

OCCULT REVIEW

A MONTHLY MAGAZINE DEVOTED TO THE INVESTIGATION OF SUPER-NORMAL PHENOMENA AND THE STUDY OF PSYCHOLOGICAL PROBLEMS

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"Nullius addictus jurare in verba magistri"

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NOTES OF THE MONTH

IN a series of very remarkable essays,* which are well described as "outspoken," the Dean of St. Paul's grapples, from a very independent standpoint, with many problems of the present day, a number of which are, indeed, not related to one another, except by the fact that they may, almost all of them, be designated as topical. Perhaps the only two not falling under this head are those dealing with Cardinal Newman and St. Paul. The two last essays of the book are certainly not likely to attract less attention than the remainder; though it may be questioned whether the Dean is not at his best in some of the others, notably on Our Present Discontents, on the Birth Rate, and on the Future of the English Race. The Dean's criticism of the Modernist Movement of the Roman Church is certainly something in the nature of a two-edged weapon when wielded by one who is, on many points of ecclesiastical doctrine, so open a sceptic or agnostic.

* *Outspoken Essays*. By the Dean of St. Paul's. Longmans, Green & Co., London and New York. 6s. net.

When he attempts to deal with the indictment against Christianity, though the Dean makes many interesting observations, he leaves the main charge of that indictment untouched. "Christianity," he says, "stands arraigned at the bar of public opinion." It is, however, not Christianity that stands arraigned, but religion, as interpreted and preached by the ecclesiastical authorities, whether of the Anglican, Roman Catholic, or any other Church. It is the official exponents of Christianity who are called upon to answer for having failed in preaching and teaching the gospel of good-will of Jesus of Nazareth. While the Dean seems, indeed, to realize this fact, he fails to put in anything in the nature of a serious defence. "There has, it is plain," says Dean Inge,

"THE INDICTMENT AGAINST CHRISTIANITY." "been something fundamentally wrong with European civilization, and the disease appears to be a moral one. With this conviction it is natural that man should turn upon the official institutions of religion and morality, and ask them whether they have been unfaithful to their trust, or whether it is not rather proved that the faith which they profess is itself bankrupt and incapable of exerting any salutary influence upon human character and action." That the Church had failed to prevent previous wars was not felt to be a scandal. The period of war, for instance, which culminated in the Battle of Waterloo, called forth no such attacks on Christian orthodoxy as are now heard on every hand. Apparently, as Dean Inge suggests, our ancestors expected less from Christianity, and the present generation more. But principally we had come during the last century to put our faith in a gospel of progress to which the outbreak of the Great War inevitably presented itself as a huge interrogation mark. This was all the more the case, as the manner in which the war was waged on the part of the Germans seemed to throw the world back to the ages of primitive barbarism.

Nothing, [says the Dean] "in our own experience, had prepared us for the hideous savagery and vandalism of German warfare, the first accounts of which were received with blank amazement and incredulity. Then, when disbelief was no longer possible, there awoke within us a sense of fear for our homes, and women, and children; a feeling to which modern civilized man had long been a stranger. This, much more than the war itself, has made thousands feel that the house of civilization is built upon the sand, and that Christianity has failed to subdue the most barbarous instincts of human nature.

Dean Inge apparently does not expect much from Christianity in this direction. He argues that its high idealism must ever prevent it from being a compelling force with the multitude.

"Christ," he says, "never expected, or taught His disciples to expect, that His teaching would meet with wide acceptance, or exercise political influence." And again: "The inwardness and individualism of its teaching make its apparent effectiveness smaller than its real power, which works secretly and unobserved." Where, one may ask, was its "real power" if it failed to prevent the European conflagration? It was not that it worked secretly, but that it failed to work at all. Would it have failed to work if it had been sincerely and honestly preached? As an institution, the Dean contends that it is extremely doubtful if the Church was really ever founded by Christ Himself, and that in institutional Christianity the strictly religious element is quite subordinate. "Christianity," he argues, "gives the world a new and characteristic standard of values. It diminishes greatly the values that can accrue from competition and enhances immeasurably the non-competitive values. 'A man's life consisteth not in the abundance of the things which he possesseth.'" . . . "The adoption of a truer standpoint of value," he holds, "would tear up by the roots the lust of accumulation, and would thus effect a real cure."

All this is doubtless true, but the question naturally arises: How is it that, though Christianity has been accepted for nearly two thousand years, it is still as far away as ever from effecting this cure? Nay, judging by the savagery and brutality of the recent war, it appears farther away from it than ever before. It seems to me that Dean Inge has missed the vital point in this matter. Orthodox Christianity remained a living and restraining force as long as faith in it was a living reality. It was the fact that belief in Christianity, in anything but a nominal sense, had perished at the hands of materialistic science, that removed this restraint. This point was made abundantly clear nearly a century ago, by one who was himself both a poet and a seer, and who knew the true character of the Hun, and foresaw what would inevitably take place when faith in Christianity had perished among the German race. I have quoted the passage before, but it is vitally important to quote it again in the present connection.

Christianity, [said Heine], and this is its highest merit—has in some degree softened, but it could not destroy, that brutal German joy of battle. When once the taming talisman, the Cross, breaks in two, the savagery of the old fighters, the senseless Berserker fury of which the northern poets sing and say so much, will gush up anew. That talisman

is decayed, and the day will come when it will piteously collapse. Then the old stone gods will rise from the silent ruins, and rub the dust of a thousand years from their eyes. Thor, with his giant's hammer, will at last spring up, and shatter to bits the Gothic cathedrals.

This is precisely what has happened. No prophet has deserved the name more truly than Heine. The shattered Gothic cathedrals of France were merely a material image of the ruthless savage arising in the breast of a race for whom civilization was simply a veneer, and Christianity an exploded superstition, and wreaking its vengeance alike on all things sacred and humane. The religious hypocrisies of the Kaiser served as a camouflage for the frank avowals of Nietzsche and Bernhardi.

In telling us that Christianity cannot be expected to exercise influence in the political sphere, and that it is an idealist religion which does not touch the masses of the people, Dean Inge overlooks the parable* by which the Master Himself sought to illustrate the work which it was designed to fulfil, the parable of the little leaven which ended by leavening the whole lump. If the leaven fails in its work in leavening by its influence the masses of mankind; if, in short, it remains a dead letter to the man in the street, we must look elsewhere for some religion or some faith which will exercise the restraining force on the brutal passions of mankind which Christianity is no longer able to exert. It is only too clear that Dean Inge has but little faith in the religion of which he is so high a dignitary exercising this power. He looks forward, indeed, to some dim and distant future in which, "the Wisdom that is from above will be justified in her children"; but what he sees in the near future is rather "the great nations bankrupt and honeycombed with social unrest, obliged to organize themselves as units with governments strong enough to put down revolutions and directed by men whose main function will be to increase productiveness and stop waste." "We may even," he adds, "see Germany mobilized as one gigantic trust for capturing markets and regulating prices."

When he comes to deal with the hope held out by Christianity for a future life, or lives, in which man will reap that which he has sown, and a faith in which will teach mankind the wisdom of loving his neighbour as himself, he has but little encouragement to offer. One is inevitably reminded of the saying of the Master about giving stones in place of bread.

It will be said [he tells us] that there is scientific evidence for sur-

* Which, however, he alludes to in another place.

vival. This claim is now made. Cases are reported with much parade of scientific knowledge and method, and those who reject the stories with contemptuous incredulity are accused of mere prejudice. Nevertheless, I cannot help being convinced that if communications between the dead and the living were part of the nature of things, they would have been established long ago beyond cavil. . . . It is no doubt just possible that among the vibrations of the fundamental ingredients of our world, those attenuated forms of matter which are said to be not even material, there may be some which act as vehicles for psychical interchange. If such psychic waves exist the discovery is wholly in favour of materialism. It would tend to rehabilitate those notions of spirit as the most rarefied form of matter which Stoicism and the Christian Stoic Tertullian postulated. The meaning of "God is spirit" could not be understood till this insidious residue of materialism had been got rid of. It is a retrograde theory which we are asked to re-examine and perhaps accept. The moment we are asked to accept scientific evidence for spiritual truth the alleged spiritual truth becomes for us neither spiritual nor true. It is degraded into an event in the phenomenal world, and when so degraded it cannot be substantiated. Psychical research is trying to prove that eternal values are temporal facts, which they can never be.

These last observations of Dean Inge recall nothing so much as the comment of Alice, in *Through the Looking-Glass*, on one of the remarks made to her by the Red Queen. "It had," she reflected, "no manner of meaning, and yet it was certainly English." We are told that the moment we accept scientific evidence for spiritual truth, the spiritual truth becomes neither spiritual nor true. If, then, we are successful in proving the existence of a future life scientifically, if we succeed in holding communication with someone across the border, and are able to establish the fact that we have done so, the fact ceases to be a fact from this very moment! Is it possible to conceive more arrant rubbish? In the attempt to say something clever the Dean has made an observation which is simply fatuous and nonsensical. Again, I cannot understand how existence on another plane can be described by a rational being as being "degraded into an event in the phenomenal world." An event is not "degraded" by being substantiated. It is merely proved to be true. There is again nothing "degrading" in an event occurring in the phenomenal world. All Jesus Christ's ministry occurred in the phenomenal world. Was it degraded thereby? Even Dean Inge would hardly affirm this. As to whether the other world is phenomenal or otherwise, this may depend on the precise meaning we attach to the term. When the Dean tells us that psychical research is "trying to prove that eternal values are temporal facts," he is merely attempting to be clever

once more, with the result that he makes a statement that would cause him to become the laughing stock of any intelligent member of the S.P.R. The object of psychical research is not to concern itself with eternal values but with psychical phenomena.

"If, again," says our author, "it were established that psychic waves exist, the discovery would be in favour of materialism, as it would rehabilitate the notion of spirit being a rarefied form of matter." Has not the Dean read his Bible with sufficient care

"A SPIRITUAL BODY." to remember the remark of St. Paul about there being a spiritual body? If there is a spiritual body, this must surely consist of a rarefied form of matter.

If there is one writer in the Bible to whom Dean Inge's official position should make him allude with respect, it is surely the apostle who is the patron saint of his cathedral; but, in his eagerness to undermine the whole basis of Christianity, he treats the apostle's knowledge of the psychic spheres with the same contempt which he accords to the miracles of the New Testament. Our author is blind to so much that it is perhaps some consolation to know that he realizes that psychical research is a live issue of the present day. He admits that "the claim is made that there is scientific evidence for survival." He cannot, however, help "being convinced that if communications between the dead and the living were part of the nature of things, they would have been established long ago beyond cavil." The Dean forgets that science is in its infancy. The attempt to establish facts scientifically is among the great movements of modern history. If we parallel his statement by substituting the discovery of electricity for "communications between the dead and the living," we shall at once see its absurdity. If the Dean is logical, he will dismiss electricity as a fable, as he will feel convinced that if there was any truth in it, it would have been established long ago beyond cavil, instead of within the last half century only.

In a comparatively recent sermon the Dean spoke on the subject of prayer, and advised his congregation to pray, as he thought that prayer was comforting to the soul. As to whether it had any real efficacy, he did not disguise his doubts. It would

WHAT DOES THE DEAN BELIEVE? be interesting to know what the Dean really does believe in, and what is his excuse for continuing to occupy his present position in the Church of England. He deals, in an interesting essay, with the life and beliefs of Cardinal Newman. Cardinal Newman wrote his *Apologia*. Dean Inge's is sadly needed. If he can write a

similar volume to that of the great Cardinal, in which he is able to justify his apparently entirely anomalous and, as it appears to the man in the street, very compromising position, he will have achieved a task beside which Newman's great work will pale into insignificance. We have travelled far from the days when Bishop Colenso's avowal of disbelief in the historical character of parts of the Pentateuch aroused such an outburst of fury and indignation. It is indeed a sign of the times that observations like those of the Dean of St. Paul's, cutting to the very roots of the Christian religion, are passed by almost without note or comment. A combination of Jeremiah the Prophet and Doubting Thomas is psychologically interesting, but to see the Dean of St. Paul's alternately uttering lugubrious prophecies about the future and undermining the foundations of his own Church is surely not an edifying spectacle. "It has often been noticed," says the Dean in an earlier essay, "that every man looks a gentleman in khaki, and it is to be feared that many war brides have suffered a painful surprise on seeing their husbands for the first time in civilian garb." Might I suggest that the Dean of St. Paul's should for once doff his clerical garb and contemplate his reflection in the looking-glass in a tweed suit of dittoes, then carefully consider the question whether the civilian attire is not more becoming to a gentleman of his agnostic views, than the broadcloth of the ecclesiastic?

Where Dean Inge is frankly sceptical, Sir Arthur Conan Doyle, who has lately become so prominent a protagonist of spiritualism, in his latest work, *The Vital Message*,* errs, if anything, in the other direction. He is, perhaps, too readily satisfied of the authenticity of spirit messages, and accepts their description of conditions prevailing in the other world too readily at their face value. What strikes one particularly in connection with such messages is their very personal character. The descriptions given of the other world seem to vary so much according to the temperament and point of view of the narrator. We have come to realize that in our present life all things are relative. There is no such thing as absolute truth. It seems to me that on the plane to which spirits pass after death, this relativity is not diminished but accentuated. It is precisely here that I join issue with such people as Mr. Sidney Klein, and certain other metaphysicians, who seem to imagine that we pass at death into a condition of absolute consciousness, where the limitations prevailing in the physical world cease to

* London and New York: Hodder & Stoughton, 5s. net.

exist, and where, in consequence, our individuality seems to be lost. The evidence, as a matter of fact, points in precisely the opposite direction. The world on the other side, for those who have but recently passed over, if we may trust the facts as far as they have been revealed to us, resembles much more nearly the dream condition. That which functions on the adjoining planes is probably something akin to the dream consciousness, and in dream conditions we know well how our perceptions deceive us by scenes and experiences which are evolved from our own inner consciousness, in which, in short, the life that we lead has a reality in relation to the dreamer's consciousness which may not correspond to any scenes or events which are being enacted in the objective world. If, then, there is a real parallel between the subjective world of dreams and our experiences in first passing over the borderline between the physical and super-physical planes, we must be specially on our guard against interpreting the experiences of those who have but recently passed over in terms of concrete fact. It may be, of course, that in making this parallel between dream life and the life immediately succeeding the physical, we are drawing a false analogy. But the evidence so far must, I think, be admitted to be in its favour.

The evidence, at least, points overwhelmingly to the continued consciousness, under whatever conditions, of the communicator, and Sir Arthur shows how short-sighted are the ecclesiastics of the present day in rejecting so powerful an ally as modern psychical research. The fight till recently has been one in which, he says, the churches championed the anti-material view, but did it so unintelligently that they have always been losing. "Since the days of Hume, and Voltaire, and Gibbon, the fight has slowly but steadily rolled in favour of the attack. Then came Darwin,

THE CHURCH AND SCIENCE. showing with apparent truth that man has never fallen, but always risen. This cut deep into the philosophy of orthodoxy, and it is folly to deny it. Then again came the so-called Higher Criticism, showing the alleged flaws and cracks in the very foundations. All this time the churches were yielding ground and every retreat gave a fresh jumping-off place for a new assault. It has gone so far that at the present moment a very large section of the people of this country are out of all sympathy not only with the Churches, but with the whole spiritual view." "Now," says Sir Arthur, "we intervene with our own positive knowledge and actual proof—an ally so powerful that we are capable of turning the whole tide of battle and rolling it back for ever against

materialism. We can say 'We will meet you on your own ground and show you by material and scientific tests that the soul and personality survive.' That is the aim of psychic science, and it has been fully attained. It means an end to materialism for ever."

Thus far, Sir Arthur Conan Doyle, who, it will be noted, states that precisely the same facts mean an end to materialism for ever, that the Dean of St. Paul's has just assured us imply its absolute triumph. Surely Sir Arthur is right in contending that this spiritual movement "hooted at and reviled by Rome, by Canterbury, and even by Little Bethel," and including in its opponents such strange allies as Father Vaughan and the Bishop of London, the Rev. F. B. Meyer, and Mr. Clodd, should be

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welcomed with open arms by any Church to which spirituality and belief in a future life are anything but a dead letter. Surely the fact that this movement encounters such open and avowed hostility from the Churches is the most damning evidence that could possibly be produced that these Churches, as at present constituted, are neither on the side of spirituality nor of true faith! And yet the Rev. A. V. Magee, in criticizing *The Vital Message*,* regrets that the "teaching and tradition of experts in spirituality should be superseded by experiments which hitherto have added nothing of value to our knowledge." The trouble is that the last place in which one looks for experts in spirituality is the Established Church.

We at least get something coherent and comprehensible in the nature of a description of the other world from the spiritualistic camp. From the latest exponents of orthodoxy we get, in the words of Dean Inge, "nothing but a blank wall of ignorance." It is easy to criticize the Summerland of spiritualism; but no champion of orthodoxy has ever yet attempted to show how the

CAN THE
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human consciousness could function apart from conditions of time and space, and apart from some sort of world which, if not physical from the point of view of the present plane, must at least be analogous, on the spiritual plane, to what constitutes the physical world here. This leaves them with a Heaven and Hell which are purely meaningless affirmations, with no corresponding conception of which the intellect can take hold. To say that belief in such an after life as this exists in any human being is merely to play with words. It is an intellectual impossibility that it could do so. Dean Inge

* In the *Pall Mall Gazette*.

seems at least to realize this fact. Sir Arthur Conan Doyle, in his descriptions of the other world, follows what must be admitted to be the accumulated evidence of many psychic communications. But he tends to discredit those who draw a picture of the darker side of the after life, not, it seems to me, with any real justification. "Surely," he says, "there is hope that no very terrible inferno is needed to further punish men like Nero or Jack the Ripper." I venture to suggest that this is hardly in accord with the Master's saying that "whatsoever a man soweth that shall he also reap." Surely it would be no good thing for the criminal himself if he were to escape from the consequences of his misdeeds; and if this were so, would not our faith in eternal justice be rudely shaken? It is through the very fact that by an eternal law every misdeed brings its own appropriate punishment, that

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SPONSIBLE? good prevails in the end. It is vain to argue that men like Nero and Jack the Ripper were not really criminals at all, but only irresponsible lunatics. Such a position would involve the condonation of all crime. Rather must we believe that those who

are born criminals in this world have made themselves what they are through misusing their opportunities in former lives, and that their responsibility is that of all those who have consistently chosen the evil rather than the good. To argue that the fiend in human form is so created by the Deity is surely, when one comes to face it in cold blood, an insult to God.

The belief in a Hell does not imply faith in such exploded conceptions of everlasting punishment in material flames as are discredited now by even, I suppose, the narrowest of the Evangelicals. Had the leaders of the Church been in reality those experts in spirituality that Mr. Magee imagines them, they would have at least possessed some rudimentary knowledge of religious symbolism. Had they possessed this, they would have realized that fire is the symbol of purification, and that the very fact of fire being spoken of in this connection implies the purifying effect of the suffering undergone, and therefore of course its temporary character. The conception, therefore, of everlasting punishment is not only non-Biblical, but in direct opposition to the Biblical description, in which the sinner enters the state in which he is cleansed from his sins by the ordeal of fire. The process having been completed, there could obviously be no conceivable point in its continuance. There are, indeed, hells on earth, as some of us know to our cost, and it would appear futile to argue that there are no worse ones in the after-life, where it is

reasonable to suppose that remorse and despair may play a larger part, in the case of those who have misused their opportunities, than they do here.

Sir Arthur Conan Doyle, following Dr. Abraham Wallace, interprets the New Testament story in terms of spiritualism, and suggests that Jesus chose the apostles for their psychic powers; that the transfiguration was a psychic manifestation; and that the laying on of hands involved the conferring of thaumaturgic powers. He explains the raising of Lazarus in a similar manner, but this is a miracle for which, I would venture to submit, the evidence is far from satisfactory, the silence of three of the Gospel writers leaving its genuineness by no means certain. As regards the spiritual body, which Dean Inge regards with so much contempt, our author makes some pertinent remarks.

Science has demonstrated that while ether pervades everything, the ether which is actually in a body is different from the ether outside it. "Bound" ether is the name given to this, which Fresnel and others have shown to be denser. Now, if this fact be applied to the human body, the result would be that, if all that is visible of that body were removed, there would still remain a complete and absolute mould of the BOUND body, formed in bound ether which would be different from ETHER. the ether around it. This argument is more solid than mere speculation, and it shows that even the soul may come to be defined in terms of matter and is not altogether "such stuff as dreams are made of."

It has been shown that there is some good evidence for the existence of this second body apart from psychic religion, but to those who have examined that religion it is the centre of the whole system, sufficiently real to be recognized by clairvoyants, to be heard by clairaudients, and even to make an exact impression upon a photographic plate.

It is interesting to note that Sir Arthur Conan Doyle espouses what was once termed "the heresy of the Cathari," in wishing to eliminate from the sacred Scriptures of the Church the whole of the Old Testament. It is quite true that there are many parts of this which have been used in justification for the worst crimes of which humanity has been guilty; but the record is one which, looked at from the true angle of vision, shows us the struggle that was ever being waged between the narrow dogmatism of the priesthood, and the lofty ideals of the prophet's vision. We find, therefore, throughout its pages, two streams running constantly counter to each other, and many texts from the Prophets which openly repudiate the injunctions of the orthodox exponents of the Jewish faith. We may merely give, as

THE
HERESY
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one of the most glaring instances of this, the Mosaic ordinances with regard to sacrifice, and confront them with the warning of the prophets that all this side of ceremonial religion was distasteful to the true God. The real evil has lain in the fact that the Church for so many ages has treated the whole body of the Hebrew Scriptures as alike divinely inspired, and has endorsed the encomiums heaped upon some of the vilest deeds in history, such as, for instance, the murder of Sisera by Jael, wife of Heber the Kenite. The tribal deity of the Hebrews might indeed be held to look with favour on such dastardly acts where they favoured his peculiar people; but, from the point of view of the seer and the prophet, righteous conduct and an upright life were the only passports to divine favour. If in the Old Testament we get glimpses at times of the worst side of the religion of a semi-savage race, we also find their antidote in the noble ideals of the inspired prophet which are as true for us to-day as when they were voiced more than 2,000 years ago by the worshippers of the One God, Who is the same yesterday, to-day and for-ever.

There has just been issued from the office of *Modern Astrology* a book entitled *The Life and Work of Alan Leo*, containing a brief record of the life story of the well-known astrologer, by his widow, and also reminiscences in connection with his work by various astrologers who were brought in contact with him in this relation. *Modern Astrology* was founded under the name of *The Astrologers' Magazine* in the year 1890, and has thus been in existence some thirty years—a far longer life than that of any previous magazine devoted to the subject. *Modern Astrology* by degrees became a rallying point for the astrologers of the day, and as the Editor himself had no special axe to grind, all articles on astrological subjects, from whatever standpoint, were readily welcomed, provided they dealt with the question in an independent and rational manner. The magazine thus became a nucleus, and its value in this connection can hardly be over-estimated. To my way of thinking, a magazine provides a much better medium for the interchange of ideas than any club or society, and the efforts made from time to time to form an Astrological Society, a scheme on which Mr. Alan Leo had set his heart, proved, as a matter of fact, only very partially successful. Some of the best articles in the magazine were embodied from time to time in Mr. Leo's publications, and thus assumed a more permanent form. As might be anticipated, rather wild

THE LIFE
AND WORK
OF
ALAN LEO.

ideas were advocated at times in the pages of the journal, but probably it was wiser to let these see the light and meet any comment that might be forthcoming from critical readers. The many methods of directing and timing events have always been a fruitful source of controversy, but everyone's opinions were allowed a fair hearing, and it says much for Mr. Alan Leo's conciliatory disposition and readiness to look at all sides of a question, that readers with views so diverse and often so antagonistic, were able to find in *Modern Astrology* an organ which appealed to all alike.

Alan Leo was born of comparatively poor parents. His father was a Scotsman of the name of Allan. By profession he was originally a soldier, and went through the Indian Mutiny, where he was wounded in the leg. This led to his discharge and return to England. Here, after a time, he married a wife from the sect of the Plymouth Brethren, he himself being of a somewhat religious turn of mind. The wife, however, was very narrow in

EARLY
UPBRINGING. her religious views. Disagreement arose on this and apparently on other heads, and after living together for something like sixteen years they finally parted, the children being left in their mother's care, Alan at this time being about nine years old. With Saturn exactly rising, it is not surprising to learn that Alan's childhood was far from happy. He early became a domestic drudge, and his mother's morbid views on the subject of religion cast a gloom over the household. "Sunday," he says, "was a dreadful day in our home." On this day his mother only permitted religious meetings and the reading of *Foxe's Book of Martyrs*. Sunday amusement, laughter, and play, were strictly taboo, and not unnaturally the youthful Alan rebelled at this cramped atmosphere. More reasonable views are taken now, even by the ultra-religious, on the question of the use and abuse of the Sabbath; but there is still, to my way of thinking, a great deal too much of that Puritanical spirit which throws an atmosphere of gloom on what should be made the happiest day of the whole week. The sin of Sabbatarianism is not one of those which are denounced from the pulpit. The general movement, however, for freer and more independent life, has had its effect where Sunday is concerned, though opportunities of innocent amusement on that day are still far rarer than they should be.

About the time that his father left the home, his mother and family moved to Edinburgh, where Alan received his education at a good boys' school, and being of a clever and studious turn of

mind made the most of his opportunities. Subsequently the family returned to London and Alan found employment as a grocer's assistant. As he slept at his place of business he now saw but little of his home or family, but most of the money he earned went to help the home upkeep, the mother being now in very straitened circumstances. Later on he found employment in a sewing-machine factory, where he received a considerably increased salary, and after working there for two years, was appointed traveller for the firm. About the age of twenty-one his employer died, and Alan went to live in Manchester where his employer's brother had two grocery shops, and he was offered the position of manager of the larger one. It was in this city that three or four years later he was brought in contact with Astrology for the first time. This, therefore, was an important epoch in his life. He was taken ill through over-work, and his landlady recommended him to a skilled herbalist. The herbalist cured him, and took the opportunity to draw his horoscope. Alan was fascinated and the herbalist doctor (Dr. Richardson) soon became a fast friend, finding in Alan an apt pupil. In his twenty-eighth year his employer died, and Alan decided to return to London to look about for a new post.

In the first instance his labours in London were divided between his business and his pet hobby, Astrology, business naturally taking up most of the time; but after three or four years this was dropped entirely in favour of the less lucrative occupation on which Alan Leo (for by this name he had now become known) had set his heart. The financial situation was doubtless relieved by his marriage with a lady of means who was first brought in contact with him through his astrological work. His future wife resided with her aged father at Southampton. In the spring of 1890 she attended a series of lectures in that town by Mrs. Annie Besant on "Reincarnation," and "Man as the maker of his own destiny," and learned at the lecture hall that there was a Lodge of Theosophists working at Bournemouth, and accordingly went down the following week to attend their Lodge meeting. After it was over, one of the members, a Mr. Whitting, asked her if she believed in Astrology. The ensuing conversation resulted in her asking to have her horoscope cast, Mr. Whitting recommending Alan Leo. No fee was charged for the horoscope, but all subscribers to *Modern Astrology* were entitled to a free delineation, and she accordingly gave Mr. Whitting the price of a year's subscription,

HE MEETS
HIS DESTINY.

and her time, place, and date of birth, asking him to send it up without mentioning her name. Mr. Whitting promised to do so, and about three weeks later the horoscope and delineation arrived. The recipient was delighted with it. "As," she says, "it was so very true and accurate in every detail, a pen picture of myself, and the advice given was so admirable, being an impulsive soul I immediately sat down and wrote to Alan Leo. I inquired whether he ever came to Southampton, and asked him if he did so to call and see my father and myself." Some of the horoscopes were drawn by Alan Leo and others by Mr. Lacey. This one had fallen to Alan Leo to draw, and as he looked at it he remarked to his partner, "This girl would suit me exactly as a wife." The call at Southampton came off, the work of the firm for which Mr. Leo was now travelling involving a visit to Southampton every six weeks. When the two met, it appeared that both were going to the Bournemouth Theosophical Lodge on the next day.

The friendship was thus consummated which was to turn the course of these two lives, though it appeared in the first instance that the last thing that was likely to eventuate from it would be actual marriage. Destiny, however, has its own way of fulfilling itself, and the obstacles which at first appeared insurmountable were removed, the lady at the time of the meeting being already engaged to another man who had embraced the Jewish faith in anticipation of marrying her, for she was a Jewess. Indeed she actually went through the marriage ceremony with her fiancé, but a nullity suit followed, and the marriage with Mr. Leo finally took place without the father's knowledge. His discovery of the fact led to a breach between father and daughter, but a reconciliation ensued, and all ended satisfactorily. Husband and wife were both Theosophists, and both Astrologers, and in neither case was there anything to clash with the common life interest—a circumstance that must necessarily be very rare in the case of married couples.

Some complained that Alan Leo allowed Theosophy to bias his astrological opinions too much, but the two studies were to him in reality part and parcel of one religion and he could not see either apart from the other. Theosophy appeared to him the philosophy of life into which Astrology must naturally dovetail, and he saw in the horoscope of birth the expression of the karma of past lives working itself out in its latest phase. The horoscope thus did

A YEAR'S
SUBSCRIPTION
AND
ITS CON-
SEQUENCE.

ASTROLOGY
AND
THEOSOPHY.

not appear to him to be a matter of good or bad luck according to the moment at which the child chanced to be born, but rather the fulfilment of a destiny the cause and meaning of which would be found to be justified by the use or abuse made of past opportunities in earlier incarnations. Alan Leo was not a fatalist. He adopted as his motto: "The wise man rules his stars; the fool obeys them," and he was always ready to admit that "Man can half control his fate."

THE NIGHT RAIN

By JESSIE E. P. FORELAND

I WANDERED, lonely, through a twi-lit glade,
 Where fallen leaves lay thick, beneath my tread,
 On either hand the green wood's mystic shade,
 In avenues of silence lay outspread.

The dark'ning sky was starless, and the moon
 Hung, quivering and sickly, while the air
 Was breathless as an August day at noon,
 And heavy with an undefined despair.

It seemed as if the sorrow of my heart
 Had ris'n from out the quivering depths of me,
 With outstretched, pleading hands, a thing apart
 Demanding Nature's voiceless sympathy.

I saw the veiled night come o'er the hill,
 I heard the rustle of her garment's hem,
 I watched her stoop beside the singing rill,
 To pluck a nodding poppy from its stem.

I met her, trembling, where the shadows met,
 I saw the light of pity in her eyes,
 My own dry eyes all suddenly were wet,
 And grief broke forth with bitter, wailing cries.

She drew me, torn with anguish, to her breast,
 Holding me silent for a little space,
 Then as she hushed me tenderly to rest,
 I felt her soft tears falling on my face!

THE SERPENT SYMBOL IN *GENESIS*

A SUGGESTED MEANING

BY JAMES S. FORRESTER-BROWN

THE third chapter of Genesis, forming the second and concluding part of the second story of creation, contains eight verses—1 to 5, 13 to 15—on “the Serpent,” which for centuries have given rise to manifold controversies. It is proposed in the following pages to consider these verses in some detail, in the attempt to elucidate the meaning of the symbol.

The scenes in the second creation story take place prior to the actual “fall” of the dualistic soul into the dense regions of the soul order, and hence occur, throughout this third chapter, in what may be termed, by contrast, the “formless” regions of the soul-order.*

Gen. iii. 1: “Now” (literally, And) “the serpent was more subtil than any beast of the field which Jahveh 'Elōhīm had made.”

The Hebrew word for Serpent is *nāchash*, literally, the shining one. The key to the interpretation of this passage is the qualifying word '*ārūm*, translated “subtil.” It implies quickness of sight, swiftness of motion, activity. Calvin thought the word was one of praise. The LXX translates it “prudent,” using the word, apparently, in its older meaning of wisdom becoming active. In the original there is a play upon this word and that used in the preceding verse when describing the '*ādām*, the soul of collective humanity, and the '*ish-shāh*, the individualized human soul, this word-play being, of course, incommunicable in a translation. Though the '*ādām* and '*ish-shāh*, translated “man” and “woman,” are perfect in the “formless” realm of the soul-order, they are '*arūmim* (plural of '*arūm*), naked, inexperienced as regards the form-regions of that order, contrasting with the Serpent, who is '*ārūm*, subtil, experienced, wise. The Serpent's wisdom also excels the characteristic qualities of “the beasts of the field” created by *Jahveh 'Elōhīm* “out

* “Few chapters of the Bible have affected religious speculation more than the third chapter of *Genesis*, which records the temptation and the weakness of primeval man (*sic*). To discuss all the topics which arise out of this chapter would be to write a treatise on Christian theology.”—*Hastings' Dictionary of the Bible*, i. 840.

of the ground," and then "named" by the 'ādām, the world-soul (*Gen.* ii. 19, 20), who thereby, through the power of his creative will, impressed these qualities upon his soul-substance, giving this the power to manifest them in the regions of form. The Serpent, "the shining one," is in a different category, being of the Divine Wisdom order, and indeed, is a function, a mode, of the Creator's Triune Power.

In *Gen.* ii. 7, after the root-substance of man's nature was formed under process in the "formless" region of the soul-order, the man is perfected, made complete, by *Jahveh 'Elōhim* imparting the true complement of the time-process, something which is not "created" and does not evolve, namely, the Divine Breath of the eternal order, and the man becomes "a living soul." And now, in the present stage of the story, after the 'ādām, the "alone" world-soul, is expressed through many individualized souls, each under two complementary principles, 'īsh and īsh-shāh, as yet unevolved, * this eternal Power which was breathed into the nostrils of the man, the Divine creative Breath, is about to lead each dualistic individualised soul, and hence also the soul of collective humanity, into manifestation in the material regions of the soul-order, the regions of relativity, which are "far," "a far country"—to use spatial terms, though a change in state or condition, not in space, is implied—from the Spiritual Source, and the symbol now employed for the Divine Breath is—the Serpent. †

* Both 'ādām and 'īsh are translated "man" in the A.V. and R.V., even when they occur in the same sentence, in spite of the distinction in the original, and this has proved very misleading. The 'īsh is the evolving, personal self, the temporal "I" of each human being, whose growing content on character, developed under the reflex activities of Fate, is its evolving 'īsh-shāh. (These dual principles, positive and negative, subjective and objective, of each individualized soul, are personified in the story.) When a human being attains during earth-life its Second Birth, the Birth "from Above," the 'īsh is at-one with the ādām, the little self with the Self of all humanity, and the outlook of the 'īsh-shāh, the soul's purified and organized nature, is concerned with Great or Cosmic Fate. Each completely fashioned 'īsh-shāh represents a living unit of the Living Body of the "Second Adam."

† "The serpent-symbol played a great part in the Mysteries of the ancients, especially in Greece, Egypt, and Phœnicia; thence we can trace it back to Syria, Babylonia, and further East to India, where it still survives and receives due explanation" (*Fragments of a Faith Forgotten*, by G. R. S. Mead, London, 1900, p. 183). In these Mystery systems, the Serpent symbolizes the great creative Breath, the Manifesting Power, which was regarded as a serpentine, spiral force. The worshippers sometimes called themselves "serpents." In China the Creative Breath is symbolized as the Great Dragon. There are sometimes two serpents, as, for example,

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The uncreated, eternal Breath which was breathed into the "man" of *Gen. ii. 7*, whereby he became "a living soul," has two aspects as it proceeds into the regions of manifestation: one the "timeless" (vertical), the other the time (horizontal), and in both cases the serpent symbol is used. It was to free all who are still "wandering" in the "wilderness" stage of earth-life, from the risk of thralldom to the ever-becoming or time aspect of such life, represented as the being slain by serpents, that Moses lifted high above the earth his "timeless" Serpent symbol as a call to the life regenerate.* The same story and the same symbolism are referred to with a wide and general application, when Jesus declares that "the Son" of "the Man"—that is, of the universal Man of the first creation story, who belongs essentially to the 'noumenal' or spiritual order—must under the spiritual law ($\delta\epsilon\iota$) be "lifted up" above the normal "earth" order, the region of duality and the ever-becoming of life-and-death, and so attain æonian life.†

In the eternal, unitary realm which enfolds and interpenetrates the temporal regions of duality, the Divine Breath signifies the Power of the Supreme Mother, the Giver of All-Life, the Holy Ghost: the Manifestor of the Eternal Will and Consciousness in time and space conditions. It is as the "River" between "Eden" and the "garden"; or as the Breath of the Solar Logos, the Solar Breath; or as the Fifth or Ætheric Element, the Common Element, or the Least Common Multiple, of all the manifesting elements.

This Breath being of the eternal and universal order, never loses touch with its Source. But within the realms of manifestation it has a dual aspect of activity, as of a breathing forth and back, an alternation as it were of outbreathing and inbreathing. The Breath puts forth into manifestation, and

in the caduceus of Hermes, just as we read of two trees in *Gen. ii. 9*. Non-Semitic Sumerian texts speak of "the wicked serpent," "the serpent of darkness." In the injunction "Be ye wise as serpents" (*Matt. x. 16*), we meet the Serpent of Wisdom, the Serpent in its Divine aspect. Compare Irenæus (*Hæv. i. xxx. 15*):—"Some (Gnostics) say that Sophia herself became a Serpent, and had . . . given the Gnosis to Man, and for that reason the serpent was called the wisest of all creatures."

* *Numb. xxi. 5-9*.

† *John iii. 14*, in the original. Each human soul is essentially and potentially a Son of the heavenly "Man" of the first creation story, and has to be established as such during the actual world-order. In each case a new "Son," by being uplifted into the "heaven" state while on earth, spontaneously draws others to the higher life.

then draws creation back to its Source. First is the Outbreathing, or the Descent or "Fall" into manifestation of the negative or Substance mode of the One Reality, and then the Inbreathing, when this differentiated Substance is vitalized by the positive or Spirit mode of the One Reality, and "returns" as Living Substance which is able consciously to partake of the Divine activities.*

Spirit is related to Living Ideas, and these are not measurable, therefore not diminishable. The Breath, the Mother-principle, of Divinity, causes these Ideas to "fall" into the regions of duality and to appear in all planes of matter. These Ideas act on, and are acted on by, the world-soul in its dual modes, and become ideas expressed in form. This is more than is ordinarily understood by creation, for every manifested "word" of the Divine has at its centre the Divine spontaneity and wholeness.

The Breath comes forth to create an organized cosmos, a field of conscious activity, out of chaos and darkness. The material objects that we see are varying nodes, different stages or punctuation marks, in the Breath, which convey to us ideas in language of their own.

The *'ādām*, the world-soul, has been manifested in the "earth" mode of the soul realms under two principles, *'ish* and *'ish-shāh*, corresponding, in one aspect, to the two modes of Tension under which manifestation appears, namely, in-tension and ex-tension, time and space. Breath, as Holy Ghost or Manifesting Counterpart of Spirit, here symbolized as Serpent, finds in this dual expression of the world-soul a vehicle in which to "fall," and bring about the connection between the within and the without, consciousness and substance.

From another point of view, the two modes of the individualized soul, representing, respectively its subjective centre of awareness, or the personality, and its objective content, or character, act straight on to the Serpent of Manifestation and bring about the cutting up of Cosmic Breath into form and meaning. When the Breath is truly actualized in the material order through the activities of a full-grown experienced soul, that soul is entrusted to utter, in terms of its unique content, the Will of the Great Person of the Cosmos in the drama of Great or Cosmic Fate.

Or we may look at this in still another way, and say that the Serpent is the power which, in the first stage of its twofold

* Cp. 2 *Pet.* i. 4: "That ye may become partakers of the divine nature."

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process, corresponding to the Outbreathing of the Divine Breath, leads the world-soul, humanity, outwards to manifestation and multiplicity. This tends to make substance more subtle and transfuse it with light rays, by tearing up, as it were, the world-soul's substance into atoms, and surrounding every atom with bubbles of light. This Outgoing is represented by the tree of the knowledge of good and evil, the tree of experience under time, space and materiality. The second stage of the process, corresponding to the Indrawing of the Divine Breath, is the bringing back of these bubbles of light, so that they may *consciously* take part in the activities of the Divine, and not be as mere puppets that are acted upon. The consciousness is drawn inwards for the intensification of Being. The goal of this Inbreathing is represented by the tree of life.

Gen. iii. 1 (continued) : " And he " (the Serpent) " said unto the woman."

Why does the Serpent address the woman? Why is the appeal made to the woman rather than to the man (*'ādām*)?

The Will of the Spirit is to become manifest by clothing Itself in form. The world-soul is the prepared vehicle whereby Spirit will "fall" into the world of duality and form; for it possesses the two complementary modes of consciousness, the Sun or cosmic or "heaven" mode, and the perfected Moon or time or "earth" mode, those of the *'ādām* and the *'ish-shāh* respectively.* The *'ādām*, the soul of collective humanity in the "timeless" order, has already declared † that the woman, the *'ish-shāh*, is his counterpart in the time order. So she naturally becomes the protagonist in the scene which immediately follows. The Serpent addresses the woman because she is the representative of the world-soul for manifestation in the material order.

Gen. iii. 1 (continued) :—" And he " (the Serpent) " said unto the woman, Yea, hath 'Elōhīm said, Ye shall not eat of all the trees of the garden?"

Gen. iii. 2 : " And the woman said unto the Serpent, Of the fruit of the trees of the garden we may eat."

Gen. iii. 3 : " But of the fruit of the tree which is in the midst of the garden, 'Elōhīm hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die."

Gen. iii. 4 : " And the Serpent said under the woman, Ye shall not surely die." (Literally, dying, thou shalt not Die).

* These two modes of consciousness are possessed by each and every individualized human soul.

† *Gen. ii. 23, in the original.*

Gen. iii. 5 : " For 'Elōhīm knoweth that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as 'Elōhīm, knowing good and evil."

It was *Jahveh 'Elōhīm* who instructed the " man," the world-soul, regarding the tree of knowledge.* Yet when the Serpent speaks or is spoken to in these five dramatic verses, the author of the prohibition is stated to be 'Elōhīm. 'Elōhīm is the Manifesting Power behind the earlier or " noumenal " creation. So that the woman is placed by the Serpent, her Initiator, in vital relation to the Supreme Power or Principle or Ground of all Manifestation.

From the " formless " realm of the soul-order, the woman sees as in vision the realm of appearances, of duality, and therefore, the two aspects of the tree of the knowledge of good and evil, " which is in the midst of the garden." The eating of its fruit is realized to be dangerous to the inexperienced soul, and the warning is seen to be justified. On the other hand, her insight into the vast scheme of world-unfoldment shows her that this tree, with its life-and-death, is the Divinely appointed, the necessary Way to the tree of life, the other tree which is in the midst of the garden, for " dying, thou shalt not Die,"† the two trees being, indeed, two aspects of what is essentially one and the same tree, the tree of Life.

The meanings of the two trees are caught up by her into their higher meaning, and she understands the necessity for the world-soul, humanity, to appear in the worlds of form, and acquire the power of right choice, gaining knowledge and practical wisdom through experience and action in the difficult regions of duality. She also accepts the concluding words of the Serpent of Wisdom : " Your eyes shall be opened, and ye shall be as 'Elōhīm, knowing good and evil," as declaring part of the Purpose and Will of the Divine scheme of Self-expression.

The meaning of the Genesis Serpent is being sought from an analysis of the actual references to this symbol, and hence the next seven verses must be passed over. It is not till after the irrevocable decision has been made by the world-soul, in both its modes, to proceed into the regions of duality, the Serpent having guided it to take this step, ‡ that mention is again made of the Serpent symbol.

* *Gen. ii. 16, 17.*

† Cp. the Apostle Paul's " O death, where is thy victory ? " *1 Cor. xv. 55.*

‡ In *Gen. iii. 13,* " The serpent beguiled me " may equally be translated : The serpent influenced me.

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Gen. iii. 14 : (a) " *And Jahveh 'Elōhīm said unto the serpent, Because thou hast done this, cursed be thou* (b) *from among all cattle, and from among every beast of the field* : (c) *upon thy belly shalt thou go,* (d) *and dust shalt thou eat all the days of thy life.*"

(a) The responsibility for the decision to pass out from the unitary or "timeless" order, and enter the dualistic or time order on the agelong pilgrimage of material experience, is laid by *Jahveh 'Elōhīm* primarily on the Serpent, who, without being questioned, is forthwith "cursed."

What, in the first place, is the meaning of a curse (*hērem*) uttered by Divine Power?

It is a declaration that Fate is to operate.

Why then is the curse declared upon the Serpent?

The Serpent represents the "timeless" Breath of the Divinity, which was breathed into the nostrils of the "man" at his creation. When the world-soul "falls" into matter, this Breath of Life eternal proceeds with him into the regions of duality, and there comes under the law, the tutelage, the "curse," of Fate. The "man" and the "woman" are thereby involved in the curse, the very breath of their earth-lives coming under the bondage of the Fate-spheres.

The serpent of the "Fall," representing the Divine Life which has left the universal order to enter the phenomenal order, appears no longer, except implicitly, as the Serpent of Wisdom. It now manifests itself as life under limitation and the law of necessity. In this aspect, the serpent of the Curse—who is related to Satan (Saturn, Chronos), one of "the Sons of God"—appears to be the very Time-order and Fate-sphere in which each individualized soul is involved, until, at length, the soul is enabled, during earth-life, to leap forth from the evolutionary process, and attain its birthright of Freedom under Great Fate.

What then is Fate? It is of two kinds. The one is Fate under limitation in time and space, and is connected with the life of humanity when under the yoke of the tree of the knowledge of good and evil. The eating of the fruit of this dyadic tree brings with it the "curse" of Fate: which was spoken of in ancient India as requiring to be worked out by each and every human soul through personal or national karma. The other, its successor and supplanter, concerns the life of regenerate humanity, when, enriched under experience, the soul is Divinely uplifted, on earth, into the enduring freedom of the tree of life.

* *Job i. 6.*

Personal Fate is necessary for man while he is in the preliminary or 'outgoing stage of soul-existence within the form-regions, and until he overcomes the "fundamental evil" within his soul, due to the "Fall" of Being into existence, then receiving the gift of the Third Spark from the Divine Fire, which may be called the "Christ" Spark.* Man first comes under the Curse, or experience under "the Law;" the Fate-spheres or disciplinary limitations which hem in the world-soul, and is bound to the spindle of the three daughters of Necessity. This is at length succeeded by the Blessing, when full-grown, Divine man, comprehending the real values in the world-order, is unloosed from the bondage of personal Fate,† and emerges into the freedom of true or Cosmic Fate. Wearing his Robe of Glory, the Mantle of the universe, he enters with joy into his birthright as a Monad, for now he is able wisely, truly and with full understanding, to express in the dyadic order the universal through the particular and particulars in the terms of the living universe.

(b) "*Cursed be thou from among all cattle, and from among every beast of the field.*" The "cattle" and "every beast of the field" relate to the various animal and lower-mind powers of the world-soul's nature. These will come under the restrictions of the world-soul's Fate. But it is the serpent in "man," his creative life-breath, which is peculiarly and particularly under the ban. One of the aspects of this creative breath is the power of generation, and this is brought under the curse, the bondage, of Fate, even as it is by Regeneration that man is specially blessed, and rises into the freedom of Cosmic Fate.

(c) "*Upon thy belly shalt thou go.*" The Divine Breath is cast down on to the ground, the root-substance, the personal basis, of man's whole nature, so that this may become permeated by the Divine Life. Though this is a limitation for the Breath, it operates as an uplifting force for man.‡

(d) "*And dust shalt thou eat all the days of thy life.*" This Divine Breath is to play upon the soul's root-substance during the age-long period of soul evolution. The serpent remains under the curse throughout the life of normal humanity, during the long series of the "necessary" incarnations of each indivi-

* Described by the Gnostics as the entry into the Third Gate of the City.

† As the colt was loosed which had been tied (*Mark xi. 2*), also Lazarus who had been bound hand and foot (*John xi. 44*).

‡ Compare this with the story of Abel's "blood," the life as of Cain's Higher Self, calling "from the ground," the substance, of Cain's nature.

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dualized soul, until this attains the next great stage in Becoming that is set before it in the present æon or dispensation, the stage which is linked with the Second Adam, becoming in the actuality of the world-order, that which it is essentially, a Son of God. This is the stage alluded to in the last chapter of the *Revelation*, which declares: "And there shall be no curse any more."*

Gen. iii. 15: (a) "And I will put enmity between thee and the woman; (b) and (as) between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel."

(a) The first statement in this verse pictures a struggle between two opposed powers, namely, the serpent of the "Fall," which we are considering, the serpent of "necessary," Fate, on the one hand, and on the other, the woman of the "Fall." The latter represents the soul during its earlier stages in the regions of duality and form, when experience and enlightenment are gained under constant encounter with Fate, which seems at first to stand over against the soul as an enemy who must be conquered, lest he conquer and destroy. The soul's 'ish, its positive, personal element in the form regions, struggles with Fate, taking on self-centred, independent characteristics which appear to drive it in all respects far from its Origin. This is the Outgoing period of the soul's manifestation. It may be called, relatively, the Eve state of the soul.

"In the latter days" of this outgoing period of the soul's history, a condition arises when the soul knows from experience that the highest "good" is not to be attained by continual enmity and strife between pairs of opposites. It recognizes that "evil" does not endure, for it contains the positive germ of "good," which gradually overcomes the negative force of evil; that evil is, in fact, a stepping-stone to good. So it learns unweariedly to amend evil, raising, step by step, in actual life, the two contrasting powers towards a higher Unity, of Goodness, which comprises both, and which has no living opposite, though it may itself be expressed by two opposites. The soul is thus led to look from the good and evil sides of its experiences to the God within and without. It realizes that the extremes of internal distinctions are elements in the fullness of the Spirit which is in all, and constitutes all, and transcends all, and which holds the

* *Rev. xxii. 3*. From the story of the cursing of the barren fig-tree it would appear that such souls as do not bring forth the fruit of æonian life during the opportunities of the present dispensation, will remain in the "outer darkness" until a later æon or world-period. This is definitely suggested in the *Pistis Sophia* and some other Gnostic works.

opposing ideas in a concrete identity, in a state of vital Poise, as the Root-Power of the Divine Personality.

The soul desires no longer to flow forth, as hitherto, to multiplicity, but to "return" to Unity, turning from the personal self to the Self of the Great Person of the Cosmos, and this new goal of its Becoming is linked with its true Fate-sphere. The fruitage period of the soul's Incoming may be called, relatively, the Virgin Mary state of the soul.

(b) "*And (as) between thy seed and her seed : it shall bruise thy head, and thou shalt bruise his heel.*" This further declaration appears to emphasize the struggle between the seed of the serpent and the seed of the woman. Unfortunately the verb used is obscure.

The translation given in both the A.V. and the R.V. of the closing part of the verse is: "It," that is, the seed of the woman, "shall bruise thy head," that is, the head of thy seed, the seed of the serpent; "and thou," that is, thy seed, "shalt bruise his heel," the heel of the seed of the woman. The difficulty is connected with the verb twice translated "bruise." This verb is rare, being found in only two other places in the O.T., in *Job ix. 17* and *Ps. cxxxix. 11*; in both these cases it seems to mean to surround, cover, veil, rather than to break or overwhelm, as translated. With regard to the present passage Knobel, Ewald and Dillmann, among others, reject the translation "bruise," and hold that the meaning is: to pant after, long for, eagerly desire. The translation they suggest is: He (that is, the seed of the woman) shall long for thy head, and thou (that is, the serpent, or the seed of the serpent) shalt long for his heel; and they think the words are used to express hostility between them.

And yet, whatever the exact rendering of the verb may be, it is in keeping with the counsel of perfection, "Love your enemies," that the later phases in the interpretation of this verse should relate to the activities not of hate but of Love. "It is the high function of Love to welcome all limitations and to transcend them."

In this view, the "seed of the woman" becomes associated with the outcome of the earlier period of the soul's history, when, at length, the soul, hitherto "lost," finds itself and "returns" to its Origin. Such a soul may then at any time come into vital harmony with itself and the All, becoming wholly Virgin, and to it is born, "from Above," the Seed of the Woman, the Third or "Christ" Spark.

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This Divine Birth within the individualized soul, this Incarnation of "the Son," follows a continuous alteration of the standards of the earlier order, ending with their entire reversal. The soul learns that it must change from the law of possession to the law of renunciation, that it must give up many things which before were most to be desired and yet preserve its balance, losing itself ere it can find itself. And thus it gains the key to free-will. It is no longer related to any form of personal desire for this or that, a picking and choosing, or snatching, from the enemy Fate, it is rather a definite and a conscious flowing forth to embrace joyfully whatsoever may be assigned to the soul by Fate, transforming it by the adventurous dynamic of an activity which understands and has practical ends.

The human soul with the Third Spark about to be born in him will "pant after, long for, eagerly desire" the "Seed of the Serpent," the Fate that will be offered; he will be the exalted positive element at the heart of the Fate-sphere that encompasses him. He will not drift hither and thither as the tool of Fate, it will be marriage on an equality. It is by wedding and loving Fate that we bring the hidden Divinity within us to birth.

When this takes place, the Serpent no longer stands over against the soul as its "necessary," personal Fate; for the Seed of the Woman, the indwelling Spirit in man which is now consciously realized in the world of actuality, links the individualized soul, at length regenerate, with the Seed of the Serpent, who, unveiled, is found to represent Great or Cosmic Fate, the high, impersonal Fate which concerns itself with the welfare of the whole of creation.

A human being is, actually, the Eternal and Universal expressed, under the soul's limitations, through a particular human form. At the Great Happening, the soul is re-born of the Spirit, and enters a "new" order upon earth through the unique personality. Such a human being is, indeed, "real" as well as "actual," for—as lord over the two worlds of his vast nature, its "heaven" and its "earth"—he makes the universal explicit by his individual existence, expressing his concrete living activities in terms of service for others, recognizing equally in them as in himself the Divine "Serpent" of Wisdom, the Originating Source of All-Life: the Manifestor, in the modes of time and space and materiality, of the Triune Divinity.

SERBIAN CHRISTMAS CUSTOMS

By F. FOSTER

TO read of Serbian Christmas customs is to enter an atmosphere of magic—an atmosphere that is curiously unlike that of an English Christmas. Just as the English have left their popular ballads behind them, while the Serbs have kept theirs alive, so our old English customs have almost entirely died out, while the Serbian Christmas customs form real links between our own day and a remote antiquity.

They have a beauty of thought and of imagery that it would be hard to find equalled in the Christmas customs of any other modern race. In them the folk-lorist finds survivals of primitive Aryan civilization, and we, who have always in our minds the wonderful picture of the Serbian nation at war—can take as a pendant to it the curiously intimate picture of a peace time aspect of the Serbs that their Christmas customs give us.

Christmas customs are practically identical in all Serbian lands, i. e., in Serbia, Macedonia, Montenegro, Dalmatia, Bosnia, Hercegovina, Srem, Banat and Bačkad. There are of course certain local differences, obviously attributable to varying local conditions, and the customs are observed more closely in the more remote districts of Montenegro, South-Western Serbia, Western Macedonia, Hercegovina and Dalmatia, than in those more subject to foreign influence—such as Northern Serbia, Central and Eastern Macedonia, Srem, Banat and Bačka ; but on the whole the following description holds good for all.

The series of Christmas observances opens with the carnival feast (poklade) on the night before the six weeks' Christmas fast begins. At this feast all kinds of meat are eaten, and portions of each dish and a bit of bread for every member of the household is set on the roof "as a protection against witches." The meal is a large one, and it is a religious duty to finish it entirely.

During the fast no meat, fish, eggs or cheese may be eaten. Miss Irby, in her "Christmas in Montenegro," describes how she felt a little out of countenance when the landlady, bringing in a fowl, remarked that "it was plain we did not belong to their religion, or we should never have asked for meat during the Christmas fast."

During the Christmas fast the beasts—which are carefully chosen for the Christmas feast on the first day of the fast, are fattened up for slaughter. They are killed three days before Christmas on “tučni dan” (slaughter day). A pig is the most highly esteemed animal for the feast; but the kind of animal of course varies to a certain extent according to the means of the family.

“Tučni dan” is not only a day of slaughter, it is also the day for the settlement of debts. Those who can pay their debts, do so, and those who cannot, explain to their creditors their reasons for not paying them, so that all can join in the “kiss of peace” on Christmas morning.

It is on Christmas Eve, “Badnji dan,” i.e. the day of the “badnjak” or yule log, that the real Christmas begins.

Before sunrise the master of the house, the “domaćin,” or some young men of the household, go out to the forest to cut the badnjak. Having chosen his tree—which should be a holm-oak—the cutter kneels down before it, saying a special prayer and words of greeting. He makes the sign of the cross three times, throws some wheat over the tree, and then begins to cut it in such a way that it should fall towards the east, just at the moment the sun rises. The preliminary cutting should all be done from one side, and only the final blow given from the other. The tree must not touch other trees in its fall, for that means disturbance in the prosperity of the house during the coming year.

In some parts of Serbia it is customary to cut down three trees, while in others the one tree is cut into six parts—three being reserved to light the fire on “Little Christmas” (the New Year) and the others being stood up against the house until it is time to lay them on the fire. Sir Arthur Evans in his “Christmas and Ancestor Worship in the Black Mountain” says that he saw one log larger than the rest—the “glavni (chief) badnjak” for the *domaćin*, and other smaller logs for every member of the family,

The first splinters from the cutting are taken home and given to the women to put under their milk jugs in order that the milk may produce cream “thick as the splinter.”

When the badnjak or badnjaks have been cut they are carried home and set up against the wall of the house, and a woman comes out with a “pogač” (a wheel-shaped cake of unleavened bread), which she breaks against the badnjak.

During Christmas Eve there is a gradual crescendo of excitement until the badnjak is brought in and put on the fire. It is a time of enchantment, when witches (*vjestice*) are “flying

about like sparks " and should not be spoken of, and, as the Montenegrins say, " To-night earth is blended with paradise."

The ceremony of stalling the sheep and oxen as witnessed on Christmas Eve by Sir Arthur Evans must be described in his own words :—

" The family now invited me to step across to the cattle shed opposite, to see the ceremony of stalling the sheep, goats and oxen. The shepherd lad and the pope [the pope was the brother of the domaćin, and Sir Arthur Evans does not speak as though the fact of his being a priest were the reason for his part in the ceremony] each took a wax taper, and walking round the interior of the stalls, carefully lighted up every corner in turn. Then they took their place at the door, one at each side, and held up their wax tapers while the little shepherdess drove in the animals one by one between the two lights. After that the little shepherd and the little shepherdess kissed each other ' that the animals might love,' it was explained to me."

Meanwhile, inside the house, the fire is made ready to receive the badnjak, and—perhaps the most interesting custom of the whole series—all fire irons, chairs, tables, and the pestle and mortar are removed from the room and put away in some remote corner. In this removal Sir Arthur Evans sees a proof " that this cult of the hearth, this most ancient form of Aryan worship, dated from a time when iron and stools and tables were alike unknown." The fire is poked until Christmas Day, not with a metal poker, but with a piece of the badnjak.

When this has been accomplished, the domaćica (mistress of the house) takes a bowl full of wheat in which splinters from the cutting of the badnjak have been lying all day, and stands opposite the door, and the domaćin carries in the badnjak—candles burning on either side of the door as he enters.

The domaćin says :

" Good evening and a happy badnji dan to you," and the domaćica sprinkles him with the wheat from the bowl in her hand.

The badnjak is put on the fire always with the cut end protruding towards the hearth, and when it is on the hearth it is shoved forward three times.

There are various ways of greeting it. Sometimes a male member of the household sprinkles wheat upon it and says to the domaćin :

" God give you prosperity, greater good fortune and happiness."

In Risan (Dalmatia) they decorate the badnjak with laurel

leaves—while in Crmnica-(Montenegro) the man who brings them into the house drinks to them in an earthenware pitcher, first drinking himself and then "giving them to drink," i.e. sprinkling them. Sometimes both wine and wheat are sprinkled over the log in the form of a cross.

Sir Arthur Evans saw a bowl of corn, an orange and a plough-share all placed on the end of the badnjak farthest from the fire in order that the corn might grow well and the beasts be healthy. He also notices that instead of sprinkling the log with corn, the pogač cake may be put on the log and wine poured over it with the following greeting :

"Your health, festive yule log! We give to thee this pogač cake; give thou to us, health, peace, male children, the fruits of the earth and increase of cattle and all good luck." After which the domačin tastes a little of the pogač and gives a bit to each of the family.

It is an illuminating illustration of the possible size of the badnjak, that Van Karadžić gives us in his "Lexicon Serbico-Germanico-Latinum."

"In Hercegovina, where there are great houses, six or eight oxen draw in the badnjaks. They come through the house and the oxen pass out at another door, but the badnjaks are unhitched inside the house."

He also gives the information that in Dalmatia and similar lands Roman Catholics burn badnjaks—a proof that the ceremony is a racial one and is not confined to members of the "Orthodox" Church.

When the badnjak has been put on the fire, the mistress of the house takes straw and strews it over the floor, clucking like a hen, while the children follow her chirping like chickens. Some of this straw is kept by the mistress of the house, and when a hen is sitting, a little of it is put in among the eggs. The rope with which the bundle of straw is bound is not undone—the straw is simply pulled out, and on Christmas Day the rope is thrown down before the house, and the corn for the fowls scattered upon it. While the fowls are feeding the mistress of the house repeats :

"As you eat in crowds, so may you lay in crowds also!"

Solemn prayers follow the straw-strewing ceremony. The head of the house steps forward, and after him, according to age, all the male and female members of the family, and when each has lighted his own candle, they join in silent prayer. After the prayer the candles are set up in a dish filled with oats, and there they burn the whole night.

In some districts the *domaćin* carries an earthen vessel filled with burning coal and incense, and while the family stands in a semicircle—men on the right, women on the left—he prays aloud, passing from one member to another—stopping in front of each one long enough for the incense fumes to reach him.

Supper is spread upon sacks on the floor "in order that the year may be fruitful." It consists chiefly of fruit and vegetables, for no meat may be eaten until the fast is ended on Christmas Day. A nut is thrown into each corner of the room before they sit down.

Many and varied are the ceremonies performed on Christmas Eve, both to produce fertility and to ward against enchantment. In addition to those already spoken of, the following may be mentioned :

The cakes for Christmas Day are made on Christmas Eve, and are made in the form of oxen, beehives, sheep, etc.—as indications of the wealth of the house in the coming year. The shepherds in some districts keep a small piece of gravel under their tongues to prevent wolves killing their sheep—the popular superstition being that if wolves attacked, their jaws would be turned to stone. Sir Arthur Evans describes how while they were at supper on Christmas Eve the little shepherd boy saw that a piece of the *badnjak* had burnt through, and "bending down among the embers, at the imminent risk of burning his face, he seized the charred and smouldering fragment firmly between his teeth, and carrying it in this way out of doors, let it fall in the middle of the yard, between the dwelling-house and the cattle stall "in order that no *vjestica* or uncanny thing should cross the threshold." In the morning the charred fragment that remained of it was put into a crevice in the outside wall of the house.

In some districts the part of the *badnjak* which protrudes beyond the hearth when it is burnt through, is carried in a gloved hand round the beehives, and after it has been extinguished it is placed in a young apple or plum tree to ensure fruitfulness.

After supper the family sings Christmas songs round the fire. Vuk Karadžić tells how in the old times it was the custom for a party of young men to go from house to house on Christmas Eve singing "koledo," i.e. songs in which after every verse comes the refrain "koledo." This custom had died out when he wrote among the Serbs of the Orthodox Church, but it was still kept up by the Roman Catholics.

The fire burns all night through on Christmas Eve, but the chains on which the kettle hangs over the fire never get hot

"because the Virgin Mary when giving birth had laid her hand on the kettle chain, and ever afterwards it had been cool and pleasant to the touch this night."

Nothing may be taken out of the house on Christmas Eve or on Christmas Day.

Rifles are fired at the first cock-crow on Christmas morning and every one goes to early Mass. In some districts—particularly about Risan in Dalmatia—the beautiful Slav rite of the "Peace of God" (*Mirbožanje*) is performed after the service. Each member of the congregation approaches his neighbour, kissing him and saying "Hristos se rodi!" (Christ is born!)—to which the other replies, "Va istinu se rodi!" (Of a truth he is born!) In this way all members of the congregation kiss each other, and many enemies are reconciled.

Not only human beings share in the "Peace of God." To quote Sir Arthur Evans again:

"The *domaćica* (on her return from church) taking with her a dish containing corn, a cup of wine and a pomegranate, begged me to accompany her to the cattle stall. She then entered the stall set apart for the goats, and having first sprinkled them with corn, took the wine cup in her hand, and said:

"Good morning, little mother! Christ is born; of a truth he is born! Mayst thou be healthy. I drink to thee in wine; I give thee a pomegranate; mayst thou meet with all good luck!"

"She then lifted the cup to her lips, tossed the pomegranate among the herd, and throwing her arms round the she-goat, whose health she had already drunk, gave it the 'Peace of God'—kissed it, that is, over and over again. When I asked her why she had singled out this goat among all the others, she answered, 'She is the house-mother (*domaćica*) of the goats.'

"The same ceremony was now performed for the benefit of the sheep and cows, after which all the animals were beaten with a leafy olive-branch. Then the little shepherd and shepherdess took their places at the door with two wax tapers, as on the previous evening, and the *domaćica*, olive branch in hand, drove out all the beasts as they had come in between the two lights; and then the shepherd and shepherdess kissed each other as before."

At the first rising of the household on Christmas morning, one of the women goes out to the well to draw water. When she reaches the well she greets it, wishing it a happy Christmas, and throws a handful of corn and a sprig of basil into the water before she draws. The corn will make the crops as abundant as water, and the basil will keep the water pure. This water is used in

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the making of the "cesnica"—the special large Christmas cake in which are concealed charms made of carved wood in the shape of oxen, bees or sheep. When a member of the household receives one of these charms in his portion of the cake, he knows in what direction he will be prosperous during the coming year.

The coming of the "polaznik"—the Christmas guest—is one of the customs that illustrates most clearly the difference between our Christmas and that of the Serbs. The visits we pay on Christmas Day are essentially social; but his visit is essentially ceremonial. The polaznik is generally a young man chosen and invited some days before Christmas, and he is the only guest received on Christmas Day. His arrival is heralded by more firing of pistols, and he enters the house carrying corn in his gloved hand. As he calls out "Hristos se rodi!" (Christ is born!) from the door, he sprinkles corn over the house. Some one from within sprinkles him with corn in return and replies:—

"Va istinu se rodi!" (Of a truth he is born!) The polaznik sits near the fire, and the housewife covers him with a rug, after which he takes the poker—or rather a piece of the badnjak—and pokes the badnjak to make the sparks fly, saying:

"May you have as many swine, as many cattle and as much money as there are sparks." He then puts a silver coin on the hearth, and when he goes home after the Christmas feast, he receives gifts from the family—a handkerchief, or socks, and a cake which often has coins in it.

The Christmas feast is spread on sacks on a very low table known as a "sofra." When the family has gathered round the table there is a prayer—during which everybody holds a wax candle in his or her hands, and then all kiss each other, saying:

"God's peace be with us! Christ is born! Of a truth he is born. We worship Christ and the birth of Christ!"

The domaćin then takes all the candles and puts them into a bowl full of a mixture of all manner of grain, which stands on the sofras. There the candles are allowed to burn for a little while and then they are extinguished in the corn—which is afterwards given to the hens to make them lay better.

The meal itself is sometimes begun with cheese, sometimes with roast meat (the Serbian peasant is fond of breaking his fast in the first place with sparrow's meat in order that he may be as healthy as a sparrow), and in Srem and Bačka it is the custom to begin it by sipping boiled milk. Brandy is not drunk, because it is supposed to cause fevers, but on the other hand it

is considered no disgrace to become drunk on Christmas Day. The cakes are served halfway through the meal.

For three days after the Christmas feast, the table is not cleared, neither may the house be cleaned.

Vuk Karadžić in his lexicon mentions that in certain districts—in Bosnia and Hercegovina for instance—it is the custom for the *domaćin* to say "sjaj" (shine) on Christmas Day. Early in the morning, the master of the house calls aloud, "Shine, O God and Christmas, upon our . . ." (giving the names of the household). Vuk tells how once upon a time a Serb went to his boy at Skocić to ask for corn for his Christmas cake, and the boy said to him :

"I will give you corn if you will say, 'sjaj' for me." The Serb said he was willing to do so, he took the corn and said "sjaj" for him at Christmas :—

"Shine, God and Christmas, on our boy at Skocić also."

"He who has a horse," says Vuk, "should go for a ride on Christmas Day after dinner ; and in Bačka the young men mount their horses and 'hunt Christmas' over the plain."

ELLA WHEELER WILCOX POETESS AND SPIRITUALIST*

BY ISABEL RAMSAY

TOO LOUD FOR CHICAGO!

“The scarlet city by the lake shocked by a badger-girl, whose verses out-Swinburne Swinburne and out-Whitman Whitman.”

THESE were the useful headlines (from an advertising point of view) with which an indignant daily greeted the publication of Ella Wheeler Wilcox's *Poems of Passion*, thirty-four years ago. The *New York Sun* published two columns of ridicule and condemnation of the book, which was followed by a lengthy review in the *Chicago Herald* concluding with the following pithy comment :

It is to be hoped that Miss Ella Wheeler will relapse into *Poems of Decency* now that the *New York Sun* has voiced the opinion of Respectability that her *Poems of Passion* are like the songs of half-tipsy wantons.

Here was an introduction to the literary world and the public for a hitherto unknown poetess whose verses had, up till then, been known only to a limited circle of magazine readers ! On the waves of the storm which raged round *Poems of Passion* during the few months following its publication Ella Wheeler Wilcox rose from a life of obscurity and poverty to dizzy heights of notoriety ! Later she was able to live down this notoriety and make for herself a name which has spread over several continents.

Before these years of wealth and success, Ella Wheeler Wilcox had spent her life on an obscure farm in Wisconsin, the monotony of which was varied by an occasional visit to Milwaukee. She did not drift into writing poetry, or struggle, like so many writers and artists have had to do, against lack of sympathy and encouragement with her ideals in this direction. Rather was she swept into the rocky path of Literature and steadied and helped along its way by her mother, who, even before her child was born, had made up her mind that it would be a girl, that she would be a

* This article reached me some two months before Mrs. Ella Wheeler Wilcox passed away. I have thought best to leave it as it stood, though it alludes to the gifted writer as still amongst us.—ED.

writer, that she would travel and do all the things that she herself had longed to do but had never accomplished owing to adverse circumstances.

All these wishes have been realized in the case of Mrs. Wheeler's daughter. At the age of seven she wrote her first story, at nine she started to write verse, and at the age of fourteen her first prose composition was published in the *New York Mercury*. Always she plodded steadily on, refusing to allow the most persistent rebuffs from editors and refusals of MSS. to more than



ELLA WHEELER WILCOX

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reduce her to a temporary lapse of feminine tears which were followed by renewed attacks. She tells, with thoughtless naïveté, the story of a poem which had been sent into ten editors' sanctums, only to be returned in due course to its Wisconsin home. The tenth editor attached to the by now tattered and aged MS. the following comment :

"This is a dead dog, better bury it."

However, the persistent young writer didn't "bury it." Instead, she sent it to an eleventh editor, who, in return, nearly

succeeded in giving her heart shock by accepting the poem and sending her a cheque for \$75 in payment thereof!

A week after *Poems of Passion* were published, Ella Wheeler became Ella Wheeler Wilcox, and from then on till 1916 her life was one continual round of success, travel and the joys of daily companionship with the man she loved. In that year Robert Wilcox died and his widow, for the first time in her life, realized to the full the meaning of inconsolable grief and irreparable loss. For a time she mourned as though she would lose her reason, and the only ray of hope that consoled her in these first tragic days was the thought that her husband's spirit would come to her and commune with her. This hope was born of a mutual belief which had existed between these two that the spirit lives after death, and in the possibility of communication between the two worlds; it was strengthened by solemn promises made between them that whoever should die first would communicate—or at least make every effort to communicate—with the other.

“Over and over, solemnly and sacredly during three decades of years had the promise been made to me, and I had faith enough to believe that it would be kept. And yet, the weeks became months, the months drifted into a year without any proof coming to me from the spirit world where I believed my husband to be living. I felt I must be right in this belief since I was no more than following in the lead of such great men as Sir Oliver Lodge, Lombroso, Maeterlinck, Sir William Crookes, Sir Alfred Turner and Flammarion. But my heart cried out for proof. At last, in despair, I went to California, the home of spiritual research, and wandered wearily from one to another of the many societies, there seeking that peace which comes with conviction. Having been a believer in the teachings of Theosophy for many years, I went first of all to the Wise Ones—the Theosophists—then to a Home of Truth—a metaphysical college founded by Anna Rix Militz—then to the Rosicrucians and the Oshapians and I read countless works on metaphysical and psychic matters to give me strength and endurance. As well as this I consulted mediums and psychics far and near—but all to no purpose. I had always believed that communication with spirits in the other world was possible, but up till then my life had been so perfect that there had been no need for me to put that belief to the test. Finally, one day I received a message from my husband bidding me return to our home at Granite Bay, Connecticut, to attain there by prayer a state of poise and tranquility that would enable him to reach me. I did as he directed, and here also (since I had been advised

to give up consulting professional mediums and psychics) I tried my first experiments with the ouija-board. All my first efforts with this mechanical device failed and I was on the verge of despair when one day a friend came to see me. I asked her if she had ever tried the ouija-board. She replied that she had not, but that she would love to experiment with it. In a thoughtless spirit of laughter she placed her hands on the board and immediately it began to move as though impelled by an electric force. I called to my friend Mrs. Randall, who was visiting me at the time, to come and take down the letters which the board was spelling out with such rapidity. When the board ceased moving we read the following message.

“ ‘ Brave one, keep up your courage. Love is all there is, I am with you always. I await your arrival.’ ”

“ The promise had been kept at last ! ”

“ Since then I have been in constant communication with my husband. He tells me of his life in that world and of the people he meets there, and he advises me about my affairs and movements in this life. Acting on his advice and wholly contrary to my own sentiments, I went to France last year, taking Mrs. Randall with me. There we gave entertainments for the soldiers. Two months ago, impelled by the same voice, I came to England, where I have been doing much that lay in my power to help and benefit those who have suffered by this terrible war. Further than this, my husband has dictated to me the seven opening chapters of a book which I intend to bring out very shortly.”

The foregoing is a statement of belief by a woman passionately in earnest, one can see, and just as passionately sincere.

As a personality, Ella Wheeler Wilcox is a strange mixture of virile force and mental and physical laxity. At one minute she is talking with a feverish, unnatural energy, and the next she has relapsed into a sort of semi-conscious coma, which makes you wonder if she has altogether forgotten your presence. You are just debating which point of etiquette you should follow—whether to sit perfectly still until she speaks again or to cough gently and make your exit—when she rouses herself with a start and resumes her interrupted flow of conversation. She dresses very cleverly and, like all American women who take to public speaking, she speaks extremely well. Amongst a crowd she is intensely alive and interested in those she meets and in all that is taking place around her, but alone she sinks into herself and becomes limp and lifeless like a faded flower.

My first meeting with Ella Wheeler Wilcox was in her suite of rooms at the luxurious club which American women have established for themselves in Mayfair. A dance was being held that evening, and the halls and stairways were crowded with an overflow of youth and beauty from the ballroom, past which I had to thread my way to Mrs. Wilcox's rooms above. As I sat talking with her the sound of music floated up, merry shouts of laughter and the shuffle of many feet.

Thinking over it all afterwards, I felt that the contrast between the vivid brightness and colour of the care-free riot of youth downstairs with that calm, shadowed room upstairs, represented very poignantly the contrast which exists between the grief-worn Ella Wheeler Wilcox of to-day and the Ella Wheeler Wilcox of thirty-four years ago, who dared to launch into a world in which Victorian ideals and conventions still existed, her *Poems of Passion*.

THE HAND OF ELLA WHEELER WILCOX

By C. W. CHILD

THE hands of the famous poetess afford an excellent illustration of the truth of Hand Reading as a science, revealing as they do very remarkable characteristics and talents, the untiring exercise of which have made her world-famous and enabled her to be of permanent service to humanity.

Take the hand as a whole. We are reproducing the right hand, this representing the hand of action, that of the left being the hand of thought and natural inherited tendencies. To begin with, it will be seen that the hand is rather small. This in itself is indicative of a very receptive nature, with rare capacity for appreciation and imitation. Then again, the fingers are about the same length as the palm. This is most unusual and, speaking generally, denotes superb judgment, with appreciation and capacity for detail. Still further, it will be noticed that the fingers stand well away from each other, thereby testifying to a naturally independent nature, with exceptional ability to deal with social and philanthropic affairs, those of a more serious, permanent and profound relationship, as well as those representing the Arts and others of a more mercurial character. In addition to these outstanding characteristics, the features already noted bespeak marked independence of thought, circumstance and action. The nice rounding of the tips—it should perhaps be mentioned here that the peculiar bulging and development of the upper and lower joints of the fingers were unfortunately caused by rheumatism, which greatly distressed their eminent owner—taken in conjunction with the even-setting of the fingers along the palms, testify to a very idealistic and inspirational temperament and exceptional serenity of mind. It may, in passing, be interesting to the reader to know that in those cases where the fingers are evenly placed upon the hand, one has unmistakable evidence of success and good temper. Before leaving the fingers, attention should be drawn to the fact that the middle joint is in every case, with the exception of the little Mercury digit, the longest and therefore the strongest, attesting thereby unusual business aptitude and capacity to deal with practical affairs of the moment. Hence her cheery and uplifting

message to the toiler, bidding humanity ever to aspire and resolve to live to the highest of its powers. The extra length of the first (nail) phalanx of the little, fourth finger, is eloquent of rare facility of expression, keen powers of observation, the born character reader and student of human nature while, the unusual length and development of the finger as a whole attests the possession of the priceless gift of being able to use her faculties and knowledge and thereby get the utmost out of herself. It can safely be asserted that all self-made people and those whose lofty achievements outlive their mortal lives, are always characterized by the possession of a strong, powerful little, Mercury finger.

Attention should now be called to the thumb, its development and setting. This is Man's greatest distinguishing feature, being the one member that differentiates him from the brute creation. As an eminent preacher once stated, when called upon for an accurate definition of a man, that "A man is a being capable of walking erect on his hind legs and possessing the prerogative of a thumb." As the *thumb* of the monkey is nothing more than a wad of flesh stuck on the palm, and at best is but a very poor imitation of the real thing, this is one of the fullest, plainest, and therefore simplest statements of fact that can be given. Now in the case of the celebrated author whose hand we are delineating, it will be observed that the thumb is long and shapely and set rather close to the hand. This proclaims a powerful will, the possession of a logical mind and great capacity to love as well as desire and ability to heal the wounds and assuage the griefs of her suffering fellow-mortals incidental to their passage through this phase of experience called Life. At the same time testifying to rare powers of self-control and worldly wisdom. The breadth and fulness of the hand evinces dauntless courage, and exceptional powers of endurance. In other words, the warrior. Now to the lines. These, it will be seen, are very numerous, delicately marked and clearly defined. Take first the centre line crossing the palm towards the wrist, designated in the science of the hand, the Line of Head or Mentality. As the thumb is the most remarkable member of the hand, so the line of head is the most wonderful of all the markings. This will be manifest when it is stated that it represents that which produces, sustains and changes the whole of the markings on the palm, namely the brain. Its unusual length, development and gentle sloping towards the Mount of the Moon, therefore, proclaims abundant mentality, versatility and imagination. It will further

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be noted that this line at its source is slightly separated from the line encircling the ball of the thumb (Line of Life). This is ever the case when mental independence is manifest, revealing as it does self-confidence, impulse and capacity and courage to immediately carry out the dictates of the brain. Readers may like to know that the gentle sloping of this line is an infallible



THE RIGHT HAND OF ELLA WHEELER WILCOX
(Impression taken, and the principal lines darkened, by C. W. Child.)

indication of romance and imagination, the owners of such invariably feeling compelled to follow their natural bent irrespective of profit or loss. The next line calling for attention is the upper one starting from beneath the first index finger and tracing its way across the palm to the percussion. This is called the Line of Heart and registers the physical condition of that organ and the capacity for and appreciation of, affection. In the illustration

herewith presented, it will be remarked that the line rises high and travels very low down across the palm. Here we have evidence of genuine affection and sincere regard for humanity and good all-round ability. Emphasis may be laid here that one of the most interesting, reliable and valuable indications afforded by the lines on our hands is that of the line of heart or affection when it traverses its way low down beneath the fingers, testifying thereby to exceptional ability and skill. We now come to the third principal line, namely, the Line of Life. This, it will be seen, extends well out into the palm and is entirely free from breaks or irregularities. Hence it evinces abundant vitality, with its consequent joyousness, agreeableness of disposition, capacity to enjoy life and ability to soothe and heal. The fulness and fine development at the outside base of thumb, taken in combination with the sloping line of head to which attention has already been drawn and the fleshy development of its opposite mount (Luna or the Moon) testify to Mrs. Wilcox's supreme gift of poesy, the ascending lines towards the fingers, especially the well-marked Mount of Apollo or Sun (the portion immediately beneath the third, ring-finger) proclaiming fame and prosperity as the natural and inevitable outcome of the unwearying exercise of natural gifts.

Altogether, this remarkable hand is prophetic of an exalted and spiritual nature, bespeaking the mental temperament and revealing one richly endowed with qualities of both head and heart.

SOME GHOST AND DEMON STORIES

By PHILIP REDMOND

THE stories that form the matter of this article have neither been invented by the present writer nor derived, directly or indirectly, from printed sources. The persons from whom they were obtained were certainly incapable of having invented them ; and, to the best of the present writer's judgment, they believed what they related. No incidents whatever have been added, and no exaggerations introduced.

The book is not at hand just now ; but did not Watson once remark to his friend Holmes, as they rolled through the country in a railway carriage on the way to an adventure, that the scattered farmhouses looked exceedingly peaceful, and that the lives led therein must be very innocent and uneventful ? And did not Holmes reply, that many of those peaceful-looking homesteads concealed secrets darker and more terrible than are to be found in the worst slum-houses in London—or words to that effect ?

Holmes doubtless had excellent reasons for his opinion, though probably the following story was not known to him. The present writer gathered it, some years ago, in the locality where the events happened, and from one who personally knew the chief actors.

In one of the eastern counties of Ireland there is a very plain and ordinary-looking farmhouse. From the outside, there is nothing at all to distinguish it from the others that stand in its neighbourhood, among the pleasant low green hills and little barley-fields that mark that part of the country. Life probably runs peacefully and uneventfully enough there now. But if you entered that house, you would find within it a room that is closed up from year's end to year's end ; for a chain, that is never unfastened, is fixed through the door. Nothing is heard from within that room ; outside it the farm-people go about their prosaic everyday avocations ; but, if all tales be true, the mystery within is darker and more terrible than that of lordly Glamis itself.

The history begins, as far as the present writer's knowledge

extends, with the death of the master of the house, some years ago. What the circumstances of his life or his death were, my informant did not choose to relate. There are things which the Celtic peasant, be he Gael, Cymry or Breton, keeps to himself ; and the wise do not press him.

But from the time of the death, the place was haunted—indeed, it was much worse than haunted in the ordinary sense. The nature of the manifestations will be related presently. People fled from the house, in fear of their very lives, and it was left deserted.

Then two half-brothers, herd-lads in the neighbourhood, volunteered to keep the house. They were by nature utterly without fear ; and only such could have passed even one night within those walls.

By day, the lads did the work of the farm. They always ate their supper and went to bed before sunset. Their bed stood in an upper room, and they had taken certain measures to make it safe from the molestation of those that troubled the house.

At sunset, the manifestations began. Nothing was seen ; but after sunset the very revelry of hell was let loose in the house. From below would be heard howlings, shriekings, roarings. Sometimes the most beautiful music would sound. At times, a hideous raving whirlwind of noises would sweep up the stairs and burst bellowing into the room where the lads lay. But it never terrified them. "Go back to hell, where ye belong to !" they would shout, glaring undauntedly at their invisible foes. And out the fiendish pack would rush, and whirl down the stairs again ; and their revelry would roar till cock-crow. Then it always ceased.

Thus things went on for some time. The lads did their work and kept the house, in the very teeth of the fiends, utterly unafraid. But one morning the iron pot that hung in the kitchen was found driven down through the hearthstone into the earth below. And another morning a cow lay dead in the field, her head, horns and all, beaten into the ground, as by one blow from a Titanic fist. And the priest of the parish, hearing of these things, said there was great danger ; and he went to the house and banished its fiendish dwellers into a certain room, that is shut fast with a chain that passes through the door.

There is another farmhouse, not far from this one, to which a story attaches. At one time it belonged to a widow, who lived

there with her niece after her husband's death. There seem to have been curious reports about these women, but of what nature I cannot say. Possibly they were rumours of witchcraft.

There was a labouring man that had his quarters at the house, and one night as he lay in his bed he heard a great noise from the direction of the room where his mistress and her niece slept. He got up, went and knocked at their door, and asked if they required anything. From within he was sharply bidden to go back to his bed, and not to trouble himself about what did not concern him. Soon afterwards, he heard the noise again; but this time he stayed where he was. "Sure, they told me to mind my own business," said he to himself, "an' so I will!" And hearing nothing further, he went to sleep.

In the morning the two women failed to appear. They did not answer when called, and their door had at last to be broken open. They were both dead. One lay on the floor; the other was half out of bed. Window and door were shut fast within, and there was not a mark upon either of them. To this day, the mystery of their deaths is unsolved.

Not long ago, in an excellent article on the supernormal in Ireland, it was stated that the Irish ghost is a particularly innocuous and colourless kind of spirit. It may be so in other parts of the island than the kingdom of Leinster; but the stories that the present writer has collected there do not bear out the assertion. Take, for instance, the following, which was told more than once to a relation of mine by the "percipient," a charwoman, and a very worthy and honest person. I will call her Mrs. Byrne, that not being her name.

Mrs. Byrne was asked to go to a house some few miles out of Dublin, as caretaker during the absence of the family. The wages offered were unusually good. Mrs. Byrne accepted the situation, and went there with her little son. The family was a wealthy one, and the house very comfortable; but the caretaker soon found that the unusually good wages would be well earned.

There were "noises" in the house. The particular form the noises took was, that every night, after Mrs. Byrne had gone to bed, she would hear something being dragged down the stairs, striking on every step, and along the passages. And one night when Mrs. Byrne was "cleaning up" in the kitchen, the child suddenly began to cry without any apparent cause, the little dog, staring at something invisible, bristled all over and shook with terror, and the woman felt herself oppressed with feelings

so dreadful, that she rushed up to bed, "leaving everything," as she puts it, "as it was." That night the noises were terrible.

The butler and the housemaid came back, as arranged, a day or two earlier than the family. Mrs. Byrne was to leave on the day following their arrival. The housemaid, who had had some experience of the place, insisted on sleeping in Mrs. Byrne's room. There was a dreadful uproar in the house that night, and at times the noise was in the very room with them. The terrified housemaid took refuge in Mrs. Byrne's bed, and the two women lay quaking through a night of fear.

In the morning Mrs. Byrne left the house, and was glad to do so. On the road, a short distance from the gate, she met a woman with whom she chanced to be acquainted, and this woman told her the reason why the house was haunted. It seems that the place had formerly belonged to a rich old lady, who had kept a number of servants. One night this old lady—whether it was her habit or not I cannot say—had got drunk, and in her intoxication she had said or done something that had so much enraged the servants, that they had dragged her down the stairs by the feet, her head striking on every step, and along the passages. She died of the effects of this treatment.

Many readers of this article must at one time or another have landed at Kingstown, to and from which the Holyhead boats ply, and admired the fine harbour, with its great stone piers, each running some three-quarters of a mile into the sea. The East Pier, which is much used as a promenade, is well frequented, the other, or West Pier, very little. At night it is solitary indeed.

Some years ago, a certain shoemaker, living near Kingstown, was in the habit of fishing at night from the end of the West Pier, sitting on the edge of the great granite wall, with the water, even at high tide, some distance below.

The shoemaker cannot have been a man of superstitious tendencies; for the place at night, in spite of the lights of harbour and town, is both dark and lonely, and a person gifted with nerves would probably devote more attention to looking over his shoulder than to watching his line. Our shoemaker, however, seems to have been troubled with no such imaginings: for night after night he betook himself to the end of the West Pier, and sat there fishing, with all the contentment of the angler, sometimes till the small hours of the morning.

One night he was seated as usual at his somewhat dreary post, the night-wind whispering about him, the wavelets plashing

in the darkness below, the lights of the ships and the town reflected brokenly upon the black water.

Suddenly the sound of the town-clock was borne faintly to his ear across the harbour. It was striking half-past eleven. He had heard the sound often enough before, probably without paying it much attention ; but this time he was to remember it. For, as the clock struck, as if that were a signal, the form of a woman rose out of the dark water, swept upward, and came upon the pier close beside him. He saw her look towards the town ; then three loud and terrible whistles rang out ; and the woman sank back again into the water.

That is all. It is said that another person had the same experience at that place and hour* ; but the mystery of the woman's appearance has never been explained. To a person of any imagination, however, the story presents a dreadful suggestion ; that down in the dark water a guilty one is awaited—a guilty one who, sooner or later, must come to expiate his crime at that dreary spot.

To most persons, nothing could seem more " unghostly " than the bright and cheerful hour of noon. And yet there are some who at times feel more afraid at noonday than in the blackest hour of night. This is a strange subject, and has been but little investigated. Yet there must be something in it. The Scriptures speak of the terror of the noonday. Milton tells of the " noontide hag."

A lady once told me at Budapest, that her mother would never allow any one to be in the attics at noon ; and that a maid, who was once up there at that time, had received a box on the ear " out of the air." And a relation of my own has seen a girl dressed as a maid-servant go into a small bedroom at the top of the house at midday, and following her in, found no one there.

I was once staying at a place in Hungary, about forty miles from Budapest. It was a rambling old house, one story high. A separate building, that had once been a chapel, was now used as a storehouse, and in the crypt under it wine was kept. People used to be buried in that crypt, and there were old tombstones in it.

That crypt, for some reason, struck me as an abominable

* I am told that this percipient—a gentleman of Blackrock, I believe—sent an account of what he had seen to a newspaper, but I have not been able to find this account.

place. I am not particularly nervous, but I don't know how much money it would take to make me go down there at night. There were dark rumours about the ancient occupants of the house, and no one knows what secrets that vault may hide ; but apart from the rumours, I think that any psychically sensitive person would feel a horror of the place.

Not very long ago, a maid in the service of the modern owners of the house went down into the crypt—one descends a steep and fairly long flight of stairs—just as the bells were ringing at noon. Her object was to fetch wine, or some similar domestic errand. While she was down, the door was shut ; it is not known how. The girl never came up again. They found her lying dead in the crypt, without a mark on her to tell how she had died.

There was a large house, standing in the very centre of Budapest ; it was pulled down some years ago. Like nearly all the houses in that city, it was let out in flats. The brother of my informant, a lady of good position in Budapest, was living in one of the flats when the events about to be told took place.

The house belonged to an old lady, who lived there with her daughter. One day this old lady was struck down by some kind of fit or stroke ; she was carried to bed, and died in a couple of hours. As she lay dying, she kept drawing her hand away, as if from some invisible person beside her, and crying out, " Oh, Mária " (or some such female name), " do let me be ! "

From the night the old lady died, great disturbances began in the cellar of the house. Every night and all night it sounded as if an iron gate or some such mass of metal were being hurled about, with violent crashes, within. When the door was opened, silence reigned, and nothing in the least unusual could be seen ; but the moment the door was shut, the noises began again.

A person might wait outside, his hand on the fastening of the door, and hear the crashing noises in full blast within ; he might fling the door suddenly open, as suddenly as he pleased, and that instant there would be complete stillness.

Everything possible was tried, to discover the cause of the disturbance. The cellar was repeatedly searched in the midst of the noise, and nothing found, and the noise went on again, the moment the search ceased. The place has been surrounded by armed detectives, and searched—but all in vain.

For some months the disturbances went on. Then certain measures were taken to set the unquiet spirit at rest, and they ceased.

THE WORLD MOTHER

By HARRY J. STRUTTON

IN an unassuming little note at the end of *The Voice of the Silence*, Madame Blavatsky makes reference to Kundalini as "an electro-spiritual force, a creative power which, when aroused, can as easily kill as it can create." She goes on to say that this power is sometimes called the World Mother. As Mr. Avalon, author of *The Serpent Power*,* remarks, the World Mother is that pristine force which conceives, sustains, and nourishes the universe. It is, in fact, identical with the Shabdabrahman, the Logos, or Word, to use the terminology of Western religion. In view of the above statements one may easily perceive the danger to the ignorant or impure of attempting to arouse it into action with a view of forcing a way into the Holy of Holies of one's spiritual being. And it is doubtless here also that we may find the reason for the care with which the key to the awakening of Kundalini is hidden from the eyes of all but the spiritually fit. In the case, however, of those who are Adhikari or mentally and spiritually qualified, we may take it that the ancient occult axiom, that "When the disciple is ready the Teacher will not be wanting," is as true to-day as it ever was, and that the way will open up for entering upon the necessary training to effect the purpose for which this spiritual power is aroused. That purpose, briefly stated, is the achievement of liberation, salvation, or Mukti.

It must not, however, be supposed that the teaching with regard to Kundalini is peculiar to the Eastern religions, for there is little doubt that the ancient teaching in reference to the Shabdabrahman found its way to the West, where it took root as the doctrine of the Word. In fact, Mr. James M. Pryse, in his illuminating work, *The Apocalypse Unsealed*,† shows convincingly that beneath the symbolism of the *Book of Revelation* lies hidden the secret tradition as to this process of spiritual regeneration.

The World Mother was worshipped in the West no less than

* *The Serpent Power*, by Arthur Avalon. London: Lnzac. Price 21s. net.

† *The Apocalypse Unsealed*, by J. M. Pryse. London: J. M. Watkins. Price 8s. 6d. net.

in the East ; for the Goddess of the Indian Shaktas is no other than the Divine Sophia, the Wisdom of Solomon, Who " mightily and sweetly ordereth all things." A remarkable instance of how this doctrine of the Divine Feminine held its secret place amongst the elect is to be found in Jacob Boehme's treatise, *The Paradisical Garden of Roses*,* which " is understood by none but the children of Christ, who have known it by experience." This little essay is devoted entirely to showing " how great a joy there is in the heaven of the regenerate man, and how lovingly and graciously the Virgin Sophia presenteth Herself to Her bridegroom, the soul . . . and how the soul behaveth itself towards Her when She appeareth to it."

Turning aside, however reluctantly, from this tempting bypath of the correspondence between the Wisdom of the East and of the West, the question as to the rationale of Kundali Yoga presents itself. Western students generally are acquainted with the broad outlines of the process : how the Kundali power is awakened in the basic plexus and, guided by the will of the yogi, passes in rising through the several centres in or near the spinal column until the brain is reached and illumination is attained. But why should this be so ? What is the rationale of the process ? Before indicating the answer to this question it should be understood that the author of *The Serpent Power* makes no claim to first-hand experience in this yoga, although his extensive and intimate acquaintance both with the Tantrik Shastras and Sadhakas is such as to make his opinion in this regard of unique value to the Western student.

So far as we are able to gather from a study of this highly-recondite subject in the pages of Mr. Avalon's work, it would appear that Kundali Yoga is the union of Shakti, the active principle of consciousness, of which Prana and Manas are manifestations, with the static principle of consciousness or Shiva, whereby cosmic consciousness is attained. The resolution of Prana and Manas into the primordial shakti of which they are aspects, dissolves away the limitations of I-hood, and permits the pure consciousness or Chit to shine forth in its own splendour. It has nothing to do with the acquisition of astral powers, except incidentally, and Mr. Avalon finds occasion to criticize some opinions current in the West with regard to the nature of this force. The aim of Kundali Yoga, he claims, has no relation to psychical development, and is nothing less than the attainment of the state of Jivanmukta, or liberation from the fetters of birth

* *The Way to Christ*, by Jacob Boehme. London: Watkins.

and death. The adept in this form of yoga, Mr. Avalon declares, has mastered Death, and dies by an act of will, and with the majestic Mudra or gesture "I am about to die," passes out of the body.

Another point upon which much diversity of opinion obtains, is that in regard to the yoga trance. The state of Samadhi does not necessarily involve the awakening of the Kundalini. There are two distinct branches of yoga, the Kundali Yoga and the Dhyana Yoga. In the Dhyana Yoga the subject passes into trance as the result of mental processes alone, with no reference whatever to the basic power. In the case of Kundali Yoga, however, the vital forces are concentrated along the central channel of the spinal column, and as the Kundalini leaves the various centres in her passage upwards to the cerebral chakra, the body is left cold and corpse-like, a slight warmth at the top of the head alone being perceptible as an indication of the existence of life. It is also significant that one of the signs of high Samadhi is that the subject emerges from his trance with increased vitality and mental power. This means of distinguishing between true and false spiritual ecstasy was not unknown to the mystics of the Christian church. The mere awakening of the Serpent Power on a single occasion means little, according to the Tantrik works. The arousing of Kundalini by the yogi must be repeated until the highest chakra or centre is reached, before illumination is attained. This is a gradual process, accompanied by special difficulties at various stages of the journey.

One of the most important means towards the end of awakening the Kundali shakti is Pranayama, popularly known as "breath control." It is, however, not so much control of the breath as control of the individual prana and life-energies, of which breathing is a manifestation. The object in view is the concentration of the Prana along the spinal axis, and the transmutation of the "coiled" or static power in the Muladhara or root centre into the kinetic power of Kundalini.

The mantra also plays an important part in Kundali Yoga. The science of mantra, or Mantravidya, however, is the most difficult subject in Tantrik literature, and an adequate exposition of its principles is impossible within the scope of a short article. A mantram may perhaps be described as an arrangement of sounds calculated to produce a definite effect. "A mantram," Mr. Avalon tells us, "is a power in the form of idea clothed with sound." A mantram is not necessarily of the nature of a prayer, as many suppose. It may sometimes take the form

of a curse. A man may be injured or killed by mantra, and the construction of contra-mantra or shields against evil mantra, forms part of the Mantravidya. By mantra the sacred Homa fire may be kindled, without aid of light or matches, for an actual instance of which Mr. Avalon vouches. He also quotes an amusing incident which occurred to Major J. T. Harris (mentioned by that gentleman in his book *China Jim: Incidents in the Life of a Mutiny Veteran*), who, having called the attention of a yogi to a scorpion near his foot, was surprised to see the yogi, quite unperturbed, merely point his fingers at the scorpion, whereupon it immediately shrivelled up and died!

Mere idle repetition of a mantram will effect little or nothing, according to our author. The mantram only works when it is vitalized by the creative thought of the one who utters it. To quote from Arthur Avalon's essay *The Origin of Mantra*,* "That man is a poor psychologist who does not know the effect of repetition when joined with faith and devotion. It is a fact that the inner kingdom yields to violence and can be taken by assault. Indeed, it yields to nothing but the strong will of the Sadhaka, for it is that will in its purest and fullest strength."

Another factor of importance in arousing Kundalini is that of Asana or posture, the object of which is to exert pressure in the region of the Muladhara. What part this pressure itself plays in the awakening of the Serpent Force it is difficult to ascertain, but an instance is given of a man who was amusing himself by imitating the postures of yogis when he was suddenly overcome by sleep, and his condition exhibited every symptom of Kundali trance.

It has been said that Kundali Yoga is only for those who possess the necessary mental and spiritual qualifications. The demands upon the practitioner are rigorous in the extreme. A prerequisite for success, it is affirmed, is the turning of the seminal energy upwards, before the sexual power has even had the opportunity to materialize into gross seed. Above and beyond this stringent self-control, the practice of Asana, Pranayama, and perhaps one or other of the Mudras, is likely to tax the constitution of the Western beyond its limits, whereby broken health or even death may be the penalty incurred. Liberation may be gained without this. Devotion and self-surrender may lead to Mukti or salvation. But on the other hand, it is said that the yogi who *dares*, and succeeds, holds liberation in one hand and deathlessness in the other.

* *Shakti and Shakta*. London: Luzac.

CORRESPONDENCE

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

HUMOROUS DREAMS.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—When reading the interesting article "Through the Ivory Gate," it struck me how seldom one hears of an amusing dream, one, I mean, that would be funny in real life—so-called. I append a few dreams of my own of this character.

(1) I met a friend (recently deceased) and walking up to him I exclaimed, "Oh! I was so sorry to hear you were dead!"

(2) I dreamt I heard two women talking. One of them mentioned a friend of hers who was feeling very depressed. "Oh, well," said the other woman, "let her come to the funeral with us this afternoon."

(3) I dreamt I entered a room containing four children of my acquaintance—also a young girl, who was in charge of them. "Aha!" I exclaimed, "a holiday I suppose." "Not for me," was the young girl's dry rejoinder.

(4) I dreamt I saw a little girl trying on some stockings, and saying, "These stockings don't fit, yet they were bought at a religious shop. The man talked religion with mother over the counter."

I think this last is really the best and funniest dream, as it is so typical of a child's stern logic, and also the way in which the word religion is twisted is very good. I have noticed that children will sometimes make a long word still longer in their attempt to pronounce it.

Yours truly,

L. TEE.

WHAT IS BEYOND?

To the Editor of the OCCULT REVIEW.

SIR,—The subject of immortality is one which has deeply interested me for several years, and I, like many others, long most sincerely to know all that there is possibly to be known about it. Being of a scientific turn of mind, the mere blind faith of the orthodox Christian has long ago been rejected by me as being insufficient to satisfy my curiosity. About 11 years ago, through a friend of mine, I first became acquainted with spiritualism, and it so happened that

at the first meeting I attended, the lady medium (Mrs. Loie Pryor of U.S.A.) told me I had the gift of making a useful medium. I sat for about two years in a weekly circle (one night each week) and therein developed my clairaudient gift. Since then I have striven in a quiet way to try and understand much of that put forward under the name of Spiritualism and see what evidences it can give us in favour of immortality.

On one point I am thoroughly satisfied, and that is that there is human life beyond the veil or grave, but on the second point, as to what are the conditions of life on the other side, I am very far from being satisfied. To tell you the truth I am disappointed. It is true that during recent years much information has come through from the other side by way of the planchette, ouija-board and automatic writing purporting to tell us something about the conditions of the life on the other side, the spirit life as it is called. But when these messages are carefully read and analysed they are seen to be nothing more nor less than information that is applicable to this world of ours, and it is open to great doubt if it does apply to spirit life. I do not think that we have yet received a correct account of what life is like beyond the grave, and I am beginning to doubt if we really shall ever be able to get the desired information at all, at least whilst we are on this side of the veil. The more highly developed a medium is, the more are his or her guides dominated by the thoughts and conditions of this material world of ours whilst those guides are in actual communication with us mediums. That is a most important point to bear in mind when considering this question, "What is beyond?" That is the main object of developing mediums, to get their guides to understand this material world of ours more and more each day, and each time they sit and practise in the circle or séance. The more the medium practises his or her gift, the more and better able are the guides to give us information and advice about persons and happenings of this material world. Then again it is recognized by many spiritualists that planchette writing, ouija-board spelling, and automatic writing are the least reliable methods of getting messages from the other side. Take for instance those messages which came through the ouija-board for the late Mrs. Ella Wheeler Wilcox and purporting to come from her then late husband, how contradictory and how full of thoughts on reincarnation they were! Such messages show only too clearly that too much reliance must not be placed upon them or else they will lead us astray in our thinking of what is beyond the veil.

In the OCCULT REVIEW of last month (October) you criticized a statement which had been made by Mr. W. H. Evans, in the *International Psychic Gazette* for September about "the homeliness" of the life hereafter, it being "a real objective world, with real rocks, earth, grass," and so forth. It is a loose statement for which there is not yet a shadow of foundation. Unfortunately, such statements have been very freely made of late years, and it is quite time

spiritualists generally did think a little more of what they write or speak about the life in the next world before committing it to paper. Let us have the truth or nothing at all.

The question which I ask myself very often is this, "Is there any possible way of getting any reliable information about the life beyond the veil? I, as a medium, have often tried to get that information and have failed, and I have seen other mediums fail in this quest. Possibly some reader of the OCCULT REVIEW can furnish an answer to it. Life on the other side cannot be on all fours or similar to life in this world, as our life is a life on a material world which is ever undergoing change, and life in the next world, the spirit world, has its own set of natural laws which are different to ours, but how far different to ours is the crux of the problem "What is beyond?"

Yours faithfully,

CARDIFF.

GEO. ESHELBY.

THE MOSAIC LAWS.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—I had a Jewish friend. He was one of God's noblemen. He told me the following story fifteen years ago: "I studied for the priesthood. I took the full course. When I found that the Mosaic Laws were merely laws of physical health veiled under religious mysticism, and that I would pledge myself to keep the people in ignorance of the truth, I refused to take the vow. Moses lived in a time when the Jews were dying with venereal diseases and all sorts of debauchery. The mercenary greed of the priests and the ignorance of the people threatened entire destruction of the Jewish race. So Moses went to Mount Sinai and wrote the ten commandments and established a religious observance of health laws that checked the horrors then raging. This is the story that cooled my ardour for the pursuit of knowledge through the Mosaic teachings, and made me realize that the tangled maze of words and their root meaning would lead the student straight back to nature, the source, and to health, the basic need of national power and spiritual unfoldment."

One day I found him reading the New Testament, and I questioned him. "Jesus was a good man," he replied, "but he taught Communism, and the Jews were looking for a great leader who would lead them forth to conquer and establish a nation and a great commercial power. He had many followers among the lowly, and the Jews, fearing an uprising and preferring the yoke of Rome to the brotherhood Christ taught, they had him crucified."

The little nobleman was too good to be a financial success, and he died in middle age. I have never forgotten his words, and Z. A. S. brought them back to memory with an urge to write you.

I am sincerely,

PLACERVILLE, CALIF., U.S.A.

ANNA E. AUDRE.

PREDICTIONS FROM PALMISTRY.

To the Editor of the OCCULT REVIEW.

SIR,—Having a certain belief in palmistry, it has occurred to me to ask whether, in the years immediately preceding the war, palmists found any general evidence of an impending calamity. If palmistry is true, one cannot but believe that events of such magnitude would be indicated on the lines of the hands of those who were affected by them, and that sudden death, wounds and unexpected changes of life would be more certainly indicated than anything else. So far as I know, palmists in general gave no public warning of any impending calamity. Is this because the majority of palmists are but imperfectly acquainted with their art, or because no attempt has yet been made to study palms in the mass? Though all but ignorant of the subject myself, I would like humbly to suggest that some attempt at a statistical survey of palms might be productive of very remarkable results, both in the direction of perfecting this science and in that of indicating probable developments of world politics so far as concerns the generations affected by the survey.

Such a survey would of necessity be very incomplete, but none the less might be fruitful of results. There must be considerable numbers of palmists scattered over the country. Most of them could probably be induced to take impressions of the palms of each and all of their consultants. These could then be scrutinized at a central office by a committee of experts and the results tabulated. The statistical method has been productive of great results in science, notably in biology. Applied to palmistry the results might prove to be of no little value to psychology, sociology and the philosophy of history.

I invite the comments of those of your readers who are palmists.

I am, Sir,

Yours faithfully,

“CHEIRONOMOS.”

[The method suggested by my correspondent is precisely that which was adopted by the late Madame de Thèbes, with very striking results. Thus, for instance, before the recent war she drew special attention to the very numerous hands which she had seen of Englishmen bearing indications of violent deaths and wounds, and suggested that the number of them was so striking that England might probably be engaged in war. She also added that she had recently noticed in English hands the indications of a very abnormal number of deaths by drowning. The method was one to which Madame de Thèbes evidently attached great importance, as she used it in other similar cases, and explained that she was guided by it in her predictions.—ED.]

PERIODICAL LITERATURE

IN its last issue to hand, *The Theosophist* has an article of considerable interest and importance on what is termed "a little-known Order of Buddhist monks": the information collected should appeal to Western students of the great oriental faith. Summarizing its content shortly, the predominant party in Buddhist religion is said either to deny or at least to reserve everything concerning the existence of a Divine Being. The highest orthodoxy indeed represents the positive rejection of a Creator, and this has been the case from the beginning. For the authority of such teaching appeal is made to the decisions of certain Rahat Councils, and especially to a Second Convocation, held during the reign of King Kalasoka in Northern India—or about "two hundred and fourteen years after the passing away of the Teacher." It was convened to take cognisance of alleged new teaching on the part of a Chapter or Order of monks which was promulgating Buddhism on a Deistic basis. The Council of Rahats decided against the innovation, and by the hypothesis it was regarded as omniscient, much as the Christian Church holds that the doctrinal findings of its Œcumenical Councils are infallible. This notwithstanding, the Rahat definitions by no means prevented the spread of the new school in Tibet, Ceylon, Nepal, China and Siam, as well as India itself. It appears that the Deistic sect taught also the existence of a soul in man, which was another heresy from the standpoint of the Orthodox Church. Unlike the sects of Christendom in past times, the rival beliefs co-existed peaceably, not interfering with each other, though each party "held to its own views as right and sacred." The point is notable as a testimony to Eastern tolerance, for it is obvious that the affirmation or rejection of the idea of God, regarded as a Personal Being, an all-merciful Providence and a Creative Agency belongs to the vital root of things and there can be no eirinicon between such alternatives. The Deistic party of course regarded the Buddha as a Messenger of God "who appeared on earth to preach His word." In its sacred books, according to the Siamese canon, similar messengers were expected and promised in succession to him, and indeed a world-leader commissioned to all living beings. We gather that at the present time Buddhism is divided into a Northern Church, which is regarded as heretical by the Southern, but vestiges of the missionary work undertaken by the former are still found in the regions ruled by the latter, "as in the archæological remains of the Buddhist temples of Java." It is even suggested in the article that Buddhists holding the views of the Deistic school may not improbably exist at the present day in Ceylon, which is of course a Southern stronghold.

Another good number of *Vision* deserves congratulations to all

concerned therein. Two articles on Tarot cards demand particular attention: the first is by Mrs. Dorothy Grenside and discusses the question of origin by way of introduction to the second, which is by Dr. Ingram. Between them it may be mentioned that the origin is left open, as the only course possible in the present state of our knowledge. Reading between the lines, we think that Mrs. Grenside has a leaning towards their birth in Egypt, while recognizing that there is little to support it—so far as the researches of scholarship are concerned. Dr. Ingram compares the cards rather curiously to a book of ballads, the work of different hands and periods of time. He is, however, more concerned with advancing an explanation of his own as regards the message of their symbolism. As a speculative effort, the adventure is of some interest, and a few heads may be cited.

(1) The Fool of the Tarot is held to represent the soul of man on its entrance into the house of flesh, having the mind of an infant and "careless as to what may befall." This view is in correspondence with the design in the beautiful pack of Miss Pamela Colman Smith, and there is no doubt that the card is concerned with coming into manifestation. (2) The Magician is youth on quest. (3) The Empress and High Priestess represent in their contrast material prosperity—"Nature teeming with earthly increase"—and the mystical way of the spirit. There is good ground for this understanding, but much yet remains to be said. (4) The power of the State and the power of the Keys are signified by the Emperor and Hierophant—but this is obvious on the surface. In the four suits the Wand betokens conscious mind; the Pentacle or "Jewel" is "the activity of mind below mind"—apparently aspiration and desire—while the Cup is the soul of man and the Sword is the spirit. One is not prepared to say these allocations are convincing, but they are not without suggestion. The Cup is also the Holy Graal, but it is preferable not to confuse distinct schools of symbolism. Some other speculations do not carry much force—for example, the suggestion that the Moon-card typifies self-deception and spiritual death, "the last human state of him who is sold and bound to the Kingdom of the Devil." There is a tradition about these subjects, and though tradition *per se* is neither a test of value nor a guarantee of real antiquity, it happens to be important otherwise in respect of Tarot attributions. It may be mentioned in this connection that no one has ever guessed the real significance of the Hanged Man, and Dr. Ingram offers nothing new respecting it. On the other hand, his interpretation of the World-card as a "reward of the spiritual way" is pregnant. The place of the Fool in the series has been arranged this way and that, but never in a correct manner. Dr. Ingram's "great secret of the cards" as "rebirth of consciousness"—the mind of Christ or of Buddha attained by man—offers a field of thought which might be profitable to those who follow it. But lights of this kind are inevitably of the piecemeal order, while in respect of the Trumps Major at least there is a real

and indeed a very curious sequence. In a paper on Practical Symbolism the Rev. E. H. Hubbard dwells on the symbolical nature of language and of all those modes by which our inner being is manifested, by which we communicate with others and with the external world. Here is a great truth inadequately realized, notwithstanding a plain intimation in *Sartor Resartus*. We are truly sacraments abiding in a sacramental universe, and it might be added that our mode of communication with ourselves is not less symbolical in its character. Mrs. Grenside's contribution in the "outlook" pages of *Vision* collects from far and near on the subject of Hallowe'en. Amidst all its lore of faerie there is a serious purpose in view, to which she leads up, and this is the commemoration of the dead. The practice is old indeed in the Christian centuries and was old when these began. But at the present day the spirit of our concern has suffered a certain change, as the bonds of the churches have loosened. In the sympathy of all with all, in the longing for the weal of all, it is not only for the faithful departed—members of a single communion—that we offer prayers in the heart but for all who have entered the unseen.

Divine Life presents a brief contribution on the Lohengrin legend, a derivative of that of the Graal, according to its German version. It is not less than curious that at this day, when the fullest materials are to our hands on folk-lore subjects, the least excusable mistakes are made by a certain class of writers. In the present instance we are treated to a synopsis of Wagner's version of Lohengrin, as if it were the original folk-tale. To this it bears much about the same relation as Tennyson's *Idylls of the King* bear to the *Morte d'Arthur* of Malory. There are better things than this in the last issue of the little theosophical magazine, and among them are a few sentences in an essay on "seeing" and "believing." One of them proposes that the expression "Son of Man" signifies him who has been evolved out of our natural humanity into Sonship of the Universal Father. Here is a point of view which it is possible to accept conditionally, without prejudice to other interpretations and aspects, of which there are doubtless many in the most characteristic description which Christ gives of Himself. . . . In *The Harbinger of Light* we meet once again with the familiar and always welcome name of Dr. J. M. Peebles. He is now at Los Angeles, writing on immortal birth, testifying—with a certain Christian martyr—that "death is the greatest act of life" and that those who perform it are born into a higher existence. We learn also from *The Harbinger* that its editor has been taken to task by Dr. Peebles and other correspondents because nothing has been known as to his personality or even his name. He has therefore—so to speak—unveiled in the issue before us. We learn in this manner that Mr. W. Harvey Britton is a native of Sussex and in earlier days was connected editorially with the *Shropshire Evening News*. Considerations of health took him across the seas and his journalistic career continued in various parts of Australia. He became

convinced respecting the actuality of spiritistic phenomena, to which personal experience was added. Later on, as we learn with interest, he spent several years in systematic investigation and published a volume called *Science and the Soul*, which passed through three editions.

We observe that *Theosophy* speaks with much appreciation and indeed with a certain pride of theosophical influence at work in American Masonry, especially in the Southern Jurisdiction of the Scottish Rite. This is not the work of missionaries but results—according to the suggestion—from study of Madame Blavatsky's writings. It follows, according to our contemporary, that "Hiram Abiff may yet come into his own." Publications of the Macoy Company are mentioned in the general connection. In this, as in other cases, a very natural wish is not impossibility the father of the thought. The publishing house in question of course includes theosophical books in its great list, but its most important Masonic work is the last edition of Mackay's *Encyclopædia*, revised and greatly extended. Now, we should look in vain for theosophical teachings therein. So also *The New Age*—which is quoted at length—is the official organ of the Scottish Rite in its Southern Jurisdiction, but really it has no theosophical complexion. It is obviously desirable that the great Masonic Order should be abreast of the time in all directions of the mind, and it would be well therefore if it gave some attention at need to theosophical views and claims, as to those, e.g., of Christian mystical symbolism. Our course at the moment is to indicate that there is little trace of either in its proceedings or memorials. Too often it is behind the time in all respects of scholarship. For example, *The New Age* assigns the place of honour in a recent issue to a study of the Kabalistic Tree of Life, which includes almost every characteristic that should be avoided in an undertaking of the kind. It quotes the Zohar at second hand and seems unaware of the fact that this great work has been translated *in extenso* into French. It produces the conventional Tree in a diagram which is at issue with all tradition respecting the paths of the Tree. It cites Albert Pike as if he were an authority on Kabalism and reproduces from his *Morals and Dogma* several statements which are at variance with Zoharic teaching. Pike drew from Éliphas Lévi and Lévi is about the last person to follow on the theosophy of Israel. The article further refers Rosenroth's *Kabbala Denudata* to Heinrich Khunrath. Finally, it is full of misprints. The author is a member of the Thirty-third Degree—presumably of the Southern Jurisdiction, U.S.A.—but albeit therefore a Sovereign Grand Inspector General he does not know enough to keep silence when he is obviously not entitled to speak. On the other hand, a later issue of *The New Age* contains an informing summary of the life of J. B. Molay, the last Grand Master of the Temple, its chief defect being the ridiculous assumption that he was a High-Grade Mason, this fiction being reflected from the Thirtieth Degree of Kadosh, which is termed his perpetual memorial.

REVIEWS

THEOPHRASTUS PARACELSUS: MEDIÆVAL ALCHEMIST. By W. P. Swainson. London: W. Rider & Son, Ltd. Pp. 52. Price 1s. 3d. net.

IN this compact and interesting account of the life of the famous Paracelsus, the author points out very truly that his subject was occultist and magician rather than saint or mystic, his homage being given ever to the Goddess of Wisdom, and his whole life and energy spent in the pursuit of knowledge rather than in that desire for union with the Divine which is the mystic's goal. Nevertheless the devout and religious side of his nature was strong, and it may surprise some readers to hear that he held ardently to the Christian faith, and that his whole philosophy was based on the Bible. This philosophy, however, contained much that would seem strange and "heathenish" to the average orthodox Christian, for Paracelsus not only believed in, but practised such things as alchemy, astrology, the "doctrine of signatures," and various kinds of so-called "magic," or necromancy. His aim was, of course, to do good and to work on the side of the forces of light and life, as is plainly shown by the long years he spent in wandering from place to place with no object save to heal the sick and to discover the origin of disease, and the true theory of medicine. His success as a healer brought him many bitter enemies in the medical profession, and it was not until very near the close of his life that he at last found, in Bavaria, a home and some measure of peace.

It is good to have an outline of the life and teachings of so remarkable a character in this handy and inexpensive form, and Mr. Swainson's little book will surely fill a need and meet a widespread welcome.

E. M. M.

LIFE EVERLASTING AND PSYCHIC EVOLUTION. A Scientific Inquiry into the Origin of Man considered as Body, Soul and Spirit, and some Speculations on his Destiny. By J. W. Frings. Cassell & Co., Ltd., London, New York, Toronto and Melbourne. Price 6s. net.

MR. FRINGS will be remembered as the author of *The Occult Arts*, a remarkably lucid interpretation of the occult sciences. In the present and more ambitious volume, Mr. Frings "examines evolution as a general process, particularly in relation to man," and demonstrates that the hypothesis of Psychic Evolution is not, as some suppose, antagonistic, but complementary to the concept of Life Everlasting. In a word, "if evolution be a general process, there must be for man a future, as he develops his psychical faculties, that makes the older conception of a Christian heaven seem but a pale reflection of the majestic possibilities which lie before him." To prove this thesis, Mr. Frings has brought forward evidence from many and varied sources. Psychology, embryology, chemistry, palæontology, geology, biology, anthropology and theosophy, have all contributed their quota. I think that the majority of readers will agree that "psychic evolution as a process has been well demonstrated."

Readers of the OCCULT REVIEW—and indeed all who aim at the conquest of the lower and the development of the higher faculties—will be particularly interested in the chapters on Right Thought, Right Action, and Psychic Evolution. These contain much that will be very helpful to pilgrims on the Path, including a simple method for controlling the astral body.

It is important to note that the author of *Life Everlasting and Psychic Evolution* has no axe to grind. His position is that of a student and independent searcher after Truth. Mr. Frings bids humanity awake from the slumber of the flesh and prepare for the high destiny is to come. "Each earth-life," he writes, "should enable us to exercise the new powers that await us, powers that will permit us to transcend the confines of time and space. Our physical and material bodies will become our obedient servants. We shall put them on or off as we desire. We shall learn to pass, at our desire, from plane to plane, carrying over with us our consciousness complete and unabridged." MEREDITH STARR.

SIX THEOSOPHIC POINTS, AND OTHER WRITINGS. By Jacob Böhme.

Newly translated into English by John Rolleston Earle, M.A.

London: Constable & Co., Ltd. Price 10s. 6d. net.

LOVERS and students of the eminent mystic Jacob Böhme will greet the appearance of this volume with delight. The *Six Theosophic Points* is one of the early and less known works of Böhme, in which he treats of the soul in relation to the fundamental principles and conditions of life, as they appear to the mystical consciousness, and of the relation of these principles and conditions to one another. The book also contains *Six Mystical Points*, and Böhme's treatises on *The Earthly and Heavenly Mystery* and on *The Divine Intuition*. In the author's preface to the reader we are told that this work (*The Six Theosophic Points*) was written not for "the irrational animals who, in their exterior, have the form of man, but in their image, in spirit, are evil and wild beasts" . . . but for those "who are budding forth out of the animal image with a human image that belongs to God's kingdom, and who would fain live and grow in the human image, in the right man."

In the *Six Mystical Points* Böhme treats of the blood and water of the soul, of good and evil and the nature of sin; there is also a chapter on Magic—which is defined as the activity in the Will-spirit—and a few remarks on Mystery.

In *The Earthly and Heavenly Mystery* it is shown how these mysteries are in one another, and how in the earthly the heavenly is manifested; and there is a dissertation on Babel wherein it is demonstrated how Babel arises from the multiplicity of egoistic wills.

In his treatise on *The Divine Intuition*, the illumined author tells us that if man can "stand still an hour or less from his own inner willing and speaking, then will the divine will speak in him." The contention is that if we can banish all images, thoughts and volition from the mind, and having accomplished this, wait in a spirit of hopeful resignation, then the Divine Breath will arise in us, and the divine imagination and the divine will will become active in us.

I must compliment the translator on the excellence and thoroughness of his work. The study of Jacob Böhme presents many difficulties, and

to a translator these difficulties become veritable mountains. This volume contains the best translation I have seen.

MEREDITH STARR.

THE GOLDEN ROAD. By Lilian Whiting, Author of "The Adventure Beautiful," etc., etc. Boston: Little, Brown & Co. Price \$3.00.

MISS LILIAN WHITING is singularly felicitous in her choice of attractive titles for her books, and *The Golden Road* is no exception. It is an Arabesque of things and places and people encountered by this gifted woman of letters in the many lands through which destiny has led her. Lilian Whiting is a descendant of the famous and learned Mather family of Boston, Mass., of whom, she tells us, Cotton Mather had the honour of "being the first American ever elected a Fellow of the Royal Society in London." A certain Richard Mather, a clergyman, is also said to have been the author of the first book ever published in America. It appeared in 1640.

Opening the magic casements of memory, Miss Whiting introduces the reader to a goodly company of men and women, all eminent in one way or another, and describes life in Italy, in the Florence of the Brownings and of Landor, in Athens, Paris, and London, as well as that inner circle of American culture whose Olympus is Boston. She quotes from a friend's letter concerning James Russell Lowell, "who believed himself gifted with what is called second-sight. Lowell said he had only to shut his eyes, and he could see all the people whom he had known, or whom he wanted to see, and could carry on conversations with them."

Among the authors many pen-pictures, one of the most interesting is that of Archdeacon Wilberforce, the essence of whose teaching she so well defines, i.e.:

"The consciousness of man is capable of constant enlargement. . . . With this enlargement of consciousness man comes into the grasp of larger powers; and the result of this is the ability to co-operate with the divine consciousness and thus, literally, do God's will on earth. . . . The human soul he held to be a spiritual dynamo, generating spiritual electricity from a magnetic field as wide as the universe."

Indeed, as with all Miss Lilian Whiting's books, *The Golden Road* is strewn with the flowers of sympathy, insight, and good will.

EDITH K. HARPER.

THE WISDOM OF PLOTINUS. By Charles J. Whitby, B.A., M.D. Second Edition. Crown 8vo, pp. 131. London: William Rider & Son, Ltd.

THE revival of Dr. Whitby's "metaphysical study"—after the lapse of eleven years since its first publication—is certainly a sign of the times and is taken as such in his preface to the new impression. I should expect that on the present occasion the edition will be exhausted in a much shorter time. I believe that it was welcomed by me on its first arrival, and on reading it a second time I am more assured of its soundness as a piece of critical work, as also of its enlightened sympathy. There has been a certain slight revision, in which one concurs entirely. We have had recently a new translation of the Enneads and the important work of

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Dean Inge, to both of which Dr. Whitby's essay forms an excellent introduction. It may be read also, and usefully, in connection with Mr. Mead's careful exposition prefixed to the translation of Thomas Taylor—still, I believe, available in Bohn's Library. It cannot be said in these days that Plotinus offers a place of repose to the mind on the quest of reality, but he is an aid and refreshment on the path, promoting contemplation of the Eternal Good of Love. He is a witness testifying that the truth is not unknowable and that it is known in love, for this is the principle of union. But the true, the beautiful and the good are that One which is the beginning and end of all. The descent of the soul from this absolute Unity into the world of generation came about in one respect by necessity and in another by will; it is a renunciation which is followed by a return. The mode of return is by a way of contemplation, wherein lies the fulfilment of the law and that freedom which is its condition. In the following of this path a stage is reached when there is no distinction between thought and the thinker. This is the beginning of the end, which is called ecstatic reunion, and identification is its highest degree—an absorption, so to speak, in essential or transcendent beauty. Nor is this only an achievement of the desiring soul, for to penetrate the soul of the worshipper is also the work of the One. We go back therefore in love, and though the genesis of our separation may be inscrutable, there is, I suppose, no question that love was at the root thereof. Such are a few intimations of reality communicated by "the wisdom of Plotinus"; along such lines did he seek to restore that which was Divine within him "to the Divine which is in the All"; and so also—to us at this day—is he one of those men of the spirit who speak the same language on the same subjects, because "they come from the same country."

A. E. WAITE.

PSYCHICAL MISCELLANEA. By J. Arthur Hill, Author of "Man is a Spirit," etc. London: Kegan Paul, Trench, Trubner & Co., Ltd.; New York: E. P. Dutton & Co. Price 2s. 6d. net.

IN this volume—one of the "Evidences of Spiritualism" Series—Mr. Arthur Hill has gathered together a number of papers previously contributed by him to various periodicals—as well as other essays not hitherto published. The contents run over a wide ground, from "Death" to "Religious Belief after the War," and include papers on "Christian Science," "Psychical Research," "The Truth about Hypnotism," and "Is the Earth Alive." Needless to say everything is set forth with Mr. Hill's accustomed clarity of thought and dispassionate judgment. One of the most interesting of these essays is entitled, "The Truth about Telepathy," in which the author seems much in accord with the findings of the gifted Secretary of the American Society for Psychical Research, Dr. James Hyslop. Mr. Hill characteristically observes: "I prefer excessive disbelief to excessive credulity in these things. . . . Let us follow the facts with an open mind, but let us be careful not to rush beyond them into superstition." Telepathy is not analogous to wireless telegraphy, declares Mr. Hill, adding that "Mr. Gerald Balfour and other leading members of the Society for Psychical Research incline to the opinion that the transmission is not a physical process, but takes place in the spiritual world."

EDITH K. HARPER.