

# THE OCCULT REVIEW

EDITED BY RALPH SHIRLEY

## Contents

NOTES OF THE MONTH By the Editor  
Psychic Science and the Ancient Wisdom

CONCERNING OBSESSIONS  
By J. W. Brodie-Innes

L. V. X.: An Invocation  
By Meredith Starr

FAIRIES OF THE EAST  
By Sirdar Ikbal Ali Shah

THE STORY OF ATLANTIS  
By Lewis Spence

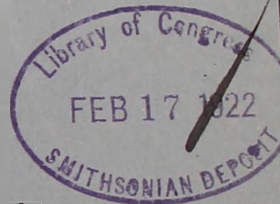
WITCHCRAFT IN OUR VILLAGE DURING  
LAST CENTURY  
By G. L. Beckton

ABRACADABRA By W. N. Neill

CORRESPONDENCE

PERIODICAL LITERATURE

REVIEWS



**LONDON: WILLIAM RIDER AND SON, LTD.  
CATHEDRAL HOUSE, PATERNOSTER ROW, E.C.**

UNITED STATES: THE INTERNATIONAL NEWS COMPANY, 88 DUANE STREET, NEW YORK;  
NEW ENGLAND NEWS COMPANY, BOSTON; WESTERN NEWS COMPANY, CHICAGO.

AUSTRALASIA AND SOUTH AFRICA: GORDON AND GOTCH,

CAPE TOWN: DAWSON AND SONS, LTD.

INDIA: A. H. WHEELER & CO., AND "THEOSOPHIST" OFFICE, ADYAR, MADRAS.

# RIDER'S PUBLICATIONS.

## Occultists and Mystics of All Ages.

By RALPH SHIRLEY, Author of "A Short Life of Abraham Lincoln," etc. Crown 8vo. Cloth. Illustrated. 4s. 6d. net.

CONTENTS.—Apollonius of Tyana—Plotinus—Michael Scot—Paracelsus—Emanuel Swedenborg—Cagliostro—Anna Kingsford and Edward Maitland.

"This book may not inaccurately be described as romance—using the word in its widest understanding. It deals with the deeds and sayings of wonderful people, who each in turn helped to mould and to re-make the state of the world. This book can be cordially commended to all lovers of these engrossing subjects."

—*The Ladies' Field.*

"For people who require a general idea of the times and difficulties of the great Mystics and Occultists, this book should prove one of great interest."—*The Theosophist.*

"The stories are told with literary skill."—*Methodist Times.*

## Modern Saints & Seers.

Translated from the French of JEAN FINOT, by EVAN MARRETT. Crown 8vo. Cloth. 4s. 6d. net.

This extraordinarily interesting book contains a vivid account of the many strange religious sects that have arisen in Russia during the last fifty years or so, as well as of Mormonism, Christian Science, Theosophy, and other modern movements in the West. Full of astonishing details and striking speculations, it will attract and fascinate every one who is interested in the vital religious problems of to-day.

WILLIAM RIDER & SON, LTD., 8-11 Paternoster Row, E.C.4

## A TOPIC OF THE MOMENT

# THE TRUTH ABOUT THE MORMONS

SECRETS OF SALT LAKE CITY

By C. SHERIDAN JONES

*An exposure of the present-day activities of Mormonism,  
and a warning against the insidious propaganda of its agents.*

Crown 8vo. Cloth. With 4 Illustrations. 3/6 net.

SUMMARY OF CONTENTS.—The True Story of the Wonderful "Book of Mormon"—Joe Smith: "Money-Digger," "Prophet," and "—?"—Zion in the Making.—Polygamy: The Thin End of the Wedge.—The City of Dreadful Night.—The Mormon Reign of Terror.—How to Fight the Mormon Menace.

"If anyone doubts its existence (the menace of Mormonism) he is advised to read this succinct little volume, which states bare facts in a calm and unimpassioned way."—*Publishers' Circular.*

"This is a book which everyone should read who cares for the well-being of the world."—*Sir Gilbert Parker.*

WILLIAM RIDER & SON, LIMITED,

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

# OCCULT REVIEW

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

EDITED BY RALPH SHIRLEY

*"Nullius addictus jurare in verba magistri"*

Price ONE SHILLING NET; post free, ONE SHILLING AND TWOPENCE. Annual Subscription, TWELVE SHILLINGS (Three Dollars).

AMERICAN AGENTS: The *International News Company*, 85 Duane Street, New York; The *Macoy Publishing Company*, 45-49 John Street, New York; The *Western News Company*, Chicago.

Subscribers in India can obtain the Magazine from A. H. Wheeler & Co., 15 Elgin Road, Allahabad; Wheeler's Building, Bombay; and 39 Strand, Calcutta; or from *The Theosophical Publishing House*, Adyar, Madras.

All communications to the Editor should be addressed c/o the Publishers, WILLIAM RIDER & SON, LTD., Cathedral House, Paternoster Row, London, E.C.4.

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

---

VOL. XXXV

MARCH 1922

No. 3

---

## NOTES OF THE MONTH

MR. JAMES DOUGLAS has had some curious and interesting things to say with regard to Spiritualism and Psychic Phenomena in recent issues of *The Sunday Express*. He is not sympathetic to the Spiritualists—far from it—but for all that he cannot be regarded as an out-and-out sceptic. He admits that he has seen things that have taken his breath away. "I myself," he says, "have been completely and absolutely deceived. I have heard voices that bowled me over and terrified me out of my wits." Table rappings and table liftings he accepts as proven facts. He believes his old friend Mr. Sydney Whitman, when he tells him that he saw a heavy table rising in the air, presumably of its own accord. He apparently admits the phenomena obtained by the late Dr. Crawford, at least in the main, but he disputes Dr. Crawford's explanation of the activity of the furniture, and he suggests that Dr. Crawford himself was at times tricked. He has experienced the cold psychic breezes with which all people who have attended séances to any considerable extent are familiar; but he puts these things down

MR. JAMES  
DOUGLAS  
AS CRITIC  
OF SPIRI-  
TUALISM.

to draughts. "There are," he says, "always draughts in English rooms." In this connection I might refer to an experience of my own with a once very well known medium who, Mr. James Douglas will be delighted to hear, was subsequently "found out." This, however, was before the time when the medium in question took, shall we say, to playing tricks. At least, it was so in my opinion. But for very good reasons when witnessing the séance, I foresaw the inevitable end of the medium.

COLD  
PSYCHIC  
DRAUGHTS  
AND  
CHANGES  
OF TEM-  
PERATURE.

On this occasion a complaint being made, not of the cold, but of the heat, one of the controls in reply to the complaining party, observed: "Oh, we will soon settle that"; and within a few seconds the temperature had dropped at least ten degrees. Here, of course, I am merely expressing the impression conveyed to myself and other members of the séance. We naturally had not a thermometer handy, and Mr. James Douglas will very likely put it down to hallucination. I walked up to the cabinet at the end of the séance and the medium was on the floor in a state of hopeless collapse. After some difficulty he was helped on to a chair and subsequently, with the aid of two of the audience, one supporting him under each arm, he was dragged, helplessly staggering, out of the room. The frequent continuation of such séances could have, as I realized, but one result. But if the medium faked these after-séance effects, he was the cleverest actor I have ever seen.

We are all familiar with one of the experiences to which Mr. James Douglas alludes. There are three or four people present at one séance who each think they recognize a face and form as that of one of their deceased relatives—a different person of course in each case. Does not this prove the credulity of the spiritualist? Perhaps yes. But still there may be more at the bottom of this illusion than suggests itself at first sight. There may be more in it than simple gullibility. Mr. Douglas writes:—

It may be said that the face or the voice of the dead person ought to be easily recognized by the living and that it is not possible to foist a faked face or faked voice upon an intelligent relative. Well, I have seen it done. I have seen the same faked face doing duty for several dead persons. I have watched it being lighted up and presented to several living persons. I have heard the same faked voice being offered to one awe-stricken relative after another, and accepted by them as the authentic voice of the dead.

How is this done? Is the medium so very clever in his deceits, or are the audience, to use the slang term, so very



“green”? If it comes to that, how, we may ask, did Orton succeed in imposing upon Lady Tichborne and persuading her against overwhelming proof to the contrary that he was her beloved son Roger, in spite of the fact that they bore no apparent resemblance to each other? People’s powers of self-deception are probably greater than is generally realized, but there is something else at the back of this, to which it is well to draw attention, and I think it throws a side-light on a good

ILLUSIONS  
OF THE  
SÉANCE  
ROOM.

many of the phenomena of the séance room. The point is illustrated by the narrative of a séance given by Mr. Brodie-Innes in an article in the present number.\* He was himself present, and his legal avocations and bent of mind have tended to

endow the writer with a more than usually dispassionate outlook where matters of evidence are concerned. The séance to which Mr. Brodie-Innes alludes was, he says, of exactly the normal and usual type. “But gradually,” he writes, “and contrary to most of our previous experience of séances, the atmosphere seemed to grow curiously exciting and slightly fragrant.” The effect, he tells us, was like a draught of good champagne, exhilarating and stimulating. It drew his thoughts into other channels than the phenomena of the séance room. He was seized with a desire to turn his back on his dull law books and his stuffy chambers, and to find himself in the world of romance and adventure. The desire was so strong that he actually resolved on the impulse of the moment to gratify it at all costs. It was

DIVERSE  
INTERPRE-  
TATIONS  
OF ONE  
EXPERI-  
ENCE.

then that his meditations were interrupted by the voice of the medium speaking in broken English: “The great chief is here,” the medium exclaimed, “the mighty hunter. He calls on all of us to join in the war-path to drive the palefaces out of his land.” He discussed this séance afterwards with two friends, who had also been present. One of them said, “That medium is just cracked on Indians. That was no Indian.” “You recognized him, then?” asked Mr. Brodie-Innes. “Of course I did,” replied the other. “He came for me. He was our old family pipe. Did not you hear our war march?” Of course Mr. Brodie-Innes had heard nothing of the kind. After this he talked with the daughter of the house, who was also present. She was a young Jewess, inspired by the thought of the glory of the Hebrew people. “Of course,” she said, “it was no Indian. Why should an Indian come to

\* “Concerning Obsessions.”

us? It was the Prince of the Captivity. It was the sign of the deliverance of our people. Oh, if only I might be a Judith and slay one of our tyrants!"

So all these three members of the séance had interpreted the atmosphere of emotional excitement, which in some strange, mysterious manner had been brought into the séance room, according to their own special predilections; but they had all felt it. The thing that was real was the emotional wave. The interpretation varied according to the colour placed upon it by each individual. Surely such an experience gives to think. Surely it has something in common with the experience that Mr. James Douglas narrates, in which three people see the same face, but see it differently? The face is transfigured and that which transfigures it is the emotional desire of one individual or another in the séance room to meet a departed loved one. Evidently, though Mr. Douglas does not think so, there is something more at the back of these phenomena than merely the credulity of those present. There is something abnormal. There is, in short, an unaccountable glamour which is evolved by the presence of the medium and the holding of the séance. There is present in the atmosphere something which tends to hallucination or illusion which is not met with under the ordinary conditions of the outside world. Such facts, however, whatever their interpretation, are a manifest warning against accepting experiences of the kind at their full face value. I do not claim, of course, that this argument holds when strict scientific tests are applied, as they have been in numerous cases, by the late Sir William Crookes and the late Dr. Crawford. Nor, again, can it be held to apply where flashlight photographs have been taken of the phenomena, as has been done by Baron Schrenck-Notzing and Dr. Gustave Geley. It seems to me that Mr. James Douglas weakens his position considerably when he throws doubt on such experiments as these. For myself I have seen one of the so-called "phantoms" at a séance—a very material phantom at first—collapse and melt into thin air before my eyes, while the phosphorescent slates which he held in his hands crashed violently upon the floor. Was I hallucinated when I saw it? It was at least a curious experience.

Mr. Douglas alludes to the "mendacity of the Spiritualist," and is inclined to apply to them what David said of all mankind, that they are "all liars," however unconscious of their own insincerity. It might have been retorted to King David, as it

was to Epimenides, in the case of the Cretans, that being a man and consequently by his own admission a liar, his statement was not to be too readily accepted. While he confines himself to Spiritualists he is on safer ground than the Israelite monarch, but he goes on to observe that "Human nature is naturally mendacious," and he himself inclines, as it seems, unduly to the sceptical attitude, though one feels in reading his articles that he is not sure of his own ground, and judging by his articles there appear to be some days of the month on which he is more sceptical than others. Perhaps, after getting "bowled over," it takes him a little time to recover himself.

Our critic complains that the Spiritualists explain away every exposure from Daniel Home to Florence Cook. I should be interested to know when and how Daniel Home and Florence Cook were exposed. I had always understood that Daniel Home, in spite of Browning's unfair and left-handed attack, gave every facility for investigation without any fraud ever being brought home to him. Considering the marvellous performances with which he was credited by some of the most distinguished men

MEDIUMS  
NOT ALL  
EXPOSED.

of his time, it seems curious that exposure should not have followed swiftly in their wake, especially as his feats were the talk not only of London society, but of the whole of Europe, and were testified to not only by kings and emperors, but what is more important, by one or two of the leading scientists of his day, the men of science who proclaimed him a fraud being precisely those who had declined to investigate, with the single exception of Sir David Brewster, who first expressed himself convinced, and then, evidently from fear of being publicly laughed at, retracted his confession, a most humiliating position for a man of science, and one which was very rightly severely criticized by the *Spectator* at the time.

With regard to Florence Cook, every one is familiar with Sir William Crookes' investigation, and if a man will not accept the conclusions, arrived at in broad daylight and borne out by photography, of this very careful and conscientious worker in the field of science, it is obviously useless to appeal to him on the ground of evidence. It seems to me, indeed, that emotion and prejudice play altogether too large a part in Mr. Douglas's criticisms. He admits, indeed, incidentally, that he has no interest in the scientific standpoint. He accepts table rappings and tiltings, and other such physical phenomena, as "proven facts," but though they obviously point to some little understood

law of nature, our critic tells us they "bore him stiff." This mental attitude is plainly one which will not take us very far. It seems Mr. Douglas is not looking for scientific evidence, but

ASKING  
FOR IT.      for something which will right away bridge the gulf between the living and the dead. He wants, indeed, to see a real ghost, even though he "fears he could not survive the horror of it." He is evidently disappointed that the ghost does not oblige. He complains that the spiritualists take visitors from the other side in much too matter-of-fact a manner. This, however, surely depends mainly upon the attitude of mind of the ghost-seer. Those who become accustomed to regard such phenomena as part of the recognized scheme of things are hardly likely to be scared by the sight of a ghost. And indeed, generally speaking, I am inclined to think that the fear of the other world exists more in anticipation than in actual experience.

The Editor of the *Sunday Express* refers somewhat contemptuously to the "psychic stuff" recently christened "ectoplasm" and "which has a cold, clammy, reptilian feeling," and which Dr. Crawford considered was "a form of chemical energy associated with the human nervous system." If, however, he refers to Mr. Damon's article in the last issue of the OCCULT REVIEW, he will see that this ectoplasm is no new discovery. Mr. Damon has placed in parallel columns passages from Thomas Vaughan side by side with modern descriptions of these emanations from the medium's body, and the identity of the two substances seems scarcely to be in doubt. Thomas Vaughan, it will be remembered, lived in the seventeenth century, and the present year is, curiously enough, the three-hundredth anniversary of his birth. On all sides we appear to be rediscovering scientific facts of vast import which were already known to scientific researchers of earlier days. We christen them by new names, but the facts are the old facts. It was the same with the transmutation of metals, which the modern chemist is beginning to accept, at least hypothetically, the line of approach to this admission being the discovery of the properties of radium.

Thomas Vaughan has other suggestive passages which may well prove sign-posts to investigators in search of means of prolonging human life on earth. Miss Eva Martin has done well in her brief monograph on *Prentice Mulford, New Thought Pioneer*,\* to draw attention to two parallel passages, the one in Thomas

\* London: William Rider & Son, Ltd. 2s. net.



Vaughan and the other in Prentice Mulford, bearing upon this important subject.

The body itself, says Vaughan, must be brought to harmonize . . . this is that wonderful philosophical transmutation of body into spirit, and of spirit into body, about which an instruction has come down to us from the wise of old. "Fix that which is volatile and volatilize that which is fixed and thou shalt attain our mastery." That is to say, make the stiff-necked body tractable and the virtue of the higher soul, operating with the soul herself, shall communicate invariable constancy to the material part, so that it will abide all tests.

Mulford calls it "Regeneration." Regeneration according to him means "The perpetuation of an ever-refining spiritual body without that total separation of spirit and body called death." He alludes to this process as one which is changing man gradually from a material to a more spiritual being, and looks forward to the time when "every spirit will be able to use both its spiritual and

REGENERA-  
TION.

physical senses, through a continual regeneration of its physical body." It is a problem in biology, and Dr. Geley, who has made so deep a study of the science of biology from its psychical side, expresses in his work on Creative Evolution a similar belief. He anticipates that "the organism will be perfected and idealized, if not actually transmuted," and it is thought that by this means disease in time may be vanquished and old age cease to devastate and poison existence with its infirmities. This subject has been treated by Mr. Hereward Carrington in his work, entitled *Death: Its Causes and Phenomena*, and is not lightly to be dismissed as a visionary conception. The idea has recently been exploited in a more humorous vein by Mr. Bernard Shaw in his book of plays, *Back to Methuselah*.

Indefinitely prolonged existence on this present earth is naturally enough distasteful to many, but, we may ask, would it be distasteful in a spiritualized body existing on a rejuvenated planet, and not subject to the numerous ills and physical infirmities which render so many lives a purgatory at the present time? We should not forget that the average duration of life even at the present time has increased by at least a quarter of a century during the last hundred years, and this rate of increase shows at the present moment no sign of diminution. A modern physician has contended, perhaps over-boldly, that there is "no physiological reason why man should die," but at all events, the indefinite prolongation of human life can to-day hardly be regarded as a question outside practical politics.

Scientific research on other lines is going on to-day in the

realm of astrology, though students of this science are comparatively few, and in the main ill-equipped for their task, while orthodox science, with perhaps one or two very rare exceptions, regards their labours with undisguised contempt. In spite of this, however, discoveries have been made in this old field of

THE VALUE  
OF ASTRO-  
LOGICAL  
RESEARCH.

research which have considerably widened its scope and rectified many errors made by mediæval students through lack of sufficient astronomical knowledge. In particular the qualities transmitted by the planet Uranus and the nature of its action in its influence on human affairs and the physical body of man have been fairly completely mastered, and every new horoscope cast serves to add confirmation to the scientific conclusions arrived at. The importance of the planet Neptune in the realm of psychic science is now universally admitted by researchers in this rich field of inquiry, and it may, I think, be not unfairly contended that the problems involved by the séance room and psychic phenomena generally will never be adequately understood until psychical researchers bring to bear on their subject the knowledge that is now being gradually acquired by investigation into the properties inherent in this most distant of the planets, and which has such a direct bearing on the physical make-up of the medium and clairvoyant.

One point at least should be borne in mind : Psychical phenomena cannot be disproved by ridicule. To-day even the belief in them cannot be killed by ridicule. The evidence, the crushing cumulative evidence now collected, can be broken down by destructive analytical criticism only. Gentlemen like the Rt. Rev. G. A. Kindersley, the Abbot of Belmont, who pooh-poohed

DODO  
REDIVIVUS.

the apparition which is stated to have appeared above the altar at this Abbey, are merely a survival of a bygone age. We associate him with the dodo and not with the modern man of science or even with the man of ordinary critical judgment. This representative of a now practically extinct species, is recorded to have observed, in connection with the alleged apparition : " No sensible person believes in such psychic phenomena nowadays. If any man here tells me he has seen a ghost I will give him a good dose of physic for indigestion, and watch how he eats his next meal." Evidently rumours from the outside world fail to reach the right reverend gentleman within the sacred precincts of his abbey grounds. Has any one told him, one wonders, that there has been a great war ?

They say, harking back to a previous topic, that " man is as

old as his arteries." The hardening of the arteries, in short, puts a term to the possibility of the indefinite prolongation of the life of the individual. There is an intellectual disease which corresponds closely to this physical calcification of the arteries. Its name does not appear in the dictionary of medical terms. It is a process of mental ossification. The cells of the brain lose their elasticity and refuse to function except upon certain definite stereotyped lines. Its victims are sympathetically described by their neighbours as "fossils." The condition is one which effectually inhibits all brain growth. The sufferer, however, has seldom been known to seek advice with a view to the curing of his malady. The reason of this is that he is blissfully unaware of the deadly disease which is slowly sapping his intellectual life-blood. Our right reverend friend appears to have got it, and got it badly. Who will help in this very urgent case?

According to the theory of Pythagoras, the universe is built on numbers, whether we regard it from the standpoint of matter or of spirit. The essential importance of this doctrine is now beginning to be recognized by science, the distinction between the various metals being held to be merely a difference in their rates of vibration. The same applies to the colours of the solar spectrum, and to the notes of the musical scale. Indeed, I should be inclined to suggest that underlying all manifested phenomena we can trace two fundamental laws: the law of numbers or rates of vibration and the law of correspondences.

PYTHA-  
GORAS  
COMES  
INTO HIS  
OWN.

And it is to be noted that the latter law is intimately related to, if not comprehended in, the former; for what is the law of correspondences, when reduced to its simplest terms, but the response, on different octaves or different planes, of rates of vibration harmoniously related to each other?

And it is to be noted that in the acceptance of the old occult dictum "As above, so below" is implicit the recognition of the fact that this correspondence extends far beyond our present plane of being; that while it binds in harmonious rhythm and intimate cosmic relationship all the planets of our system to the sun that is their centre, it also relates the entire physical universe to the higher spheres in which inhere the potentialities and causes of all manifested life.

The infinite diversity of cosmic phenomena tends to blind our eyes to the unity and simplicity underlying it. But this infinite diversity in no sense negatives the essential unity, any

more than the varying colours of the spectrum disprove their parent source in the white light which comprehends them all. In these days, when appeal is made, and necessarily made, to the specialist in every branch of knowledge, it is more important than ever to bear in mind those basic facts of life which co-ordinate the work of all specialists in whatever sphere, and, without an appreciation of which, the mutual relationships and just proportions of each facet of the One Truth are lost sight of, or, at best, hopelessly distorted.

The death of Pope Benedict XV serves to call to mind the Papal motto associated with his pontificate, "Religio Depopulata," which was curiously fulfilled by the destruction of ecclesiastical edifices during the Great War. The new Pope's motto will be "Fides Intrepida" ("undaunted faith"), which seems to suggest a zealot in the cause of orthodoxy. The late Pope had a difficult part to play, and it must be admitted that his period of office hardly redounded to the credit of established Christianity. He was essentially a trimmer, and like all trimmers, failed to please either side. He was accused of sympathy with the Central Empires, but some who claim to know declare that this was far from being an expression of his own personal views.

In connection with my observations in last issue in regard to the planetary indications of a Government crisis in the spring, students of astrology will watch with interest the effect of the transit of Mars over the place of the Moon in the midheaven of Mr. Lloyd George's horoscope during the last week of April and the first three weeks of May, and its stationary position within one degree of the exact place of the radical place of the lunar orb at his nativity in the latter month.



## CONCERNING OBSESSIONS

By J. W. BRODIE-INNES

THE word is in constant use. But what precisely we mean by it probably many would be at a loss to say. Any strong impulse that we do not personally share is often dubbed an obsession, and generally ultimately attributed to some form of brain-lesion. Political opponents are very commonly said to be obsessed by an idea, the implied inference being that no wholly sane person could hold such views. Yet obsession has its definite meaning, which modern usage seems to have considerably departed from. Originally it meant an investment, or blockade by an enemy, whereby a city or a country lost some part at all events of its freedom of action; and applied to an individual, an investment by some external power, causing the loss of his freedom of action, and this external power was held to be supernatural; something from outside, entering in and dominating the will.

The materialism of a century ago, refusing to believe in external supernatural forces or beings, took refuge in the theory of brain-lesions, or of natural human qualities, such as fear, anger, jealousy, revenge, and the like, temporarily upsetting the sane balance of the mind, and all the supernatural beings in whom our forefathers believed were sent to limbo; and to be possessed of a devil merely meant to suffer from a well-known or unknown type of insanity, and to believe in the old stories of obsession was to be regarded with a certain pitying contempt as a superstitious fool.

But the experiments of Mesmer, and all the array of hypnotists who followed, brought such convincing evidence of some external force that had power to limit or destroy, temporarily or permanently, a man's freedom of action, that popular ideas had to undergo a fresh change, and the word obsession to put on yet another new dress. No external supernatural power could be admitted, but the external power of another human being might control the will and the actions. The citadel of the house of life might be invested and controlled by an external force indeed, but a human one, and by known and scientific means, and thus we were preserved from the superstition of believing in supernatural beings, or admitting their power over us. Materialism was still triumphant.

Spiritualist séances raised further clues and questions. Phenomena that undoubtedly occurred were not to be accounted for by ordinary human agency. Of course fraud was alleged, and unquestionably fraud existed in very many cases. Also hallucination accounted for much, and imagination for even more. Hypnotism also and telepathy explained some things. But after making the fullest allowance for all of these there remained a large quantity of phenomena only to be rationally accounted for on the assumption of entities, whether superhuman or subhuman, having some kind of power of coming into contact with mankind, and these seem to be possessed of a rational will.

This much being granted, the materialist theory vanishes. It never really had much to commend it, being founded mainly on the human conceit which refused to acknowledge that there was anything in the Cosmos imperceptible to man's senses, or to the conclusions of his reason, or any being anywhere higher than man.

When once we recognize that there are probably around us beings imperceptible to our senses of will and power and intelligence, whom we can affect and who can affect us, it is clear that the ideas of old races and old religions cannot be contemptuously set aside as gross superstitions, unworthy of consideration by modern enlightenment. Whether these or any of them be the spirits of human beings who have passed through the gates of death, whether they be friendly or hostile to humanity, whether they be actually discarnate, or clothed in a material form which is usually imperceptible to our senses, and whether in the latter case they are able, or can be compelled, to modify such form so as to be perceptible, or as it is said to materialize, all these are most interesting and important questions, but do not affect the main issue, which is that of the existence of such beings. And this may now be generally conceded.

An analogy here is almost irresistible, between these impalpable, imperceptible beings and the germs or bacteria which we now know surround us continually, and affect us through all our lives for good or ill, but many, if not most of which are utterly imperceptible to our strongest microscopes.

This analogy is extremely useful and far-reaching. I shall allude to it further presently—merely noting in the meantime one point of divergence. Germs or bacteria, however minute and imperceptible from their minuteness, are still material. But we assume that there may be some among the beings or entities of which we are speaking which are wholly discarnate, having no material body, however tiny or tenuous, and which yet have the

power to affect, to move, even to rule and dominate material bodies.

And this is not such a wild fancy as some of the last century rationalists would have supposed. For hypnotic experiments have demonstrated that thought, even at a considerable distance, can affect the subject, and well-known phenomena of telepathy prove that ideas may be transmitted for practically any distance, and in both these cases the force is certainly discarnate.

We have then the theory which certainly accounts for a large range of observed facts, that there exist around us conscious and intelligent beings capable of entering into communication with us, and of affecting us in various ways, but not perceptible to our ordinary senses, some with and some possibly without material bodies. And as regards their imperceptibility we have to remember the limitations of our bodily senses. We are only conscious of vibrations. When we say we see a thing, all we know is that certain vibrations impinging on the retina of the eye produce an image which the brain can translate, giving a sensation of colour or of form ; but the range of vibrations which the eye can perceive and register is very limited. We know scientifically that vibrations too rapid for the eye to register, or too slow, produce no image at all ; and hence we say that the photographic plate can see what is invisible to the human eye. And here and there are abnormal individuals whose eyes can register what is invisible to the normal senses.

Now if these beings have power to affect us, as has been said, it is clearly very important for us to have some knowledge of their nature, of the extent of their power, whether they are friendly or hostile to mankind, and if hostile how we may protect ourselves.

In the case of germs and bacteria, multitudes of diligent workers are continually labouring to investigate, to classify and arrange the known species, to isolate and identify those hitherto only known by their effects. But as to the beings of whom we are now speaking, hardly any real scientific investigation whatever has been attempted. And what there has been has been mainly confined to one point, namely, how far are the observed phenomena due to the discarnate spirits of those who were once in human bodies, and have now passed over. Or how far the incarnate human spirit can emerge from the material human body, and produce material phenomena without ordinary material means.

Valuable results have been obtained in these investigations. But that the scientific side is still in its infancy is proved by the

disputes concerning the origin of unquestioned phenomena. Thus a man is perfectly certain that at a séance he has received a message from his son, or brother, or wife, lately dead. We assume there is no question of fraud; another equally well qualified observer is equally sure that the supposed message is nothing but a subconscious memory, either of the recipient himself, or, without his conscious knowledge, telepathically communicated to the medium, who is also unconscious of the process. Another equally positively lays down that a mischievous spook has assumed the image and likeness of the deceased, in order to perpetrate a delusion out of sheer wantonness. Each one seems absolutely certain of his own theory, and refuses to listen to any contrary arguments.

We may leave out of count here the theory of communication from the spirits of those who have passed over, with the remark that hitherto those that have been recorded have added little to our knowledge. They seem merely directed to proving that such communications are possible, and that the survival of the consciousness after death is no fable, but a vital truth, and that the spirits of those we have loved are still with us and able to protect and help us.

This, however, leaves all the question of the subhuman, superhuman, and nonhuman entities unaccounted for. The séance rooms give us phenomena, but little if any scientific knowledge. Evil influences are present, we are told, or good influences. Angels it may be, or demons, or mischievous elementals, but of their nature and character nothing seems to be known. Evil spirits sometimes enter into a man or a woman, driving them to actions foreign to their nature. Psychics speak of obsession. Alienists and doctors familiar with mental cases speak of brain deterioration. But there is no real scientific knowledge.

A personal reminiscence, not very remarkable in itself, will serve to illustrate this part of the subject. It was many years ago when I was a law-student in London, having not long left Cambridge, that I was invited to be present at a private séance at the house of some wealthy Jewish friends. A well-known medium was to be there, who, so it was said, was usually controlled by Red Indians, who at that time seemed to turn up constantly in séance rooms. With me went one of my closest college friends, a medical student, but still more an enthusiastic Highlander, possessing (or so he claimed) the second sight. He was practically a spiritualist, I was simply an interested inquirer, willing to believe, if only I might find evidence clear enough,



and in the meantime not only willing but anxious to see and hear for myself everything that was to be seen or heard.

The séance was exactly of the normal and usual type. If any materializations were expected they did not happen. I personally neither saw nor heard anything, except a few taps and creaks such as might well be caused by movement of old panelled woodwork, such as lined the room where we were assembled, or maybe rats, intensified by the darkness and the silence. But gradually and contrary to most of my previous experiences of séances, the atmosphere seemed to grow curiously exciting, and slightly fragrant. Something like the bouquet of good champagne, and something like a draught of good champagne was the effect, exhilarating, stimulating. I forgot all about the séance and what we were supposed to be doing. I was thinking of myself. Why was I, in the prime of youth and strength, wasting all this precious time poring over dull books in dingy chambers, stuffing my brain with learning that was profoundly useless to any human soul, when outside was a world full of joy and adventure? Sport and fighting and romance called loudly. Well, at least the séance had done this much. It had opened my eyes. I would linger no longer, the very next day I would shut up the books and be off and away. Where to I was not clear. Big game hunting (then not so common as it has since become). A commission in the Austrian cavalry, then constantly fighting somewhere, and reputed to be the very heart of adventure and romance. It mattered not. Somewhere! Then I heard the voice of the medium speaking, but speaking in a harsh, rather deep male voice, and with broken English: "The great chief is here—The mighty hunter—He calls on all to join in the war path—to drive the pale faces out of his lands."

Then some strange sounds which we were told was Iroquois Indian, but as no one present knew that tongue, it might have been anything. The great chief had a message for one and another of the circle, but nothing for me. To our host and hostess came a salutation and a promise of good to come. And so we adjourned, and I confess with a feeling of disappointment on my part.

My Highland friend had said little through the séance. But in the evening in my rooms over pipes as we discussed the proceedings, he said: "That medium is just cracked on Indians. That was no Indian."

"You recognized him, then?" I queried.

"Of course I did—he came for me. He was our old family pipe. Didn't you hear our war march?"

"No! I heard nothing. And he had no message for you seemingly."

"Of course not. The tune was his message. It called me to be up and doing. I have been too lazy."

"Then I felt the effect of it. I wanted to go out for adventure, and truth to tell I want it still, and to-morrow I'm going to see about it."

"Take my advice and don't. I know our Highland tunes. They are over-heady for a Sassenach. Just do as I'm going to do. Buckle hard to work, that's what the tune says."

To make a long story short, I found the impulse fading on the morrow, though still there, and I took my friend's advice. But the idea persisted. The medium apparently was convinced, so was the Highlander: both could not be right. I took an early opportunity to talk with the daughter of the house, a beautiful, enthusiastic, and romantic young Jewess, full of the glory of the Hebrew people.

"Of course it was no Indian," she said. "Why should an Indian come to us? He came for us. It was the Prince of the Captivity." (She had been reading Disraeli's fascinating romance *Alroy*.) "It was the sign of the deliverance of our people. Oh, if only I might be a Judith, and slay one of our tyrants!"

Who or what these tyrants might be was not clear, but at all events the girl's enthusiasm had been aroused at the séance, much in the same way as my friend's and mine.

Some time after I asked him again what he thought of it, telling him the girl's experience.

"I think now," he said, "it was no spirit at all. It was an influence that affected us all. But how evoked or whence it came I have no idea. It was a martial influence, an influence of fighting and adventure, and in each one it produced an hallucination of a typical form, such as we associate with that idea—the great warrior chief to the medium, my own family piper to me, *Alroy* to Rachel—this is not an unfamiliar phenomenon. It is produced by some drugs, the kif of Egypt, the absinthe of France. These confuse the brain centres, and create delusions. You get something the same in hypnotism. But plainly we can no longer regard the phenomena of séances as always the work of spirits of the dead."

This was a great concession, for intercourse with the dead through the offices of a medium, and the proof it afforded of survival of the soul, had been a cardinal tenet of his faith.

But the phrase "a martial influence" set me thinking. The

Romans then had known something of similar influences, and had attributed them to Mars, and of course other types of influences to other gods of their pantheon. Here then was at all events an attempt at classification of forces that could influence mankind from without, and an attribution of those influences to intelligent wills. But the Romans were materialist and unimaginative. Earlier races had higher spiritual development and more elaborate and detailed classification of the forces affecting the children of men from without. Might it not well be that in some of these we might find as careful and systematic a study as our scientists now give us of germs and bacteria? Nay, might not the one illustrate the other, and the study of the old myths come to the aid of physical science?

In an old number of the OCCULT REVIEW I told how an Eastern student of bacteriology professed to identify the germ of Typhus fever with the form of Typhon the destroyer, and worked against him a formula of ancient Egyptian magic, and how the doctor who saw the whole performance was reluctantly compelled to admit that the patient recovered. Egyptian mythology gives us many so-called gods hostile to humanity: Typhon and Apophis, Set and Bes, and multitudes more, all distinctly defined with recognizable shapes and attributes, and all with their prescribed formulæ for invoking, and banishing, or destroying, as clearly set forth as are the antitoxins whereby we combat germ-produced diseases to-day.

The analogies are even closer in the Hebrew system, perhaps for the reason that they were not regarded as gods, but merely as non-human beings, considered as good or evil according as their effect was beneficent or maleficent towards mankind, and their worship was strictly forbidden. The classification was exceedingly minute and the names in many cases express the forms. The student of the Qabala will recall the classification of the Qlipboth, the subhuman evil beings, described as the distortion and perversion of the Sephiroth, under which name are classified the emanations of the Divine. And the beneficent powers are classified, among many other classifications, as the Angels of the Schemahamphorasch. We may notice here that the evil forces or entities are for the most part grouped as averse forms of the good; indicating how they are to be met and dealt with—in modern scientific language supplying for every toxin its appropriate antitoxin.

As analogy to the germs which enter into the material body causing sickness and disease, we may consider the Thaumiel

or Thomiel. These we are told have no bodies, for they are those who seek continually to unite themselves to other bodies and forms. These are described in the Qabala as "dual giant-heads with bat-like wings." But in a mediæval Hebrew MS. Commentary on the Qabala, shown to me long ago by a learned Rabbi, it was said: "Though described as giants, yet may they make themselves so small, that by reason of their minuteness they cannot be seen by man, and thus more easily they unite themselves to the body of man, and so enter in and unite themselves with him." This certainly reads very like the description of disease germs, as it might be written by a Qabalist. It is true that we are considering now mental rather than physical lesions, but we know that very often brain degeneracy is the result of the infection of physical germs, and some of the perverse forms of human criminality are coupled with perfect sanity: as in the recent case of the boy Jones at Abertillery, pronounced absolutely sane, yet possessed with an irresistible desire to kill, causelessly and unprovoked. Any physician of a mental hospital could supply multitudes of such cases.

Material and rationalistic philosophy gives no satisfactory clue to the origin and nature of the phenomena. The Hebrews (perhaps deriving their wisdom in part from Egypt) propounded a theory, which may be briefly stated thus—

"Every event must have a cause—if not a material cause, then an immaterial one (or perhaps it would be more correct to say a cause imperceptible by human faculties). There are multitudes of such events, and all round us are beings capable of producing them. Since mankind are the special and most favoured creation of God, those beings that help mankind are pleasing to God, and those we call angels; those which hurt mankind are opposed to God and evil, and these we call demons or Qlipoth, or by other similar names. According to their observed effects on mankind, and especially on the Jewish race and nation, we divide and classify them and give them names whereby they may be known. They may be seen of some persons in trance, or dream, or vision, and may give definite information and messages, and occasionally, in the case of rarely gifted seers, may be seen openly when wide awake.

Any number of examples of the Hebrew classification can be found in the Qabala, and most forms of what we now call psychic or mental evils may be found represented. To record them would take a volume which no one would read. For one instance—I have mentioned what in séance rooms are sometimes spoken



of as lying spirits, producing delusive and untrue images. In the Qabala these are the Ghogiel (or as it is sometimes written Ogiel), who attach themselves to lying and material appearances.

The Hebrew theory was firmly believed in the Middle Ages, and the classification was much further elaborated, and the cultivation of the evil spirits was the foundation of mediæval black magic. I have in my library a MS. of the names and characteristics of over a hundred evil spirits with their seals (i.e. the geometric symbols whereby they might be invoked or commanded) taken from the Great Grimmoire, from Trithemius, and other works on black magic. Also the formulæ whereby they might be exorcised, or cast out.

Gross superstition, say the rationalists to-day, refusing even to consider the theory, and the Churchmen follow suit. But have they anything to put in the place? The effects are still here, as clearly as they were then, but are unaccounted for. Brain lesions, they say, degeneracy, obscure forms of insanity. Yes, no doubt. But whence do they come, and why? Following out the analogy of disease-bringing germs, we ask how do these psychic evils, the effects (if the theory be true) of malevolent and discarnate entities, gain entrance to the house of life? Is there any natural and automatic protection guarding the normal and innocent man? We know that physically, against many of the ordinary disease germs, the mucous membrane is an absolute protection. You will not get a sore throat unless the mucous membrane be torn or wounded. But let there be the smallest breach in this armour, germs will settle and enter in, and multiply. Is there any similar armour against the psychic germs?

Here Psychology, albeit a young science only just beginning to feel its way in an unknown country, gives a clue. It is, so they say, on the subconscious mind that the psychic forces and entities take effect. In the ordinary normal material man, the man in the street, according to the slang phrase, this remains subconscious. The evil is buried out of sight and never comes up into manifestation. But with certain abnormal persons the relation between the subconscious and the conscious is much more intimate. These are seers, clairvoyants, clairaudients, and are frequently found in certain races, as the Celts, the Gipsies, and many of the Eastern peoples. From their legends, and from the stories they will tell to-day to those who can win their confidence, it is clear that they know and believe in the evil discarnate entities, and are often able to exorcise them. These natural seers seem to be protected themselves, by some form of natural psychic armour. I

have known many in the Western Highlands, and especially in the Islands, and have heard many stories of their relieving or curing others, but never of a genuine seer being himself attacked.

I asked an old man once, who had the second sight, whether it would be possible to develop the gift in one who had not got it naturally.

"Possible, yes!" he replied. "But very dangerous. *They* would lay hold of him, and drive him mad. I would be no party to anything of the kind." I asked him what of obsession? For he had read much, and knew of the developments of modern spiritualism.

"That is what I mean," he said. "They force open the door and the evil ones enter in, and take possession, and they know not how to cast them out, or how to close the door again."

And here it seems may be the possible outline of a real psychic science. We have the classification of subhuman and superhuman entities that can affect humanity, as made by nations and races who firmly believed in them, and who had the same psychic and mental problems that we have to-day, and devised means of dealing with them. Let us say their deductions were faulty, their observations crude, their classifications unscientific and illogical. Nevertheless it was an attempt, however poor, to grapple with a problem. We have none.

We have the same problems, as shown by our natural criminals, our monomaniacs, our degenerates, and we cannot account for them. We have our natural seers who tell us something of what they see, and their accounts are at least worthy of investigation.

We speak of the universal unrest over all the world at the present day. But if one asks, Why? What causes it?—there is no answer but a shrug of the shoulders. It comes naturally. There are always periods of unrest. In extreme it brings Anarchism, Nihilism, Terrorism, insane forces wherefrom can come no good to anyone. It is a wave of madness. Does this come from some outside non-human potencies actively working with malevolent will for the harm or destruction of humanity? It is at all events a possible theory. The Qabalists recognized the phenomena, and classified the evil potencies producing it as the Gagh-Shekela or the Disturbing ones, or as Oziel, Chazariel, and Aquiel—the breakers in pieces. The name matters little. But the knowledge of the cause is as important as the knowledge of the influenza microbe, or that parasite of the spangle-winged tsetse fly, that brings the sleeping sickness. The analogy to

disease microbes suggests the need for careful investigation and tabulating of what may be called psychic diseases, and distinguishing these from actual brain lesions. And herein is field for very careful inquiry. Autopsy often proves that mental abnormalities may exist though the brain is perfectly normal. Also that what is termed psychism may in time induce a degeneracy of nerve and brain, and the work of the psychic investigator and the mental physician may often overlap. But setting this aside for the moment, the purely psychic abnormalities need exhaustive classification, in order if possible to trace them to external forces and malevolent conscious entities, if indeed they be due to such.

And here the analogy points to a very real danger. The investigators of material disease-microbes, though well equipped with all the theoretical knowledge available, the best apparatus, and though being themselves thoroughly trained, scientific inquirers were well aware of the risks they voluntarily took in the interests of science, and for the good and protection of humanity, and many of the earlier explorers in this field gave their lives for the cause.

Unfortunately we have few such competent observers of psychic diseases and abnormalities. Men like Sir Arthur Conan Doyle and Sir Oliver Lodge have been mainly concerned in investigating the possibilities of communication with those who have passed over, as in the last generation men like Sir William Crookes and many others were concerned with the investigation of physical phenomena. But psychic diseases have received little scientific attention, while on the other hand there have been a multitude of irresponsible and untrained investigators intent mainly on getting phenomena of some sort, without any knowledge of the meaning of what they get, or of the dangers they are incurring.

If the psychological theories are correct, there exists a type of more or less abnormal individuals, in whom the communication between the conscious and the subconscious mind is comparatively open and easy. They perceive the powers and forces, and it may be the beings, that are imperceptible to ordinary humanity, and these are looked on as rarely gifted psychics, from whom great revelations may be expected. And it has been found that by sitting in circle with these, and by the methods well known to spiritualists, the subconscious mind may be opened in others. Natural curiosity, and the attraction of the unknown and uncanny, draw many adherents, and so many little groups and circles are formed, trying for wonders.

All this is much as though ignorant amateurs were to go to fever-haunted marshes, to see what resulted from the sting of the spangle-wing. That the danger is not imaginary most of our mental hospitals can testify. In my own experience have occurred several very painful cases of nerve and brain diseases, of physical breakdowns, and of lives ruined by persistent attendance at these circles. A man or woman who deliberately for the sake of knowledge, or to benefit humanity, or to learn how to help others, takes the risks, may be considered a martyr to science. But surely a very grave responsibility rests on those who induce the young and ignorant from curiosity, or by specious promises, to join such circles, and, as they say, develop psychic gifts. No doubt they can be developed in many cases. No doubt a young and innocent person may be formed into a medium, but at what a cost! The normal and natural protection to which I have alluded, that keeps the subconscious mind subconscious, is by artificial means withdrawn. The psychic leader of the circle may obtain knowledge of the psychic or astral plane, but he (or more frequently she) is really a vivisector exploring the unknown by means of experiments on the living human body, but a vivisector with no anatomical knowledge, no surgical training. Results may be obtained unquestionably, and they may be valuable to those who can understand and apply them. But open wounds are left on which septic germs may settle. Or in the language of Scripture, the unclean spirit may take unto himself seven other spirits more wicked than himself, and enter in and dwell there.

It is but a theory, it is true, but it is one once widely held; and whether true or not it seems to account for some otherwise unaccountable facts. One more example shall close this already too long article. In many spirit circles, notably in America, but not wholly unknown in this country, we read glowing and ecstatic accounts of spirit lovers, most captivating to hysterical girls. No new thing is this. Ancient Egypt was well aware of it. M. Mauchamp in his diary records many instances in Morocco, where such have been invoked by witches for their clients for centuries past. In the classification of the Qabalists they were ascribed to the influence of the Gamaliel—the obscene—a gross misnomer, one would say, from reading the beautiful, flowery, poetical accounts given in spirit circles. Yet I have myself seen private writings from spirit sources, communicated through well-known mediums, that have been Rabelaisian in their frankness, and would certainly draw attention from the police if they came to be known. Septic germs undoubtedly; information

useful to alienists, and mental physicians. But what of the victims? Is it not time that occultists seriously took up this question of obsessions? There are trained observers capable of recording and tabulating facts, and deducing conclusions, capable too of detecting and exposing fraud, and of eliminating the delusions produced by suggestion and auto-suggestion, and from the remainder arriving at some definite information about the entities, beings, intelligences, whatever they be, angels or demons, of the superhuman or subhuman planes.

L. V. X.

AN INVOCATION

By MEREDITH STARR

FLAME, O Torch of Inspiration,  
In the temple of my heart!  
Flame, O flame in adoration,  
Kindling mystic exaltation  
In the avatars of Art.

Flame, O flame, Immortal Wonder!  
At the core of Being flame!  
Cry aloud in tones of thunder  
As the Veil is torn asunder—  
Cry aloud the Cosmic Name!

Kindle Love's supreme endeavour  
In the breast of all mankind;  
All the strands of evil sever;  
Love and Truth shall reign for ever,  
Free from all the bonds that bind.

Flame, O flame, Immortal Wonder!  
At the core of Being flame!  
Cry aloud in tones of thunder  
As the Veil is torn asunder—  
Cry aloud the Cosmic Name!



## FAIRIES OF THE EAST

BY SIRDAR IKBAL ALI SHAH, M.R.A.S., F.R.G.S.

THE occult marvels of the East are inalienably associated with the spirit race which, in order to make their nature more plain to European readers, it has been the custom to call fairies. It is of course a moot point what the word fairy actually means, but a recent authority has put it upon record that English people employ the name in a manner wholly at variance with its derivation. The word fairy, indeed, means a condition of enchantment, a magical effluence not unlike the Polynesian *mana*, and certainly cannot be applied to a supernatural being, the correct term for which in English is fay. This word comes from old French *fae*, which again is to be referred to the Latin *fata*, a fate, a supernatural protector. In such a sense, then, we can truly say that the Latin fates and the French and English fays are of the same family, that is, they are spiritual entities who inhabit the world of faerie or magic, and in this they bear a close resemblance to the various classes of Oriental spirits, who for the sake of a familiar name we may thus designate fairies.

It is not essential that the fairy should be a power for good, and just as your fays in Britain and France are frequently most malicious in disposition, so we find the supernatural agencies of Eastern countries frequently very vindictive in character. Among the Arabs the Moghrebi is a sorcerer who has converse with demons, and from one of these men I received a good deal of information regarding the jinn, who are as truly fairies as those, let us say, of Brittany. He told me that the jinn were a pre-Adamite race who had lived hundreds of years before Adam and who, like the European salamanders, were created out of fire. They were not immortal, and like the fairies must one day die; and they eat, drink and have children like mortal folk, live in cities of their own, and are ruled over by kings or sultans. They can assume any form they choose and are fond of haunting ruins, cross-roads, market-places and savage and desert vicinities. It is a comparatively simple matter, said my sorcerer, to bring them under the dominion of spells or talismans, and this made clear to me the numerous passages in Eastern tales where the jinn

act as the complacent servants of anyone who may happen to possess a talisman which gives him sovereignty over them.

The word jinn comes from an Arabic term derived from a root signifying to "veil" or "conceal." Fruzabadi, author of the *Camus*, says: "The word jinn signifies any spiritual being concealed from all our senses, and for that reason the converse of a material being." The Arabs speak of good and bad jinn, and since the establishment of Mohammedanism seem to have no more belief in them than the majority of the people in this country have in the existence of fairies, although it is only correct to say that Mussulman theologians maintain their existence as superhuman beings.

The divs of ancient Persia resemble the European fairies even more than the jinn. They also are said to be pre-Adamite. The male divs seem to be of the nature of fiends or sprites, whereas the female, who are known as peris, are of gentler and more amiable disposition. Their chieftainess was Gian ben Gian, whose dominion was disturbed by Eblis, the Satan of the Koran, who was the head of the rebellious angels, and who formerly held dominion over the whole race of jinn.

The Daivers of the Hindus seem to be identical with the Persian divs. Their sphere is known as Daiver-Logum and they number three hundred and thirty millions. Their king is Daivuntren or Indiren, whose court is capacious enough to contain the whole of his people. They are the sworn enemies of the giants, against whom they maintain feuds dating from antediluvian times. There are numerous species of Daivers, as, for example, the Kinnerar or players on musical instruments, the kinprusherr or servants, who are represented with wings and angels' faces, the paunner or jugglers who amuse them whilst others uphold the eight sides of the world. The exploits of these may be read of in the *Zend Avesta*.

The Burmese nat is a wood spirit for whom the villagers leave oblations of food and drink, precisely as some people in France, England and Scotland were in the habit of doing only about a generation ago. He dwells in the thick jungle and on occasion takes the forms of wild beasts just as the fairies did. It seems to me a striking illustration of the theory that the European fairies were probably the dead that the nats should be confounded with the departed. Also when the Burman wishes a wish he appeals to the nats in the hope that it may be fulfilled in precisely the same manner as the European peasant or child appeals to the fairies to grant his desire. The nat, too, like the fays of

France, Britain and Ireland, is tricky and mischievous, not to say malicious. These spirits, too, are often conjured up by necromancers, and this seems to me an important linking up of the idea of the fairies with that of spiritualism.

After examining the question of Eastern spiritism with considerable detail, I have come to the conclusion that the great mass of it derives from Babylonia. Babylonia has a well-marked demonology, the figures of which seem to have been distributed through Oriental lands generally. Babylonia was indeed the mother of Eastern magic and witchcraft. Each of its gods was accompanied by groups of demons; the spirits of disease, for example, were the "beloved sons of Bel"; the fates were the seven daughters of Anu; the seven storm demons, including the dragon and serpent, belonged to the brood of Ea, who was the great magician among the gods. His sway over the forces of nature was procured by the performance of magical rites. Almost any place was a suitable spot in which to conjure him, from a temple to a reed hut. There was a class of priests in Babylonia, known as the Asipu, who dealt almost entirely with magical things, and it was their business not only to drive out demons but to placate them and consult them if necessary. Demons haunted every department of life, and those which were connected with disease flourished exceedingly. To cure toothache, for instance, it was necessary to know "the legend of the worm," which, vampire-like, absorbed the blood of victims and attached itself to the gums. When the worm heard the legend repeated it came under the power of the magician and was dismissed to the marshes, while Ea was invoked to smite it.

But of all the extraordinary spirits which originated in Babylon it seems to me that the most curious is the Baphomet. This spirit, indeed, has almost circled the earth, for not only was he known in Palestine and the Mediterranean, but his worship was brought to England and Scotland, and at a much later date to America. He is, of course, the goat-god of the ancient Babylonians, and at the same time of the Witches' Sabbath, a most ancient deity who was probably at one time worshipped by people who lived the life of herdsmen and who drew their chief sustenance from goat's flesh and milk. Most occultists will remember that the Baphomet was the god of the Templars whom they were set to worship in their secret lodges. By some occultists it has been described as a Pantheistic figure of the Absolute. But the idol or head which the Templars are said to have worshipped they certainly procured in Palestine or Syria.

Many Templars confessed to having seen this idol. Some said it was a frightful head with long beard and sparkling eyes, others that it was a man's skull. Some described it as having three faces, while according to others the idol had four feet. The Baphomet belonging to the Templar order in Paris was said to be a silver head with two faces and a beard. Many Templars testified to having seen this idol and having been told to worship it by the officials of the lodges. But the majority of Templars said that they had heard this head spoken of, but that they had never seen it personally. At the trial of the English Templars, however, it came out that there were four Baphomets in England, one in London in the Sacristy of the Temple, another at Bristelham, a third at Bruern in Lincolnshire, and a fourth north of the Humber. Baphomet is found throughout India, where the goat is the sacred animal who carries saints and riches to heaven, as well as the sacrificial beast of the lowest castes in the Carnatic.

This serves to show how from a common centre a belief in which there is any original strength can become disseminated. Indeed, the Baphomet reached America, where, in modern times, it was most assuredly found in certain lodges of the Reformed Palladium Rite, especially, it is understood, at Charlestown.

Demonism is rampant in Japan despite its veneer of civilization. In the mountains and forests are bird-like gnomes who frequently beset wayfaring men and women and steal away their wits. There are mountain men, huge, hairy creatures, not unlike the brownies of Scottish folklore, who make sudden descents upon villages and have a knack of carrying their victims off on their backs for many miles before casting them from a great height to the earth beneath. Demon foxes, too, beset the unwary traveller. These are gifted with miraculous vision and hearing and can read the thoughts of all men. They are also dowered with the capacity for shape-shifting, and, loving to delude mankind, frequently take the form of beautiful women, whose embrace means madness or death. The cat is the Japanese vampire. It is an outcast, as it did not weep upon the death of Buddha. But, oddly enough, sailors esteem it, as it is thought to have the power to ward off the evil spirits which infest the sea. But perhaps the most horrible department of Japanese enchantment, which may well be included in an article dealing with the belief in fairies and weird doings, is that which treats of the coming to life through the long, dark nights of bronze and stone images of dragons, horses and deer, which terrorize the people and are only laid to rest by summary decapitation. These are supposed

to be inhabited by the souls of the living who may be dreaming or sunk in reverie.

All this seems to me to point to the circumstance that so long as a race remains in a condition of savagery its supernatural beings partake more of the nature of demons than fairies proper, and that it is only when it reaches the agricultural stage of development that they discover those tendencies so unalterably associated in the West with the fairy folk. Indeed we can trace the development of fairies as we know them through the different stages of savage and semi-civilized life. Thus, in the less frequented parts of Burma and China, they are little better than demons, ever ready to wreak their spite upon the human race, and this, I believe, accounts for the malicious tendency of many Occidental fays. In the folk-lore of the desert races, Arabs and other Semites, the demonic character is less apparent, and although the Slavs and Balkan peoples possess spirits of distinctly fiendish aspect and character, these are softer and less savage than the sprites of their Eastern neighbours. We come at last to the Teutonic spirits of house and field and their French contemporaries, who strikingly resemble the inhabitants of these countries—so that we may say every country gets the fairies it deserves.



# THE STORY OF ATLANTIS

## NEW LIGHT ON THE SUNKEN CONTINENT

By LEWIS SPENCE, Author of "The Civilization of Ancient Mexico," "Myths of Mexico and Peru," etc.

WHO has not dreamed that beneath the storm-tossed surface of the Atlantic lie the deep-drowned bones of a submerged civilization in mighty ruin of weed-encumbered pillar and coral-encrusted architrave? What inward eye has not visioned the giant wreckage of Atlantis lying broadcast for many a sea-mile on the ocean-bed, the habitation of strange monsters of the deep, temple and tower embedded in the ooze of the sea-floor and washed by the pale green waters of the profound? The legend has a world-wide celebrity; but has it any justification in fact? Do the ribs of old Atlantis rot indeed in ocean's fastnesses?

There is a growing disposition among those equipped with the experience necessary for the consideration of such a problem to regard the theory of the former existence of an Atlantic continent as resting on a surer basis than that provided by the ancient fable. For many a year the notion was scoffed at as being beyond the boundaries of scientific likelihood. But men of science are no longer prone to dismiss a theory, however imaginative, without giving it a reasonable hearing, and many sound arguments have of late years been advanced to demonstrate that what was once regarded as a myth has no imaginary origin but has very sound scientific foundations.

Old Plato was the first to give the story currency. In his *Timæus* he puts it into the mouth of a certain Critias, and further details are added in its unfinished sequel, the *Critias*. In his rather rambling tale Critias assured Plato that he had received the yarn as a boy from Solon, who had heard it from a priest in Egypt. The story has stirred the pulses of thousands and was, indeed, a factor leading to the discovery of America. A whole literature has arisen out of it. On February 14, 1909, a remarkable letter appeared in *The Times*, indicating that the prehistoric civilization of Crete corresponded to Atlantis as described by Critias. The disappearance of Atlantis has certainly a suspicious resemblance to what archæology tells us of the col-

lapse of the Empire of Knossos. Nearly a thousand years elapsed between the fall of Cretan civilization and the epoch of Plato, and if the tale really emanated from an Egyptian source, the western location of "Atlantis" would be accounted for by the greater distance between the Nile country and Crete than between Greece and that island.

The people of Atlantis, says Critias, were ambitious of extending their empire over the whole earth, and having conquered Egypt and Tyrrhenia, attacked Greece, only to meet with defeat. Nor did this conclude their disastrous experiences, for in a later day they were overwhelmed by what seems to have been a series of catastrophes brought about by earthquakes or volcanic disturbances, and their entire island-continent disappeared piecemeal beneath the waves of the Atlantic.

In such an article as this space forbids the consideration of more than the most recent hypotheses relating to the Atlantis legend. Older theories are pretty generally known, and can be consulted in the standard works on the subject. The celebrated archæologist Dr. Henry Schliemann, the excavator of Troy, left a charge to his grandson Dr. Paul Schliemann to make further researches regarding the civilization of Atlantis among the ruins of Sais in Egypt, in Mexico and Peru; and although he carried out the first part of his programme, I have never been able to discover what were the results, if any, of his American excavations.

First, perhaps, among those modern geologists who uphold the Atlantean theory is Professor Edward Hull, whose investigations have led him to conclude that the Azores are the peaks of a submerged continent which flourished in the Pleistocene period. At this epoch the British and Continental rivers flowed out many miles beyond their present outlets, and this mid-Atlantic island enjoyed an equable climate when the temperature of the British Isles was, apparently, of a semi-polar nature. "The flora and fauna of the two hemispheres," says Professor Hull, "support the geological story that there was a common centre in the Atlantic where life began, and that during and prior to the glacial epoch great land-bridges north and south spanned the Atlantic Ocean." He adds: "I have made this deduction by a careful study of the soundings as recorded on the Admiralty charts." Dr. Hull also holds the view that at the time this Atlantic continent existed there was also a great Antillean continent or ridge, shutting off the Caribbean Sea and the Gulf of Mexico from what is called the Gulf Stream. But the Pleistocene age is much too far away to

permit us to believe in the existence of a great civilization at that period.

Last century more than one Admiralty authority took deep-sea soundings of the Atlantic, notably the British, who dispatched the *Hydra*, *Porcupine* and *Challenger*, the American, the *Dolphin* and *Gettysburg*, and the German, who commissioned the *Gazelle* for this especial purpose. These expeditions resulted in the entire ocean-bed of the Atlantic being carefully mapped out, and this process has revealed the existence of a great bank or elevation commencing at a point not far from the coast of Ireland, traversed by the 53rd parallel, and stretching in a southerly direction, embracing the Azores, to the coastline of South America, near French Guiana and the mouths of the Amazon and Para rivers. Thence this bank stretches in a south-easterly direction towards the African coast, taking in the rocky islands of St. Paul. Changing its course again just north of the island of Ascension, it stretches due south to the island of Tristan d'Acunha, where it ends. The general level of this great ridge or plateau is some 9,000 feet above that of the Atlantic bed, and the islands connected with it are obviously the mountain-peaks of this sunken continent. The soundings of the United States expedition showed that that part of the bank situated in the North Atlantic, between the 26th and 45th parallels of latitude, measured at its base a distance from east to west of about 1,000 nautical miles.

The results of the *Challenger* expedition brought to light the fact that the ridge, throughout its entire length, is covered with volcanic detritus, and there is every evidence that the ocean-bed, particularly in the neighbourhood of the Azores, has been the scene of volcanic disturbances on a large scale. Nor could the inequalities, the mountains and valleys, so to speak, have been produced by submarine agencies such as deposit, but must have received their present contour whilst still above water. The commander of the *Gettysburg* found that when about 150 miles from the Straits of Gibraltar, the soundings decreased from 2,700 fathoms to 1,600 in the course of a few miles.

Dr. Frederick Finch Strong, writing of the geological problems involved in the Atlantean theory, says: "It seems that geologists have learned much from the phenomena that followed the eruption of Mont Pelée in the island of Martinique, West Indies. It will be remembered that the lava-stream divided, part flowing into the sea and solidifying suddenly, and part congealing slowly on land and requiring weeks to cool. Microscopic studies of thin sections of the two lavas showed a marked difference in their

crystalline structure, and gave science the data from which a water-cooled lava could invariably be distinguished from one which cooled slowly on land. Some few years ago, on dragging the bed of the Atlantic for a lost cable, bits of rock, torn from jagged submarine prominences, were brought to the surface. Microscopic examination showed these to consist of lava. Now geologists have learnt that lava exposed to sea-water will disintegrate to a known extent in about 15,000 years. This lava from the ocean-bed proved to be recent, i.e. undecomposed, and was evidently the result of an eruption which occurred less than 15,000 years ago. But its microscopic structure proved that it had cooled slowly above the surface, exactly like the lava that had flowed on the land near Mont Pelée. The inference is obvious—the eruption which ejected the lava must have occurred above the surface of the ocean, and therefore what is now the bed of the Atlantic Ocean must have been above sea-level less than fifteen thousand years ago.”

Another protagonist of the Atlantis hypothesis is Dr. R. F. Scharff of Dublin, who in many books and papers has demonstrated the existence of an ancient terrestrial connection between Europe and America, and this he has done with a wealth of truly scientific and carefully collected detail. He quotes Dr. A. E. Ortmann in proof of the existence of an Antillean continent, and remarks that the Greater Antilles in early Miocene times were raised above the sea and connected with each other, but that the land bridge between the Antilles and Europe ceased to exist somewhere about the Oligocene period. This is the great drawback to the theory of an Atlantean civilization, that it is quite possible that the great mass of the Atlantic continent sank beneath the waves long before human civilization could have been developed.

But though the greater portion of what we may surely call Atlantis vanished at an early epoch, there is the possibility that very considerable fragments of it remained above the surface of the ocean for thousands of years after the primary catastrophe and that these disappeared within comparatively recent times. A great cluster of island-peaks like the Antilles may have been the centre of a civilization of comparatively high standing, and I would like to venture the statement that this civilization actually reached Central America and Mexico, and perhaps parts of South America.

In the first place, we find in America many myths relating to a great deluge or volcanic catastrophe which impelled refugee

strangers to visit and settle on the coast of that continent. These strangers are nearly always described as the bearers of a higher type of civilization than that already established in the country, and as "coming from the East." One of the earliest civilizations of Mexico, the Toltec, is said to have been founded by Quetzalcoatl, a white and bearded priest and hero, who landed on the coasts of Mexico and penetrated inland to the cities of Tollan and Cholula, where he laboured among the natives, teaching them the arts of agriculture, architecture and the working of metals and precious stones. He was attended by numerous followers garbed in black mantles with short sleeves, who assisted him in the task of civilizing the country. For twenty years he toiled to found the Toltec state, but at the end of that time he was expelled by a conspiracy on the part of native magicians. Fleeing to the coast, he embarked upon a raft of serpents and disappeared in an easterly direction, promising, however, to return. The Aztecs of Mexico attached a religious importance to this tradition, and I have elsewhere tried to show that Quetzalcoatl, in the religious or mythical sense, is the god of the Trade wind, although I also think that he was in reality an historical personage who at a later date became deified.

From what country, then, did the Mexicans believe him to have come? The tradition that he and his followers hailed from the East makes it impossible that they could have been Asiatics, and that the founder of such a religion as that of Quetzalcoatl was a European is beyond the bounds of possibility. There is plenty of proof that in Mexico the cult of Quetzalcoatl was regarded as something entirely alien to the sanguinary native religion.

These Mexican myths have their counterparts in the legends of the Maya of Central America and Yucatan, among whom Quetzalcoatl was known as Kukulcan or Votan. Bishop Nuñez de la Vega says that Votan wrote a book on the origin of his race, in which he described himself as a descendant of Imos of the line of Chan of the race of Chivim, and took as his title "Lord of the Hollow Tree," i.e. the boat or ark. By divine command he voyaged to America from Volum Chivim, passed by the dwelling of the Thirteen Snakes, and arrived in Volum Votan, where he embarked other settlers. With these he passed through the Laguna de Terminos, ascended the Usumacinta river and founded the city of Palenque, one of the reputed cradles of Maya civilization. Votan (says another early Spanish author, Ordoñez Aguilar, who drew his inspiration from conversations



with the natives) paid several visits to his former home after the establishment of his government.

The traditions regarding refugee strangers arriving in the American continent who had been forced to flee from a catastrophe of fire or flood are numerous. The Arawaks of Guiana tell how Aimon Kondi, the Great Spirit, scourged the world with fire, from which the survivors sought refuge in underground caverns. A mighty deluge followed, from which Marerewana and his followers saved themselves by the aid of canoes. These are only a few of scores of myths of the kind. Was America at one time reached and colonized by a civilized people who came from the east—a people not of European race? If space permitted I could bring an abundance of proof to buttress this contention, but perhaps what I have said here is sufficient to indicate its likelihood.

## WITCHCRAFT IN OUR VILLAGE DURING LAST CENTURY

By G. L. BECKTON

VERY few people know how strong was the belief in Witchcraft in outlying parts of Somerset during the nineteenth century. It may still exist, but the writer has not lived in that part of the world for twenty years, so cannot give an opinion. Towards the close of the century the people were already rather ashamed of the belief, and it was very hard to get the stories of "over-looking" and the "evil eye" out of them without a lot of tact and patience.

The following is a true story of a wave of superstition which swept over the village in which I lived at the time, and which nearly ended in crime. The names are suppressed or altered for obvious reasons, but the substance is accurate, though the details have been fitted together for the convenience of the narrative.

About the year 18— a widow, with one daughter about sixteen years of age, suddenly appeared in the village and took an empty cottage in the poorest part of the place, in a street with a high-sounding name, but better known locally by the nickname of "Duck Lane," because until recent years a stream had crossed its lower part, and so in very wet weather the inhabitants of the cottages had to paddle to get out on to the high-road. By this time, the stream had been properly drained and culverted, so that the perennial flood had disappeared, but the name still stuck.

Mrs. Prince—the widow—was what was known as a "foreigner" in our village. She was not even Somerset born, and nothing was known of her antecedents. She was obviously of a superior class to the labourers around her, and she spoke in a well-modulated voice with no particular accent. All this added to the suspicions of her neighbours, who resented her presence among them, though she was evidently as poor, if not poorer, than any of them.

The cottage Mrs. Prince had taken had four rooms in it, and for our village it was modern and well-appointed. Unfortunately for the new-comer, that row of cottages was built in pairs, with

a yard and one pump in common to each pair. The house next to Mrs. Prince was inhabited by a family named Green. The woman was the mother of half a dozen ill-cared-for children; the man was a decent sort of farm labourer, not over-intelligent who tried to get order in his house by having continual rows with his wife.

Mrs. Prince had not got ingratiating manners, as the curate discovered when he called to welcome her to the village: she was not abusive, as she interviewed him on the doorstep with the door shut uncompromisingly behind her, but she made it very clear that she did not wish to be "visited." All the neighbours heard the interview, and another bad mark was registered against the new-comer, for the clergy were popular in that village.

When the rector came to call, primed with his curate's experience, he used the art acquired during many years' work in a midland parish, and he got inside not only the cottage but Mrs. Prince's reserve: she softened under his dexterous handling, and he learnt more about her in that one visit than anybody else in the parish got to know during the whole time she lived in the place. It seems that Mrs. Prince had been a well-to-do farmer's daughter, who (against her father's will) had married a good-looking, smart man, who had risen to be her father's right hand in managing the farm. Mrs. Prince had not realized that the man she idolized was excellent as long as he obeyed orders, but had no initiative of his own. The farmer had given them a small holding when they married and refused all further responsibility, and Prince's utter failure to rise to the occasion and his absolute inability to make good, made a bitter woman of Mrs. Prince. They had had two children, but the elder—a son—had somehow been annexed by her parents when the second—a girl—was born. This girl became the lodestar of her mother's life. Prince had died about two years before this time when they came to our village, and their reason for coming was that a distant cousin, with a prosperous draper's shop in our local town, had given the girl a place as an apprentice, so Mrs. Prince had sold up her holding and come away to make a home for the girl. They had always lived in the country, and as it was hard to get a small cottage in the town, Mrs. Prince had chosen our village, and the girl did the three-mile run into town and back again on a bicycle. Doing this in all weathers was not proving very good for the girl, and the knowledge of it made Mrs. Prince shorter-tempered than ever.

The trouble first started with the woman next door. Mrs. Prince, who was fastidiously clean and neat in all her surroundings, quickly fell foul of Mrs. Green, and tried to lash her into better ways by scornful speech. Just at the time of an extra big row between them, at which Mrs. Prince had told Mrs. Green that she was not fit to be a mother, one of the Green children fell ill with the kind of low fever so frequent in the country when surroundings are too damp and food too poor. Mrs. Green made up for her fecklessness by a capacity for gossip which was unsurpassed in the street. The women generally treated her as "one who couldn't help it," and but for their numerous kindnesses her family would have fared worse than it did. Mrs. Green now also took on more importance because of the spicy tales she would recount of her differences with Mrs. Prince. When the child fell ill she said that Mrs. Prince had overlooked it, and she went round asking everybody if they had not noticed that the newcomer undoubtedly possessed the evil eye.

Then one day in late autumn Mrs. Prince happened to pass a farm-house at the beginning of the village street where they had a beautiful show of hardy chrysanthemums in the garden. The farmer's wife chanced to be tending the flowers, and Mrs. Prince, forgetting her present lowliness of position in her interest in the flowers and thinking of herself as an equal, passed the time of day to the farmer's wife, admired the flowers, and said how much she would like to have some cuttings later on, if there were any to spare; she had some rather good flowers, and would gladly give some roots or cuttings in exchange. The farmer's wife was rather a haughty lady, and she did not know Mrs. Prince; she stared at her, tossed her head, and without a word went inside and shut the door. The rudeness of the rebuff roused all Mrs. Prince's gall; for a moment she could not move, as she was shaking with anger. Then with an effort she regained control of herself, and with a gesture of contempt she walked on home. The incident had been duly seen and noted by an idle woman, and was retailed to Mrs. Green, so that when next day Green came back from his work with the news that one of the best cows had suddenly run dry, his wife was able to seize on it as an irrefutable proof of ill-wishing on the part of Mrs. Prince.

After this Mrs. Prince began to give up going about the village, because the women and children began to shun her, and it was not pleasant to have the children ostentatiously called within doors, if by any chance they failed to notice her approach and did not rush off to sanctuary of their own accord. Mrs.

Prince got her daughter to do the necessary shopping for her in the town, and spent all her time in her cottage or garden. Then a new insult was put upon her by the people who lived on the right ; they fixed up a huge screen of planks and sacking so that Mrs. Prince could not see over into their patch of garden.

The finale came in the spring. Many people have made a comfortable living out of a reputation for the evil eye, because the power can be used to bless as well as curse, and gifts can be graciously accepted with this end in view. When the spring came, then, and the setting of eggs and planting of crops needs all the luck which can be garnered, some of the women suggested that Mrs. Prince should be propitiated ; so one who was about to set some hens and wanted good results, sent half a dozen eggs to Mrs. Prince with a request that in return she should send good luck to the sittings. Mrs. Prince was furious, and threw both basket and eggs at the messenger, with a stern refusal to stand such insults. Consternation reigned in the village. A witch who refused to come to terms would have to be got rid of somehow or nothing would prosper. The poor unfortunate daughter came in for a vicarious share of her mother's unpopularity, and at last it came to such a pitch that she told her mother that she was getting too scared to continue her daily rides through part of the village as, she was afraid that at any time the rough jeers of the youths might change to stone-throwing or other molestation. Mrs. Prince realized that her only hope lay in retreat, so one morning she paid an early visit to the rectory to ask if the rector would kindly help her to get rooms or a cottage in the town.

A few weeks before this, Mrs. Prince had somehow become the owner of a very nondescript puppy, and she took it with her on her walk to the rectory, as it did not get enough exercise. On their way home this puppy ran up to a man who was a carter at a local factory, and jumped up at him : the man swore at it, and then, as it jumped up at him a second time, he kicked it. The puppy, very frightened but not very much hurt, yelled as only an under-bred cur can yell, and fled to its owner for protection. She picked it up, and as the man turned to apologize, being already ashamed of his ill-temper, he was chilled to meet the gaze of fury with which Mrs. Prince was regarding him. She was far too angry to speak, and after a few seconds she went on homewards, still carrying the puppy, who had by this time forgotten all about the pain and was now concentrated on reaching his mistress's face to cover it with kisses. The carter was left in the road feeling strangely shaken and ashamed of himself. He turned into the



first public-house he came to, and in relating the incident he made it as dramatic as possible. That afternoon he as usual took in a cartload of stuff from the factory to the station, and on his way back up the steep main road through the town, something frightened his horse and he was thrown from the cart, the wheel of which went over one of his legs, which was badly crushed and broken. He was taken off to the cottage hospital in the town, and in due time got perfectly well. The news of the accident spread like wild-fire to the village, where it was taken to be the most flagrant case of ill-wishing of which Mrs. Prince had yet been found guilty.

Such malignancy could not be tolerated, and the woman must be hunted out of the village before she had time to do any more mischief. When the men came back from work, they found the women, led by the carter's wife and Mrs. Green, fully determined on drastic measures being adopted without further delay. The witch could not be burnt out of her house because of it being a Siamese twin to that of Mrs. Green, but she could somehow be taken out of her house and ducked, before being driven off into the open country, and then her furniture could be carried out to the top of the garden and burned in safety. Fire and water would break her spell. Luckily one man in the crowd was less easily swayed by the feelings of the moment than the majority, and seeing what might come of the proceedings, he went off post-haste for the policeman. Alas! the policeman had scented trouble, and perhaps not wishing to incur responsibility in the matter, had started off on his round a little earlier than usual. The rector was at home, and realizing what might happen, he immediately set off to the rescue, calling for trustworthy assistants on his way. They arrived in the nick of time. The men, urged on by the women in the background, had stoned the windows, and were then trying to break in the door. A few home-truths from the rector and his escort made the mob fall back, especially as the ringleaders found themselves recognized and threatened with all the penalties of the law. The crowd suddenly found itself very much ashamed, and then it very quickly dispersed. The policeman returned in time to take charge of the widow's house for the rest of the night, and at dawn—thanks to the rector's resource—Mrs. Prince and all her belongings were packed into some farm carts, and departed for the town, and the village knew her no more.

# ABRACADABRA

By W. N. NEILL

THIS well-worn but mysterious word has now fallen upon evil days. It has become largely synonymous with, and typical of, a good deal of that ancient lore that the modern intellectual dismisses contemptuously as "humbug," and its pretensions to be a word of power are now confined to the use made of it by the hero in a pantomime or a conjurer in a music-hall. Even in the days of Daniel Defoe it had fallen considerably from its ancient pride, for he tells, in his *History of Magic*, that "the old women in their chimney corners would be terribly afraid of saying it often over together, for if they should say it a certain number of times, they had a notion that it would certainly raise the devil." When it is remembered that the word was originally intended to exorcise demons and not to conjure them up, it becomes very evident that, by the time of Defoe, Abracadabra had come to be entirely misunderstood.

But before it reached this stage the word had a long and wonderful career. Supposed to have been invented by the Gnostic Basilides, it became known to the world through the Latin poem, *De Medicina*, of one of his disciples, Quintus Serenus Sammonicus, a court physician who lived in our third century. The word is variously written. The forms ABLATHANABLA, ABATHANALBA, ABLATHANALBA—which occurs in Viking remains—ABRASILOA, are all extant. Closely akin are the Kabbalistic AGLA, ANAMZAPTA, and others. These correspond in their usage to the Greek vowels as written by the Gnostics in pyramidal or oblong form, and the same idea is met with in the Latin SDPNQCN, all initial letters of words which make up a sentence readable from either end, and SICYCUNA, which is a certain cure for nose-bleeding.

The word ABRACADABRA is a combination of short Aramaic words, and many are the guesses that have been made as to its composition and meaning. A few experimental translations are: "I bless the deed"; "I give life to the corpse"; "Thou, our Father, leadest"; while the Jews explain it by the phrase, "God sends forth His lightning to scatter His enemies," which may be found in the Psalms of David. By changing a letter here and

there, and by cutting the word up into varying lengths, a Hebraist could doubtless form many another intelligible sentence, but sufficient has surely been said to show how inappropriate such a holy word would be to the conjuration of a devil.

Whatever its origin may have been—the scholarly Selden pointed out long ago that it had to do with the Gnostic deity Abraxas—or whatever its meaning, there is no doubt on the manner of its use and application. These were settled once and for all by Serenus, and Aubrey has obligingly translated the passage in his *Miscellanies*.\*

ABRACADABRA, strange, mysterious word,  
 In order writ, can wondrous cures afford.  
 This be the rule: a scrip of parchment take,  
 Cut like a pyramid reversed in make.  
 ABRACADABRA, first at length you name,  
 Line under line, repeating still the same;  
 But at its end, each line, one letter less,  
 Must then its predecessor line express:  
 Till lessening by degrees the charm descends  
 With conic form, and in a letter ends.  
 Round the sick neck the finished wonder tie,  
 And pale disease must from the patient fly.

A curious parallel to this use of ABRACADABRA may be found in the Talmud, † in connection with the word שַׁבְרִירִי . Shabhriri, pronounced Shavreeree. It occurs in Genesis xix. 11, where it is translated “blindness.” It means more properly a *vertigo*, accompanied by a sudden failing of the eyesight. The Talmudists speak of a special spirit, named Shabhriri, the Angel of Blindness, who could be propitiated by writing down his name in diminishing lines and triangular form, thus:—

ש ב ר י ר י  
 ב ר י ר י  
 ר י ר י  
 י ר י  
 ר י

This token was hung around the sufferer’s neck in the belief that, as every day one letter was deducted from the angel’s name, so would the blindness gradually disappear.

In later days attention wandered from the word itself to the

\* 4th Edition, 1857. Pp. 133-5.

† Buxtorf J. *Lexicon Chaldaicum, Talmudicum et Rabbinicum*. Basileæ, 1640, p. 2320.

necessary wrappings and accessories. The general rule was to fold it so as to conceal the writing, stitch it with white thread, and wear it hanging from the neck. There was even a case in England, in the days of Elizabeth, where it was written upon an apple and given to the patient to eat. It was a sovereign remedy against fever and ague, useful in staunching a hæmorrhage and healing toothache, even though the amulet were ten miles distant from the sufferer.

These comparatively late developments completely obscured the original idea of ABRACADABRA. The letters and pyramidal form were indeed preserved, but the solemn, nay, religious ceremony of the dropping of each letter in turn had long been forgotten. To find these charms in their primitive simplicity it is always necessary to burrow as far back as possible into antiquity and seek them in the magics of Egypt and Chaldæa. In Babylonian magic we do not, of course, find the word in question, but we find what is practically the same thing, namely, the central idea on which such spells were based, and it is just the old familiar sympathetic magic.

The sick man in Babylonia, for example, took a clove of garlic and cast it, piece by piece, into the fire, repeating appropriate prayers at each stage of the operation. "In like manner as this garlic is peeled and thrown into the fire, so may it loose the bond of sickness, of sin, of shortcomings, of perversity, of crime. The sickness which is in my body, in my flesh, in my muscles, like this garlic may it be stripped off, and may the burning flame consume it in this day, and cast out the evil designs of the sorcerer, that I may behold the light!" ABRACADABRA and SHABHRÎRÎ were simply later substitutes for the clove of garlic or onion bulb, and, letter by letter, they also were stripped to the accompaniment of prayers, in the one case to the Gnostic god Abraxas or Abrasax, and in the other to the Talmudic angel who presided over blindness.

In those distant days of Babylonia, as in New Testament times, and till almost within living memory in educated Europe, diseases were always regarded as the work of sorcerers or demons. The ancient Babylonian regarded the West, flaming with the sunset, as the portal of the nether world where the demons had their abode, so that the process of peeling an onion and casting the skin bit by bit into the fire was to him the same thing as driving his disease back and back to its proper home. Geographically also, the western border of Babylonia fringed a great impassable desert : and the desert thus came to be the recognized dwelling-

place of demon-kind. The Bible is full of this idea. Had such a word as ABRACADABRA been in existence then, the sunset would have fixed the point of the apex, for the apex indicates the direction in which the disease-demons are to be driven. The earliest form of such a triangular spell would thus be the letters of the full word placed perpendicularly and diminishing toward the left hand, or right, according to the position of the sufferer. Slowly, however, the gate of the underworld lost its importance, and that realm was regarded as directly under foot. At this stage of belief the apex would be turned downward. It is in this form that Serenus figured his ABRACADABRA, and this is also the shape of the Talmudic SHABHRÎRÎ. Later on the demons were permitted to leave their underground home and populate the atmosphere to the height of the moon, where, according to Paracelsus, they are as thick as flies in the summer-time. At this stage of demonology the apex would be pointed upwards ; in fact, anywhere around the compass card. The direction of the apex thus acts as a finger-post to the region where the disease-demons dwell, and is also a sure guide to the period to which the spell belongs. The ABRACADABRA of Serenus dates from the age when the underworld was regarded as literally a spirit land existent under this natural world ; the earth, of course, being considered flat. If Serenus only adapted an older form, which had its apex pointing east or west, he had perforce to change the direction of that apex to conform to contemporary ideas with regard to the location of that world of demons and the dead. The spell of Serenus can thus be regarded as the oldest form extant.

Opinions would naturally vary with regard to the set times when the operation of dropping a letter should be performed. No doubt every disease had its own method of treatment, according as the demon was slow or speedy in his work. In blindness, a letter was deducted from SHABHRÎRÎ each day, for blindness cannot be cured in a few hours. In some cases it may have been the same with ABRACADABRA. But in other ailments it might be found necessary to drop a letter, say every two or three hours, as when, for example, the patients' temperature rose and the modern physician would prescribe the application of ice, sponging with tepid water, or would give a powder to induce perspiration. A fever-demon would require sharp and swift exorcism if the patient were to benefit by it, and the triangular word would need to be very speedily reduced to its last letter. In any case, the prayer and ceremonious



abstraction of each letter must have corresponded to some acute crisis in the patient's illness which to-day would be coped with by other means.

Medicine has made such gigantic progress since the days of Doctor Serenus, even since the time of Aubrey, that such prescriptions as the ABRACADABRA have dropped out of the pharmacopœia altogether, and are now completely discredited. But every ill that the flesh is heir to cannot be cured by pills or powders. The disease of many an invalid is often aggravated by his mental condition. He may have become convinced that there is no betterment for him. He loses his will to live and lays himself open to grave danger by his passive resistance. In such a case, a faith-healer might work an apparently miraculous cure when the physician has given up in despair. A clergyman has also the same power. Once the sick man is convinced that by daily prayer he may be cured, he begins to put up an active resistance to his trouble. He may wax stronger every day and in due course regain sanity of mind and body. Such cures take place every hour. If a man feels stronger after a prayer, then a course of prayer, long or short, will bring healing on its wings. And is not that the basic idea of the ABRACADABRA? The word itself may be a relic of a dead faith, Gnosticism: it may be a survival of later superstition, but the religious principle which lies at its root is the same to-day as it was in far-off Babylonia, namely, that good is bound to triumph over evil.

## 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.]*

### THE FIRST MATTER.

*To the Editor of the OCCULT REVIEW.*

SIR,—I was greatly struck by Mr. Damon's article in your February issue in which he shows—very conclusively as I think—that ectoplasm was known by the Mystic Scientists of the seventeenth century.

I could have wished that the modern quotations had been drawn from the writings of some of the original investigators upon this subject, and not from my own writings, which are mere popular reconstructions of their work. To them the honour is due. At the same time it does so happen that I have expressed the matter in a way which offers a remarkable analogy to the views of Thomas Vaughan.

Those who are acquainted with the reports of the early Spiritualists, from about 1860 onwards, will remember how often and how clearly they described the thick vapour which emanated from a materializing medium, and which gradually solidified into a viscous, plastic material, faintly luminous, out of which robes and a figure were constructed, the whole dematerializing with great suddenness, and being sensitive to any interference. All this information, given us sixty years ago, was ridiculed at the time by those who can never understand that one positive statement given in good faith by honourable people, who have had an actual experience, should outweigh a hundred negative statements made by opponents who are only arguing from prejudice and preconceived opinions as to what is probable or possible. The experiments of Madame Bisson, Crawford and others, reinforced by this remarkable voice from the past, make it clear that these early mediums, so vilified and abused in their day, were perfectly right all the time.

It would not be worth while to labour the point if it were not that from it some wisdom may be learned as to the rational treatment of other psychic phenomena now before the public. History repeats itself, and there is nothing which was urged against ectoplasm of old which is not now urged against psychic photography, and those old mediums, to whom the world should grovel in apology, are not more ill-used than Mr. Hope or Mrs. Deane in our own day. This ill-usage comes frequently not from the ignorant public, but from men who profess to have some special knowledge of these psychic matters, but who are not wise enough to learn the lessons of the past. In the face

of the assurances of those who have made long and careful personal investigation they continue to utter the parrot-cry of Fraud—as if such a fraud could possibly be sustained for many years in the face of the experiments of hundreds of searchers after truth. We are all aware that there are difficulties in the way. We know that many of the pictures are replicas of others to be found elsewhere. We know that it is common to find marks which suggest to the inexperienced the idea of double exposure. That high authority, Mr. Traill Taylor, declared that it was his most closely tested results which showed these marks. We know also that the pictures may be produced independently of the camera, and be on the plate before it is put in the camera. Finally we know that Latin tags or other quotations may appear which seem below the mental level of the alleged communicator. All these things are recognized by every honest Spiritualist. But he knows from his own experiences that the theory of fraud is an untenable one, and that as long as it is put forward it will weaken the efforts to get at the true explanation of this mystery. To insult both medium and sitters by presuming that the one is a swindler and the other dupes is to repeat the ectoplasmic blunder. The mediums are honest. The results are valid. In some respects they are inexplicable. It is for us to try to explain them. That is the mental attitude which will lead us forward.

Yours sincerely,

WINDLESHAM,

A. CONAN DOYLE.

CROWBOROUGH, SUSSEX.

### THE FIRST MATTER.

*To the Editor of the OCCULT REVIEW.*

DEAR SIR,—I have read with great pleasure Mr. S. Foster Damon's article on "The First Matter" appearing in your issue for February, 1922; and, if it does not seem presumptuous, I should like to congratulate Mr. Damon on having written, and the OCCULT REVIEW on having secured, so valuable a contribution and one so interesting and suggestive.

I have myself made some little study of the works of Thomas Vaughan, and have often pondered over the question as to the nature of his "first matter." I think Mr. Damon has made out a very good *prima face* case for believing that Vaughan somehow or other managed to discover that extraordinary substance known to modern psychical research as "ectoplasm," though, of course, very many points in connection with this suggestion remain to be cleared up. Whether other alchemists had such a substance in mind when they wrote about the first matter is, of course, another question. Certain of them may have done; the majority, I think, did not. At any rate, a new line of research has been opened up, and the interest already attached to the study of the writings of the alchemists has been intensified.

There are one or two points referred to incidentally in Mr. Damon's article concerning which I am sure readers of the OCCULT REVIEW would be glad if he could supply further information. And first as to the chemical analysis of ectoplasm. I was under the mistaken notion that this had not been attempted, for fear of damaging the medium. It is difficult to understand how a body containing sodium chloride and calcium phosphate can undergo dematerialization in the way that is asserted of ectoplasm. I should be very grateful to Mr. Damon for further details.

Another matter on which he might enlighten English readers is that of the newly discovered Roger Bacon MS., of which we have merely heard in this country. Can he supply, or inform readers where they can obtain, particulars of the contents of this MS., and the grounds for regarding it as authentic?

Again expressing my high appreciation of Mr. Damon's essay,  
I am, yours very faithfully,

H. S. REDGROVE.

191 CAMDEN ROAD, N.W.1

#### REINCARNATION.

*To the Editor of the OCCULT REVIEW.*

SIR,—It is with the greatest congratulation that I write to thank you for your notes on that ridiculous book on "Reincarnation."

It came into my hands recently, and I had decided to ask you to accept a protest. Imagine my satisfaction to find that your notes contain what I should have written! It is rather curious too. Everybody who holds the true belief in the mighty truth of Reincarnation must thank you for the words that "the public should be warned" that this book does NOT represent that "sane hypothesis."

The one factor more than any other which reveals the nature of the "ancient Egyptian" who is responsible is the stress laid upon sex as a permanent factor in "the Ego." In this and many other traits we recognize a hand with which we are familiar.

It is not so long ago that we heard a man (speaking on the spiritist platform) repeat the warning, "Beware of controls who claim to be great souls!" Then he told us that his own control was (is) an Egyptian belonging to the highest order of the ancient Egyptian priesthood. Was *his* name "Cedric" too?

We must also concur in your judgment concerning "undesirable memories," but can you tell us where to find the "confessor" whose occult knowledge, whose sympathy and understanding of profound human sorrows, whose utter trustworthiness entitles him to the "confession" of those tragedies that overshadow our lives?

Reading on, I see that these queries you have also expressed in your notes. May I add a word on "affinities"?

If this theory be true, that two persons do meet, life after life,

would it not presuppose some Purpose other than mere personal interests?

This story illustrates the characteristic of most "philosophy" (so-called) that emanates from "the Spirit-world" of "the Spiritualist"—i.e. the lack of any Purpose in the Life-evolution!

The Great Evolutionary Current is surely not set in motion in order that two passion-driven persons may just meet in various lives, to effect nothing of any import, not even to *grow*! The "affinities" appear to be just in the same stage, even after various incarnations, and the book displays a stupidity that even shames "the Ancient Egyptian"; for those priests were, doubtless, *Wise Men*, and not such "poor things" as the narrator and guarantor of this SILLY story about something he calls (and miscalls) "Reincarnation"!

I am, sir, with thanks, yours faithfully,  
"A."

#### PARALYSIS ON AWAKING.

*To the Editor of the OCCULT REVIEW.*

DEAR SIR,—I was rather interested in the letter on the above subject by your correspondent, M. I. Fellowes, as I have all my life suffered from the unpleasant experience mentioned therein.

There is only one difference in my case, and that is that it comes upon me when I am wide awake.

I suddenly hear a terrible clashing noise in my ears, the next moment I am fixed and helpless. I can move neither hand nor foot. The struggle to recover my self-control is too great for words to express, but if I can only succeed in moving one finger I then am able to throw it off. I had it very frequently in earlier years, but it was easily broken by anyone just touching me, no matter how lightly.

Of late, however, although I get it less frequently, it is more difficult to overcome.

I had a peculiar experience not long since. I was fixed in the usual way when I thought I succeeded in crying out to my wife. She took no notice. I then thought I put out my hand to touch her, but still she took no notice.

I was conscious of hearing my voice shout aloud. I was also conscious of my arm moving and my hand touching her. Yet when a few seconds afterwards I recovered, I found that it could not have been my physical hand or arm, as I noticed I was lying upon it; nor did my wife, who is a light sleeper, have any memory of my shouting to her.

Were the arm and hand my astral limbs forced from my body by the abnormal condition of excitement I was in at the time?

Faithfully yours,

93 COWGATE STREET, NORWICH.

FRED VAUGHAN.

P.S.—As a precaution against future trouble my friends at my request will see that I am not buried until there is every evidence



that I am really free of my body. I have Neptune in the 8th house in my horoscope, hence I always fear the possibility of being buried alive.

F. V.

*To the Editor of the OCCULT REVIEW.*

SIR,—I was interested in the letter from Marjorie I. Fellowes, which appeared in your February, 1922, issue of the OCCULT REVIEW, under the above heading, and with your permission would like to make the following comments:—

This type of paralysis is from the mind, being brought about by a temporary imprisonment of the soul in the lower, or what some term the subconscious, brain. The person so suffering is fully conscious, being able to hear, see, smell, taste and feel. The two latter senses requiring, of course, external application, but nevertheless duly registering their activity if put into operation by another party. The loss to the sufferer is chiefly the inability to direct the will to operate in the voluntary organs of the body. Nevertheless the involuntary organs still continue to function, though owing to the lack of co-ordination and non-response of the outer voluntary muscular system, the process of functioning of the involuntary organs is almost imperceptible to a second person. For instance, for perfect respiration it is essential that the involuntary working of the lungs should be accompanied by a synchronous voluntary action of those muscles surrounding the lungs, which we can flex or deflex at will. Respiration *can* take place without perceptible expansion, even as the motion of the heart can be steadied down to almost the faint beat of a pulse; and these are conditions which usually obtain in temporary or partial paralysis. The point to note being that whereas the involuntary organs of the body continue to function, the voluntary organs are without a controller, and are either rigid or flaccid according to the accompanying conditions.

Let the sufferer relax all mental effort, interesting himself rather in analysing his condition. A sense of fullness will be noted in the lower brain, the organs of memory will be found to be peculiarly confused—memory born of habit and recognition being clear, but memory brought into being by will being lost. This shows that the Soul has temporarily found its abiding place in the lower brain, hence all expression in the eye has also gone. The Soul rarely enters the lower brain, being content normally to look therein, to satisfy itself that the operations and functions of the lower brain are working rightly: much as we in like manner occasionally examine the cupboard of our house which contains the gas or electricity meter, to satisfy ourselves that its invisible work is running smoothly. Now all the organs of the body, with the exception of the lower brain, possess both an entrance and an exit, all the "doors" thereto opening by pressure from the outside, and automatically closing as the entrance

or exit is passed. The lower brain alone of all the organs of our body possessing only an entrance, the Soul entering this chamber is thus temporarily "trapped," and ceases to exercise control upon the upper brain. The condition of temporary paralysis ensuing is closely akin to both the trance and cataleptic states. The memory and the voice are the faculties peculiar to the Soul; nevertheless I am convinced that memory is not stored in one place, but distributed in varying parts of the system: as the heart, the spine, the lower brain, and the upper brain, *the heart* for memory of spiritual experiences, and the repository of divine truth, *the spine* for memory of physical and sensual experiences; *the lower brain* for the storing of past sights, sounds, and scents, and for the accumulation of stored knowledge of types; *the upper brain* for the memory of effect from cause, memory of form, time, order, etc.

The sufferer from the condition of temporary paralysis should not attempt to pass therefrom by any strenuous effort, for such an attempt has the effect of passing the condition on to that of the paralysis of Fear, a condition which seriously strains certain of the internal organs, as the heart, the lungs, and the intestines. The correct method for recovery is to endeavour to relapse into the half-conscious state. Banish from the mind the experience of the moment, mentally relax the strain the system is undergoing, follow this by gentle contraction of the internal organs; at this stage a slight perspiration is evinced and release immediately ensues.

I should like to point out to your correspondent that the knowledge of the actions and functions of the Soul belongs to the realm of Mysticism, not to Occultism. The true mystic does not speculate—he analyses.

Z. A. S.

*To the Editor of the OCCULT REVIEW.*

DEAR SIR,—With reference to the letter in your February number on above-named subject, I have had for the last year the same uncomfortable feeling of being paralysed on awaking. These attacks in my case have occurred every two or three months, and latterly have been causing me considerable anxiety, as I have felt quite ill for a day or so afterwards. Finally, I went to a local doctor. He felt my head, looked down my throat, said "Ah!" in a wise fashion, gave me a bottle of medicine and sent me home, without offering any explanation whatever.

So I determined to find out the cause for myself! Up to the present I have been baffled. I don't think, in my case at any rate, it is the ego leaving the body, because on those occasions I have always been dreaming when the "attack" came, and have been with people I know in quite a material world. I particularly noticed this, and have questioned the people I have seen afterwards. I have always been laughed at and told I was dreaming.

It *might* be a mild form of catalepsy. This certainly seems quite feasible. Two points in particular I have noticed in connection with this phenomenon :

When I have an attack I have always been in a run-down condition.

On waking I have been lying on my back, suggestive of nightmare ! I should be interested to hear other readers' views on the subject.

Yours faithfully,

KITTIE F. DENT.

*To the Editor of the OCCULT REVIEW.*

DEAR SIR,—As one who has often experienced the symptoms described by your correspondent, Miss Marjorie I. Fellowes, under a variety of conditions, might I be allowed to warn the sufferers *not* to "struggle" or give way to panic on any account ?

The highly-strung Neptunian temperament gets into the semi-trance state whenever the body has been too long without food, and if no one is present who can administer hot milk, the only thing to do is to keep a firm grip of one's mind, without fear or panic, until the nervous condition disappears.

It happened to me once at one of Mrs. Besant's lectures at the Queen's Hall, and has frequently happened to me at concerts where stringed instruments predominated.

Students of Theosophy will not require to be told that they are extruding their etheric doubles, and are mediums of the type required to produce materializations.

The leading Spiritualists, who are rapidly becoming Theosophical in their teachings, have re-christened the etheric matter which is seen to ooze out of the medium's physical body, "Ectoplasm."

The experience is necessarily one common to both sexes, and it signifies that the physical, etheric, and astral bodies of the sensitive are lighter in texture than the correspondingly dense vehicles of the ordinary non-psychic.

Mr. Robert King once informed me that the phenomenon denoted an unduly weakened nervous system, needing at all times much care. Warmth and plenty of light nourishing food are the best antidotes for the enervating trance state.

Yours faithfully,

S. F. ROSS-SMITH.

*To the Editor of the OCCULT REVIEW.*

DEAR SIR,—Your correspondent, Marjorie Fellowes, is describing an experience which has been fairly common with me for many years. I would awake from sleep and be perfectly conscious of lying in my bed, but utterly unable to open an eye or move a limb. My breathing

would be very short and quick. I used to awaken myself by gradually making my head shake from side to side, until I would awake with a start.

Physiologically speaking, I presume the condition is cataleptic. From an occult point of view the condition is due to the individual, who having left his body while it was asleep, being unable to gain control of his body's nervous system quickly enough on his return. That he has gained control of his brain is evidenced by the fact of the memory of the "struggle" persisting in the brain afterwards.

May I further state that I fancy your correspondent is incorrect in talking of the subconscious "self." The subconscious is merely the collection of automatic cell-instincts contained both in the physical and subtle bodies of the individual, and though these wield a mighty power of illusion over the poor tenant of the body, they do not make up anything in the nature of a "self" or "individual."

Yours faithfully,

WHITESTAUNTON MANOR,  
CHARD, SOMERSET.

BAYARD ELTON.

*To the Editor of the OCCULT REVIEW.*

SIR,—I read in the OCCULT REVIEW of people awaking reciting poetry. This interests me, as a few mornings ago I awoke repeating what seems to be a most beautiful hymn or poem. I have never heard it, and would be glad to know if any of your readers ever did. I got a pencil and wrote it down immediately; it is the following (I have felt rather depressed lately and it has comforted me very much):—

"I drift, I drift, I know not where;  
But He on Whom I call  
Will take the helm.  
I shall not fear;  
He'll bring me safely *anywhere*;  
He is my God, my All."

M. B. E.

[I would suggest that the verses in question were probably evolved from the dreamer's subconscious mind.—ED.]

## PERIODICAL LITERATURE

AN extraordinary interest attaches to the January issue of *The Quest* in view of Mr. Mead's explanatory and critical article on the Passion-story presented in a Babylonian Mystery-Play. It is described as "the myth of the passion and the triumph of Bēl-Marduk," and it offers an extraordinary challenge for comparison with the New Testament "Passion-Story." It is a cuneiform document, deciphered recently by Professor Zimmern, and is inscribed on two tablets which belonged to the Library of Assur, "formed in the ninth century B.C., or even earlier." Marduk was "the patron deity of the city of Babylon." Mr. Mead presents (1) a literal translation of Professor Zimmern's German decoding, including his speculative attempts to supply deficiencies caused by defaced and illegible portions; (2) a running commentary on every paragraph of the text; (3) a tabulated summary of the Babylonian play compared with the Christian story, in parallel columns; (4) a translation of Zimmern's remarks on another tablet deciphered in 1908, and found in the light of the new discovery to be "the wording of the miracle-play." It is affirmed that the words of St. Peter, 1 Pet. iii. 19, are "a literal translation of the cuneiform text." In baldest summary, Bēl is made prisoner like Jesus; he is taken to the House on the Mount, as Jesus to that of the High Priest and before Pilate; he is smitten, as Jesus was scourged, is led to the Mount, as Jesus to Golgotha, is put to death with one malefactor, while another is released as innocent; his clothes are carried away, as those of Jesus were divided among the soldiers; he goes down into the Mount after death and is there held in prison, as Jesus descended into hell; the stronghold is watched by guards, even as the tomb in Palestine; the dead god is sought by women, as Mary Magdalen and the other Mary sought their Saviour; he is restored to life like Jesus, and the festival of resurrection in both cases belongs approximately to the spring equinox. We have by no means exhausted the parallels, and refer our readers to Mr. Mead's article. Professor Sayce has said in *The Expository Times* that the discovery is likely to excite considerable interest, if not "perturbation," in theological circles. We are only at the beginning of the criticism which it will evoke, and part of it will be probably directed to the validity of Professor Zimmern's restorations. Among other articles in *The Quest*, Mr. V. C. MacMunn's consideration of "Mysticism and the Organic Sense" is at least an acute pleading. We have also read with appreciation Mr. H. C. Foxcroft's criticism of "British-American Research" on the Graal legends, though we dissent entirely from his conclusion. It is idle to say that the fairy-tale was "only a fairy-tale" and the legend "nothing but a legend," when the Graal history of Joseph of Arimathea is that of a secret Christian priesthood, with



a secret method of consecrating the Eucharist. In conclusion, Professor Denis Saurat's article on "Milton and the Zohar" sets out to prove that the great English poet knew at first hand the great text of Kabalism, but seems to fall far short of demonstration, though certain parallels must be admitted to look suggestive.

Mr. Clodd was due to continue his personal impressions concerning things occult in *The Hibbert Journal*, and we have reached the end of the matter in its new issue. He begins by proposing that mere authority has no validity: for example, we infer, that of Sir Oliver Lodge as a man of science. But this is a two-edged sword, which is liable to cut both ways, or a boomerang which may return to the sender. Mr. Clodd is himself something of an authority on certain folk-lore aspects, and on occasions previously has assumed the seat of judgment over findings of psychical research and allied subjects. In the face of his own dictum he proceeds to quote Sir Ray Lankester's condemnation of telepathy, but on what does his validity repose, or that of some other scientists who are named but not quoted for want of space? An illustration in respect of Mr. Clodd's method otherwise is his prompt recurrence to the familiar, time-honoured, just a little antiquated explanation of "coincidence," and it is made, as usual, to cover the whole ground by the simple process of ignoring alleged facts which cannot be brought within it. There is no need to add that Mr. Clodd makes free use also of arbitrary labels like the word "superstition," ever valuable as aids to beg questions for purposes of easy condemnation. But it would seem that after all these arts of pleading the Schrenk-Notzing phenomena, some researches of Dr. Gely and the case of Doris Fischer remain over, with a cloud of witnesses behind them, and that Mr. Clodd's chiding voice is like a thin echo from the past when we stood only on the threshold of psychic, spiritistic and—if we like to use such a term—"occult" research. Mr. E. Wake Cook writes on "Materialism and Occultism," partly in reply to Mr. Clodd, but generally in defence of Spiritism, and specially with reference to Andrew Jackson Davis and his *Principles of Nature*, "dictated throughout in hypnotic trance." The Rev. W. J. Ferrar discourses on the "gloom" of Dean Inge and presents an interesting portrait of the "Christian Platonist" who pays "the penalty of his mysticism" by standing very much alone. Dr. Lachlan M. Watt contributes a delightful and informing study of St. Columba, and, though he deals mainly with the historical side of the hero-saint of Iona, between the manner of presentation and the magic of its subject, we seem throughout the recital to move in an atmosphere of romance.

Our panegyric of the *Revue Métapsychique*, when it came up for notice previously, seems almost an understatement as we turn over the pages of its current issue. The conclusion of Professor Richet's examination of the spiritistic hypothesis assures us that it is not condemned, though he regards it as probably erroneous and beyond question premature. It is in any case, as an irreducible minimum,

one of those "working hypotheses" which are so fruitful in the opinion of Claude Bernard, while it has the incalculable advantage of promoting experiment. Professor Santoliquido replies at great length to the various inquiries which have been raised by that account of a striking case of "intellectual mediumship" within his own family circle to which we drew attention on its publication some time ago. It may be remembered that the medium herself was exceedingly sceptical, and it transpires now that on one occasion at least she was anxious to abandon the sittings. She had come to them originally with two ardent hopes—to hear tidings of her father, and of her son who died in the war; but during all the years of experiment these desires were never realized. There are further and numerous specimens of the messages received, by automatic writing chiefly, and we are in agreement as regards their high mentality. An impressive example is the tone of an answer to a question formulated on its own part with great solemnity, namely, whether that which communicated was indeed a discarnate spirit or the result of *une élaboration supérieure de l'Inconscient*. The affirmation was "I am," and thereafter: "My mission among human beings is to aid them in time by my love and in eternity by my light." It will be observed that the communicator lays no claim on incarnation; his words are: *Je puis l'affirmer solennellement que je suis*. We have noted previously that the mode and accent of the messages seemed uplifted above all earthly motives. On another occasion the communicator affirmed that he was doing the work of God. His human identity, if any, does not transpire. It was said only and much later to Dr. Geley: "Your own soul will reveal to you my name on a day to come, and you will know death at the same time." In utter simplicity and strength, in elevation of mode and in the conviction which they carry, the utterances stand almost apart from the great multitude of psychic messages. The other contents of the issue include further remarkable experiences in clairvoyance with the Russian engineer, Stephan Ossowiecki, the results of the first series having appeared in No. 5 of the *Revue Métapsychique*. We agree with Dr. Geley, who conducted them, that the subject's gift of seership is absolutely certain and that it corresponds more closely to psychometry than to mind-reading, pure clairvoyance, or the faculty of reading through opaque bodies.

*Le Voile d'Isis* has completed another volume and the twenty-sixth year of its publication. We can testify to the sustained interest of its contents during the last twelve months and look forward to that which is in store for its readers during the days to come. The Sorbonne doctor, Alta, concludes a series of articles with a final word on the mystery of life. We put on record our agreement when he affirms that there can be no "last judgment" of the soul, because its state at any given epoch never represents the utmost grade of its capacity. But assent must be qualified by our realization that there is a mystic term—as at the end of worlds—and when this is attained there is an

end of all the ages and of all the transitory states. Eternity has become the soul's refuge and the Infinite its bourne. In the union of that state there can be neither change nor shadow of vicissitude: it is the soul's now and its absolute. But we infer that Dr. Alta has no eyes of mind turning in this direction. We agree also when it is said that death is no last word of life, because from all beginning, from henceforth and for ever, life is life. Death is the last delusion which dissolves at the gate of reality. The late F. C. Barlet's articles on astral science also reach their conclusion, and it is much to be deplored that we shall have no further contributions from this venerable occultist's pen. Finally, the series entitled "The Secret Symbols of the Rosicrucians" comes to its close in like manner. In reality it constitutes Dr. Franz Hartmann's introduction to his translation of a rare work under this title, the text of which it would be difficult to include within the measures of *Le Voile d'Isis*, while it would be impossible to reproduce the wonderful folio plates, adorned with all colours of the rainbow. The Kabalistic letters of Eliphas Lévi to Baron Spedalieri are to be continued, as it is needless to say, and we anticipate that our contemporary will have told off several further volumes before the completion of this curious adventure in occult publishing.

*Rays from the Rose Cross* offers on the part of the late Mr. Max Heindel some account of what is called *Mysterium Magnum*, recalling but not connoting a masterpiece of Jacob Böhme. It is that which remains over after all "Rosicrucian teachings" on reincarnation, the constitution of man and the cosmos have been at need taken out of the way. It is called otherwise "the gospel of service," and it is a mystery because "service builds the soul-body, the glorious wedding-garment, without which no man can enter into the kingdom of the heavens." Mr. Heindel says also and finely that "the kernel of all is love." . . . *Mercury* offers its views on the subject of sanctification, affirming (1) that it is a cosmic spiritual process, (2) a transmutation in the human kingdom of material into spiritual being, (3) the attainment of alchemical gold on the spiritual plane, (4) a process carried on through many incarnations. The term purification is treated after a similar manner in a later issue, i.e., by the institution of correspondences drawn from the symbolic language of alchemy. . . . *Der Rosenkreuzer* is a new monthly appearing at Halle as an official organ of the Rosicrucian Society in Germany and Austria. The latter is derived presumably from the *Societas Rosicruciana in Anglia*, a Masonic invention of circa 1865. It seems otherwise to be connected with or to acknowledge a recent attempted foundation having headquarters at San Francisco and to be distinguished entirely from the fellowship of Mr. Max Heindel, as also from that *Societas Rosicruciana in America* which publishes *Mercury*. There are papers on the Graal Mystery, the symbol of the Cross and Mystic Freemasonry. It is creditably printed and produced.

*O Pensamento*, of S. Paulo, Brazil, has papers on reincarnation, on

the Christ potential or presumably immanent in all humanity, on the nativity of the Lord Christ, and on occultism in Germany. It represents an esoteric circle for "communion of thought," meaning, however, the study of occult forces in Nature and Man. It appears monthly, but there is also a weekly publication entitled *O Astro*, belonging to the same movement, and this has instructed us incidentally on several subjects—e.g., that there is an Institute of Hermetic Science in Brazil, that the works of Éliphas Lévi are beginning to appear in Spanish, and that *O Pensamento* has published an exclusive astrological and occult almanack for the past ten years. . . . The *Revista de Espiritualismo* of Parana draws matters of interest from many sources, its notes, echoes, transcriptions and diary of occult happenings, under the title of *Ephemerides*, being perhaps the most interesting sections. . . . *Estrella de Oriente* continues to represent the interests of the Star in the East in Nicaragua, chiefly by way of translation, but the official pages are useful as indicating the life of the movement in that part of the world. . . . *Alba Luz* is a new venture, appearing at Guadalajara in Mexico. It has articles on auto-suggestion as a factor in progress and on morality as universal and eternal. It is the organ of an occult school for practising the injunction to love one another. . . . *Il Mondo Occulto* of Naples has reached the end of its first volume. It is in the course of translating the *Magia Naturalis* of J. B. Porta and a study of Magic and Hypnosis by the late Dr. Papus. In the last issue to hand Christian Science and its connotations are considered under the title of *Medicina Dei*.

We have received the first issue of *Dawn*, published at Sydney for the promotion of "universal brotherhood" and as the official organ of a Loyalty League, founded last year within the ranks of the Theosophical Society in New South Wales. We have also to acknowledge (1) *The Twentieth Plane*, described as "a magazine of psychic content" and appearing at Toronto. It is filled with trance-communications, the medium being Louis Benjamin. It is claimed that the editorial is by the poet Coleridge, and among other communications we observe that "the penitent thief" gives an account of the Crucifixion. (2) *Truth from the Spirit World*, Westmount, P.Q., Canada, is a similar but more sober publication, described as written throughout by two close friends who have been in communication with their relations in the spirit-world for the past two years. It is to be inferred therefore that the messages have been obtained by automatic writing, and they are mostly concerned with events belonging to the Great War, a "true story" of the Angels of Mons included. (3) *Science of Thought Review* appears at Chichester and is concerned with applied right thinking. It proposes a League to spread truth on this subject. (4) In *The Universal Standard* Mr. George Chainey plans to organize his "future programme of world-service" by forming "a stock company," which will have apparently an interest in a ranch and its rich oil deposits.



## REVIEWS

WONDER TALES OF ANCIENT WALES. By Bernard Henderson and Stephen Jones. Illustrated by Doris Williamson. London: Philip Allan & Co. Pp. 166. Price 21s. net.

THE authors of this very delightful gift-book have hit upon a new idea in re-telling some of the old Welsh folk-stories in a fashion of their own. Where the original was too slight to deserve the name of "story" they have filled in the details from their own imagination; and again, in other cases, the reader is given a direct translation. One story is entirely new, and on this the authors are to be congratulated, for it is as charming as any in the book. It tells of little Llew, the cobbler's apprentice, who was helped in his cobbling by the Tylwyth Teg, or "little people," in return for a kindness done to one of them. All children will enjoy it, and it has given the illustrator an opportunity for one of the most successful of her eight full-page pictures. The best of all—in this reader's estimation—belongs to the story called "The Strand of the Bitter Cry," and shows the young serving-maid half-way down the cellar stairs with a candle in her hand—"and lo, the cellars are half full of water, and in that water strange white fish move heavily to and fro." There is something uncanny in the sheer unexpectedness of this, and the artist has caught the spirit of it.

It is impossible to specify each story separately, but "Owain of Drws Coed" is full of poetry and romance; "Dafydd Meurig" (a legend of King Arthur) is dramatic and heart-stirring; and "The Wyvern," telling of a horrid dragon slain by the courage and wisdom of a simple shepherd-lad, holds a much deeper inward meaning than appears on the surface. Many a grown-up will love this book, and it will give hours of delight to many a child. It is beautifully bound and printed, like all the books issued by this firm, so that publisher, authors and artist alike have successfully collaborated in a most attractive production.

E. M. M

THE PHILOSOPHY OF NATURE CURE. By Clement Jeffery, M.A. London: C. W. Daniel, Ltd., 3 Tudor Street, E.C.4. Price 5s. net.

IN this work, which contains a selection from his public lectures, Mr. Clement Jeffery shows that Nature Cure is not only a science of healing, but also a philosophy of life, the majority of illnesses being due to a disobedience to natural and, I would add, spiritual laws. He proves that the illness itself should be regarded as Nature's attempt to put matters right by eliminating poisons stored up in the system.

There are two valuable lectures on Iridiagnosis (diagnosis from the Iris). It is not generally known that the iris is a microcosm of the body, and that a definite part of the iris is connected with each bodily organ. The iris accurately registers the effects of poisons and lesions in the system,



every inorganic poison appearing in its own colour. This is a scientific proof that practically all inorganic remedies, as at present administered, are not only unsuited, but also injurious to the human constitution. Quinine, for example, shows as a yellowish discolouration in the stomach area of the eye, and, if continued, in the brain, eye, ear, liver and spleen areas. The so-called "cures" induced by quinine are due to its astringent properties; it dries up the cells of the mucous membranes, inhibiting their eliminating powers, and hence only driving the impurities deeper into the system. Bromide salts show as a whitish crescent in the upper part of the iris, in the brain area. While bromide may suppress epileptic convulsions, it does so by paralysing the brain centres, and, if continued, culminates in imbecility. A very interesting record of a case of epilepsy cured by Mr. Jeffery will be found on p. 55. Iodine, despite its popularity, is responsible, in many cases, for Bright's disease, diabetes, and ulcers in the stomach and bowels; it reduces inflammation by drying up the mammary glands, and causes impotence; it appears as pinkish streaks or clouds in the iris. The coal-tar products, among which are antipyrin, antifebrin, phenacetine and antikamnia, are indicated by a greyish white veil usually in the upper part of the iris; they act as depressants on the heart and aspiratory centres, and are often responsible for heart disease, paralysis, and insanity. There is also an interesting chapter on food, and another on the various forms of manipulative treatment, such as osteopathy and chiropractic, and the book concludes by emphasizing the importance of the right mental attitude in sustaining health and preventing disease. An important contribution to Nature Cure. MEREDITH STARR.

FURTHER MESSAGES ACROSS THE BORDER-LINE. By F. Heslop, a continuation of "Speaking Across the Border-Line." London: Charles Taylor, Brooke House, 22, 23 Warwick Lane, E.C. Crown 8vo. Bound in art linen. Price 5s. 6d. net; by book post, 5s. 10d. Paper cover, 3s. 9d. net; by book post, 4s.

THIS collection of messages follows an earlier book from the same source, which has attained wide popularity, no fewer than eight editions having been called for. In a short preface Mrs. Heslop tells again of her husband's passing forward, and how she herself became conscious of his living presence at her side, a consciousness which increased till she was able to receive unmistakable evidence of his power to communicate with her. Hence this continuous series of messages, beautiful and consoling not only to herself, but to the many readers who, in like case, long for the conscious assurance that death does not divide them from their loved ones. The Rev. G. Vale Owen, and Dr. Ellis T. Powell, contribute respectively a Foreward and an Introduction to the book, Mr. Vale Owen summarizing the three leading points in the messages and finding in them "a consistent whole, which, in itself, bears testimony to their truth." Dr. Ellis Powell earnestly affirms that "Spiritualism has entered the arena of modern thought and is now in a position to offer authoritative confirmation, consolidation and reinterpretation of all that is real and permanent in Christianity."

"Speak No Ill of the Dead" and "The Atmosphere of a House" are two of the most interesting communications, emphasizing as they do the

fact that we are never alone, that like comes to like, and that "Evil influences and impure thought-forms always disappear before purity, sweetness and love." The friends of the late Mr. J. W. Sharpe will read with interest the five charming letters attributed to him, which conclude the volume.

EDITH K. HARPER.

TO THE LIVING DEAD, AND OTHER POEMS. By Elsie Paterson Cranmer.  
London: C. W. Daniel, Ltd., 3 Tudor Street, E.C.4.

THERE is a promise of better things to come in this little book, particularly in "A Thanksgiving," "The Moon Maiden," and in isolated lines like ". . . the grace Of flashing limbs and quick, lithe maidenhood," and ". . . the singer who had guessed By pain the hidden secret of all pain"; but throughout the book one has the feeling that the writer is not yet sufficiently conscious of the things she writes about. May the grub in the chrysalis emerge a splendid butterfly! Perhaps the most convincing poem is "The Moon Maiden":—

"From shining lands afar  
Splendidly free  
She came on moonlit feet  
Swaying along the gleaming sands of gold,  
Flower-frail, moon-sweet  
And infinitely wise.  
Pale dreams of God upon her grave sea-face,  
And mirrored in her eyes  
The last faint shadow of a dreaming star. . . ."

MEREDITH STARR.

LE SYMBOLISME DES NOMBRES. Par le Docteur R. Allendy. Demy 8vo,  
pp. xvii. + 409. Paris: Bibliothèque Chacornac. Prix 20 fr.

THE considerable literature dealing with the significance of numbers—occult, mystic and theosophical—is insufficiently known in England, notwithstanding a certain interest concerning the Kabalistic scale of the denary, otherwise the Ten *Sephiroth*, and the fact notwithstanding that Agrippa's Occult Philosophy has a few readers—too few to warrant reprinting its quaint and pleasing translation of the seventeenth century. As to modern tracts on the subject, there is nothing which deserves to be named, and there is no public to encourage a serious undertaking. Since the posthumous publication of Saint-Martin's *Traité des Nombres* in 1844 it has been altogether different in France. That suggestive but difficult work was followed in 1850 by the now very rare volume of Fax, entitled *Des Nombres Mysterieux*, and by various subsequent publications, leading on to the year 1899, when Lacuria issued *Les Harmonies de l'Être exprimées par les Nombres*, which has been regarded as marking an epoch. Some importance attaches also to Flambart's *Chaine des Harmonies*, 1910, and Schwaller's *Étude sur les Nombres*, 1914. It follows that Dr. Allendy has had many precursors in his own country, not to speak of the antiquity which is behind them and him. He has made good use of the materials thus furnished, and his *essai d'arithmosophie*, as he terms it, has been well and carefully done. It is also fully annotated with innumerable bibliographical references, so that those who are concerned can pursue the subject further in all its aspects by the aid of his authorities. But as

these words of commendation may suggest that he is a compiler only, let it be added that, on the contrary, he brings an original and independent mind to the study of numerical symbolism, and his array of references is produced more often than not to reflect light on his own positions. Alternatively they elicit the great variety of individual points of view. Dr. Allendy presents lucidly what he thinks on his own part. His book may be commended sincerely to those who are drawn in its direction.

A. E. WAITE.

THE PRODIGAL RETURNS. London: John M. Watkins. Pp. 220.  
Price 3s. 6d.

THIS little book, by an anonymous writer, is the result of an intense yearning and mental concentration towards soul-union with God. It is an example of a form of Christian mysticism which brings about certain psychic results which cannot be considered as desirable. The author says: "I find myself unable to carry on a conversation with any one unless it is about God, or about some work which is for God and has to do with His pleasure . . . for more than an hour, and even less, without the most horrible, the most deathly, exhaustion, which is not spiritual but bodily—the face and lips losing all colour, the eyes their vitality; so dreadful is the distress of the whole being that one is obliged, upon any kind of pretext, to withdraw from all companions, and, if it is only for five minutes, to be alone with God." In that direction lie rocks upon which many an earnest soul has been wrecked. The point of view from which the book is written is suggested by the following passage: "To be here at all points to a fault of the soul, to infidelity to God—the 'Original Sin' in which we are born." And its spirit is expressed in its final words: ". . . the anguish of the Ages: but the anguish will have an end, because Love is Omnipotence." This is a profound truth, in which, let us hope, the writer finds consolation and a refuge.

J. E. E.

ALTA: LE CATÉCHISME DE LA RAISON. Sq. 8vo, pp. 160. Paris: Chacornac. Prix 5 fr.

A CERTAIN Doctor of the Sorbonne veils his identity under the pseudonym of Alta, but it may be only for us in England, as he cannot fail to be well known in the occult circles of Paris and is a frequent contributor to *Le Voile d'Isis*. The doctorate in question suggests Latin orthodoxy, as an original groundwork at least, and the advantages—which some of us are apt to minimize—of formal theological training. There seems evidence of the latter in much of what is written by Alta. In his preface to the present *Catechism of Reason* he reminds us of the Church catechisms, adding a point of information which is likely to be news for most of us, namely, that Martin Luther was the first to devise this form of elementary religious instruction. Calvin followed, but it was not until after the Council of Trent that Rome took a lesson from the reformers and produced a Latin catechism, in the compilation of which St. Charles Borromes assisted. After what manner the latest tract of Alta belongs to this class of production is for the reader to discover if he can: it is not especially elementary in character, and it is not in catechetical form. The volume

contains a series of conferences which Alta describes as having been "preached" before they were published, and he hopes that they may help the minds of his readers to behold with their own eyes "the infinite of light in the infinite of beatitude, of love and life." There are admirable points in the papers and they are put with great skill, though they do not always exceed the measures of skill in debate. But that which is more important is their spiritual insight, their realization of life invisible, the certitude of spirit, the unseen reality "which is the most real of all reality," and evolves that which is seen. Alta is also a logician and scores as such, even if we question his premises from time to time. His "last words" on (1) Matter, (2) Spirit and (3) Life are not only papers which are worth reading but will repay not a little reflection thereupon.

A. E. WAITE.

LA LUMIÈRE DE L'ASIE. *Traduit de l'Anglais par Léon Sorg.* 8vo, pp. 150. Paris: Bibliothèque Chacornac. Prix 10 fr.

THIS is a second edition, described as revised and corrected. I do not think that the first became known in England, and in any case it has been presumably out of print for a considerable time. The translator has been well advised not to attempt a metrical version, an almost impossible task. The memorable poem of Sir Edwin Arnold reads exceedingly well and assumes something of a distinct aspect in French prose. There is no doubt that it will gratify many sincere admirers to make acquaintance with it in this form, and also with M. Leon Sorg's very capable and pleasant introduction. *The Light of Asia* is not the work of a great poet, but it is at least one of beauty and suggestion; there seems no question that it has taken a permanent place in literature, and not for those only who look to the East for light. M. Sorg is to be congratulated on the honour of being its translator, as well as on the character of his work. Much of the original beauty seems preserved throughout, and there is inspiration in the rendering of the last lines, even if *la goutte de rosée se perd au sein de la mer éclatante* can never produce an impression like "The dewdrop slips into the shining sea."

A. E. WAITE.

MYSTIC SONGS OF FIRE AND FLAME. By K. Arthur-Behenna. Boston, Mass., U.S.A.: The Cornhill Company.

In his prefatory appreciation of this poet, Mr. Stanwood Cobb informs us that these poems came to the author under auditory control—spoken as it were to the inner ear, word by word. . . . Like William Blake, this author, also, paints under inspiration strange mystic pictures to illuminate the poems and other thoughts. Though the eulogies of Mr. Cobb are, at times, too fervid, the poetry achieves a very high plane indeed. The pinnacles reached by Mrs. Arthur-Behenna's inspiration lie more in her thought than its form, and she is too fond of abbreviations like "'tis" and "neath," which beset the paths of prosodists.

"The Very God of Very God" has a magnificent theme, and its treatment reminded me of the superb "Hymn of The Creation," of the Rig Veda, translated by Sir Monier-Monier Williams. "The Song of the Wine" again exhales the Persian mystic spirit of Hafiz, Saadi and their shining brotherhood. The poems on the *Morning Star* and the *Flaming Soul* are also of esoteric worth.

REGINA MIRIAM BLOCH.