit of minute accuracy by telling pupils to look for the nearest degree.

The "Universal Aquarian Church" founds its symbolism upon astrology and the Pyramid: and proclaims the opening of the great Aquarian Age when the Sign of the Son of Man is to appear—does appear—in the clouds. This, of course, refers to the entrance of the equinox into the constellation Aquarius by precession. The Church declares that the prophecy of the return of Christ is satisfied by this astronomical fact, and that we are not to expect Him to appear again as a man among men. Is there, then, no need for further revelation? And, if so, who shall reveal? I have heard of no one more competent to reveal than the risen Lord; and assuredly we find in astrology nothing to forbid our confidence that in His own time He will be with us again, "with power" and not as before, to be "despised and rejected of men."

I venture to express dissatisfaction with the optimistic title "Universal Aquarian Church," on the ground that it is not universal. It may be a Church, and Aquarian, but it is not universal. The title is premature.

M.

LA SOLUTION DU MYSTÈRE DE LA MORT. By J. L. W. P. Matla.

Author of "Le Mystère de la Mort," etc. La Haye: Librairie C. D. W. P. van Stockum et Fils; Paris: G. Doin et Cie. 279 pp. (6 illustrations).

WHAT actually *is* a discarnate spirit, the astral counterpart, man in his second life? Merely a new combination of matter, to be best described as "fluidic gas," which has a specific gravity about twelve times lower than that of hydrogen: so claims M. Matla, who has with others, during many years, repeatedly measured the volume of both the spirit body and its mass, also ascertained the weight of its ponderable matter, by means of a "psychatometer." This apparatus consists, briefly, of two metal cylinders, each attached to a manometer; since the astral entity cannot penetrate metals, both cylinders are provided with a small aperture covered by pasteboard, an osmotic membrane through which the intelligence enters and leaves either cylinder according to request. As communications from

the other world are invariably coloured by a substratum of the medium's mind, M. Matla has invented a second apparatus, based on the former; by this, the "dynamistograph," messages can be received electro-mechanically.

Although fully agreeing that the proofs which M. Matla has to offer are worthy of an impartial consideration, we are not prepared to accept his conclusions as to the ultimate destiny of humanity: that *la force sans matière ne saurait exister . . . Donc, l'âme humaine étant nettement délimitée, est donc matérielle, temporelle, c'est-à-dire mortelle*. Because force has not been found manifesting apart from matter, it is illogical to assume that therefore it does not exist elsewhere. Sir Oliver Lodge, in *Life and Matter*, reasons more shrewdly in pointing an analogy between what we call "life" and electrically generated lines of force—which need matter to display them, but "themselves exist equally well in perfect vacuum." Indeed, M. Matla is constrained to admit that concerning life—the force x —absolutely nothing has been proved experimentally. But how can one expect to register with the purely material what is, in the broad acceptance of the term, non-material?

The author of *La Solution du Mystère de la Mort* suggests to us a man with a pail of water in which he views the stars, never turning his eyes up to heaven; finding the stars disappear each time he empties his bucket, he denies they can shine anywhere outside it. He boasts of having cleaned out the Augean stable of *idées erronées et mensongères*; we venture to think he has left something in it—his own pet Hanuman. Science still kneels, a child, at the feet of the Unknown; astrut with wisdom we have not advanced very far, spiritually at least—little further than "from the acorns to the figs." And we have no cause to believe that those beyond are better informed upon the ways of God.

FRANK LIND.

A VEDIC GEM, OR THE TREATISE OF THE UNIVERSE. By M. S. Gopal Iyengar. Delhi: G. S. Bhartiya and Co. Pp. 124. Rs. 1.4. Foreign Countries, Rs. 1.8.

THE author of this treatise is a gold medallist in *Gita* lore, and a lecturer on Oriental religion and philosophy. Taking as his text a *mantra* from one of the Upanishads, beginning, "In Brahman the entire universe becomes the one only nest," he limits himself to the cosmos as comprising (1) Spirit, (2) Spirit qualified by matter, and (3) Matter, leaving God and His relation to the universe for future consideration. This little book contains a great quantity of information which will be of interest to students of occult science, for the author has devoted twelve years to the study of the Yoga system and its theoretic basis in the Sanskrit authorities. On behalf of the Védic *Rishis* he claims that by purity of life they developed such powers of spiritual perception that they could read the innermost secrets of nature, and, moreover, visualised the presiding deities behind the stars and planets. Hence the *Védas* reveal the material, social and spiritual laws, not merely of one species, but of the universe. In regard to evolution, he maintains that, the true determinant being the mind and its needs, to try to explain it in terms of the physical organism is like trying to understand a man's life-history by examining the cast-off gar

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ments worn at different stages, from his childhood upwards. "The origin of the species shows itself," he says, "somewhere midway between the physical and mental evolutions." The author states that, according to the most orthodox interpretation of the *Védas*, Srikrishna, alone among recorded *Avatars*, was a full manifestation of Divinity, such as occurs probably only once in millions of years, the founders of particular religions being only partial manifestations. Less great but still very exceptional personalities, benefactors or scourges of mankind, he regards as compulsory incarnations of *Dévas* or *Rakshasas*, who have forfeited their positions in their own *lokas*. The Vêdic scheme of evolution, which, as dealing with *life*, is complementary to the Darwinian, concerned with physical *forms*, is briefly outlined, and many other important matters are touched upon.

It is to be hoped that Mr. Iyengar's further works will be produced, as he deserves, in a more attractive format, and that greater care will be taken to exclude printers' errors. Hindu authors, to whom English is, after all, a foreign tongue, should always employ an English proof-reader.

CHARLES WHITBY.

BE OF GOOD CHEER. By the Rev. W. P. G. McCormick, Vicar of St. Martin-in-the Fields, London. With an Introduction by the Bishop of London. Longmans, Green & Co., London, New York, Toronto. Price 2s. 6d.

THE many unseen listeners, as well as those who come within his normal range of vision, will be very grateful to the Rev. "Pat" McCormick for having made this collection of his Addresses accessible to a yet wider public. "I am glad," writes the Bishop of London, in his Introduction to this inspiring book, "he has chosen the subject of 'Joy,' as Joy is the one note most wanted in our religion to-day.

"So often religion is associated with much that is drab and dull, whereas if we really believed what we profess to believe, our hearts would be 'shouting for Joy' all the time."

This joyous challenge by the Bishop comes down to us direct from St. Paul, and St. Teresa, and St. Francis of Assisi; so it is an olden message. Yet we seem only now beginning to realise its vital truth behind the Divine admonition to "be of good cheer."

There are twelve Addresses in the volume, and each one sparkles with some special ray of the Master's Teaching. . . . Here is a passage typical of the writer's thrilling appeal: "He seeketh us and yet He would be sought"; and He seems to me to say, "Are you worried, or anxious? Are you thinking of giving up the fight because it is so hard? Are you lonely, or sad? Then remember I am seeking you, to make you one with Me. I am close at hand. . . . I want you to help Me bring in My Kingdom of Love by fighting selfishness and wrong in yourself and others and proclaiming Love as the only salvation of the world, and, above all, living it as far as you can."

"Things which Destroy Joy," is another compelling chapter. But each chapter, indeed, as one reads on, seems to bring an echo of the joyous clang of St. Martin's bells.

EDITH K. HARPER.

COMMUNICATION WITH THE DEAD. By J. G. Carew-Gibson. London: Rider & Co., Paternoster Row, E.C. Price 6s. net.

EVERYONE who is interested in psychic phenomena, and is desirous of knowing the negative aspect of Spiritualism, cannot do better than read this book. The question of identity in spirit communication is one of vital importance. The author, who at one time was a Spiritualist, having had occasion to doubt the authenticity of some of the messages received, decided to analyse the communications and test the spirits rigorously. After a searching investigation he became convinced that the spirits or entities, or whatever they were, were not dead friends, but impersonations by fraudulent and unreliable denizens of the other world. What the Spiritualists consider positive evidence can, he assents, be explained in other ways.

Transparent honesty of purpose is evident throughout the book, the writer avoiding flowery rhetoric or anything approaching emotionalism. He points out that among the spiritualists there are many who are inclined to be over-credulous. In his own words, "Though many spiritualists are people of the highest character, there seems to exist among them a tacit conspiracy to keep unpleasant facts in the background." He admits however, that there have been trustworthy communications and genuine messages, otherwise there would be no revelation. He believes in a Supreme Being and a hereafter, and, while advising the ordinary man or woman to leave the thing alone, he at the same time recommends everyone to keep an open mind. He speaks of familiar spirits, multiple personalities, telepathy, etc.; shows an intimate knowledge of his subject; and warns all against dabbling in what is called the occult.

The best safeguard in all cases is a pure heart, a level head, and a desire for unselfish, loving service. Thus equipped, we are not likely to be obsessed by those undesirable entities who inhabit the lower astral regions. All who are interested in psychic matters must peruse the author's statements to know his reasons for rejecting the belief that the communicating entities are not deceased persons, as it is obviously impossible to deal with them in a brief review.

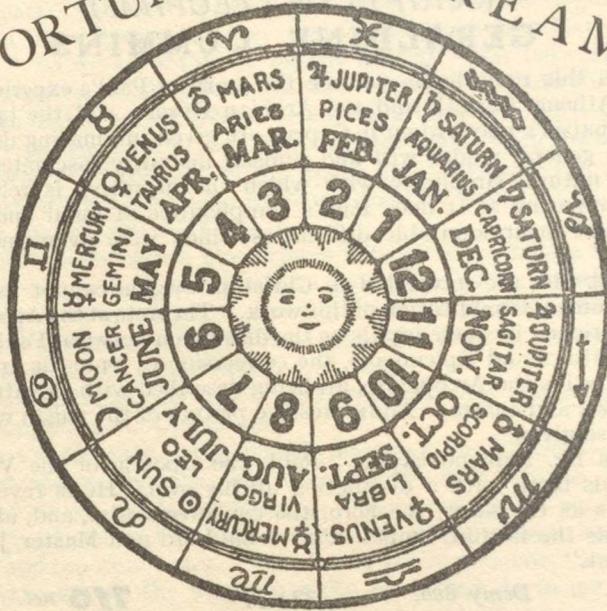
W. P. S.

IS RELIGION WORTH WHILE? By John Hyde Taylor. Published by the Author, at 1 Whitehall Lane, Walsall. Price 4d., post free.

WHETHER Religion is or is not worth while depends, of course, to a very great extent on the individual conception of what constitutes Religion. In the case of Mr. John Hyde Taylor, Religion is practically synonymous with Mysticism. His is a religion of the heart, a vital, pulsating inner life. The conclusion to which he comes is that "true religion makes us righteous, good, loving and wise, and gives to us all the attributes of a nobler grace. True religion shows itself in every movement of the body, and in the radiance and smile of a God-like face—and such a religion is every time worth while." The few simple and inspiring pages of this booklet close with an exhortation to renewed endeavour in these critical times, and an introduction to the Fellowship of Spiritual Illumination, the textbook of which appears to be "The Aquarian Gospel."

S. H. J.

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THE WOMAN OF ANDROS. By Thornton Wilder. London: Longmans, Green. Price 6s.

"THE first part of this novel is based upon the *Andria*, a comedy of Terence, who in turn based his work upon two Greek plays now lost to us, by Menander." So we are informed on the fly-leaf. But between the low comedy of Terence, which touches but the surface of life, and the deep and exquisite tenderness of Mr. Wilder's rendering there is a great gulf fixed. It is as though one were to hear the same story, first from the coarse and cynical viewpoint of the man of the world, and then from the viewpoint of a sensitive and noble-minded woman. In other words, as he may have imagined it, and she knew it to be.

To say that this book is a masterpiece is to utter too trite a truism. It is a thing of beauty both as regards its conception and treatment. There is about the whole an exquisite chastity which reminds one of Greek art at its best, and the author's power of creating the right atmosphere in a few well-chosen words is unrivalled.

Take, for example, the beauty and restraint with which he tells the story of Pamphilus and Glycerium.

One likes to feel that it was of such characters as Chrysis the courtesan that Christ spoke when he said they would enter Heaven before the "just," and on one particular occasion, "much is forgiven her." Chrysis is dying. She turns to Pamphilus, whom she loves, and who has betrayed her young and innocent sister. "I want to say to someone," she breathes, "that I have known the worst that the world can do to me, and that nevertheless I praise the world and all living. All that is, is well. Remember some day, remember me as one who loved all things, and accepted from the gods all things, the bright and the dark. And do you do likewise. Farewell." Had Terence been a Christian mystic it is possible he might have written in the style of Mr. Wilder, and in the place of low comedy have given us divine tragedy, but he would have ceased to be Terence. In this altered version of the story Glycerium and her child are made to die, and Pamphilus, who has something of the priest in him, is left to face the future. In the description of the falling rain with which the book ends, the reader senses a wider mystical interpretation.

ETHEL ARCHER.

JESUS CHRIST AT WORK. A Selection from a Series of Communications from the Spirit-side of Life, given through Richard Arthur Bush, Author of *Whence Have I Come?* etc. Manchester: The Two Worlds Publishing Co. Price 4s. 6d. net.

THESE communications clearly evidence the persistence in spirit intercourse of the attraction of like to like; Mr. Bush advocating, for the upliftment of the Spiritualist Movement, the employment of "a very simple ritual," his spirit friends express full agreement; he would advise the contrite to unburden to another their sins, so we find one returning from beyond the grave to appeal to him as "Father Confessor." It would, however, be unfair to assume that Mr. Bush is necessarily in accord with all the opinions advanced by his spirit advisers, since it has been admitted to him: "We can err even as you often do." At least, many will refuse to regard as strictly authoritative such an anthropocentric statement as "animals

have no permanent place in God's economy" (page 17); while to allow as even feasible, in defiance of all the findings of phylogeny, that "No new order is ever derived from another" (page 35), would enforce a return to Linné's fallacy regarding the permanency of species, if not a blind acceptance of Cuvier's quite untenable "catastrophic theory." Rather would one, with Bergson, see in all organised beings, from the humblest to the highest, "a single impulsion, the inverse of the movement of matter," advancing ever upwards. . . .

Howbeit, Mr. Bush's Ouija should prove a destructive weapon against the clumsier and long-blunted blade of materialism.

FRANK LIND.

MYSTICAL MEDITATIONS ON THE COLLECTS. By Dion Fortune.
London: Rider & Co. 5s.

THERE is something very gracious and sincere in the words of introduction to these helpful and beautiful meditations upon the old, familiar Collects in our Common Prayer Book. Truly, if the writer "came to Christ by a winding way, and the stains of travel are upon her garments," these are not discernible in the present volume, which is the product of a ripe and mystic Christianity, which has "washed its robes and made them white," clear from all the mixed and doubtful airs that cling about the intermediate spheres. Here we have pure spiritual concepts. "The traditional teachings of the Church are considered from a new angle, and a new aspect is thus brought into view. The messages in these pages may be defined as an intellectual mysticism. It says to the intellect, "There is a spiritual mode of consciousness which alone reveals spiritual facts; learn to function with the consciousness and you will experience these facts for yourself and see upon what foundations the Christian faith is built. . . . The Christian faith is capable of a presentation which shall lead the intellect on to spiritual realisations. . . . Such a presentation should be welcomed by thoughtful men and women who, while keenly aware of their need for a deeper interpretation of life, cannot accept supernatural dogmas in blind faith."

The keynote to each Collect is given with the meditation that arises therefrom by a mind that is clear and open to spiritual influences. There is always a peculiar joy in seeing the old, well-worn forms of belief redeemed and infused with new Life.

A. M. C.

THE WORK OF THE RULER AND THE TEACHER. By Annie Besant.
(Adyar pamphlets No. 134.) Single Copy: 2 annas.

THE author believes that one of the purposes of the Theosophical Society is to raise India amongst the nations of the world. She considers Katherine Mayo's "Mother India" as a "very wicked book," and states that it is the British Government that has been opposed to the raising of the age of consent until very lately. "Indians," she says, "have been working for it for a long time, and they have always been checkmated by the British Government." Beyond these amazing statements, the pamphlet is chiefly a pæan of praise to the Lord Vaivasaswata Manu and "Krishnaji," who, according to the author, are building up the New Sub-Race.

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