

# THE OCCULT REVIEW

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## NOTES OF THE MONTH

THERE is little doubt that could we but survey the critical aspects of the present day from a point of vantage sufficiently remote and detached, we should perceive that we are passing through a period of transition. Immersed in the welter and ferment as we are, it is difficult to realise the full significance of what is taking place around us. Only in retrospect is clearer vision gained. It is left to the seers and mystics rather than to the busy throng of the market-place to sound the tocsin of coming danger or tribulation—a thankless task which most of us are only too willing to leave to those who feel the urge to prophecy. Nevertheless, none but the most unreflecting will deny that the signs which are being written before our eyes by current tendencies bear a remarkable resemblance to those which have marked the great periods of transition of which records have been bequeathed to us from the distant past. The bolder spirits for whom the epithet "prophets of doom" holds no terror, do not hesitate to predict the crumbling of Western civilisation, and the foundation upon its ruins of a new age. Certainly the civilised



life of our time is being shaken loose from its accustomed moorings in every department—economic, political, intellectual, scientific, religious and artistic. Various aspects of the problem of capital and labour thrust themselves upon our attention every day. The complications of international politics seem to grow more than usually inextricable. The scientific conquest of physical nature is putting dangerous forces at the disposal of a race whose wisdom it is to be feared has not kept pace with its intellectual achievements. All the established canons of art and music are being challenged by the same daring spirit of freedom and revolt against existing limitations which is prepared to brook no restraint from, and has slight regard for, the tenets of orthodox religion. Indeed, morality itself as often as not is called in question as being a mere convention. “Do as thou wilt shall be the whole of the law,” is a slogan especially attractive in these highly individualistic times.

But there is a danger of losing sight of the fact that from the very nature of things such a state of affairs is inherently impermanent. Civilisation is passing through a temporary phase. The prevalent unrest is the result not only of the irksome pressure of things outworn, but of unaccustomed stimulation. As, in the life of the individual, the main crises accompanying development and the unfolding of life are periods of stress and hysteria, so the passage of the race-consciousness from a lower to a higher level is characterised by social and political upheavals, revolutions, wars, and other excesses of the body politic. What is to be deplored is the fact that in such periods of universal stress the most turbulent and decadent elements react most strongly to the hysterical mass-impulse, and the friction and discomfort of the transition period are intensified by the activities of the extremists.

But, it may be asked, do not the symptoms we are witnessing point to the disintegration that accompanies decay, rather than to the loosening of bonds that have grown too small for the expanding life? Whilst it must be admitted that several factors seem to combine in favour of the acceptance of the former alternative, there are grounds for believing that development rather than decay is foreshadowed by present-day tendencies, and that there is really no cause for undue pessimism.

One element in particular, which some may be disposed to regard as of doubtful consequence, seems, in our opinion, to



hold great promise for the future. The social, political and intellectual emancipation of women, unless we are far wide of the mark, is destined to play a part of vital importance in the future history of the race. In this fact alone we find the strongest reasons for hope. Just now, of course, unaccustomed to her newly-acquired freedom, woman as a whole is too busy aping the weaknesses of her brother to pay very much attention to the question of her destiny. Cigarette and shingle appear to form the present limits of her horizon. But again, these are mere superficialities which bear as little relation of the real woman within as the corresponding foibles of the male bear to the real man. Woman is constitutionally more intuitional, has a greater instinctive appreciation of the underlying goodness, beauty and truth of things than is the case with the male. Man has everything to gain by the admission of woman to his counsels on a level of equality with himself. The wise co-operation of women in the affairs of men cannot have any other than a beneficial effect, and make for a fuller and richer harmony.

THE RE-  
LIGION OF  
THE NEW  
AGE.

Another point in which the present writer perceives an added significance in the improved status of woman in relation of man, is the probability that with the dawn of a new age a change of religious consciousness will take place, outgrowing that with which we are now familiar. In the dimarchaic ages the great World Mother, the Eternal Feminine, held sway. Slowly her place was taken by the worship of the Father and then of the Son. With the completion of the cycle, what more natural than to anticipate the gradual return of the worship of the Mother, on a correspondingly higher round of the spiral of evolution? Throughout the history of mankind, even in the midst of the worship of the masculine deities, the chain of worshippers of the Divine Feminine has remained unbroken. Christianity itself accords an honoured place to Mary, the worship of whom in the Roman Catholic Church is a cult in itself. The Blessed Grignon de Montfort, in his treatise on *True Devotion to the Blessed Virgin*, is not ashamed to allude to her as the "Divine Mary," much to the scandal of the strictly orthodox. A mere glance at the pages of a devotional manual such as this is sufficient to convey to the non-Catholic reader an ineffaceable impression of the fervent adoration which the Madonna inspires in the hearts of her devotees. Says Father Faber, in his introduction of the little book in question (1862): "I cannot think of a higher work or a broader vocation for anyone than the simple spreading of this peculiar devotion of the



Venerable Grignon de Montfort. Let a man but try it for himself, and his surprise at the graces it brings with it, and the transformations it causes in his soul, will soon convince him of its otherwise almost incredible efficacy as a means for the salvation of men and for the coming of the kingdom of Christ."

Another writer—apparently a non-Catholic, to judge from her preface—Anna Brownell Johnson, whose interest is exclusively in the artistic and historic aspects of the subject, writing in *Legends of the Madonna as represented in the Fine Arts*, finds herself standing enraptured before the famous Sistine Madonna, and records her impressions thus :

"For myself, I have seen my own ideal once, and only once attained : there, where Raphael—inspired if ever painter was inspired—projected on the surface before him that wonderful creation which we style the Madonna di San Sisto ; for there she stands—the transfigured woman, at once completely human and completely divine, an abstraction of power, purity, and love, poised on the empurpled air, and requiring no other support ; looking out, with her melancholy, loving mouth, her slightly dilated, sibylline eyes, quite through the universe, to the end and consummation of all things. . . . Six times I have visited the city made glorious by the possession of this treasure ; and as often, when again at a distance, with recollections disturbed by feeble copies and prints, I have begun to think, ' Is it so indeed ? Is she indeed so divine ? Or does not rather the imagination encircle her with a halo of religion and poetry, and lend a grace which is not really there ? ' So often, when returned, I have stood before it and confessed that there is more in that form and face than I had ever yet conceived. I cannot talk here the language of critics, and speak of this picture merely as a picture, for to me it is a revelation."

Writing of the cult of the Madonna itself, the same author, in her introduction of the book referred to above, is exalted to the point of inspiration :

"Let me at least speak for myself," she says. "In the perpetual iteration of that beautiful image of THE WOMAN highly blessed—there, where others saw only pictures or statues, I have seen this great hope standing like a spirit beside the visible form : in the fervent worship once universally given to that gracious presence, I have beheld an acknowledgment of a higher as well as a gentler power than that of the strong hand and the might that makes the right—and in every earnest votary one who, as



he knelt, was in this sense pious beyond the reach of his own thought, and 'devout beyond the meaning of his will.'"

In connection with the advent of the Aquarian Age, and the return of the cycle of worship of the Divine Feminine, it is interesting to note a prophecy of Anna Kingsford received under waking illumination in 1886. Full details will be found in *Clothed with the Sun*, by that author. It is here recorded that the "budding of the fig tree shall foretell the end." Mary is the fig tree, as Jesus is the vine. "The fig tree is the symbol of the divine woman, as the vine of the divine man." The crux of the prophecy is worth quoting in italics:

*"And when the fig tree shall bear figs, then shall be the second advent, the new sign of the man bearing water, and the manifestation of the Virgin Mother crowned."*

After the Fish, the Water-bearer—"after the vine the fig; for Adam is first formed, then Eve."

The illumination goes on to explain that until the hour of the man is accomplished and fulfilled, the hour of the woman must be deferred.

Along similar lines are the prophecies recently given through Paul Black and Oliver Fox. It is only possible here briefly to allude to their joint mediumship. Oliver Fox will be remembered as the author of the articles which appeared some years ago and aroused considerable attention on the part of readers of the OCCULT REVIEW—articles on the Pineal Doorway and the faculty of clairvoyance at will. Since that time, for some inexplicable reason, Oliver Fox's "pineal doorway" has been sealed, and the work is carried on with the assistance of Paul Black. The latter has specialised in automatic writing, and the scripts, small portions of which have been published by the authors at their own expense, are the result of their combined mediumship; that is to say, the writings are procured as the result of rapport established by the placing of the left hand of Oliver Fox on the right hand of Paul Black. Their source of inspiration is "Azelda," of the line of the Mother principle, who generally manifests on the form levels as a woman. "Think then," she exhorts in one of her communications, "think while there is yet time; for the mighty waters draw nigh and the clouds begin to lower, and the night promiseth a great darkness." Many prophetic utterances occur in the course of the voluminous scripts which have been received, and which are still accumu-



lating. Coming tribulations are foreshadowed, followed by a glorious spiritual renaissance. In the East there shall arise a teacher who shall link West with East ; and in the West another teacher shall come to the fore whose mission shall be to link East with West. Then, " from the blue ray," the great world-teacher shall appear, and the vehicle shall be that of a woman. The fact that blue is the colour specially associated with the Virgin Mary is not without significance in this connection. The Tenth Canto of the *Voice of Okharon* contains the prophecy *in extenso*.

" This is the Prophecy of Okharon. This is the Prophecy of the third bell of the celestial octave :

" And lo, I dreamed ! And in my dream I saw a radiant Being, apparelled in divine loveliness, standing within the Halls of Terrestria.

" Upon her brow was a circlet of jewels.

" Blue was the Fire that gleamed and sparkled within their depths and sent forth its radiance in streams of glory.

" Yea, trembled with ecstasy the cosmic spaces when she spake."

Those who feel interested in the work of these automatists may obtain copies from G. M. Nash, 22, Poplar Grove, London, W.6, price one shilling. The little book will be reviewed in the pages of this magazine at an early opportunity.

The origins of the cult of the Great Mother are lost in the dim vistas of the past. Worship of the Mother long preceded that of the Father. She was the Angha or Ark that floated over the celestial waters of the abyss, the great mediatrix of the universe, the Ship of Life, or Ship of the North.

Under the intriguing title, *The Celestial Ship of the North*,\* Miss E. Valentia Straiton has gathered together a vast accumulation of material from mythological sources bearing on this mystery of the primitive Mother. As " S. E. D." says in the introduction to these two noteworthy volumes, " These pages are a contribution to that painstaking, scientific, selfless research which shall in the coming years identify behind the allegory, symbology and ritual of many faiths the same everlasting truth, which perceived shall unite all races and creeds in reverence of creature for Creator, the one eternal religion or ' binding back ' to causation."

An attempt has been made in this work to find clues to these elusive origins. The first volume is devoted to the *Dawn of*

\*New York: Albert & Chas. Boni, 66 Fifth Ave.



*Divine Conception.* "Although the roots of religion seem almost hidden in a remote past," Miss Straiton writes in her opening chapter, "many proofs are extant of its having been developed from mythology, never mythology from religion. The conception of a concealed deity lies at the foundation of all religions, which explains, perhaps, the endeavours to make religion come before mythology."

Identifying the Holy Spirit with the First Mother, the growth of the belief that human souls come from the Holy Spirit, which Spirit herself is derived from God, the One unmanifested, is traced through its many ramifications of allegory and symbology. The idea of the Immaculate Conception is found to have had its origin in the mythical allegory of Typhon, the Mother of Beginnings. From this one Mother the universe was born. "The religion of the ancient peoples seems to have been one throughout the entire world," is the comment of the author. "It was a great brotherhood, a universal faith. Strange has been the impulse of priests and theologians to deviate from the ancient holiness which was so solemn and majestic in the primeval days, and to instruct the masses in false doctrines."

It is later on, when we get to Egypt, that we come upon more definite traces of this conception. As Egypt's night of time is pierced, the realms of history are passed, and the investigator is left to conjecture as best he may from the evidences provided by mythology. Before the generally recognised dynasties of the Pharaohs came a long line of dynasties of the gods. Only with the coming of the Pharaohs do we emerge from the domain of mythology into that of history. Menes, according to Miss Straiton, was one of the earliest historical rulers of Egypt. At the period when he reigned the Egyptians had all the knowledge and wisdom of the Atlanteans at their disposal, their sacred records having been carefully preserved by the Egyptian priests. It was from this source that they obtained their marvellous understanding of the heavens.

An interesting permutation of the Divine Feminine conception is to be found in the case of Eve, which name is one of those of the Great Mother herself. Adam and Eve, according to ancient mythology, were represented by the constellations of the two bears. "Adam became one with Sevekh, the manifestor of the seven stars of the Little Bear, and Eve became one with Kifu, the manifestor of the seven stars of the Great Bear of early Sabeian days. These two were the outcast gods of these



constellations, but were later regarded as human beings. The Fall was from the Sabeian star- to the Lunar moon-time, to a lower heaven, called Adamah in Genesis, and not to Earth."

We are taken back to the Mother as the Ship of the North by the parent of the Egyptian Sun-god, Aten. She is represented upon the walls of the great temple of Ra at Luxor as the "earthly image of the mother who gives birth to the child Christ or Messiah." The Messiahs of mythology are always born of virgin mothers. This mother was called the Maiden Virgin Queen, Mut-em-Ua. In the temple at Luxor she is depicted as the Boat of the Sun. In the sacred room or holy-of-holies of this temple, four scenes bearing a close resemblance to the birth of the Christian Messiah are engraved in hieroglyphics on the walls—four scenes of the Annunciation, Immaculate Conception, Birth and Adoration with which the Christian religion has made us so familiar. More than anything else such symbolical parallels indicate the underlying unity of all forms of religious belief.

Commenting on the incredibly ancient origin of the maternal deity, Miss Straiton, in the second volume of her encyclopædic work, remarks that the earth is now known to have existed even millions of years ago, and when we consider its incalculable antiquity, and that the Mother was placed at the beginning, we can scarcely realise that through all the ages she has been an object of worship. "It seems a peculiar desire of theologians," she continues, "to keep the masses in ignorance, not only of pre-monumental days but of monumental times, possibly through lack of knowledge, or with deliberate purpose, by preventing cleverly-hidden primitive truths from coming to light. It will be impossible to keep them much longer from the people, for out of the abyss of a darkened material era we are entering into the light and the revelation foretold for the Aquarian Age." With the dawning of that age will be revived the mysteries of the Mother cult. The origin of the prototype of the Immaculate Conception is so far off as to be lost in the mists of time. A line of communication can be traced from prehistoric and mythological virgin queens to Eve, and Isis, and the Virgin Mary. All spring from the same root. Isis, the virgin mother of Egypt, standing on the crescent moon, with her infant son, Horus, in her arms, has been duplicated in many beautiful Madonnas of the Christian era. As the Holy Spirit, however, she was above and beyond any later identification given to her. This prototype of the Virgin Mary is supposed to have magically conceived through smelling the fragrance of the sacred lotus.



It is only possible to dip lightly into the vast store of learning which has so painstakingly been accumulated by the author, and by means of astrological interpretation—an instrument so effectively wielded, it will be remembered, by the late Anna Kingsford—woven into a fabric luminous with inspiration. “Great vistas of truth,” she remarks, “unfold through the realisation that the Bible was written by occultists and astrologers, learned in the mysteries of nature, which originally were astrological or astronomical in character, evolved from the celestial book of God and therefore divine. . . .

“We are on the threshold of the new Aquarian Era—Aquarius, the man in whose arms is the Urn, symbol of the Heart, from which he pours the Light that will bring into harmonious co-ordination the Divine plan of the balance of Justice signified by the sword brought by Jesus. Aquarius is the Waterman, representing spiritual baptism. Water is the living spirit. ‘He shall pour the water out of his buckets, and his seed *shall be* in many waters.’ (Numbers xxiv. 7.) From the urn in the arms of Aquarius rivers of Light pour toward the royal star, Fomalhaut, in the constellation of the Southern Fish, belonging to Aquarius, and along this river is reflected Divine Love.

“At the beginning of all Ages or great eras, the Cardinal Cross is tenanted in the heavens, which is said to be an infallible mark of a world-teacher or Saviour. Its influence is potent in raising the material to the spiritual, and is always most forceful in manifestation. The Justice Ray of this Aquarian cycle will unfold through Leo, the Heart. The adjustment will become complete when the Pole Star and the North Pole will be in exact conjunction, about the year two thousand.”

To the mystic, Mary and all that She stands for will ever make a special appeal. In the tenderness and purity of Her gracious presence evil cannot live. Queen of Heaven and Mother of Souls, it is only our innate coarseness that resists the delicate and subtle charm of Her sweet grace.

The mystic is essentially the child. To the Divine Mother he turns in confident abandon, content to be enfolded, uplifted, and purified by Her sweet embrace. Too often, alas, the fragrance of Her grace is lost amid the rank odours of turbulent desire, and Her beauty hidden from the soul through the blindness of its own impurity; but with gentle, sweet persistence, Her grace breathes upon the heart, weaning it softly away from self, and



making it Hers with no effort other than that of turning towards Her.

As a fitting apostrophe by way of conclusion to these fragmentary notes on Her who is worshipped in all religions, in all climes, and in all ages, the prayer to the Divine Mother of Ramakrishna Devi is worthy of reproduction. Unfortunately, all trace of the source from which it has been taken has long since been lost, or due acknowledgment would willingly be made. In fact, any reference to its origin which it may be possible for any reader to supply, will be gratefully welcomed. Here, then, is the prayer :

"Divine Mother, I throw myself on Thy mercy. May the lotus of Thy feet ever keep me from whatever leadeth Thy children away from Thee. I seek not, Oh, Divine Mother, the pleasures of the senses ; I seek not fame ; nor do I long for the powers with which to perform miracles. What I pray for, Oh, dear Mother, is pure love for Thee—love which seeketh not the things of this world ; love for Thee that wellet up unbidden from the depths of the immortal soul. Oh, Divine Mother, seest Thou not that Thy child hath none else in the world but Thee ? I know not how to chant Thy name of deep devotion. Devoid am I of the knowledge that leadeth to Thee, devoid am I of genuine love for Thee. Oh, Divine Mother, vouchsafe unto me that love of thine infinite mercy."

Passing to more everyday and mundane subjects, it may interest secretaries of various occult and psychic organisations, or professional sensitives, to learn that a few copies have been received from the editor of the new edition of *Hartmann's Who's Who in Occultism* of some registration forms for the inclusion of details of British occult and psychic organisations, practising psychics, and so on. A copy will be sent on application to anyone interested. While international in scope, this work of reference is of American origin, and as only a few forms are available it seems only just that they should be distributed with discrimination.

THE EDITOR.



# DREAMS AND SOMNAMBULISM :

## A comparison

By MARY E. MONTEITH

*Author of "The Fringe of Immortality"*

DREAM intelligence, the faculty of carrying on, consciously, during sleep, a process of thought as we know it in the waking existence, although recognised by most students of psychic research, is not by any means generally acknowledged. The most formidable argument against such a possibility is the theory that, immediately on awakening, the mind takes up a thread of yesterday's thought and, with lightning rapidity, collects the appropriate associations and proceeds to elucidate a problem hitherto impossible of solution. As all this occurs before the individual is fully conscious of his surroundings, the effect is that of a dream.

Now this theory may be applicable to some experiences, but there are many others which suggest that the cessation of bodily activities does not necessarily imply a similar cessation of thought. There are, for instance, several recorded achievements of certain somnambulists which tend to prove that the mind, in sleep, may be extraordinarily clear and capable, for the results are identical with some dreams ; as, for example, the well-known experience of Professor Hilprecht concerning the Assyrian priest.

Somnambulism, to all intents and purposes a dream in action, is an intermediate state between sleeping and waking. The sleeping condition is shown by the absence of the usual reaction to sense-impressions. A great display of intellectual activity is followed by complete oblivion of all that has happened. But there are cases when this somnambulistic activity has corresponded to a remembered dream. Edmund Gurney stated that he had met with well-marked cases of this in two of his own acquaintances, who were able to give accurate descriptions of their somnambulistic experiences.

Asleep, the somnambulist continues to think over the subject which has occupied his waking attention ; and to greater advantage. Memory appears to be heightened, and the necessary associations seem to be selected with ease and utilised with greater facility than in the waking moments. There are observed



instances which prove all this, and it is suggested that by comparing such phenomena with certain dreams, some explanation of dream intelligence may be forthcoming.

Dream intelligence is, admittedly, the most useful form of dreaming. To some people it happens haphazard ; others, knowing by practical experience that night does bring counsel, deliberately sleep on knotty problems and habitually wake up to find them solved. But the latter are generally true dreamers, endowed naturally with the gift of dreaming intelligently, together with a memory that brings the essential matter, stripped of idle association, to the waking existence. It is an achievement, although coming in form of a dream which does not always receive due credit.

A certain lawyer once described to me an indisputably valuable experience, giving permission to publish it on the condition that his name was withheld. "I am a lawyer," he explained. "I cannot allow my clients to know that I am a dreamer !"

It seems that one of his clients, a lady, had got into serious financial difficulties. She was a life tenant under her father's will, but, owing to the embargoes upon it, she was deprived of the whole of her income. At the time she was living a hand-to-mouth existence. Legally, every side of the question had been considered and well discussed. The case appeared to be hopeless. One day, however, after a short afternoon nap, this lawyer awoke exclaiming excitedly to his wife, "I have it at last." He had dreamed a method of transferring the burdens on to the capital. It proved to be the obvious solution. When suggested, the judge remarked, "Of course. Why have we not thought of this before ?" But it meant the application of a principle which had never before been applied in such circumstances. The result was that the lady not only came into possession of her free income, but also of the arrears which had been so long embargoed.

This dream is an instance of recalling to memory a long-forgotten fact. The principle in question was one which must have been learned at college and stored away for upwards of thirty years. But was this man asleep and dreaming ? or was this experience but an example of that rapid process of thought on awakening which gives the illusory dream effect ?

Some few years ago there was published a curious incident, a combination of a remembered dream and a somnambulistic happening, which is most suitable as a means of comparison. It concerns one of the most distinguished members of the Scottish



Bar, Sir George Mackenzie by name, who was Lord-Advocate for Scotland in the reign of Charles II. His *Institutes* are still considered a standing authority by the legal profession.

\* On this occasion, while at Rosehaugh, a poor widow from a neighbouring estate called to consult him regarding her being warned to remove from a small croft which she had held under a lease of several years. As some time had yet to run before its expiry, and being threatened with summary ejection from the croft, she went to solicit his advice. Having examined the tenure of the lease, Sir George informed her that it contained a flaw, which, in case of opposition, would render her success exceedingly doubtful ; and although it was certainly an oppressive act to deprive her of the croft, he thought her best plan was to submit. However, seeing the distressed state of mind in which the poor woman was on hearing his opinion, he desired her to call upon him the following day when he would consider her case more carefully.

His clerk, who always slept in the same room as his lordship, was not a little surprised about midnight to discover him rising from his bed, fast asleep, lighting a candle which stood by his table, drawing up his chair and commencing to write busily, as if he had been all the time wide awake. The clerk saw how he was employed but never spoke a word as he watched him, when he had finished, place what he had written in his private desk, lock it, extinguish the candle, and then retire to bed as if nothing had happened. Next morning, at breakfast, Sir George remarked that he had had a very strange dream about the poor widow's threatened ejection which he could remember, and he had now no doubt of making out a clear case in her favour. His clerk rose from the table, asked for the key of the desk, and brought therefrom several pages of manuscript ; and, as he handed them to Sir George, enquired, " Is that like your dream ? " After looking it over for a few seconds Sir George said, " Dear me, this is singular ; this is my very dream." He was no less surprised when his clerk informed him of the manner in which he had acted ; and, sending for the widow, he told her what steps to adopt to frustrate the efforts of her oppressors. Acting on the counsel thus given, the poor widow was ultimately successful, and, with her young family, was allowed to remain in possession of her " wee bit croftie " without molestation. . . .

It is believed that the somnambulist can see with closed

\* " The Prophecies of Brahan Seer," by Alexander Mackenzie.



eyes, but opinions differ regarding this sense of sight. There are instances when the eyes are wide open but apparently sightless according to normal standards. Besides writing, there is an ability to draw, or to do very fine work, and it makes no difference whether or not an object is interposed between the subject and the paper.

A French encyclopædia contains instances of mental vision in the somnambulistic state which came under the direct observation of the Archbishop of Bordeaux. The somnambulist was a young priest who was in the habit of rising in the middle of the night and writing sermons. When he had finished a page, still fast asleep, he read it over aloud from one end to another with his eyes tightly closed, and then he would make certain corrections. The eye-witness of these facts, in order to assure himself that the priest made no use of his eyes, thrust a cardboard under his chin in such a way as to shut off the sight of the paper on the table. But the somnambulist continued to read without noticing the difference.

Some authorities explain this sight as the mind that sees. M. Flammarion writes that this "seeing" is done by certain people in their normal state, and he thinks that in both cases, normally and under the conditions of sleep, it is an inner psychic faculty, an unknown force independent of sense and of normal vision. That, although similar to sight at a distance or of hidden things, or mind-reading through mental vision, it is not due to the reading of thought in the brain of another. The understanding receives impressions that have not come through the senses.

To leave somnambulism for the moment and turn to dreams, there are individuals who are utterly convinced of this dream sight, owing to personal experiences. Dr. van Eeden, the Dutch authority, is inclined to credit himself with a dream body, and gives some very remarkable reasons in support of this theory. He describes how he has been able to use his dream body, examine his physical form lying asleep on the couch, and view different objects in the room from various angles. And though this is a particularly superior form of dreaming, one comes across it in the course of collecting dream experiences. It implies an extension of consciousness, the awakening of the Ego to a sense of will-power, reason and discrimination, a continuing of mental activity past the usual boundary of oblivion which separates sleeping and waking.

A member of my own family, one with a long list of true



dreams to his credit, relates how he will sometimes awaken to consciousness during sleep and find proof that what he thinks is not a dream but a reality. On one occasion, when at sea, he fell asleep whilst reading in his bunk and saw himself sleeping with closed eyes. He was deeply interested to discover that he could see independently of his physical body. He then proceeded to look at the book which had fallen from his hand. The printed page was clearly visible. He decided that he would try an experiment. He would read on from where he had stopped when overcome by sleep, memorise the last line or two of the new paragraph, and endeavour to awaken himself and to prove by the memory of these last two lines of print the reality of his experience.

He awoke. Eagerly he looked at the book in confirmation, remembering what he had read while asleep and, comparing this memory with the printed page, found that they coincided. When he sought the supreme proof, the actual words of the final paragraph, they were over the page, which puts any idea of a subconscious perception in the waking state out of the question.

From the investigator's point of view, this experience lacks confirmation, although personally convincing. But the dreamer has, over a period of several years, a large number of dream experiences which we have ourselves attested, and which, moreover, are confirmed in letters and diaries. Some are prophetic, accurately so in details concerning very ordinary incidents of everyday life. Others have been telepathic, in many cases amounting to clairvoyance. The most interesting include the names of winners on the race-course, whilst, from a psychological viewpoint, the best examples of dreaming have been instances when he has solved a mathematical problem, consciously used his critical faculties, though sleeping, to decide, through a logical process, the truth of a dream, and attaining a detachment of personality common only, as a general rule, to waking hours.

Dr. Maurice Nicoll has pointed out that certain dreams of an intelligent degree follow upon a prolonged and difficult effort, adding that in his opinion "such effort in which there is a persistent intention seems to influence the quality of dreams." This opinion followed the publication of an article entitled *My Dream that Came True*, written by Captain Oliver Pike, the zoologist. The dream was of practical assistance to him in his photographic work. It enabled him to find the nest of a very rare bird which, otherwise, would not have been discovered.



In the year 1918, Captain Pike noticed on a lake near his home a pair of birds, black-necked grebes, which had never before been found nesting in England. The following year, he discovered their nest, but before he could take a photograph a moor-hen had robbed it, sucking all the eggs. Some days later they seemed to be building a new nest. He then began a long search. After a week of really hard work he seemed to have examined every square foot of that reed bed, but without success.

The following night he had two dreams.

In the first he found the rare nest he was so anxious to photograph under his dining-room table. It contained a large clutch of eggs, and the bird sitting on them was clothed in the most wonderful and brilliant feathers. This dream faded, and in another which took its place he saw the nest in a certain spot hidden among the reeds in the lake.

After breakfast he decided to see if there was anything in this dream. He rowed across the lake, and when he reached the spot which he had seen in his second dream he parted the reeds with his oar and, to his great astonishment saw, just in front of the boat, the nest containing three eggs, and thus secured the photographs he so much desired.

Although this may be explained by persistent effort and a well-trained memory, here again is that mysterious element of eyeless sight. Say that Captain Oliver Pike became aware of the locality of the bird's nest when searching for it, it could not have been through the physical eyes in any case.

From all the evidence we come across in dream and somnambulism, it would appear that in both phenomena the conditions are much the same as those pertaining to the sixth or psychic sense as observed in the waking state. Charcot gives an interesting case of a patient who was a newspaper man. During his attacks of somnambulism he believed that he was a novelist. Under observation, he would write. After he had written two or three pages these were taken away from him. In the next attack, however, he began writing at the point where he left off.

Another case, details of which are given to me by a friend, Colonel Parry by name, comprises not only the creative faculty, but a form of telepathy which extends to clairvoyance. The lady in question, a perfectly normal and healthy subject, was in the habit of writing lengthy manuscripts when fast asleep. She would get up in the middle of the night, go to her bureau, write,



and return to bed without awakening. There was no memory of this on the following morning. Her husband who also invariably awakened, would get up and watch her at work.

The visible proof, of course, lay in the manuscripts. They contained lucid and logical matter.

In some of these writings, her mind evidently continued to work on familiar ground. There was an intelligent consideration of subjects which formed her chief interest during the day. She was, for instance, extremely musical. Original musical compositions would be found in her manuscript. Concerning one of these original compositions, a curious story is told.

She belonged to a madrigal society in the country town near to her home. The members of this society met at regular intervals at a certain house. On one occasion, this lady, arriving earlier than any of the other members, sat down at a piano and began to play a composition that she had recently written in sleep. Meanwhile, the organist had entered the room, and stood listening to the music. To her surprise, when she had finished he flew into an ungovernable rage, and accused her of having been to his room, rifled his papers, and stolen the composition that she had just played. He had composed it recently, so recently that he had never played it anywhere, and it had been kept in a private drawer of his study.

She denied the fact of having been to his rooms, and said that she had composed it herself. There was visible proof that she had done it. But he, too, had visible proof that it was his composition. He disbelieved her. There was an angry scene, and to this day the quarrel has never been made up. They must both have tapped an identical source of inspiration, a not uncommon happening among writers and composers.

Another story takes us to a different level of thought. To enable the reader to understand its whole significance, we must go back in time to when the somnambulist was about twelve years old, when she lost her parents. There was no means of support, and it was arranged by certain friends that she should live in a Sisterhood, where she would receive a good education. There she became very much attached to the Sister under whose charge she was placed. It was a great love, an extraordinary devotion, so strong that the Superior thought it advisable to separate the two. So violent an attachment was not to be encouraged. The Sister was removed to a branch house. The child was inconsolable. She appealed, constantly, that she



might be allowed to join the Sister, or even that she might be told where she had gone. These requests were, however, refused.

She stayed on at the school until she was grown up, and eventually married a well-to-do man in the West Country. It was about this time that she developed certain strong psychic gifts, but these were confined entirely to the sleeping existence, and were always in the form of writing. The information so obtained was not normally accessible, and was identical with instances of waking clairvoyance in its broadest sense. In some cases telepathy would seem to be a reasonable explanation, since the information referred to actual facts.

Years had elapsed since the day that she and the beloved Sister were parted. Still there remained a great affection and an intense longing to see her again, a longing which only increased as the time went on. She did all she could to discover this old friend's whereabouts, but without success. She could not find out even if she were alive.

One day, her husband, a keen investigator, who took immense trouble to trace and verify all that was possible concerning her writings, suggested that she should try and get information regarding her old friend during sleep. She agreed and, having found by experience that concentration on a certain subject seldom failed to bring about a somnambulistic dream on that subject, she concentrated on the matter, asking mentally (or praying) that she might obtain news of her lost friend, and, were she alive, to receive her address.

Soon after, her husband was awakened one night by her getting out of bed. He followed her to her bureau, where she sat down and wrote the name of the Sister and an address in Paris, number of the house and name of the street. No time was lost in verifying this information. Husband and wife went straight to the address in Paris that had been written in sleep. There they discovered the Sister who had never ceased to remember and love her old pupil.

In the quest for reality in the dream existence, we are at the outset confronted with a sense of unreality. The dreamer himself remembers the dream as a vague sort of experience, so easily forgotten that when all is revived by an exact fulfilment, this memory is felt to be hallucinatory. It is explained on the theory of double vision, a hiatus between perception and sight, giving an illusory sense of time, and a feeling, in consequence, that all has happened before—*déjà vu*! Or he is faced by the



accusation of having, quite innocently, made a dream fit the circumstances, and so on. We are easily persuaded that dreams are but "dotings, meates that we eate," a construction of the imagination due to insufficient food control. Any evidence of subjective vision, though written and attested, is, after all, the evidence of one who can be only too easily deceived by his own imaginings. None are proof against it.

But, in the light of somnambulism, are we to be persuaded that the dream existence is a vain and idle fancy? May we not rather hope that the immense possibilities suggested by these few examples of a consciousness of personality, memory, and of mental activity in sleep may be a reality which, in the near future, will stand as one of the main facts of life?



## THE LONELY SOUL

So many weary feet have trod  
The path I tread to-day,  
So many souls, self-vowed to God,  
Have passed along this way,  
Is it not strange that there should be  
No comrade at my side,  
No voice to hail and hearten me,  
No friend to help or guide ?

For if but one heroic soul  
Along this road had passed  
And reached by now the far-off goal,  
Victorious, at last ;  
Would not His love return to seek  
Those fallen by the way,  
Would He not come to help the weak  
And guide the feet that stray ?

Yet, if He hears me when I call,  
There comes no answering sign,  
And when I stumble, faint, or fall,  
No hand is stretched to mine ;  
And if my feet should falter where  
The track grows steeper still,  
No friendly guide is waiting there  
To help me climb the hill.

But, though I walk uncomforted  
By word or sign from Him,  
My lonely path I still will tread,  
Nor shall my faith grow dim ;  
For even if in thought I spurn  
The love that seems denied,  
That very moment I might turn  
To find Him at my side.

PHILIP HARRISON.



# PRIMITIVE INSTINCTS AND MODERN ETHICS : A PROBLEM IN PSYCHISM

By EDWARD LAWRENCE, F.R.A.I., Author of "Spiritualism Among Civilised and Savage Races," etc.

TO the average mind an enormous gulf necessarily exists between those two opposite conditions of human culture known respectively as savagery and civilisation. The one is regarded as being the very antithesis of the other. For it is only necessary to recall the fact that there was a time when the ancestors of the white races lived a life similar to that of the lowest savages of our day ; when they, too, once prowled the forest and the glen, armed only with sticks tipped with rough-hewn stones ; and were man-eaters offering human sacrifices to our ancestor-gods ; for us to recognise the material, if not moral, difference that separates the wandering white savages of that day from their highly-civilised descendants of this wonderful twentieth century. For it is held that, in spite of certain imperfections more or less incidental to a high state of culture, there has been no time in man's long history when he could claim, if not boast, of reaching so high a pinnacle of moral, intellectual, and material progress as that which has been attained to-day.

Nor is this all. A still more glorious future lies in the wake of those who follow this modern civilisation ; a new and wonderful land of promise is before them. Summing up his life-long study of civilised and savage communities, the late Lord Avebury declared that to science alone we may confidently look for a great improvement in the condition of man. According to this authority we are, in reality, merely on the threshold of civilisation, for the tendency to improvement, so far from having come to an end, " seems latterly to have proceeded with augmented impetus and accelerated rapidity." It was the considered opinion of Lord Avebury that progress had made even greater strides, so far as the moral condition of man is concerned, than that which has been achieved either in material or in intellectual advancement. In other words, man to-day has reached an acme of moral and material perfection hitherto unknown in the history of the human race.

Man, we are assured, formerly lived in an incoherent welter of animal struggle. From a mere beast fighting other animals, or struggling with his own father for the possession of his father's



wives, he has, during a long course of moral evolution, gradually become the highly cultured monogamous parent of the present time. If one is to judge by the accounts which reach us even now, the moral condition of the lower races is something appalling. Not only is the savage for ever at war with his neighbours, but his domestic relations are but those of the beasts of the field. He, it is declared, continually outrages the most elemental instincts of humanity as we of the civilised races understand it. He has no more compunction in hacking his wife alive, or in consigning his poor old parents to a living grave, than has his civilised brother in killing a viper, or handing over to justice a brutal murderer.

Whatever opinion may be held regarding the present ethical condition of civilised man, as represented by the white races of Europe, and their descendants in various parts of the world, no one acquainted with the evidence will dispute the assertion that the material progress recently attained by those races is far beyond anything of like nature that has been achieved at any other period during the long course of man's history. How far his intellectual advancement has kept pace with his material well-being may be a matter for dispute ; with that, however, we are not at present concerned. No doubt the majority of educated men would be inclined to agree with Lord Avebury—that man “has made more progress in moral than in either material or intellectual advancement.” Therefore man to-day represents the highest acme of human perfection that has ever been achieved.

Let us, however, begin at the beginning. In order to measure the moral condition of the highest and most cultured races, it is not only necessary to compare the man of to-day with the man of yesterday ; we must go farther back. We must endeavour to ascertain, if possible, what his moral condition was in the ages of long ago. The white man was once what the savage is at present, so that it is only by comparing civilised man with barbaric or savage peoples that we shall be able to find an accurate answer to the question whether his present moral condition is greatly in advance of what it was.

It must, however, be borne in mind that the majority of primitive races have, particularly during the last hundred years, come into close contact with peoples representing civilisations far in advance of their own. The serious result has been that the *natural* or original culture of savage races has been modified to a considerable degree. The period of almost complete isola-



tion which primitive tribes have hitherto enjoyed—a period in many instances lasting for some thousands of years—is now for ever passed, and the only prospect which apparently lies before them is the entire obliteration of their indigenous social life, or their ultimate extermination at the hands of their invaders. Nevertheless, there still remain certain more or less isolated groups of savages whose culture, for the most part, presents us with a living picture of the life once lived by man when his civilisation was on its lowest planes. By this means it will be possible for us to reconstruct the moral state of the human race when only the savage inhabited the earth.

No one will question the assertion that certain rules or laws of conduct are imperative in every stage of human culture, if the particular form of society represented by that culture is to be preserved and the lives of its people be protected. No society would be possible if the majority of men or women were thieves or murderers. Law and order are absolute essentials to human existence ; but law and order are not confined to man. Law pervades all Nature—inorganic as well as organic. *It is a biological necessity, for it is Law that creates order.* No order could be possible if man lived in an eternal state of warfare. Yet we are told that early man lived without “law and order” ; that his condition was “an incoherent welter of animal struggle” ; but such a condition is negated by evidence which has accumulated during the last fifty years. Whatever the original state of man, as man, may have been, it certainly was not one of chaos, so far as “social order” is concerned. What are regarded as anti-social acts by savages are always condemned and punished by the majority of the tribe as being contrary to their well-being ; such acts are held to be socially destructive. If we search for a general standard by which all men, whether they be civilised or barbaric, may be judged, we may take the Christian code, as exemplified by the Ten Commandments, as our minimum, especially as those commands still occupy a pre-eminent, if a theoretical, place in Christian ethics. “In regard to the development of the moral faculties,” writes the great alienist, Sir Thomas Clouston, “it may be summed up in this—Obey the Ten Commandments.” Therefore, if it be possible to apply such a code to the lowest as well as to the highest types of the human race, we shall have a standard of judgment which may not only be applied ethically to all men, but we may have to modify our conceptions of primitive morality, as well as the foundations upon which those conceptions have been based.



Let us now turn our attention to those isolated groups of wild races which still survive in a more or less primitive condition. If these groups be selected from different parts of the world, representing races totally dissimilar so far as origin and ethnic affinities are concerned, we may be able to form an unbiased judgment on a matter which may be of profound psychic significance. So far as early human behaviour is concerned, what we must endeavour to do is to ascertain the real truth of savage life, remembering that, while the facts so ascertained may be of vital importance, their inner significance is of far more importance still. It is not mere facts alone that count, but the subtle psychic force which brings them into actual being. The ethical importance of men's acts depends upon the hidden causes which give them outward expression. Let us, therefore, turn our attention to the lowest races that still find a place on earth—races represented by such peoples as the Veddahs of Ceylon ; the wild tribes of South America, the Malay Peninsula, and the South Seas ; the natives of Greenland and of North America—and look into the life they live.

The Veddahs of Ceylon, who have been described as " savages of a type than which it is scarcely possible to conceive anything more debased," live in rock shelters or in huts of the rudest description, with no clothing except that afforded by a scrap of dirty rag, possessing no pottery and very few chattels ; these " debased " wild humans must be awarded highest place so far as practical morality is concerned, if judged by the ethical standard which we have set ourselves—the standard of the Ten Commandments. Bailey, who has written what has since been pronounced to be the first scientific account of these people, said in 1863 that : " Their constancy to their wives is a very remarkable trait in their character in a country where conjugal fidelity is certainly not classed as the highest of domestic virtues. Infidelity, whether in the husband or the wife, appears to be unknown, and I was very careful in my inquiries on this subject. Had it existed, the neighbouring Sinhalese would have had no hesitation in accusing them of it, but I could not obtain a trace of it." They have a proverb that : " Death alone can separate husband and wife." Again, Drs. F. and P. Sarasin, who visited these aborigines some years later, described them as being " strictly moral ; there are no thieves among them, they never take alcohol, and they never tell lies." More recently Dr. C. G. Seligman and his wife have given us a detailed account of these very primitive human beings, now, unfortunately, on the verge of extinction. They



were able to confirm the accuracy of Bailey's observations, made more than sixty years ago, as regards marital fidelity, and declare the Veddahs to be extremely truthful, chaste and happy. Even their little children never tell lies.

Alfred Russel Wallace, whose authority few will dispute, declared that he had lived with communities of savages in South America and the East in which he found an approach to a *perfect social state*. His varied experience led him to the conclusion that, while the white race had progressed vastly beyond the savage state in intellectual achievements it had not advanced equally in morals. "It is not too much to say that the mass of our populations have not at all advanced beyond the savage code of morals, *and have in many cases sunk below it*. A deficient morality is the greatest blot of modern civilisation, and the greatest hindrance to true progress." The co-exponent of the doctrine of Natural Selection, therefore, was forced by his experience to come to the conclusion that, *in many respects*, the moral tone of savage society is on a higher level than that which is to be found in many parts of Christendom.

If we turn to the wild races of the Malay Peninsula, to the Semangs, Jakuns, and Sakais, people to whom the contemptible term Orung-Utan—men of the woods—is derisively given by their more civilised neighbours, we shall once again discover virtues of a high order. Messrs. W. W. Skeat and C. O. Blagden state that: "Rude and uncultivated as these people are, yet in some respects they are vastly superior to the races by whom they are likely to be absorbed—more honest, more truthful, less covetous, more free in every way from crime." The Jakuns are entirely inoffensive, and very seldom quarrel among themselves. They never steal; they are generally kind, affable, candid, and hospitable. Lying they abhor, *not in theory but in practice*. The Semangs are one of the wildest tribes in the Peninsula, roving from place to place, and never settling down for more than three days at a time. Their dwellings are of the rudest description, mere leaf-shelters, erected either on the ground, or between the branches of trees; their costume, a girdle of leaves. Yet, while the marital rite itself is of the simplest character, both sexes are faithful to the marriage tie. As regards the Sakais, our chief authority declares he always found them to be most truthful and simple-hearted, always anxious to do their best to assist the white man who needs help. Speaking from long experience of the Orang Bakit of Sunjei Ujong, Mr. F. W. Knocker, of the



Perak Museum, states that these aborigines live a life which is strictly moral, adultery and divorce being unknown. They have no inclination towards crime or immorality in any form ; they have no idea of warfare or of racial strife, and only wish to be left alone to enjoy their life of seclusion and peace. It is said of the Bataks of Sumatra that they have " a greater prevalence of social virtues than most European nations " ; truth, honesty, hospitality, benevolence, chastity, and absence of private crime being found to co-exist with cannibalism. It must be remembered that cannibalism is, in nearly all instances, a religious act of a sacramental nature ; it is not due to vicious instincts in uncivilised man.

If we examine the condition of society that prevailed till quite recently among the natives of the Loyalty Islands—an isolated group situate between New Caledonia and the Fiji Islands—we shall find further instances of a social condition existing among savages which borders upon the ideal. So low were these natives in the scale of material culture that their weapons and implements were only made of wood or stone, or even of shell. Mrs. E. Hadfield, who lived for many years among these people, tells us that she was surprised to discover in these savage barbarians, quite apart from Christianity, moral qualities of a very high order. They had great reverence for the old people ; theft was very rare ; to tell lies with intent to deceive was regarded as a serious offence. They respected their neighbour's landmark ; they seldom went to war. Attached to each chief was an official, whose especial duty it was to visit other communities and tribes in order to promote peace and harmony. Such is the testimony of one who lived and worked among these natives for twenty-five years.

It must be remembered that the conditions referred to are those which prevailed before the white man came ; since that time *everything* has changed for the worse. New factors have been introduced into the indigenous culture, bringing about a condition of social pathology, while physical diseases have quickly followed in their train. It is from this state caused by alien influences that our estimates of what constitutes savage life have hitherto been formed. To take only one phase—that relating to a state of war—primitive tribes are supposed to pass a great part of their existence in a condition of hostility to their neighbours. It may be denied, emphatically and explicitly, that war, as we understand it, is known to the more savage races



in their native state. The first weapons were made for the chase, or to supply food for the community, not to kill their fellow man. As we have seen, there are many communities still surviving in which warfare is altogether unknown; and even where it does exist it is, for the most part, of recent growth. Our ordinary conceptions of savage life are as erroneous as current ideas of the "jungle," in which beast devours beast, and every wild animal is supposed to be contending for the blood of its neighbour. There is peace in the wilds of nature, not war. Such a crude belief, almost universal though it may be among "educated" men, belongs to civilisation. The savage himself knows better, and would not entertain such a grotesque idea for a moment, because it is contradicted by the experience of his daily life.

When Captain Cook visited the Aleutian Islands in 1776, he found the natives to be the most peaceful, inoffensive people he had ever met, who, for honesty, "might serve as a pattern to the most civilised race on earth." The Russian missionary, Father Innocentius Veniaminoff, states that during ten years' residence in Unalaska, not one single fight occurred among the natives.

The same has been affirmed of the Greenlanders. Hans Egede, the Norwegian pastor, laboured among these people for some fourteen years, and, on his return to his native land, told his countrymen of the wonderful state of peace and unity in which these "savages" lived, for "quarrelling and strife, hatred and covetousness, are seldom heard of amongst them." Many years afterwards a great traveller, Fridtjof Nansen, found them to be, "of all God's creatures, gifted with the best disposition." Good humour, peaceableness and evenness of temper, were the most prominent features of their character. More recently still, Vilhjalmur Stefansson pronounced the Eskimo of the Dolphin and Union Straits to be the equals of the best of our own race in good breeding, kindness, and the substantial virtues, representatives of the Stone Age though they may be. "If we can reason at all from the present to the past, we can feel sure that the hand of evolution had written the Golden Rule in the hearts of the contemporaries of the mammoth millenniums before the Pyramids were built."

From the Polar Regions of the new world let us go south and visit the Pima Indians, a tribe living in the valleys of the Gila and Salt Rivers in South Arizona. They taught their youth to abhor bloodshed, and that honesty and virtue were necessary



for the future good of the tribe. "Speak not foolishly ; do not quarrel and kill your neighbour." With such words the young members of the tribe were exhorted by their elders to do that which public opinion held to be right. Lying was strongly condemned ; laziness and intoxication were regarded as reprehensible ; serious crime itself was unknown. Emory, who visited these natives in 1846-7, said he found them "surpassing many of the Christian nations in agriculture, little behind them in the useful arts, and *immeasurably before them in honesty and virtue.*"

From North America let us turn to the wild tribes of the south, such as the natives of the Paraguayan Chaco. Here again we find overwhelming evidence of that high moral condition which appears to prevail everywhere among uncontaminated races of man. These Indians have been described by a very close observer, who lived amongst them for many years, Mr. W. Barbrooke Grubb. He tells us that these "savages" usually live on friendly terms with their neighbours ; they do not quarrel among themselves, and are scrupulous in paying their debts. Children are well behaved and good-natured in their play. The people are extremely hospitable to each other, sharing their supplies and even their personal ornaments. They respect their parents and are kind to their own children ; are faithful to their friends and attached to their relatives. Murder, theft, immorality, false-witness, and covetousness are strongly condemned. The crime of murder is practically unknown, indeed it is seldom that any person is injured or wounded intentionally. They hold that the *mere possession of a wicked imagination is as grave an offence as the evil act itself.* Many customs connected with their married life are ideal, and *are such as Western Christians have seldom attained.* Neither lads nor women ever touch the national beverage. The system of native government among the Lengua-Mascoy Indians is superior to that of the Republic of Paraguay and, as carried out by themselves, tends to peace and avoidance of bloodshed. Mr. Grubb unhesitatingly affirms "that there is no portion of the Republics of Argentina, Bolivia, and Paraguay so remote from strongly established authority as the interior parts of the Paraguayan Chaco, and yet there are few parts of South America where life and property are so safe as among these Indians.

It is unnecessary to multiply instances of this kind, though it would be an easy task to do so. What I desire to point out is that the traditional view as to what constitutes savage life is not



borne out by the evidence from varied sources which has gradually accumulated during recent years. That evidence goes to prove that savages living in a state of nature, their normal condition, live peaceful lives, free from bloodshed and from crime. Therefore, so far as the preceding data are concerned, it must be admitted that these lowly representatives of the human race do not fall short of that standard by which we proposed to judge them—the standard of the Ten Commandments. Indeed, in many respects, their social life is in advance of that standard. What the Christian himself only *professes* to do, that the savage actually *does*. Therefore, if the picture thus afforded holds good of *all* primitive life, both human and animal, no other conclusion appears to be possible than that practical morality has declined, so far as the majority of civilised men are concerned, since those days when man shared the forest and the jungle with “the beasts that perish.”

If we search for the reason why the lowest races on earth compare so favourably with their civilised contemporaries and would-be teachers, it is, to my mind, to be found in those rules of life which are the *moral* and *instinctive* heritage of every savage human—in those beliefs which we denounce as “superstition” because we do not understand their import. It is to be discovered partly in those ethical precepts which are inculcated by the elders to the youth of both sexes at certain periods of their lives. *The moral teaching given at that period has solved for the savage a problem for which we of the civilised races are now attempting to find a solution, and for which we may be searching in the wrong direction.*

No savage race exists without a distinct code of morality, a code so remarkable that it is difficult to understand how it first originated. Superstition in man is a most powerful *instinct*. It is an instinct which, on the whole, has made for good, not for ill. The lever that works in savage society is worked from *within*; it is not imposed, as civilised laws are imposed, from *without*. It is *psychic* in its origin, and not a kind of material or unnatural law enforced by a certain section of the community in opposition to the interests of the general well-being. All primitive communities are conservative; they detest innovations or outside influence, whether as regards the race itself or those customs which have been handed down to them by their fathers. It may be, indeed, that the savage is right, and that alien factors of every description are not the paths that lead to “progress” but to



racial decay. *It is a biological truth, not only as regards the savage but as regards other forms of life, that if you introduce disturbing factors from without, you not only destroy the moral good that is within, but you introduce or create physical disease at the same time.* Hence we find that all savage races look upon a stranger as a possible enemy, and resent his presence unless he presents his credentials. What applies to the stranger applies also to any custom which is new, or to any act which is wrongfully committed.

What we call "conscience" appears to be more highly developed in the lower than in the higher races. Thus the natives of Australia have been held to be one of the most savage, but with them the "prick of a guilty conscience" spells death. During a burial service among the Warramunga tribe, a medicine-man in the prime of life fell ill. There were certain foods from which he was supposed to abstain. According to native law he should have brought the tabooed food to the older men for them to eat. Not only did he omit to do this, but he had, on more than one occasion, actually been known to eat of the forbidden food. This act, in the eyes of the elders, was a very grave offence. They had already warned him that if he persisted in his transgression something serious was sure to happen, *and the man died as a direct result of the purgings of a guilty conscience.* Such things are continually occurring among the lower races. Charles Darwin said he fully subscribed to the judgment of those writers who maintain that of all the difference between man and the lower animals, the moral sense or conscience is by far the most important. The great naturalist held that it is the most noble of all the attributes of man, an attribute which is to be summed up by that short but imperious word *ought*. This "ought" is as highly developed in the savage as it is in the more civilised being; but there is this fundamental difference between the moral code of the one and that of the other. As Mr. L. T. Hobhouse so well points out, the morals of the civilised world, unlike those of the savage or barbarian world, have invariably a double code—*one for use and the other for ornament.* Hence we find that the conscience of the lower races is far more exacting than that of their more civilised brothers. They would face starvation and death itself rather than break their word or the oath they had taken. The white man will commit perjury with impunity and then go his way rejoicing!

What Mrs. E. Hadfield remarks of the Loyalty Islanders is true of all savage races uncontaminated by alien influences—that a very strong incentive to keep honest is the superstitious



belief that if they strayed from the path of rectitude some calamity would in consequence eventually overwhelm them. In other words they believed that "their sins would find them out." This incentive permeates the whole life of the savage. Tell him, as missionaries and others do tell him, that the superstitious beliefs handed down to him by his fathers are nonsense; then you take away the only incentive to primitive right doing, and undermine the long task which Nature, from the first, has so carefully performed.

It is impossible to study the psychology of the lower portions of humanity without being profoundly impressed, not only, as we have seen, by the high code of morality that prevails, but by the depth of those *psychic instincts* which enforce that morality. While we know little concerning the psychic life of the lower animals, we are by no means justified in concluding that they lack the equivalent of what we call "conscience." The probabilities are that the animal creation shares with man similar instincts, which, in their way, may be almost as strong as those met with in uncivilised races. It is in this direction that future investigation must be made if light is to be thrown upon the working of one of the most important and mysterious of Nature's laws. The fact that a psychic or instinctive law of conduct should be so universal and deep-seated in man, proves that it is not the result of experience or of education, but that it is one of the primal workings of Nature. It is inherent in the life of things. It is an instinct which cannot be thrust aside or ignored by those who are seriously concerned regarding the immediate future of the human race.

To summarise briefly our conclusions, we find that the social and moral condition of the lower races of man is on a comparatively higher plane than that of the most civilised and advanced Europeans of our time. This condition is not, in the first place, the result of education, or of teaching inculcated by authority, but is due to the operation of psychic forces, inherent and innate in the human species, and probably in the lower animals as well. As man advances in civilisation, which is progressively material, the only culture recognised by the majority of men, these psychic instincts tend to decay and lose their original power. Moral decrepitude is the result.

To my mind no greater boon could be conferred upon humanity than the investigation of the psychic of life the lower specimens of the human race while they still survive amongst us. The application of the knowledge thus obtained would be to the betterment of us all.



# HERMES TRISMEGISTUS

By WILLIAM LOFTUS HARE

(Concluded)

SOME years ago, by the kindness of Mr. H. Stanley Redgrove, I was put on the track to find the origin of the aphorism so often heard and used : “ *as above, so below.* ” It appears in the writings of Mme. Blavatsky ; it runs through the alchemists ; and is found in works attributed to Roger Bacon (d. 1294) and Albertus Magnus (d. 1280). I found it also in a work falsely fathered on Aristotle. Roger Bacon made a Latin version from the Arabic and entitled it *Secretum Secretorum*. The Arabic in its turn had come from Syriac, and this was supposed to have a Greek origin. An English translation of the Arabic by Ibn al Batrick has been made by Mr. Steele (Clarendon Press, Oxford). The Latin text is as follows :

Et pater noster Hermogenes qui triplex est in philosophia optime prophetando dixit : Veritas ita se habet et non est dubium ; *quod inferiora superioribus et superioribus inferioribus respondent.* Operator miraculorum unus solus est Deus, a quo descendit omnis operatio mirabilis.

There are several versions of the sentence in italics, three of which have the same general meaning. This fact indicates that more than one translator had been at work on the original : but what original ? Evidently the several Latin sentences are made from the old collection of thirteen *dicta*, which, according to tradition, were found at the reputed tomb of Hermes by Alexander the Great at Hebron—the *Smaragdine Tablet*, as it is called—the second paragraph of which reads as follows :

“ What is below is like that which is above : and what is above is like that which is below : to accomplish the miracle of one thing.”

Like the *Golden Verses of Pythagoras* the aphorisms on this tablet have little intelligible meaning ; but we are now able to discover the origin of the one quoted here. It is illuminated by the opening paragraph of the *Koré Kosmu* mentioned at the end of Part I of this article in the June issue.



## 7. THE PHILOSOPHY OF THE FIRST TREATISE.

The opening passage of *Isis to Horus* (quoted in the last issue) is pure Platonism. The transcendental World of Ideas ("true forms") is the original from which the world below is a poor copy or image. The *idea* has power over the *eidolon*, but not the converse; men can apprehend the lower, but not the higher order of things, except under special conditions which it is the aim of this philosophy to supply.

Cosmogony is the science of the structure of the universe; it presupposes a process of many stages, an evolution from the beginning until now. Cosmogony is not merely *inquisitive* but *purposeful*. From a knowledge of its processes we understand "the things that are" and why they are as they are. We become reconciled to them, to good and evil alike.

Evil has two forms: (1) that which is derived from the human will acting in opposition to the Divine Will, known as *sin*, and (2) that which is its inevitable consequence, known as *suffering*. The way to get rid of the second is to get rid of the first. Religion is therefore taught by Gods to great men and by them to mankind.

Men from the beginning are unequal and of infinite variety. They are subject to Necessity as to their outward wants and to Desire as to their inward appetites.

Psychology is the science of the personality; just as man must know the macrocosmos so he must know the microcosmos—himself. He dreads death and embraces embodied life, whereas true values would have him estimate life as a relative evil and endure death without fear.

The plants and the animals are our fellow creatures, the first without sensation, the second without spirit.

The history of mankind—his early innocence, his growing audacity (*tolma*, the word used by Plotinus), his contentiousness—is all set out as in the *Protagoras* of Plato, where Hermes, the messenger of the gods, comes down to give "every one a share" of the political art as a remedy for the wickedness of the world.

It is Platonism replanted in Egypt, suffused with an intense religious spirit. Egypt is in subjection, in despair, and her spiritual sons draw together for mutual succour and companion-



ship. Egypt is the "Virgin of the World" and, by a *double entendre*, the "Pupil of the Cosmos." Such is the meaning of the earliest treatise; and the others follow in its wake, adding theme to theme, developing notions from simplicity to complexity, and, speaking generally, with the utmost sincerity.

#### 8. REINCARNATION AND RE-BIRTH.

The final discourse of *Isis to Horus* has a disappointment in store for us. It is headed, "Concerning the incarnation of souls and their reincarnation in other bodies." It is a long and interesting description of the various grades of souls up aloft and their descent into suitable bodies here below. There is no reference to reincarnation. Apparently, each birth is that of a new soul.

Before passing to a special study of the *Poimandres* I wish to say a few words as to the intervening *libelli*. They are all, in their way, interesting and elevating. The few which deserve mention here are "The Key," "The Cup" and "Concerning Rebirth." With every wish to oblige theosophists, I cannot find a doctrine of reincarnation in these treatises. The first act of God was one of creation of souls; the next, their embodiment; and the third, their liberation.

"And it is the lot of men to live their lives and pass away according to the destiny determined by the gods who circle in the heavens, and to be dissolved into the elements . . . and every birth of living flesh, even as every growth of crop from seed, will be followed by destruction; but all that decays will be renewed by measured courses of the gods who circle in the heavens. For the whole composition of the universe is dependent on God, being ever renewed by nature's working; for it is in God that nature has her being." (III 4.)

This is *palingenesis*, or the renewal of life out of its former elements, as witnessed in Nature's return in spring after winter's death. It applies to the *mortal* part, not the immortal soul.

"Living creatures do not die, my son, but they are composite bodies, and as such, they undergo dissolution. Dissolution is not death; it is only the separation of things which were combined; and they undergo dissolution, not to perish, but to be made anew." (XII 16.)



The normal fate of the soul is to return to heaven, its true home, which it had forgotten when imprisoned in a body. Philosophy was intended to restore the lost memory and to gain on earth a spiritual rebirth. This is forcibly told in *Libellus XIII*, "Concerning Rebirth," where the doctrine and phraseology are remarkably like the discourse of Jesus to Nicodemus. Who was the borrower and who the lender here? Rebirth is decidedly *not* reincarnation; it is spiritual conversion by the repentance of man and the grace of God. The clearest statement occurs in "The Key" (X 8 and 19).

"But if a soul, when it has entered a human body, persist in evil, it does not taste the sweets of immortal life, but is dragged back again; it reverses its course, and takes its way back to the creeping things. . . . To this doom are vicious souls condemned." (8.)

"Now the human soul—not indeed every human soul, but the pious soul—is demonic and divine. And such a soul when it has run the race of piety . . . becomes mind throughout. . . . But the impious soul retains its own substance unchanged; it suffers self-inflicted punishment, and seeks an earthly body into which it may enter." (19.)

Finally, then, we may say on this subject that Hermes adopts the typically Egyptian doctrine of bodily *transformation* and gives it an ethical value as a punishment for evil life. It is only half-way towards the Indian doctrine of continued *samsara* or reincarnation. The fall into bodies of animals was adopted by the Buddhists and (allegorically) by Plato as an incident in transmigration, not as a necessity.

#### 9. THE SHEPHERD OF MEN.

The teacher here is the Shepherd of Men, otherwise the "Mind of the Sovereignty"; the scholar is presumed to be Hermes, but this is not certain. He is in trance, not in sleep, and is blessed with vision and the conversation here reported. The vision needs interpretation and this is attempted in the work.

The mystic views the archetypal world which issued from God's purpose, and the process by which the various grades of creatures were copied from it. "And God delivered over to Man all things that had been made." And man took up his abode in matter devoid of reason; he is mortal by reason of his



body ; he is immortal by reason of the Man of eternal substance. Carnal desire is the cause of death. Man should " go back into Life and Light."

Then follows an account of the ascent of the soul at the death of the body, through the various heavenly zones, to its consummation. " This is the Good ; for those who have got *gnosis*," that is, the knowledge of God and the relation between him and the true self.

After this the Shepherd vanished. The pupil became God-inspired and sang a hymn in praise of the Father. He began to teach men the beauty of piety and the evil of ignorance and sloth. " O men, why have you given yourselves up to death, when you have been granted power to partake of immortality ? "

Thus the last (if it be the last) of the Hermetic books has a character like the first, in that its purpose is the same. It represents a general movement, gradually more other-worldly and ascetic, a turning away from embodied life in response to a new scale of values.

We have little record as to how far the preaching of Hermes was accepted. Some men mocked at his words and stood aloof, while others cast themselves at his feet, received his wisdom, and went to bed. *Verb. sap.*

#### 10. CONCLUSION.

Readers may desire some indication of the value of the treatises in the *Corpus Hermeticum*, and I shall compress my attempt into the shortest compass.

To students of religion the documents have great historical and philosophical value, and their moral earnestness is impressive and elevating. But I believe the writings have been much over-rated, and a value has been put upon them to which they have no claim. While their aim is serious, their method is ingenious and speculative. I see no indication of genuine *mystic* power (like that of Plotinus) in the writers. There is reference here and there to contemplation, but the work of the intellect is chiefly invoked. As for "*gnosis* of the things that are," there is nothing strikingly original or illuminating. The explanation of the Cosmos is that of the period, based on Plato, and following after the early Neo-platonists. The teaching purports to be *esoteric* but there was no need for it to adopt that style ; no secrets are withheld or revealed that were not fairly open to



religionists of the time. I can detect nothing *occult*, and the works are singularly free from magic or psychism. There is no "overshadowing," mediumship, or miracle; and, if I remember rightly, only one case of trance—in the *Poimandres*—which was quite unnecessary, and gave poor results. Prayer is not taught, and hardly mentioned; ritual is absent, and I am at a loss to understand how anyone could have detected a teaching of initiations into the Mysteries of Egypt or Hellas—or Thibet.

There is a certain element of apocalyptic prophecy, necessitated by the pseudo-epigraphic artifices adopted. In conclusion, it may be said that the writings are designed to stimulate a pure ethic of personal non-institutional religion. In order to do this they speculate on the nature of God, the World and Man as well as they are able.

As to literary style: there is not one noble passage equal to the first chapter of *Genesis*, not one dialogue or myth on the level of Plato's, not one sermon or parable that can compare in force or beauty with the Gospels. And there is not a single spark of humour to relieve the tedium of study.



## THE OCCULT SIGNIFICANCE OF GIVING

By F. A. LAMPRELL

IT is a truism to every student of esotericism that the characteristics of physical man are a counterpart or reflection of his indestructible self. This is the Hermetic axiom of "as above, so below." So considered, every attribute of mankind is a study in itself, and every action has a significance far beyond its superficial aspect. If we were to look upon each act as that of our Higher Selves we should, I think, be the gainers thereby, modifying it only to the extent of its being imperfectly expressed, instead of considering the Higher Self as something remotely obscure from its physical instrument, and the latter as a far-off relative of the Permanent Man. It must be remembered always that the Higher Self needs a physical body for its expression *on the physical plane* and that however impermanent may be the character of any act, such act is never done without the knowledge and the presence of the Permanent Man. It would be poor metaphysics to contend that any act, however much it may appear to be a contradiction of the Permanent Self, can be done independently of that which alone persists. It is this persistent character of the Permanent Self which is the reason for the breakdown of an act which does not truly reflect it: only that which is built of a permanent quality can be maintained by that which is permanent. By this reasoning we see that there is the Ever-Present in the most mundane and ephemeral of our doings and that "above" and "below," "spirit and matter," etc., are terms which should not be given spatial demarcation or its equivalent in our thoughts.

If we get this idea firmly held we are the better enabled to judge the character of an act. Words have great value in our thoughts and if, for instance, we think of a *physical* act it may have a different effect to our thinking of an act as one done *on the physical plane*. There is this distinction, subtle though it may appear, that in thinking of a *physical* act we do not include in our thoughts *metaphysical* as well; whereas if we think of the same act as *on the physical plane* we are more prone to consider it as an expression of something more than the mere physical make-up—in other words, to look upon ourselves as beings of less limited character.



Every act, however elevated it may be in character, has a physical appearance, since it is an expression of a physical being on the physical plane, but its mainspring may be what we term "metaphysical." The act of "giving" is one which I am concerned with in this article, and I will endeavour not only to point out that a gift is an expression of the good in man, but that it is in accord with his very foundation, so to speak.

Let us therefore analyse what giving really means even in its commoner aspect, before we consider its fundamental character, assuming, of course, that the giving is spontaneous and free, and has no ulterior motive attaching to it.

Giving in this sense means firstly, self-deprivation. That which a man has for his own use and purpose he chooses to give to another. The very nature of a possession is that he who owns it has (in greater or lesser degree, but certainly in some degree) made it part of himself. The fact of ownership establishes that what a man has is his, and none can take it from him without his willing it. If it be taken by compulsion it is still his, so far as concerns the all-important point we are considering, *i.e.*, his own attitude towards it. The continuous objective of beings is to become greater, in whatever action they take. All actions and thoughts are based upon a further acquisition, be it in knowledge, fame, pleasure, happiness or in any other conceivable objective, from the most trivial to the most important. Viewed in this way, it is evident that this acquisitive urge is of a very important character, and represents something attained and obtained, and therefore is of the man himself. There are very many instances whereby possessions are not obtained, and are gifts unsought for, but even then they become part of the man mundane. The point is, that however possessions are obtained, they are considered as part of the man himself because his acquisitive character is so strongly developed.

We should consider this acquisitive instinct from the individualist and egotistic standpoint rather fully if man is to receive due credit for giving, because it represents a denial, so to speak, of his activities and general outlook. To give what is his, represents giving a part of himself; he is the poorer thereby. If it be a mundane possession, such as money or money's worth, the loss is absolute, whereas if it be in knowledge, he only shares then what he formerly had for himself, so that in either case there is not the same value as before. The more a man has, be it in any direction whatever, the greater is his share of the world.



He has what others are striving for, and he has a sense of bigness and assesses his worth and self-importance thereby. Comparison enters largely into man's life, and to do him justice, while he has the self-gratification of his position being better than others, he will still, in his introspective moments at least, acknowledge to himself the better position of others more favoured. The attributes of physical manifestation have values varying according to the man himself as he assesses them, so that we are not concerned with things which have no value for him : it is in the things which have a value for him that he makes comparison and assesses himself accordingly. The mainspring of his activity being to possess more "value," in whatever direction his assessment may lie, comparison provides a great urge, not alone in what he has already cognised, independent of a particular individual with whom at the moment he is concerned, but perhaps in the possessions actually owned or suggested by his knowledge of such an one. In the endeavour to possess more than this other individual we see at work the desire which spells self-aggrandisement and egotistic bigness. Let it be remembered that it is not just of monetary wealth I am writing, but of any physical attribute which is a valued possession. Our ambitious individual views the world as he knows it, as possessing all, and as affording him opportunities of possessing for himself just as much as he can possibly take unto himself, and he says to himself (in effect at least) "The Earth possesses me, but I will possess as much as I can of what I desire of the Earth, for by those possessions I will be valued of the Earth and so value myself." The very essence of the personal ego being to gather and to take unto himself, we see that all his actions are prompted thereby. There is always the *principle* of "work and wages" in manifestation, and a seeking for payment or in-gathering. This can be called the personal positive or "taking" aspect of man, actuated by a sense of becoming "greater" or "wealthier" by the accumulation of the rewards of his endeavours. He is never stationary. The more the man accumulates of what he values, the more precious he becomes to himself. He is adding to himself and "himself" wishes to reward "he" by the enjoyment thereof. The more he acquires the more there is to enjoy ; the cry is ever for "moreness." This may be corrupted growth, but in the eyes of such a one it is growth. The extension of the stature may have long since ceased, but growth of the desires continues and this growth never ceases. Possession satisfies only in the moment of first possession ; the impermanence of the



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moment is exemplified in the possession belonging to that moment, but this impermanence is the fulcrum which operates towards further possessions. Action is directed towards reward, and the reward, be it what it may, is something of value to the actor, and therefore he has added to himself by it.

It is seen, therefore, that man's possessions and ownership, *i.e.*, all those things, attributes, sensations, talents, faculties and abilities which he has valued or does still value, carry with them a sense of increase or moreness in his judgment of himself, and this is a most important fact to be borne in mind when we consider the inverse or giving act.

If we refer, firstly, to the giving of that which has ceased to be of value to the giver himself, we can only say that the man has possessed or laboured only *indirectly* for others. If *any* thing be given with a desire to help, then such a desire of itself is meritorious. Of this we can be reasonably sure, even if the thing given has ceased to possess intrinsic value to the giver.

But the giving of that which has value for the giver, and is parted with to aid another, is of a most meritorious character. If it were procured in the first place by the giver to fulfil his personal desire, it is more meritorious from one point of view than if it were obtained only to give to another, because from the point of view we are considering, the giver has first of all added to himself and then afterwards reduced himself, so that while enjoying possession he has deprived himself of this enjoyment.

Considered in this light, we see that giving possessions is a giving of oneself. Ownership cannot be divorced from responsibility for the things owned, and when we say, therefore, that a man has added to himself by any increase in his possessions, we are right in so doing, and the added responsibility is of himself. The value of a gift lies in the extent to which the giver has "reduced" himself, or in other words, that which a man values most constitutes the greatest gift, because the "greatest" gift makes the "smallest" giver. This can be extended to the point at which a man gives his greatest gift, *i.e.*, his life, and becomes nothing at all.

If we judge giving in the light of proportion to personal and not intrinsic valuation, we can say that a gift from a miser of what he hoards is much greater than anything given by a generous man; but we can, I think, find a principle which not only does away with all estimation of proportion, but also of increase and reduction, *i.e.*, ceasing to value for one's self.



The nature of giving is, fundamentally, the same throughout, but the extent of what we may term Karmic merit is very widely different. So long as the giver has a "giving idea" in connection with his act, there is a sense of more-ness and less-ness applying to himself, and a conception of apportionment, which carries with it limitation. So long as giving is considered as giving, or what we term parting with or "sharing," there is recognition of ownership, which means separateness. Man, considered in his fundamental character, neither gives nor receives; but there has been development from that homogeneous state, and in his heterogeneous condition we do well to look sometimes for the homogeneous basis of his present or heterogeneous acts. In the advanced being who owns not, values not, and is a medium by and through whom forces and agencies work, there would be no difficulty whatever in seeing a manifestation of the homogeneous, but in lesser mankind it is often overlooked, and hasty judgments formed. It should not be forgotten that few people give with any idea of the principle of Oneness; for there are very few who do not look upon the physical as a manifestation of separate individuals who, while they may have a spiritual unification, such does not apply to their lives here. This in itself, if claimed as particularly meritorious, is at the same time proof of the homogeneous in its heterogeneous mask. Were this not so, man would gather and keep for himself always, only parting with that which he was in different ways compelled to or which was to bring him more in return.

Whatever he gives freely without looking for a return springs from the principle of Oneness, because he abrogates ownership. To share possessions with another, in however limited a degree, is to manifest, so far as it goes, the principle of Oneness; and such possessions, be they spiritual, mental, moral or mundane, can be of service if the discrimination which knowledge gives is also used. Without this discrimination there is still the same principle at work, but it proclaims the very imperfect heterogeneous development, which is the reason for many acts good in motive but bad in application.

All possessions, of whatever nature they be, are common to all beings; it is a matter only of inability to manifest, but such inability does not endow any who may be able to manifest, with the right to withhold help, which "giving," as it is termed, can bestow. Development of one's self is in this sense the development of another's self, because giving is coincident with receiving.



These two, *i.e.*, giving and receiving are homogeneous Oneness in heterogeneous form, and we can therefore say that development of one's self is receiving, and unless this be used for the aiding of others, there is only one half of the principle at work. Such being the case, there must be a reaction, which means a stunting of growth, since the individual, instead of being a channel through which this principle can manifest, attempts to become a reservoir. Either we are or we are not One, and if we are, the principle must be manifested. We cannot logically say that the principle is outside the scope of physical existence unless we say that this existence has no relation to any other, and can also prove that man is capable of living as an individual independent of all other beings. If beings are inter-dependent, as we see they are, then we are justified in saying that this principle of Oneness applies to the physical plane, and has not been demolished by the heterogeneous development of the homogeneous. Such obscuration of the latter as heterogeneity may bring with it, does not destroy or minimise in any way whatever a fundamental fact. It is a screen which exists not truly but un-truly, and therefore has no existence at all actually.

What we call "giving," so long as it is understood as such, is part of this screen, because in those circumstances we are not recognising this Fundamental Oneness, since the word "giving" implies ownership or having something to give, and a reduction, so to speak, of the reservoir before referred to. A screen may afford a view, even though it be imperfect, of that which it obscures, and such is "giving." The more it be associated with the self of the giver, the greater the obscuration, although never complete. Even in the most selfish of cases, there is recognition of "giving" and "receiving" which we have called the two factors of Oneness translated into heterogeneity.

What applies here we can see applies in all acts, if we look deeply enough. Fundamental Oneness is never entirely divorced from physical manifestation, however far distortion may have carried it. That it frequently requires deep analysis may be admitted, but that does not prove its non-existence. That which is, is, and we cannot say Oneness is not, so long as beings are inter-dependent.



## 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.]*

### "THE BASIS OF SCRIPTURE PROPHECY."

*To the Editor of the OCCULT REVIEW.*

SIR,—Mr. P. S. Wellby in his review of the above work did well to cover himself when he added "if the forecast in these pages *should* prove accurate."

Referring to the book in question, I quote from page 37 :

"In the year 1926 we are faced by a set of conditions in the earth's greater environment which are unique in the experience of the age. . . ."

"This earthquake is destined to effect the beginning of the end. It will alter the physiography of the whole of the Near East, including most probably Egypt, Palestine, Asia Minor, the Grecian Archipelago, and parts immediately surrounding. It will alter the Nile delta and, perhaps, obliterate it entirely," etc., etc.

Had a cataclysm, in any way approaching such a calamity, have occurred, the whole of that part of the Mediterranean would long since 1926 have passed beyond the necessity of a nautical resurvey, the three ports on the Delta would have disappeared, while the Suez Canal would have ceased to exist as such.

And yet, what HAS happened? NOTHING. Lloyd's Register has not so far recorded the displacement of a single canal buoy, still less the shifting of a sandbank.

It would be interesting if "Sepharial" would favour us with his views on the matter. Have the planets, etc., ceased to function, or has this earth refused to respond?

Yours in sincerity,

E. J. COPPEN.

### "THE BASIS OF SCRIPTURE PROPHECY."

*To the Editor of the OCCULT REVIEW.*

SIR,—Doubtless Mr. Wellby in his kindly review of my book on *The Basis of Scripture Prophecy* did well to voice some reservations in regard to the fulfilment of prophecies made therein. For whereas he, like a good many others who have some experimental knowledge of planetary influence in human life, has good reason to know that the celestial bodies have not ceased to function, yet he is well enough



informed to know that the science of seismology is still in its infancy. Before we can say just when and where earthquakes will occur we must know a good deal more than at present concerning the internal structure of the earth. That the prediction of earthquakes is not entirely beyond our power, however, is well shown by definite statements made by myself and others from planetary configurations, and which were made considerably in advance of the upheavals defined. Without wishing to take more credit to myself than the performance deserves, I may say that I have been publicly credited with the prediction of earthquakes in Tokyo, Sumatra, Hokkaido, Cuba and the Midlands.

When, therefore, I am called upon by your correspondent, Mr. E. J. Coppen, to explain why the configuration of planets which occurred in the spring of 1926 did not immediately eventuate in the defined area, I gladly take the opportunity afforded to refer him to p. 36, where seismic disturbances are shown to be connected with eclipses of the luminaries, and not specifically with planetary configurations. That is an observation of later development which I have treated fully in my book on *Geodetic Equivalents*. But because the remarkable planetary configuration took place in April-May 1926, I do not see that effects therefrom were predicted to happen immediately. Let it stand to the credit of scientific prediction that there has never been a year in our experience like 1926-7 when so many violent outbreaks of the earth's pent-up forces have occurred. What was originally stated in regard to these celestial phenomena was that "the indications are so unusual that something in the nature of a particularly *widespread series* of devastations may occur, the effects being of remarkable severity." It may be of further interest to your readers to know that since the aforesaid configuration of the planets there has not been an eclipse in that area of the heavens, an area defined as the "third decanate of the four Fixed Signs of the Zodiac," nor will such occur until the year 1928, when the eclipses begin to fall in the signs Taurus and Scorpio. Seeing that predictions in the *Basis of Scripture Prophecy* refer back to conditions obtaining many centuries before the present era, and that climacteric effects are frequently referred to antecedent causes which have long since passed into the region of history, your correspondent should preserve his soul in patience awhile. That the effects mentioned will assuredly take place is not so problematic as some may think. So far Scripture prophecy has more than justified its claim to general acceptance, and just such effects as those detailed by me in the case cited are specifically predicted in the Bible. Why, then, is Mr. Coppen so impatient of their fulfilment? Is it that he has seen an egg and expects to have broiled duck for supper, as the Chinese philosopher says? Lloyd's Register of 1933 ought to be quite an interesting publication.

Yours very truly, SEPHARIAL.



## MR. MEAD AND THE "SECRET DOCTRINE."

*To the Editor of the OCCULT REVIEW.*

SIR,—In his article on the *magnum opus* of Mme. Blavatsky, Mr. Mead states that I believe "in the verbal inspiration of the first edition of the *Secret Doctrine* with all its palpable errors, . . ." etc. I can find nothing in my former letter in the OCCULT REVIEW or in my *Great Betrayal* that could warrant such an absurd inference. Certainly I have never dreamt of assuming the mental attitude of a Tennessee fundamentalist towards the S.D. I leave Mrs. Davey to deal with the equally absurd statement made by Mr. Mead, that she believes my "assertions and accusations" simply because I make them, without exercising her own judgment.

I have always carefully borne in mind, and inculcated in study, H.P.B.'s words, to the effect that no theosophical work acquires any weight from so-called authority.

I am, however, very glad that my old fellow-member of H.P.B.'s Inner Group has at last decided to make his own position clear. Let us hope that Dr. Keightley and others will consent to do likewise, in order that the puzzled student may compare the various statements with the documentary evidence available.

Yours truly,

ALICE LEIGHTON CLEATHER.

Peking,

May 1, 1927.

*To the Editor of the OCCULT REVIEW.*

SIR,—If not too late in the day I should like to offer a few remarks on the subject of the editing of the *Secret Doctrine* by Annie Besant and G. R. S. Mead in your April issue.

The essential point of the whole controversy seems to have escaped attention. The S.D., first and second edition, it is claimed, contains many errors of fact, and still more of typography. Granted. *But*, conceding at once the *bona fides* of the learned editors of the third edition and of Mr. Pryse, we are none of us so sure of their collective *competency* in 1894 to correct a highly esoteric production, as they seem to be themselves—to judge by their recent effusions. And this is the *crux* of the whole matter. As a student of the S.D. I (like thousands of others) ask myself, with the original edition open before me and an ambiguous passage taking my eye: would I prefer the ambiguity as left by H.P.B. or would I prefer Mr. Mead's doubtless scholarly but hardly occult corrections thereof? Further (dreadful thought!), am I not reduced to this quandary in studying the "Revised Version," that at any technical point of consequence *I do not know*



whether the text I am earnestly debating is, or is not, H.P.B.'s own statements or an editorial improvement thereon? *That* is the trouble: the solid ground of the *S.D.* is reduced, in the third edition, to a patchwork (30,000 changes, it is said, and admitted) of trustworthy, and "edited" text in pleasing alternation; granite and quicksand in succession, but no means for the average student to tell t'other from which. No, my respected editors of the *S.D.*, let us have H.P.B., errors and all, and her inevitable train of printer's mistakes, *ad infinitum*. The latter cause no particular distress to the intelligent and discriminating reader and the former we will cheerfully put up with as our just Karma. Right or wrong, it is H.P.B., but in a corrected edition at any particular point we ask ourselves the question, "Who is it, H.P.B. or her editors?" and the answer is always that *we do not know*. Exactly; and that fact renders the position wholly impossible and intolerable.

Yours very truly  
C. H. COLLINGS.

#### SPIRITUALISM AND THEOSOPHY.

*To the Editor of the OCCULT REVIEW.*

Sir,—Sir Arthur Conan Doyle's further letter on this subject in your last number discloses the real issue as between Theosophy and Spiritualism in a most unmistakable manner. It is simply this: that whereas Theosophy is a philosophy, and uses the term *Spirit* in its proper philosophical connotation, making the proper distinction between "pure spirit" and the various bodies or vehicles in which that spirit functions on various planes of objective manifestation: Spiritualism only deals with and perpetuates the common vulgar notion that the individual *becomes* a "spirit" as soon as he has thrown off his physical vehicle.

Apart, however, from this utter lack of philosophical principles, training, or knowledge on the part of Spiritualists, there are plenty of records in spiritualistic literature to show that individuals can and do pass on to a higher plane, or state of consciousness, from which they "cannot, even if they would, span the abyss which separates their world from ours." Why, therefore, Sir Arthur should have stumbled over this sentence in Mr. Chaylor's article is by no means apparent; and it is simply amazing that he should characterise the statement as being one that "goes out of its way to offend." The statement may be found in the literature of all ages.

It may perhaps not be easy to say precisely what "pure spirits" are; but in any case the teaching of Spiritualism to which I have referred is in absolute agreement with the teaching of Theosophy that when the spiritual triad—Atma-Buddhi-Manas—has withdrawn from the astral vehicle in which the individual functions immediately after death, and has entered Devachan, that individual can no longer



communicate through physical mediums in the séance room, though a *highly spiritual individual may rise in consciousness to that higher plane*, especially during sleep, and may thus communicate with the individual who has passed on to—shall we say?—this region of “pure spirit”; and may bring back therefrom some definite message: generally, however, coloured to some extent by his own mental content.

When the “pure spirit” has thus withdrawn from the astral vehicle or body, that body then becomes a “shell,” which, however, can be temporarily revived by means of the vitality of the medium and the sitters. It may be, and undoubtedly is, extremely difficult for the untrained observer—untrained in Occultism—to distinguish between communications which come from such “shells,” and those which come from individuals on the astral plane who are still in possession of their higher principles—the true *Self*. It is here that Sir Arthur stumbles badly in his condemnation of Mme. Blavatsky, for he speaks as if she had taught that *all* communications from “the other side” came from “shells.” She did nothing of the kind. She fully recognised the numerous exceptions, and the same recognition is to be found in *The Mahatma Letters to A. P. Sinnett*.

Further, the Spiritualism to which Mme. Blavatsky referred in the letter of December 3, 1874, from which Sir Arthur quotes, was not the vulgar phenomenal Spiritualism—or *Spiritism*—of the séance rooms of that time, with their numerous “John Kings,” etc.; it was the philosophical Spiritualism as opposed to Materialism—the proper use of the term—then so rapidly gaining ground. This can be proved by numerous extracts from her writings at that time. In the *Key to Theosophy* (p. 28), moreover, she says definitely: “In *psychic* and so to say ‘Spiritual’ Spiritualism we do believe, most decidedly.”

Whether the “Spiritualism” of to-day is more *spiritual* than that of 1874 is a somewhat difficult question to answer. We can say with confidence, however, that there is certainly a more critical and scientific element in *some* of its aspects, even if it has not become more philosophical; only this is no longer called *Spiritualism*, but much more appropriately, *Psychical Research*. For the rest—the least said of its *spiritual* nature the better. By far the largest proportion of so-called spiritualistic communications or phenomena has no claim in any sense to the use of the word *spirit*. F. W. Myers and others have pointed out that even definite proof of survival is not proof of the immortality of the Soul.

In her teaching on this matter Mme. Blavatsky was by no means alone. Sir Arthur may be referred for example to *The Perfect Way*, and *Clothed with the Sun* by Dr. Anna Kingsford. We might also refer him to Jacob Böhme (*Forty Questions of the Soul*, chap. xxvi, 11–15, for example, and other works), not to mention Swedenborg. He might further read with advantage the comments in *The Mahatma*



*Letters to A. P. Sinnett* on the mediumship of Stainton Moses and others. He would then be better acquainted with what Theosophy really *does* teach.

In the long run Spiritualists must find that Mme. Blavatsky, far from giving "a false view of the possible relations between the living and the dead," only taught what has been from the earliest ages the truest and most profound philosophy of the subject, as well as the real occult scientific truth; but it must not be supposed that this has been given out in all its details.

For the Council of the Blavatsky Association,

IONA DAVEY,  
*Hon. Sec.*

### AT THE CROSS ROADS.

*To the Editor of the OCCULT REVIEW.*

SIR,—Might I suggest that the lessons to be learnt from history shed no little light upon racial karma, and Bolshevism? The Russian revolution, its cause and karmic consequence, have followed on exactly parallel lines to that of the French Revolution. These two revolutions are the karmic consequences—the dreadful nemesis that inevitably overtakes barbarous autocracies.

"Bolshevism," says a great journalist, "is not justice, but it is a judgment. It is not what we desire, but it is not far from what we deserve." Have not our prophets of doom as yet guessed that the whole of Western civilization, like Russia, is being weighed in the balance—and found wanting?

Bolshevism is a judgment which the Slavic soul of Russia, hardly as greedy, Mr. Heimdallr, as more Western nations, must travail through to a fairer freedom than any Czardom would grant. As Occultists, surely we must learn to weigh cause and effect (Karma) in the balance and judge tolerantly therefrom, otherwise we run the risk of being engulfed in those racial and class animosities, now being most criminally promulgated in certain sections of the news press, and thus perpetuating a vicious circle of hate, which equally aids to negative the spiritual side of life.

Yours truly,  
SAGGITTA.

### THE REDEMPTION OF MEPHISTOPHELES.

*To the Editor of the OCCULT REVIEW.*

SIR,—The authoress, in imputing to God the responsibility for the existence of Satan, should differentiate between the intentional and the mechanical. When a great power rises to ascendancy, a reactionary power *automatically* manifests itself so that equilibrium may be



restored. Mind does not evolve from action alone but from action and reaction.

At this period of incipient four-dimensional thought, when we begin to perceive finality even to that which is infinite, we should be careful of what we accuse Higher or Lower Powers. If we can find fault with God; or reason for execrating Satan, these Infinities will call into question our supremest efforts; they will work with us persistently and relentlessly, until our eyes are opened to the limitation of their power.

We shall find that the path of progress is not towards good only, but that it is the resultant of equal disintegration of good and evil. Neither will vanquish the other, so long as time may last, but the effort involved will produce Mind, and will determine the nature of that carrier-wave which we call Evolution.

We should strive, then, to comprehend the *All*, for that infinitude which lies beyond God is the substance of such.

Yours faithfully,

J. O. THAIN.

### THE LIBERAL CATHOLIC CHURCH.

*To the Editor of the OCCULT REVIEW.*

SIR—In loyalty to former colleagues in the Episcopate I must write in answer to Abp. Mathew's "Secretary's" letter with reference to my Episcopal Consecration by the Prelate.

This ceremony took place on SS. Simon and Jude's day, 1914, in a private Oratory at Bromley. Many witnesses of it are living to-day. The Roman Rite translated into English was used in its entirety, with one very minor accidental omission—the Litany. That that beautiful adjunct of an episcopal consecration is necessary to its validity is a piece of theological imagination quite worthy of Dr. Mathew! I hate to have to speak so of one departed this life, but the phrase as used by him "certain providential omissions" is couched in terms to suggest a gross and very malignant lie, that the absolute essentials of episcopal consecration in my case were conspicuous by their absence.

All the ceremonies of the Ritual were most accurately complied with—the due laying-on of hands with the required words, the anointings and the clothing with and blessing of the episcopal regalia, the enthronization, etc. Nothing save the Litany was left out. With this single exception every requirement of the Liturgy was fulfilled to the fullest extent to the very letter. At the close of the service I myself called Dr. Mathew's attention to the omission of the Litany. He assured me—as I well knew—that it was not essential in any way to the integrity of the Rite. And, moreover, I acted as Bishop at



episcopal functions in his presence and, very often, as his representative at his own request.

In justification to the L.C.C. bishops, known and unknown to me, I am bound, as the "Father" of their episcopate, to come forward in their defence. I unhesitatingly and without any scruple or reservation affirm the validity of their consecration. It cannot be questioned on any grounds whatever.

It is hard to overtake such a *suggestio falsi* as the "Secretary" gives out four years after my consecration, but I trust to your well-known fairness to help me to try and give the undoubted facts here and now. I cannot follow the L.C.C. in its present developments; but that is no reason why I should allow them to be the victims of a gratuitous lie.

As regards the Church of Rome. I was received into that body after a very long delay, consequent only on my episcopal status, by a very dear Passionist Priest who had a special dispensation from the Vatican for the purpose. Rome received me as a "pseudo" bishop. If by any chance she has changed her mind in the matter, no inkling of it has ever been conveyed to me although I have been in constant correspondence with the authorities. I think you may take it that Rome regards my episcopal consecration as perfectly valid but entirely irregular.

Yours truly

✠ A. F. S. WILLOUGHBY,  
*Old Catholic Regionary Bishop.*

#### MEAT EATING.

*To the Editor of the OCCULT REVIEW.*

SIR,—There are certain points in the perennial controversy of meat-eating *versus* vegetarianism which I have not as yet seen mentioned. The first is this: If vegetarianism was as overwhelmingly powerful a factor as is contended, then the Romans of the pre-imperial period and the Athenians of the classic period should have attained spiritual mastership *en masse*. They were certainly strict vegetarians, so strict, indeed, that Xenophon's soldiers in the retreat from Mesopotamia suffered severely when vegetable food was unobtainable and they were forced to eat beef. The result was certainly not the development of animal passions: rather did this diet take all the animal energy out of them.

Again, some races, from location, climatic and other reasons, cannot in the nature of things be vegetarians, and are forced to be almost entirely carnivorous. Such races, thanks to forces absolutely beyond their control, are, if the vegetarian rule is admitted, debarred permanently from spiritual advance. St. Matthew xv. 11 is of interest in this connection,



The great objection to meat-eating seems to be the idea that by eating meat man takes on the passions of the animal. Passing over the unquestionable fact that no other mammal approaches the human animal in brutal bloodthirstiness and sexual lust, is this really so? Is it even possible? The seat of desire, and so of passion, is the animal soul, Kama, which leaves the body at death. How, then, could the passions and desires of a steer be taken in by eating beef which has been for some time completely separated from the desire body?

It think it is admitted that extremely low astral entities swarm about slaughter-houses and butchers' shops, attracted by the blood, and that grave danger may be incurred from them. Undoubtedly, if the person involved has by any practice laid himself open to invasion by such beings, avoiding butchers' shops and meat-eating will not save him. Others, who are not thus open to attack, would seem to be in no more danger from this direction than they are from the attentions of tetanus bacteria, when they have no wound through which the microbes can enter.

Yours truly,

GRAHAME HOUBLON.

#### MEAT EATING.

*To the Editor of the OCCULT REVIEW.*

SIR,—In my previous letter I was careful to say that Sir Jaghadis Bhose's researches had destroyed the justification of vegetarianism on humanitarian grounds *alone*. I was not in the least concerned with its bearings on what Mr. Scrutton—or anyone else—calls "occultism." Mr. Scrutton's remarks are therefore not in the least pertinent. The term "occultist" is a convenient label for people like your correspondent as compared with able and admirable writers such as Mr. Loftus Hare and Mr. G. R. S. Mead.

Yours truly,

KAIKHOSRU SORABJI.



## PERIODICAL LITERATURE

PSYCHIC SCIENCE opens a new volume with an excellent portrait of the Rev. C. Drayton Thomas, who is one of the Executive Council and well known among us. The editorial notes of Mr. Stanley de Brath dwell on the importance of physical phenomena and the vital necessity of adequate control at all séances which are meant to count as evidential. There is also a reference to Supernormal Photography, about which the editor appears to have obtained conclusive evidence, and holds that its "admission into the new science" is only a matter of time. Mr. J. Arthur Hill gives some of his personal experiences, and there is an account in detail of phenomena obtained in London with Herr Melzer, described as the Dresden "apport" medium. We have been interested especially in Miss Edith K. Harper's recollections of W. T. Stead, whom she calls the "Chief of the Old Brigade." Finally, in some notes on current periodicals, which are written probably by the editor, it is good to read and express our complete agreement with the view that "as long as we confound the Ego with the 'personality' which is its mask in the world of time and space, we shall never reach a reasonable solution of the profound difference between survival and immortality."

It is desirable to know where we are and to watch the development of things. THE THEOSOPHIST has its leading article as usual, and on this occasion it is concerned with "the Lord's coming." It offers a grateful assurance that we are all longing to enter the Kingdom of the Spirit and are knocking "at its various gates"—not perhaps at the narrow gate about which we used to hear, and not arriving by the straight way. We must be sure, however, of the Kingdom, and whether it is *Regnum Dei*, because in our mind-travellings we have heard of "averse *Sephiroth*" and a Kingdom *à rebours*. Let us wait, therefore, and see. The article proceeds: "But here comes Krishnaji and flings those gates wide open." He says also: "Here is the Heavenly Light; here, the Kingdom of Happiness"; and so forth, for there is more. The commentary follows and affirms (1) that he who sees Krishnaji "sees this Light"; (2) that Krishnaji is beautiful and, indeed, "Beauty itself"; (3) that "in him live all the arts and the finest voices of Nature"; (4) that he is "a flower which blossoms once in a thousand years"; (5) that he "cannot be compared to anyone"; (6) that he "has never lived the ordinary human life"; (7) that he "knows and sees all"; (8) that he is "light, ephemeral . . . transparent . . . clear and crisp as a sunny, frosty morning"; (9) that he is like a river, "deep and clean," which "receives all" and "invigorates all." It is to be understood that this is the normal personality, which is now in London, and is distinguished in the panegyric—we beg pardon—from the Grand Control, denominated "Another" and "Self-existing Being," which has spoken at Ommen and elsewhere—using familiar phrases, and quite forgettable. Well,



well! this kind of thing may occupy the place of honour in *THE THEOSOPHIST* and deserve it, for all we know; but, remembering dear old Olcott and the magazine in his days, these vapourings, as of a love-sick girl, produce a strange revulsion. And then as to the putative Kingdom of the Spirit, entered by such a gate and under such a light: God forbid! Meanwhile, if we please, we can pass to *THE HERALD OF THE STAR* for Mrs. Besant's further news concerning the Happy Valley, the cradle of the new civilisation and the Great Work.

Masonic periodicals have offered of recent months very few points of importance or even interest to those who are within the circle, and less than little to what is called the popular world. There is no need to say that official publications in England, giving records of quarterly and other communications, are of no public concern, whether they represent the activities of Grand Lodge, Grand Mark, the Great Priory of the Temple, or the other obediences. A few of those which appear in America attempt to embrace a somewhat wider field, and may extend our knowledge on such subjects as variations of ritual in the vast area of the United States, the history of Masonic Libraries, and the beginnings of the Craft in different cities all over the American continent. But it is only on rare occasions that we meet with anything which offers the results of first-hand research. . . . *THE BUILDER* must be credited with a sincere desire to promote scholarship in all directions of the Masonic subject, and its Study Club papers are always thoughtful and at times informing. It exercises also a moderating influence on the everlasting and usually acrimonious debate and more than verbal conflict between the Roman Church and the Order in America. . . . The monthly review entitled *LE SYMBOLISME*, which has been noticed so often in these pages, is the notebook at large of Oswald Wirth, its owner and editor; but the description is not to be taken in a depreciatory sense, for it is readable always and is serious by intention, if it is not always possible to regard it seriously. For something like nine years it has explained "initiation" and the philosophy of the Great Art, and the fault may be ours if we fail to find that we have advanced in either subject. The position of French Freemasonry may be described exactly when it is said that the Order has discovered the corpse of Hiram, and has failed to breathe into its nostrils the breath of life; but whether this is the state also of the Craft and Art in other parts of the world is a question on which it may be prudent to reserve judgment. When we are told that the Lost Word is in reality the word Religion, it looks for a moment as if there were something to follow on that which is spirit and life of forms; but we are left with a vague counsel to act religiously under a "democratic régime," being careful to avoid the *simulacra* of current ritual worship. When, therefore, M. Wirth submits that it would be preferable not to suppress the old Masonic recognition of a Grand Architect of the Universe, we must beware of supposing that he himself



affirms a Supreme Being in the knowledge of Whom the soul of man can grow, but rather a Great Arcanum which is "the supreme enigma of human speculation." Here is the kind of stone which LE SYMBOLISME offers in place of the Bread of Life, and we wonder how it can help even a French Freemason in the "search after moral truths" which is mentioned elsewhere in the issue. It should be added that matters of fact are dealt with from time to time, and we learn with satisfaction that the Parliament of Paris refused to register Pope Clement the Twelfth's Bible of 1738, decreeing the excommunication of Freemasons. A later rescript of Benedict XV confirmed the action of his predecessor in 1751, and was treated in the same manner. . . . THE SPECULATIVE MASON, edited by Miss Bothwell-Gosse, is of considerable interest as usual. An article on St. Alban proposes that the British proto-martyr in some sense personifies "the influence of the Roman Collegia on the Guilds of England in general and on the Guild of Operative Masons in particular." Presumably it is not intended to suggest that Guilds as such existed in England among the Britons during Roman times, but that craft secrets and traditions were handed down to the later period when these institutions arose. Other papers are on the Master of all Masons and on the experience of Masonic Initiation, which breathes an excellent spirit, believing that Masonry can and may "bring the message of eternity close to our inmost centre of being."

We are glad to see Mr. Mackenzie Macbride's contribution to a recent issue of LIGHT on Second Sight in the Highlands: it reminds us of several things within and without its direct subject and tells us more than we knew of certain others. The allusions to Ninian, who planted Christianity in Galloway, and to the missionary labours of Columba take us back to an enchanted realm where the first rumours of the Gospel move strangely amidst strange things belonging to Celtic myth. But it is news to us that every Highlander in the old days not only knew but was able to speak Latin, and that it was common for men to carry on their correspondence in that language, "because they loved learning for its own sake." We have been led to reflect also on another paper which discusses the old hostility of Catholicism towards spirit intercourse, as understood in the sense of spiritualism. It says that the "man in the street" is puzzled by such antagonism, having regard to the fact that the "continued existence of the human soul" is admitted by both parties; and it proceeds to give the controversial points of the debate on both sides with sufficient working accuracy. Thereafter it looks about for a possible *via media* and hopes that it may be found some day in the recognition of a close correspondence between modern psychical phenomena and the phenomena of sanctity on record in the lives of the saints. There is nothing new herein, for the hope has found voice almost on every side, and the correspondence has been affirmed so often that it seems old as the Rochester knockings; but it is not less remote now than it



was at the beginning from being accepted as a middle way. Nor is the reason far to seek : we have only to contrast the "hither hereafter" pictured in "spirit communications" with the eschatology of the Latin Church to realise that an eirenicon between the two parties is impossible, unless and until Rome revises its doctrine on Hell, Purgatory and Paradise, or those who "come back" in the séances give the direct lie to all their previous witnessing.

LE VOILE D'ISIS has published of recent months two further special issues which are of considerable interest and important also as contributions to their particular subjects. One is on the Compagnonnage, in extension of a corresponding issue belonging to last year. It is impossible to give account in this place of the records and testimonies which are brought thus together : there are also some further articles in a more recent and ordinary number of LA VOILE, so that there is no knowing when the collection will reach its term. There has been nothing so notable on the old group of *métiers* since the days of Perdiguer, Pierre Leroux and the novelist George Sand. We learn, moreover, that the Compagnonnage still survives, notwithstanding the changed times, the railways which have replaced the pedestrian *tour de France* and the trade unions which have succeeded the old *devoirs*. Many of the articles are contributed by persons who now or formerly can claim connection with the groups. The ceremonies of reception into the various branches will be the chief point of interest for many readers of the OCCULT REVIEW, and it may be added therefore, that they were distinctively religious in character, though regarded sometimes as travesties of Church observances ; but when Emblematic Freemasonry became a fashion in France and multiplied its Rites and Orders, the Compagnonnage borrowed from these sources, and LE VOILE tells us that the original ceremonies have given place to Masonic forms. . . . Our contemporary's second special issue is devoted to Astrology and includes articles on the Star of the Magi, on the part of fortune, on a supposititious planet called Vulcan, situated between the Sun and Mercury, and on new astrological discoveries, connected with the names of Sepharial and Bailey. At the end there are horoscopes of President Carnot and Rudolf Steiner, the latter being translated from the German.

Among new and recent foundations we have to acknowledge the first number of COSMIC COLOUR AND HEALTH, issued by the Colour and Health Centre at the Old Steine, Brighton, under the editorship of Mrs. Fairclough Smith. HERMETISME appears at Paris, where there is a kind of Hermetic University, and this is its official organ. The articles include an account of the Chevalier Ramsay, embodied in a letter from England and derived from English sources. We have noticed UR previously and have received two further issues from the place of publication in Rome. There are papers on the subtle body, the Caduceus of Hermes and an Italian version, with commentary, of the Mithraic Ritual, translated many years since by Mr. G. R. S. Mead.



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## REVIEWS

NORSE MYTHOLOGY, LEGENDS OF GODS AND HEROES. By Peter Andreas Munch. Translated by Dr. S. B. Hurtveldt. London: Humphrey Milford (Oxford University Press). Cr. 8vo. pp. 361. 14s. net.

THE *Norse Mythology* of Peter Andreas Munch has ranked as a classic in his native Norway for upwards of eighty years, and if its conclusions have been modified by recent research, they have in no way been superseded by those contained in later works. Indeed, it is characteristic of the respect in which Munch's valuable work is still held in Scandinavia that when Prof. Magnus Olsen of the University of Oslo was requested to undertake a fresh study on the subject of Norse mythology he preferred to bring the older mythographer's work up to date rather than to produce a merely supererogatory volume. The result is the present treatise.

In the middle of the nineteenth century Munch was, perhaps, the most conspicuous intellectual force in Norway, standing as he did midway between Henrik Wergeland and Bjornsterne Bjornson himself. Like those whom he followed and preceded, he was an ardent and unrepentant Nationalist. His *Handbook of Norse Mythology*, which first appeared in 1840, was originally intended as a supplementary volume to a school history of the Scandinavian kingdoms, and it is from the third edition of this nationally esteemed work that the present translation has been made. The addenda and exhaustive notes by Prof. Olsen render it at once the most readable, convenient and valuable guide to Norse myth which the writer of this criticism has yet perused. The entire field of the subject is traversed, not only as regards the actual tales and sagas of the gods and mortals, but their explanation and "higher criticism" on modern lines. The American-Scandinavian Foundation has undertaken the publication of this excellent treatise, which no genuine student of myth or folklore should fail to add to his reference shelf.

Munch's work is divided into three parts: "The Myths of the Gods" and supernatural beings, giants, dwarfs, and Valkyrs. It is a little strange, however, that in a book published in America the most significant work of Prof. Barto, of Pittsburg, on Odin in his connection with the Grail, is not alluded to in the note on that god. "The Heroic Legends" of the great warriors and vikings, the Nibelungs and Volsungs, is next dealt with, and lastly there is a section on "The Worship of the Gods," which conveys a good deal of information regarding the temples, sacrifices and rites of the Scandinavian religion. But if the study is weak in any of its divisions, it is in this last, which is much too brief and perfunctory in the original, and supplemented in the notes by a mere paragraph of ten lines, reference being made to works in Norwegian and Danish not easy to be come at by the English-speaking reader. With this exception, however, the volume, if tested by the most rigorous modern standards, is most adequate and complete, and may confidently be commended to both the specialist and the wayfaring reader.

LEWIS SPENCE.



THE DARK SEA. By Mrs. Philip Champion de Crespigny. Cr. 8vo. pp. vi + 321. London: The Bodley Head. 7s. 6d. net.

MRS. DE CRESPIGNY has sixteen novels to her credit, not including the present publication, and I hear that this is the first which contains any psychic element. It is not unlikely to be the last, as it testifies to the writer's belief in Spiritualism, and the return of a departed spirit is the central event about which the story moves. At its value, therefore, the subject seems to be represented adequately, and, indeed fully by the one experiment, without occasion to recur, unless indeed a sequel is proposed. The character-in-chief is left at the beginning of his career, a brilliant young man with a genius for scientific discovery and a distinguished future before him in this direction, till he resolved to embark on psychical research, owing to some experience with a medium about which we are told only. There are a few extra-normal happenings in the course of the events, but nothing that can be called arresting; and the story ends with its hero deserted by everyone, except a girl playmate of the past, whom he is engaged to marry at the end, though we learn the fact only by a newspaper report: It must be said in sincerity that a book of this kind can do little to advance a cause which is evidently dear to the author, who is well known in the circles of spiritualism. It may dispose a very few people to inquiry on their own part. However, *The Dark Sea* is excellent as a study of character: it is a story of living personalities, all of whom are drawn with real sympathy and insight.

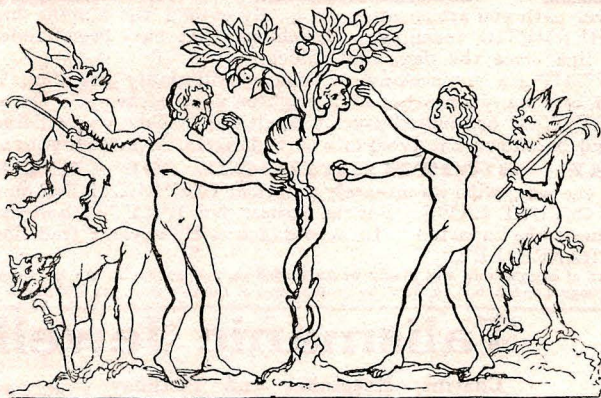
A. E. WAITE.

AN ANTHOLOGY OF MYSTICISM AND MYSTICAL PHILOSOPHY. By William Kingsland. Cr. 8vo. pp. xii + 305. London: Methuen & Co., Ltd. 7s. 6d. net.

MR. KINGSLAND'S excellent compilation offers, so far as I am aware, the first example of a mystical anthology which derives material from sources in prose and verse. The fact, however, is the least of its titles to originality in design and execution. In place of a chronological arrangement, or some alternative conventional scheme, the editor has grouped his extracts under subject-heads and has prefaced the most important by a note of his own. In this manner we have firstly his views as an individual thinker on the matter of the several groups, illustrated and extended thereafter by quotations which he has found illuminating. The volume is presented as in some sense supplementary to his previous books on *Scientific Idealism* and *Rational Mysticism*; but there will be no need to add that it does not presuppose an acquaintance with these works. It is dedicated to those who can discern the "One in the many, and many in the One" as "the goal of mystical experience"; and it is believed that a study of the excerpts—which are not far short of eight hundred—will prove "a liberal education in the philosophy of life, whole and complete." Among the subject-headings it must be sufficient to mention the Metaphysical and Mystical Absolute, the Nature and Method of Attainment, the Indwelling Christ, Pre-existence and Reincarnation, the Unity of the Universe and the Mystical Sense of Union. There is a considerable bibliography followed by some biographical notes. The anthology is an interesting experiment, produced on a comprehensive and philosophical plan.

A. E. WAITE.





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THE ALTARS OF PAIN. By A. E. S. Riddle. London: Selwyn and Blount. Pp. 56. 3s. 6d. net.

THE author of this poem describes a vision that came to him of the River of Time flowing out of, through and into Eternity, and bearing with it a multitude of human spirits. In the bed of the river there rise numerous islands, each a world wherein the spirits find temporary dwelling-places in order to learn the meaning of life through suffering, and to attain to a realisation of Eternity while in Time. These islands are the "Altars of Pain" alluded to in the title. The poem is written in a kind of irregular blank verse, with a few lyrics interspersed, and, in spite of a lack of music and rhythmic power, it does succeed in giving a partial impression of the vast scheme of Creation which its author is seeking to convey, symbolically, to his readers' minds. That his success is only partial need not be wondered at; it would take the mighty pen and cosmic imagination of a Milton or a Dante to do justice to so immense a theme.

EVA MARTIN.

THE BROTHERHOOD OF ANGELS AND OF MEN. By Geoffrey Hodson. Pp. 56. 4s. 6d. net.

THE KINGDOM OF FAERIE. By Geoffrey Hodson. Pp. 112. London: Theosophical Publishing House, Ltd. 3s. 6d. net.

THE Theosophical Publishing House deserves warm congratulation on the charming and artistic appearance of the first of these two books. For content it has a series of messages received from the angel or deva-world by the author when in a remote English valley; together with a chapter on the various divisions of the angel-hosts with which it is possible, and beneficial, for humanity to seek contact. An inspiring note is struck at the end of this chapter, when, speaking of the Angels of Beauty and Art, Mr. Hodson declares that:

all men may become artists. . . . Poets, dreamers, painters, sculptors, will arise in every family, till all the world becomes a studio, and earth and stone and brick are recognised as clay for the modeller's hand.

You shall build cities fairer than were ever seen in Greece, for you are Greece reincarnate; but you have grown since then; the angels who taught in Greece have grown since then. Together you might fill whole continents with cities fairer than those of old.

If this is a dream which humanity is far from having realised as yet, it is at any rate a beautiful dream. There is beauty again in the message on the attainment of Peace—"that power of divine equipoise which nothing in the outer world can shake"—and in several others. But when we come to the "Invocations and Prayers" at the end of the book, by means of which the angelic forces are to be reached, we meet with disappointment. These should have been written by a poet, or at least by someone with a keen sense of the value and power of words—for words themselves are magic forces. The lines are stiff and jerky, the language, though it has the merit of simplicity, verges perilously near the commonplace, and in the last one such confusion is caused by the employment of "thee" and "thy," when the plural "you" and "your" is obviously intended, that both sense and grammar are lost. We close the book rather sadly, but with gratitude for its glimpses of a vision of possibilities as yet unrealised.



In *The Kingdom of Faerie* Mr. Hodson continues the descriptions of gnomes, sylphs and other denizens of the deva-kingdom which he began in *Fairies at Work and Play*. It would be a hardened sceptic who could read these books and remain unconvinced that there was "something in them." The author writes with such assurance, with so vivid a sense of the reality of that which he describes, that his readers are swept along with him, and filled with longing to see those sights which to him, apparently, are now a part of every-day life. Very interesting are the descriptions of a visit to St. Albans, of Armistice Day, and of a Pachmann concert; but perhaps it is for his intimate intercourse with tree, flower and other nature-spirits that the majority will envy Mr. Hodson most.

EVA MARTIN.

THE PRIESTHOOD OF THE LAITY. By the Rev. G. Vale Owen. London: Hutchinson & Co. (Publishers), Ltd. 1s. 6d. net.

"It is very difficult to see clearly the plan of the maze when you are enmeshed in its winding paths," says Mr. Vale Owen, in reference to certain texts of Scripture quoted and commented on by him in his little book. He refers to sundry mistranslations, and quotes Archdeacon Wilberforce on the activities of the *Correctors*; but at the same time reminds us that "the Four Gospels are the most complete record of the life and teaching of our Lord Jesus Christ . . ." while emphasizing that "all the books of the New Testament were written by people who, had they lived in our time, would have been called 'spiritualists.'"

This volume is offered by the author to the public in the hope that it will meet a widely-felt need, not only among spiritualists, but among "the laity in general." He interprets "priesthood" as being of the nature of a psychic faculty and pleads for "a revival of the ancient function of the priesthood of the laity as found in the various religions of the world."

In the second part of the book there are many suggested prayers, and additional helps to daily devotion, including a form of service for the Administration of the Holy Communion "in the homes of the people and in other places." Of those "other places" come to one's mind the words of John Ruskin, who felt that were his own heart right, the intermediary hand might with due and equal efficacy be that either of the Pope of Rome or a hedgside gipsy.

EDITH K. HARPER.

MELLOW SHEAVES. By Violet Tweedale. London: Rider & Co., Paternoster House, E.C.4. 18s. net.

"MELLOW SHEAVES" will be welcomed by many readers of occult matters, including those whose importunate demands for "more" have induced this charming author again to take up her pen. In these always entertaining and versatile pages Mrs. Tweedale offers us the gleanings she has garnered from the many mental fields she has traversed, and the by-ways leading therefrom. As a grand-daughter of the famous author and scientist, Robert Chambers, she has a background of that mysterious, but alluring, half-open door through which he loved to peer, and not the least interesting among the Thirteen Sheaves of which this volume is composed is that which contains some fragments left by Robert Chambers himself,



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In view of the complete ignorance of the amanuensis, at the time of the writing of this work, of either Egyptian history or archæology, the book can scarcely be regarded as the product of the subconscious mind of the author as that term is generally understood. Rather does the evidence point to the intrusion of an exterior intelligence. To whatever view the reader may incline, after a perusal of the book and an examination of the charming and delicate designs, rivalling in many cases the work of a skilled artist, it will hardly be gainsaid that we have in *The Voice of Osiris* a psychic problem of outstanding importance.

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including an account of a séance he attended in the year 1862. Sad to say, this is the only available account of the many hundreds of séances he is known to have attended, both in England and America, and Mrs. Tweedale expresses the earnest hope : " Should this book ever come into the hands of those who dealt with the papers left by the Halls, Admiral Drayson or any other sitters with Robert Chambers, in which his name is mentioned, I would be grateful if they would communicate with me."

In *Sheaf Ten* Mrs. Tweedale makes it abundantly clear that she finds in the doctrine of Reincarnation an answer to the riddle of existence, and she is at great pains to discuss some of the aspects of a theory which is to some minds as repellent as to others it is attractive. Incidentally, a well-known author recently suggested to me that to an inrush of re-incarnated Red Indians is due the present prevalence of rouge and lipstick ! Mrs. Tweedale's own comments on modern modes and manners make delightful reading, by the way. Alas, the tide is not yet at the flood.

*Sheaf Nine* is a very powerful exposition of the horrors of " Possession," with which all who have studied the complexities of that mysterious subject must find themselves more or less in agreement. But, I wonder, may it not be sometimes rather the *overshadowing* of a sensitive personality by some dominating outside influence, rather than the absolute tenanting of the physical shell ? This is but one of the many profoundly interesting questions raised by this gifted author's latest book.

Mrs. Tweedale not only thinks herself : she makes her readers think also.

EDITH K. HARPER.

ANNA MARIA. By Peggy Webling. London : Hutchinson & Co. (Publishers), Ltd. 7s. 6d. net.

It is not difficult to understand the popularity of Miss Peggy Webling's novels. In this, her latest, she has shown once more that her power of keen insight into and sympathetic understanding of the intricacies of human nature has nowise diminished. She also holds up a mirror, and before its unflinching truthfulness the pageant of " the changing scenes of life " passes before the eyes of the beholder. One feels that Peggy Webling, once the child friend of Ruskin, had somehow added to her own natural gift (" psychic," I should call it) the wonderful insight of the wizard of the Coniston hills.

The character of " Anna Maria " is poignantly drawn. I shall see her mentally whenever I think of Chelsea and the conditions of daily existence among these children of the dust and sunshine, toilers on " the unknown hilly way we call life." She is one of the finest characters in Miss Webling's portrait gallery of living pictures. A kindly humour, free from the bitterness of cynicism, relieves this " psychological study " from overstrain. With a swift turn of her pen this author can indicate just those sidelights that convey so much in little and reveal a character in a flash.

One must not disclose the end of this intense story, except only to hint that the gods were kind to " Anna Maria," and to one who had loved her long and faithfully. The *rapprochement* of two souls perfectly attuned is well described in the closing chapter, where " Anna Maria " learns, through " spiritual wireless," that Love, in very fact, is waiting at the door, " the deliverer of her heart from bondage to the past, herald of a new day."



It is a noticeable fact that among many writers of the present, a "psychic consciousness" is increasingly manifest, making our novelists, perhaps all-unconsciously, "heralds of the new day" that is dawning for mankind. To what subtle influence of unseen forces, I wonder, is this development due? Maybe it is an added inspiration from the One Life in One World!

EDITH K. HARPER.

HOW THE OLD WOMAN GOT HOME. By M. P. Shiel. London : The Richards Press, Ltd. 7s. 6d. net.

IF an ordinary person were asked to name a novelist of to-day who combines a more than adequate talent for fiction with a propagandist's passion for disseminating truth, he would almost certainly name H. G. Wells. Yet, much as I admire Wells for his cosmic eye, his rich knowledge of life and his Hogarthian facility, the philosopher-novelist nearest my heart is Mr. M. P. Shiel. Here is a man who, quite a *lustrum* before this century was born, appropriated poetry to the use of prose, creating a style not only rich and idiomatic as the Elizabethans but biologically natural as the intricate glory of an orchid. Mr. Shiel's novels are, as regards "plot," thrilling. In each the reader chases some secret or some terribly deferred delight, and that enthralled person learns that his master has an Æschylean courage for disaster though not for pessimism. But while he pulls curiosity along as surely as Gaboriau, Mr. Shiel proclaims the message of a man's eyes to see the human race quicker, saner, raised above the dwarfishness caused by an "education" which leaves the majority of people ignorant of all complex science save the buttons and switches that ring its bells and turn on its lights.

His latest story has traces of originality to coax the most jaded reader from dedication to valediction. The story turns on the kidnapping of a woman, on the activities of her son, the partition of that son's love. We have the familiar situation of the poor clever man suddenly enriched. It delighted us in *Monte Christo*, and it will never fail so long as the novelist has a dreamer's key to Paradise. But "puppet" is not the word one instinctively bestows on characters so real-seeming in their improbability as Mr. Shiel's. He has the "gift of tongues," without which no novel worth reading can be written. But what, of course, particularly recommends the novel to readers of this review is its insistent deism, its deep concern with race-welfare, its neo-Christian altruism. Strange to say, though Mr. Shiel is intensely aware of the enveloping star-studded space around us and of a shaping Plan, his scientific prepossession seems at present to exclude him from a science superphysical. He does not seem yet to apprehend that all physical science may be conditioned by Will, and that just as you may have other scales of notation than the decimal, so, given a change of Will—a Master's will!—physical conduct might strangely aberrate under different rule. I may add that my "occultism" is similarly displeased by Mr. Shiel's conception of Christ as a wine-god. I feel that "the Atonement" is an assertion of tremendous interest to the soul susceptible to fear, and that therefore the relegation of Christ to the theatre of myths might reasonably cause a tempest of shudders.

W. H. CHESSON.



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IAMBlichus' LIFE OF PYTHAGORAS. Accompanied by Fragments of the Ethical Writings of certain Pythagoreans, etc. Translated from the Greek by Thomas Taylor. London: John M. Watkins. Pp. 252. 15s. net.

THIS is a timely re-issue of a classic long out of print, stray copies of which are offered now and then, at big prices, in second-hand book-dealers' lists. From the point of view of philology, Thomas Taylor, the translator of this and so many other masterpieces of ancient wisdom, may not have been impeccable, but we can never be too grateful for the zeal and patience with which he devoted his life to the service of true philosophy, without hope or care for material reward.

In this book he has brought together all that was then known or believed of the "father of philosophy," a man so remarkable that even in his lifetime he was regarded with awe, and accredited with semi-divine knowledge and powers. Pythagoras is said to have lived nearly a hundred years, dying soon after the close of the sixth century B.C. He spent twenty-two years in Egypt, and "was initiated, not in a superficial or casual manner, in all the mysteries of the Gods." Later, he settled in South Italy, and there, at Crotona, gathered a band of six hundred disciples, "who were not only excited by his discourses to the study of philosophy, but also to an amicable division of the goods of life in common; from whence they derived the appellation of *Cœnovitæ*." Prejudice has been excited against Pythagoras on account of the claims made for him of supernormal powers, but there is no doubt that he was a genius of the first order. His influence has been enormous; representative Pythagoreans figure prominently in the Platonic dialogues; his fundamental doctrines, firmly based on eternal verities, remain unrefuted and irrefutable. He made important discoveries in the spheres of music and of geometry, taught that the sun was the centre around which the planets revolved in elliptical orbits and anticipated the twentieth-century eugenist by insisting that the casual procreation of children is one of the chief causes of the vice and depravity of mankind.

The book is enriched by copious notes and comments, in which the translator illuminates and elucidates the text from the store of his vast knowledge and keen insight, in that quasi-scholastic jargon so characteristic of the man. No lover of the Neoplatonist "Inestimables" should be without this handsomely-produced volume, and all such are warned that the edition is of only five hundred copies.

CHARLES WHITBY.

FOUR THOUSAND YEARS OF PHARMACY. The Curious Lore of Drugs and Medicines through the Ages. An Outline History of Pharmacy and the Allied Sciences. By Charles H. LaWall, Ph.M., Phar.D., Sc.D., F.R.S.A. (Professor in the Philadelphia College of Pharmacy and Science, U.S.A.) Philadelphia and London: J. P. Lippincott Company. Roy. 8vo., pp. xv + 665, with 64 plates. 25s. net.

STUDENTS who set their eyes on this capacious volume will hesitate little before deciding to add it to their shelves. It forms a reference book, something of an encyclopædia, and a valuable historical outline of an absorbing subject, the development of scientific from empirical and magical



medicine. Though Dr. LaWall is not an occultist—nor would he be pleased at such an attribution—he has nevertheless maintained a broad and generous sympathy with many bygone scholars who met with persecution in their own time, which echo faint sneers to-day. He endeavours to present an account of such facts as modern scholarship and research can offer with relatively little personal comment or premature decision.

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Dr. LaWall has produced a work of great value. The work on what is almost a pioneer production must have been lifelong. His illustrations possess the same interest; many are from obscure manuscripts and early books or woodcuts. He makes a welcome onslaught on the "modern nostrum traffic" of secret remedies and "patent medicines." Altogether, this scholarly volume will be found of real utility and importance.

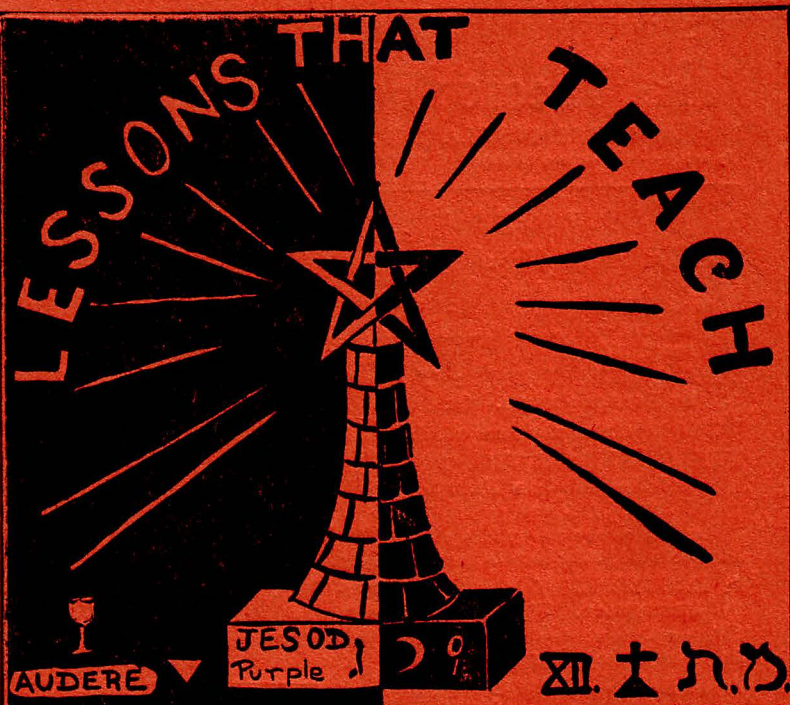
W. G. RAFFÉ.

THE CABALA. A novel by Thornton Wilder. Longmans Green & Co. 7s. 6d. net.

THE title of this book suggests to students of the occult many things which reading it does not bear out, for the Cabal in this story contains merely a series of interesting "society people" of modern Rome; and is mainly a study in delicate psychological reactions, related in accomplished prose from a skilful hand. The five books into which the work is arranged move from one to another with a fulness of realistic detail, pictorial and vivid, which serves well enough to induce the indescribable suggestion desired. Yet it is no sybilline oracle which speaks, but an ancient yet modern whispering of strange evils, so that the making of this picture seems a greater feat than the portrayal of its subject.

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