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THIRTY CENTS

THE OCCULT REVIEW

EDITED BY RALPH SHIRLEY

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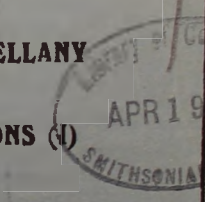
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OCCULT REVIEW

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"

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NOTES OF THE MONTH

"THE stone which the builders refused has become the headstone of the corner." How often has this saying not proved true? May it not be also the case with the doctrine of reincarnation? This doctrine, partly held and partly rejected by the early Church, after Christianity had crystallized into an orthodox form became recognized as one of the heresies, in spite of its championship by certain of the leading lights of Christendom, notably Origen, and in spite, too, of sayings recorded of the great Master himself in the accepted canonical scriptures. Though in the main ignored to-day, it has found defenders and sympathizers among many of the deepest thinkers of all time. The world's

REINCARNATION AND THE POETS. greatest philosophers and greatest dreamers have indeed seen in it the headstone of the corner, where the belief in the immortality of the soul is concerned.

In the golden age of Roman literature its truth was proclaimed in verse by Ovid and by Virgil. In modern times it has found many sympathizers among the poets, though the modern poet has written of it generally speaking more tentatively and less dogmatically than did Virgil and Ovid of old.

There is indeed something singularly appropriate in the fact that so many poets have testified in their writings to a recognition of that law of rhythm in nature which the **THE LAW OF RHYTHM.** reincarnationist defends from a scientific standpoint. If this belief in reincarnation has been for some centuries past at its ebb, it now shows signs once more of coming into its own, and being appreciated as the basic clue to the meaning of all conscious life on this and other planets. Here, too, the ebb is followed by the flowing tide, and the prophetic eye will see in the inspired lines of Arthur Hugh Clough a vision of the coming time.

Yes, though the tired waves vainly breaking
Seem here no painful inch to gain,
Far back through creeks and inlets making
Comes, silent, flooding in, the main.

But whether the poet envisages it as some great central truth without which all philosophy is a mere floundering in the dark, or whether he views it merely as some plausible and possible explanation of an unsolved riddle, his thought turns to it again and again as a harmonious response to his deepest musings.

As the writer of *Letters of a Living Dead Man* tells us, "You cannot escape rhythm. You transcend it only by working with it. Watch for the high tides of yourself and flow up with them. When the inevitable low tides come, either rest or meditate." All living beings are subject to the law of rhythm, and none more so than the poet, who, in order to be what he is, must make rhythm part of his own inner self. Flux and reflux is the eternal law. How can man take any comprehensive view of his responsibilities on earth who regards his present life as a solitary experience to be followed after death by an interminable existence in a single state? Most truly the author already quoted tells his readers: "You could no more endure such an endless existence in the subtle matter of the inner world than you could endure to

**ETERNAL
MONOTONY
AN IN-
TOLERABLE
PROSPECT.**

live for ever in the gross matter in which you are now encased. You would weary of it. You could not support it. . . . Life everlasting is possible to all souls, but it is not possible to go on for ever in one direction." "Evolution is a curve, just as eternity is a circle." By coming back and forth and in and out of dense matter, man learns to transcend matter. Remember that those who refuse to believe in rebirth cannot escape its rhythm. When the appointed time comes they will be swept back once more into its vortex, and drift, ignorant whither

they are wending, into new bodies of gross matter once more.

Virgil understood this problem which has baffled so many philosophers and so many preachers of so many "true religions."

VIRGIL'S
FAITH. No more illuminative passage in classical literature is to be found than that in the sixth Æneid of Virgil, which Frederick Myers has so finely translated, and of which I am quoting here the most notable lines.

One Life through all the immense creation runs,
One Spirit is the Moon's, the Sea's, the Sun's ;
All forms in the air that fly, on the earth that creep,
And the unknown nameless monsters of the deep—
Each breathing thing obeys one Mind's control,
And in all substance is a single Soul.
First to each seed a fiery force is given ;
And every creature was begot in heaven ;
Only their flight must hateful flesh delay
And gross limbs moribund and cumbering clay.

Nor all at once thine ancient ills decay,
Nor quite with death thy plagues are purged away ;
In wondrous wise hath the iron entered in,
And through and through thee is a stain of sin ;
Which yet again in wondrous wise must be
Cleansed of the fire, abolished in the sea.

And last to Lethe's stream on the ordered day
These all God summoneth in great array ;
Who from that draught reborn, no more shall know
Memory of past or dread of destined woe,
But all shall there the ancient pain forgive,
Forget their life, and will again to live.*

Thus fire and water both play their part in the cleansing and regeneration on the spirit plane. The cleansing fires of hell ! The church has taught us of hell fire and of cleansing fires ; but it has never associated the two ideas as they should be associated. Fire, as I have pointed out elsewhere, is the symbol of purification, and the fires of hell are purifying fires. Some people still profess to believe in everlasting hell fire for those with whom they disagree in religious belief ; but they are an ever-dwindling minority. Others would deny hell altogether. Many now on earth would run a very poor chance in the final upshot of things if there were no hell. There may, indeed, be ultimate extinction for some. It may be possible to quench—utterly to quench—the divine spark. This would involve the utter destruction of the self, the worst

* *Essays Classical*, by F. W. H. Myers. Macmillan & Co.

fate, I think, that could befall anyone, though there may be some who would even regard this with complacency. It seems to me at least that the man who suffers this fate must have first remorselessly killed out every remnant of good in his nature. To be all evil, if such a thing be possible, is to revert to nothingness. Hell, however, is surely as absolute a certainty as the conception of eternal damnation is indubitably false. The fire may not be quenched as long as there are sinners to be saved or dross of ignorance and selfishness to be purged away, and in this sense it is eternal; but the individual sinner passes through it and is cleansed. All are not baptized into the Christian or any other church, but there is one form of baptism of which all inevitably partake before they come back to be born once more on to the earth plane. All are plunged into Lethe's waters. "Except a man be born again," nay, born again many times, "he cannot enter into the kingdom of God." "That which is born of the flesh is flesh, and that which is born of the spirit is spirit." The physical body is born of the parents and is of the flesh. But the spirit, as Jesus here clearly intimates, derives from the Eternal Spirit, and not from the parents of whom the body is born. Man cannot tell whence it cometh nor whither it goeth. He cannot tell, that is, whence it came before it drank of the waters of Lethe, nor what again will be its future life or ultimate bourne.

THE
UNIVERSAL
BAPTISM.

But now and again some fleeting memory of a past life survives even the waters of Lethe. Ovid in his *Metamorphoses* makes Pythagoras preach his gospel of metempsychosis and eternal change, in lines in which he claims to recollect his earlier life as Euphorbus in the Trojan War. The memory of it had flashed back to him when he saw Euphorbus's shield hanging up in the temple of Juno in Argos. Here are the most important lines of this passage in Dryden's translation. Later champions of the gospel of reincarnation have rejected the idea that man can retrograde and sink back into the form of a beast, but successive incarnations are probably not all progress, and, as we know only too well, there are many beasts who are far better than many men. As the shrewd Frenchman observed: "The more I see of my fellow creatures, the more I respect my dog."

PYTHA-
GORAS
RECOLLECTS.

The spirit dies not, but new life repeats
In other forms, and only changes seats.

E'en I, who these mysterious truths declare,
Was once Euphorbus in the Trojan war;

My name and lineage I remember well,
 And how in fight by Sparta's king I fell.
 In Argive Juno's fane I late beheld
 My buckler hung on high, and own'd my former shield.

Then death, so call'd, is but old matter dress'd
 In some new figure and a varied vest :
 Thus all things are but alter'd, nothing dies ;
 And here and there th' unbodied spirit flies,
 By time, or force, or sickness disposses't,
 And lodges, where it lights, in man or beast ;
 Or hunts without, till ready limbs it find,
 And actuates those according to their kind ;
 From tenement to tenement is toss'd ;
 The soul is still the same, the figure only lost :
 And as the soften'd wax new seals receives,
 This face assumes, and that impression leaves,
 Now call'd by one, now by another name ;
 The form is only changed, the wax is still the same.
 So death, so call'd, can but the form deface,
 Th' immortal soul flies out in empty space ;
 To seek her fortune in some other place.

The belief in reincarnation which was held by the greatest thinkers of ancient times, not only by Pythagoras, Ovid and Virgil, but by Plato, Plotinus, Empedocles and many others, suffered eclipse after the first century or two of the Christian era, being suppressed by the rigid dogmatism of triumphant orthodoxy. Whatever men might think on the matter, they did not dare to express their opinions any longer. One of the earliest to raise his voice in defence of the heretical opinion was Giordano Bruno (born 1548), and he, as we know, paid the penalty for his temerity in defending unorthodox views, at the hands of the Inquisition. In England at the same period greater latitude of

ECLIPSE
 AND
 REVIVAL OF
 BELIEF IN
 REINCAR-
 NATION.

opinion was permitted, and during the early days of the Reformation period, under Henry VIII and Elizabeth, belief was expressed in many quarters by the thinkers of the day favourable either to reincarnation or pre-existence. The latter doctrine was defended by Glanvil, and proved no obstacle to preferment in the church of his day. The Cambridge Platonists also defended the same view. This was the time of the Renaissance in Europe, and the ideas of the classic writers of Greece and Rome were coming once more into their own. Plato was again a name to conjure with, and his successor Plotinus, with his more elaborate and abstruse Neo-Platonic philosophy, was sought after no less than his master. Dr. Henry More, an avowed follower of Plato, in his treatise on *The Immor-*

talitv of the Soul, argued frankly for pre-existence. "The face of Providence," he says, "in the work seems very much to suit with this opinion, there being not any so natural and easy account to be given of those things that seem most harsh in the affairs of men, as from this hypothesis—namely, that these souls did once subsist in some other state and so, according to that just Nemesis that the Creator has interwoven in the constitution of the universe, they undergo several calamities and asperities of fortune as a punishment inflicted or disease contracted from the several obliquities of their apostasy."

Sir Thomas Browne at a somewhat later date declared unmistakably in his *Religio Medici* in favour of the theory of reincarnation. In alluding to this belief he observes pertinently that "heresies perish not with their authors, but, like the river Arethusa, though they lose their currents in one place, rise up again in another." "To see ourselves again," he continues, "in the same connection we need not look for Platos here. Every man is not only himself. There have been many Diogeneses and as many Timons, though but few of that name. Men are lived over again. The world is now as it was in ages past. There was none then, but there hath been some one since that parallels him and is, as it were, his revived self." The Chevalier Ramsay is equally emphatic in his *Philosophical Principles of Natural and Revealed Religion*. "The holy oracles," he reminds us, "represent paradise as our native country and our present life as an exile. How can we be said to be banished from a place in which we never were? This argument alone would suffice to convince us of pre-existence if the prejudices of infancy inspired by the schoolmen had not accustomed us to look upon these expressions as metaphorical."

Reincarnation, in short, with the revival of learning in Europe, and consequent upon the shock administered by the Reformation to the dogmatic arrogance of ecclesiasticism, was once more an hypothesis favourably regarded by many of the leading thinkers of the day. But orthodox ideas were still strong even in the camp of the reformers, and the belief never took root in the minds of the multitude. One here, one there, of the choicer spirits defended it in isolated essays, but the spirit of the age was not yet sufficiently advanced for such a broad philosophical outlook.

Into the poetry of the Elizabethan age the conception of reincarnation does not seem to have entered—at least I have been

unable to trace it there. Shakespeare was untouched by it, and evidently had never met with the conception in any rational form. The only allusion I know of to it in his plays is a chaffing reference to Pythagoras. In Twelfth Night, Act IV, Scene 2, the clown asks Malvolio, "What is the opinion of Pythagoras concerning wildfowl?" Malvolio replies, "That the soul of our grandam might haply inhabit a bird." On the clown asking what he thinks of Pythagoras's opinion, Malvolio replies that he thinks too nobly of the soul to endorse the Pythagorean tenet. "Fare thee well," retorts the Clown; "remain thou still in darkness; thou shalt hold the opinion of Pythagoras ere I will allow of thy wits, and fear to kill a woodcock, lest thou dispossess the soul of thy grandam."

Nor do I think that Spencer touches on metempsychosis in any shape in spite of the fact that it might be thought to appeal to his mystical temperament, though he speaks of the body as being fashioned by the soul. If I am in error in this matter, I hope some one will enlighten me. The first poet in whose works I can trace any sympathetic reference is, as already mentioned, Dryden; but this, though it might betoken interest, can hardly be taken as any evidence of a personal opinion, inasmuch as he merely acts as Ovid's interpreter.

In modern poets, however, we have once more become familiarized with the conception. With Wordsworth's ode on "Intimations of Immortality" we are all of us familiar. Certainly Wordsworth was a more than half-hearted believer in pre-existence, or he could hardly have written:

Our birth is but a sleep and a forgetting;
The soul that rises with us, our life's star,
Hath had elsewhere its setting,
And cometh from afar.

Tennyson, too, toyed with the idea in his poem entitled "The Two Voices":

Or, if through lower lives I came—
Tho' all experience past became
Consolidate in mind and frame—
I might forget my weaker lot;
For is not our first year forgot?
The haunts of memory echo not.
Some draught of Lethe doth await,
As old mythologies relate,
The slipping through from state to state.

Moreover, something is or seems,
 That touches me with mystic gleams,
 Like glimpses of forgotten dreams—
 Of something felt, like something here ;
 Of something done, I know not where ;
 Such as no language may declare.

To Tennyson, fascinated by the reviving scientific spirit of his time, reincarnation appeared in the guise of a completion or corollary to the doctrine of evolution. The evolution of the spirit of man is but a counterpart, he seems to tell us, of the evolution of his physical form. The growth through lower lives is an entirely Darwinian conception, but this conception takes a wider connotation than that of Darwin in the mind of the poet, while he mingles with this broader scientific outlook that vein of mystical intuition which is never very far below the surface in any of his verse. We catch here, as many times elsewhere in his poetry, that mysterious suggestion of illimitable possibilities in the eternal purpose, vaguely adumbrated, but none the less pregnant with deep meaning. The two last verses quoted are pre-eminently Tennysonian in their mystical undercurrent. So again in a little known sonnet the same poet alludes to what I have written of before more than once in these pages, the experience which the French call the *sensation du déjà vu* :

TENNYSON
 AND THE
 WIDER
 EVOLUTION.

As when with downcast eyes we muse and brood
 And ebb into a former life, or seem
 To lapse far back in a confused dream
 To states of mystical similitude,
 If one but speaks or hems or stirs a chair
 Ever the wonder waxeth more and more,
 So that we say, all this hath been before,
 All this *hath* been, I know not when or where ;
 So, friend, when first I looked upon your face
 Our thoughts gave answer each to each, so true,
 Opposed mirrors each reflecting each—
 Although I know not in what time or place,
 Methought that I had often met with you,
 And each had lived in other's mind and speech.

More familiar in connection with this idea of reminiscences of a forgotten past are the lines of Dante Gabriel Rossetti :

I have been here before,
 But when or how I cannot tell ;
 I know the grass beyond the door,
 The sweet keen smell,
 The sighing sound, the lights around the shore.

You have been mine before—
 How long ago I may not know ;
 But just when at that swallow's soar
 Your neck turned so,
 Some veil did fall—I knew it all of yore.

The idea, indeed, appeals essentially to the poetic temperament, and in the case of poets with whom we do not associate the belief in reincarnation,* the conception of it is voiced not infrequently and at times in no uncertain tones. In this sense Longfellow writes :

Thus the seer,¹ with vision clear,
 Sees forms appear and disappear
 In the perpetual round of strange
 Mysterious change
 From birth to death, from death to birth,
 From earth to heaven, from heaven to earth,
 Till glimpses more sublime
 Of things unseen before
 Unto his wondering eyes reveal
 The universe, as an immeasurable wheel
 Turning for evermore
 In the rapid rushing river of time.

"From birth to death, from death to birth, the universe as an immeasurable wheel turning for evermore." What could express more fully or more effectively that faith in the ever-recurring cycle of human life which is part and parcel of the harmonious rhythm of the universe ?

Swinburne, again, is a poet who has written but little of the spirit world or the profounder truths or spiritual meaning of life ; but he, too, in a chorus in one of his most famous poems, "Atalanta in Caledon," voices unmistakably the belief in a plurality of lives on earth, and depicts the pilgrimage of the soul in language that for sublimity of expression has seldom been surpassed :

SWIN-
 BURNE'S
 TESTIMONY,

Before the beginning of years
 There came to the making of man
 Time, with a gift of tears,
 Grief, with a glass that ran ;

* Browning has a reference to the subject, but it is put into the mouth of Paracelsus and in such a connection it is wellnigh inevitable. William Sharp, however, writes in "A Record" as one who is a convinced Reincarnationist.

With each new death we backward see
 The long perspective of our race,
 Our multitudinous past lives trace.

Pleasure with pain for leaven,
 Summer with flowers that fell ;
 Remembrance fallen from heaven,
 And madness risen from hell.
 And the high gods took in hand
 Fire, and the falling of tears,
 And a measure of sliding sand
 From under the feet of the years,
 And wrought with weeping and laughter
 And fashioned with loathing and love,
With life before and after,
And death beneath and above,
 For a day and a night and a morrow,
 That his life might endure for a span,
 With travail and heavy sorrow,
 The holy spirit of man.

We may indeed see in Swinburne's sympathy with the Emperor Julian and his ideals a leaning to such Platonic conceptions of the significance of life, though I think that there is no other passage in his poetry that contains so definite and specific an allusion to this belief. Other modern poets have proclaimed the truth of Reincarnation in terms that admit of no misinterpretation, as, for example, Walt Whitman, in his "Leaves of Grass," in lines which proclaim a magnificent and undaunted faith in the certainty of ultimate attainment.

I know that I am deathless.
 I know that this orbit of mine cannot be swept by a carpenter's compass ;
 And whether I come to my own to-day, or in ten thousand or ten million years,
 I can cheerfully take it now or with equal cheerfulness I can wait.

As to you, Life, I reckon you are the leavings of many deaths.
 No doubt I have died myself ten thousand times before.

The popularization of Oriental thought in the West, in the first instance by Professor Max Müller, who had himself a strong leaning to *this* idea, led inevitably to a revival of discussion of Oriental religious conceptions. At a slightly later date Sir Edwin Arnold, following *this* stream of thought, wrote his poem, "The Light of Asia, or The Great Renunciation," dealing with the life and teaching of Buddha, and naturally this gave a further impulse to the interest taken in the theory of a plurality of lives. Sir Edwin Arnold makes Buddha promulgate his teaching in the following verses :

THE ORIEN-
 TATION OF
 RELIGIOUS
 THOUGHT.

Who toiled a slave may come anew a Prince
 For gentle worthiness and merit won ;
 Who ruled a King may wander earth in rags
 For things done and undone.

Higher than Indra's ye may lift your lot,
 And sink it lower than the worm or gnat ;
 The end of many myriad lives is this,
 The end of myriads that.

Only, while turns this wheel invisible,
 No pause, no peace, no staying-place can be ;
 Who mounts may fall, who falls will mount ; the spokes
 Go round unceasingly !

The Theosophical movement was very young when first it espoused this tenet, which, curiously enough, did not enter into its original programme, but has now become almost a doctrine of the Society. It would, in fact, be impossible to imagine a Theosophist nowadays who was sceptical on the subject. The propagandism of the Society naturally tended to further inquiry and interest, and numerous volumes were written under its ægis touching on this fascinating subject, among which may be especially mentioned *Esoteric Buddhism*, and *The Growth of the Soul*, by A. P. Sinnett. But Theosophy has not been great on the poetic side, though Miss Eva Martin has given us from time to time a few charming verses, and notably her translation of the German verses of Friedrich Rückert.* These, however, do not specifically deal with the matter which is the subject of my Notes to-day. By far the most notable of contemporary poets who has used it as a theme is Miss Eva Gore Booth. In "The Agate Lamp" she writes as one to whom reincarnation is a matter not only of faith but knowledge, as one who has had herself certain recollections of her past lives, and she has put her belief into verses of unsurpassed charm and beauty. Some of these I have quoted before in this magazine, comparing the spirit of man passing from one physical tenement to another and handing on from incarnation to incarnation the "ancient holy flame" and the radiant secret of her origin to the duty discharged by the Roman vestals of old, who :

Through the long centuries could guard
 The dreams of Rome inviolate.

She apostrophizes this spirit as "the priestess of a crumbling shrine," who hands down the trust committed to her "from death to death, from birth to birth," and who, like Shelley's

* *The Brahmin's Wisdom*. Rider. 1s. 6d. net.

rainbow, can "silently laugh at her own cenotaph" and "arise and unbuild it again."

Older than Rome, through ages dark
 She knew swift smiles and bitter tears,
 And heard the singing of the lark
 Self-conscious through ten thousand years.

Strong with a strange transfigured youth
 The ages cannot break her wings,
 She is the witness of the truth,
 The guardian of immortal things.

Scant new light on her path is shed;
 She follows where the dreamers trod,
 Behind the banners of the dead
 On to the temple of the God.

Elsewhere, in "The Vagrant's Romance," she essays to tell the story of one particular soul's pilgrimage in lines that make a strangely fascinating appeal:

In the days of Atlantis, under the wave,
 I was a slave, the child of a slave.
 When the towers of Atlantis fell,
 I died and was born again in hell.
 From that sorrowful prison I did escape
 And hid myself in a hero's shape.
 But few years had I of love or joy,
 A Trojan I fell in the siege of Troy.
 I came again in a little while,
 An Israelite slave on the banks of the Nile.
 Then did I comfort my grief-laden heart
 With the magic lore and Egyptian art.

By the waters of Babylon I wept,
 My harp amongst the willows slept.
 In the land of Greece I opened my eyes,
 To reap the fields of Plotinus the Wise.
 When the great light shattered the world's closed bars,
 I was a shepherd who gazed at the stars.

Whenever the earth in her cyclic course
 Shook at the touch of an unknown force,
 Whenever the cloud of dull years grew thin
 And a great star called to the light within,
 I have braved storm and labour and sun,
 To stand at the side of that Holy One.
 No matter how humble my birth has been,
 There are few who have seen what I have seen.

I have attempted in these Notes to convey some suggestion of the attitude of the poets to the reincarnation idea from classic times to the present day, and in tracing the history of the conception have been obliged, in order to preserve the historical continuity of the subject, to allude incidentally to certain prose writers who have championed the same hypothesis. At a later date I hope to deal, if practicable, with the prose writers and in particular with the philosophers whose writings bear upon the question at issue.

FROM THE GERMAN OF FRIEDRICH RÜCKERT

TRANSLATED BY EVA MARTIN

HE who, in thought, sets bounds where really is no end,
Then thinks the bounds away, the world doth comprehend.
E'en as Geometry encloses space in lines,
So Thought in binding rules and laws itself confines.
The world is laid out plain on maps before our eyes,
But still we lack the soul's star-map of spirit skies.
Meanwhile, in constant fear of losing the right way,
Souls must fare forth, as men through mapless deserts stray.

THE JOY OF LIFE

By R. B. SPAN

"IF I had my life to live over again, I would *be young and keep young*," stated a well-known author in a discussion as to what one would do if one commenced life again. "Youth of itself is enough. It is the germinal spot, everything will grow from it—even youth." This desire for the retention of youth is universal and as natural as the love of life, and everybody would like to know the secret of rejuvenation. Youthfulness lies in the joy of life, and is dependent more on mental attributes than on mere physical well-being and the observance of hygienic laws.

It is the *mind* which forms the body, and as we think so we become. Everything is really dependent on the nature and quality of our predominant thoughts, for *thought is an actual substance*, and is the most powerful agent in the universe. It is *mind* which forms the features of our faces, the shape of our heads, the symmetry of our bodies, determines the quality and texture of the hair and makes the complexion beautiful or otherwise, and it is *mind* which keeps the body young or makes it prematurely old, and can prolong life to a very great age with all the faculties unimpaired.

The influence of the mind over the body is shown in numerous ways—even the hair is affected by one's thoughts, the colour being changed to grey and white by detrimental states of the mind. Ladies take infinite pains to acquire good complexions and have resort to exterior aids, and various more or less *useless* processes of a physical kind, and neglect the *real* means of acquiring beauty, and that is *thinking beautiful thoughts*.

Cultivate the child-like nature and you will have the complexion and freshness of a child, and not only that, but the *real* joy of living which leads to the Kingdom of Heaven, and this kingdom (as the Christ told us) is within each of us and can be attained by the cultivation of our better natures—"Unless ye become as little children ye shall in no wise see or enter the Kingdom of Heaven." It is not necessary to wait till after death to reach the Kingdom of Heaven, we can form that state of bliss here and now by thinking the right thoughts, by living the right kind of life. The keynote of heaven is *joy*, and joy involves *life, youth and love*, and all things fair and beautiful.

The Joy of Life and Heaven are synonymous. We may see the reflection of heaven in the joyous sweet faces of some little children. When the Christ wished to point out the surest way to the Kingdom of Heaven, He said: "Become as little children." Some of our greatest men and women have had the natures of children, though at the same time they had mighty intellects and the wisdom of the gods. "The great magical means of preserving the youth of the body is to prevent the soul from growing old by carefully preserving its primeval freshness of sentiment and thought which are really the primitive reflections of eternal truth," states a well-known psychologist.

When we *fully realize* that we are *spiritual beings* inhabiting for a time material bodies, and that it is impossible for our real selves to grow old, and that this eternal youth of our spiritual selves can be in a degree transferred to our bodies by certain processes of *thought*, involving *faith*, *will*, and *imagination*, we shall have attained the secret of rejuvenation and prolongation of life in this earth sphere, and combining this process with the cultivation of the child nature we have the joy of living added to the power of life. The Ancient Greeks believed that by constantly learning something new and keeping the mind in a condition of healthful activity the youthfulness of the body could be preserved indefinitely. To remain ever receptive to new thought and more open to fresh revelation of truth as one travels the road of life, is a valuable mental aid to youthfulness. A maxim of the Ancient Greeks was: "Youth remains where love is, and beauty stays with health and vitality." Love and joy always go together—these essentials of the Kingdom of Heaven are inseparable. The loving soul is the happy one, and vice versa. The more one loves the more one lives, and the more one really enjoys. Love, like joy, prolongs life, retains youth, produces beauty, forms vitality. "A thing of beauty is a joy for ever," sings the poet, and here we find another ingredient in the recipe for rejuvenation and longevity, and that is love of the beautiful. "The hours when the mind is absorbed by beauty," states a well-known writer, "are the only hours when we really live, so that the longer we can stay among these things, so much the more is snatched from inevitable time." At the back of all things beautiful in Nature lies the eternal spiritual, the ever creating power of God, whose Spirit interpenetrates our material sphere, and reveals itself in whatever is fair, as in the faces of children, the wild flowers, and songs of birds.

The Joy of Life generally means abundant vitality, a joyous

sunny nature, always looking on the bright side of things, ever hopeful and trustful, looking upward with eyes to the stars (happy star-gazers and dreamers!) and with souls turned to the Kingdom of Light. That is what life should be! Faith, Hope and Charity are the three imperishable graces, which bring heaven within the soul, and give eternal youth. Steep your souls in all the wild, sweet loveliness of Nature, for therein lies the secret of joy and the way of true life. "Heaven is here and now," says Mr. Algernon Blackwood; "the gates of ivory are very thin. Beauty sounds the elfin horn that opens them—smaller than the eye of a needle is the opening—upon the diamond point of the thrill you flash within, and the Garden of Eternity is yours for ever, *now*."

Cultivate serenity of soul and the habit of being happy over something every day in spite of all material cares and worries. Remember that joyousness is a quality of the immortal self and can rise superior to material environment. There are no dark days for the happy soul, and black clouds are soon dispelled by the sunshine of hope and trust.

Happiness is an upbuilding force, and moves with a joyous vitality through all the nerves and blood vessels of the body. No medicine possesses such curative value. "A merry heart goes all the way, a sad heart tires in a mile."

"Whilst we converse with what is above us," says the great optimist Emerson, "we do not grow old, but grow young. Infancy, youth, receptive, aspiring, with religious eye looking upward, counts itself nothing and abandons itself to the instruction flowing from all sides. Nature abhors the old, and old age seems the only disease; all others run into this one." And again: "A higher law than our own will regulate events; our painful labours are unnecessary and fruitless; only in our easy, simple spontaneous action are we strong, and by contenting ourselves with obedience we become divine. *Belief and love*—a believing love will relieve us of a vast load of care. The whole course of Nature goes to teach us faith. We need only obey." No writer has ever promulgated a happier philosophy of life than Emerson. Here is one of his life-giving recipes. "*Let them become organs of the Holy Ghost, let them be lovers; let them behold truth; and their eyes are uplifted, their wrinkles smoothed, they are perfumed again with hope and power.*"

Nothing conduces more to longevity than the joy of living—a joyous and sweet nature, a constant rejoicing in one's heart (the true *joie de vivre*), a good and kindly disposition, loving all things which God has made and ever optimistic and undaunted is the

way to life eternal, and heaven on this earth. Of such we may say :—

They come amongst us, child-like, glad, and wise,
With haloed heads, and gleaming feet unshod,
Walking this glorious earth without surprise,
And kindling Nature with a touch from God.

Paracelsus, the famous mystic, states that : " The object of man's existence is to become perfectly happy, and the shortest way to become so is to be *perfect and happy now*, and not to wait for a possibility to become so in a future state of existence. The highest a man can feel and think is his highest ideal, and the higher we rise in the scale of existence and the more our knowledge expands, the higher will be our ideal. As long as we cling to our highest ideal we shall be happy in spite of the sufferings and vicissitudes of life." This great alchemist and magician of the Middle Ages, who had no connection with Christianity, taught very much the same philosophy as Christ, as in one of his works on Magic and Mysticism he says : " Become as little children in heart and you will become young in body, and herein lies the secret of happiness and the Kingdom of Heaven." Supreme magic directs man to the purest moral code. *Vel sanctum invenit, vel sanctum facit.* To be happy in this world we must be holy.

By changing the habits of the soul we assuredly change those of the body. " All action is the material result of thought. Love is not an emotion but a principle, and as the generation of life, pervades all things and is in all things. Thought working within this principle creates the things of beauty and lastingness, the basis of the joy of living. An important factor in the Joy of Life is proper care of the physical body, which should be always kept *well nourished* and cleansed, and sufficiently well clad to retain the right amount of warmth—as warmth means vitality. The body is the instrument through which the spiritual self expresses and manifests itself, so it should always be kept in good order ; and body and mind should work harmoniously together. An attack of indigestion, or liver disorder, detracts very much from the joy of living. All ailments can be prevented, or remedied by attention to the laws which govern the working of the physical machine—the body, and to the spiritual conditions of happiness and harmony which control the welfare of mind and soul. On the proper adjustment of these laws depends the Joy of Life. It is a notable fact that those who have followed the " Mystic Way "—who have incorporated the *spiritual* in their lives, are wonderfully youthful in appearance and disposition, and appear

as though they might live for ever (as in a spiritual sense they certainly will). They have discovered the secret of the Joy of Life, they are serenely happy.

One has met men of well over fifty who do not look more than twenty-five or thirty, and if their real age was stated no one would believe it. These are men who have cultivated the spiritual and who have obeyed the laws of God and Nature. Like Enoch, they have "walked with God."

It does not necessarily follow that such people are *religious* in the ordinary sense of the term. They may never enter a place of worship, and their spiritual devotions are seldom or never apparent. Communion with the Unseen is a *secret* process, and can be carried on anywhere. "God is a Spirit and those who worship Him must do so in Spirit and in Truth." The true Joy of Life comes from a proper and *equal* cultivation of the spiritual and physical. The materialist neglects the spiritual, and the ascetic (including a large number of very worthy religious people) neglect the physical, and thus they both miss the real joy of living.

Without health and vitality it is almost impossible to be really happy. To kill the body that the soul may live and progress is a great error. The two are intimately connected, and what affects the one affects the other. Many crimes are due entirely to a weakened condition of the body—indigestion, overstrained and ill-nourished nervous system, liver out of order, lack of sleep and dissipation. Murders have been committed in a fit of excessive irritability brought about entirely by ill-nourished nerves, which temporarily affect the brain, and really render the person irresponsible. People have killed themselves when suffering from intense depression caused really by lack of vitality, and not due to troubles which after all were to a great extent imaginary, or magnified out of all proportion by the temporarily affected brain. A good square meal and a thorough rest might have saved them.

And so we see that the needs of the body must be attended to at all times, as physical vitality feeds the brain, and the brain, being the only instrument through which the soul can express itself, is therefore the very mainspring and life of our being on this material plane. The brain is the seat of *all* sensation, physical as well as mental and spiritual, and the joy of living depends entirely on the efficiency of that important organ.

Prentice Mulford says: "The regenerated life with a physical body means an ever-increasing life. It means a fresher capacity

with each day's waking to sense that beauty in Nature which exists all around us. It means a new glory in each day's sunshine. It means a repose and restfulness whereby we can sit still and feel the spirit which animates the tree, the ocean, the rivulet, the star, the flower, and every expression of the Infinite Mind. It means getting life and enjoyment from all things. To get life from everything is to get power from all things. To get power implies a control of all physical elements, which includes a power of ever holding an ever-refining physical body."

It is healthful activity that strengthens and preserves the mind as well as the body and gives it youthful quickness and elasticity. Connect your soul with God—the mainspring of all life, power and joy, and increased joy and life are bound to come. Happiness is a vitalizer, it is the sunshine of the soul, and has a wonderful effect on the physical body, giving beauty, youth and health. Psychology teaches that the health and activities of the human body are dependent upon the vital forces in the etheric body. It is by means of the etheric double (or spiritual counterpart) that we can connect ourselves with the spiritual world, and draw on the life forces in that sphere of life, joy and power. The etheric double is the link between the worlds of spirit and matter—it can act in both spheres. During sleep this spiritual body leaves the physical body and can go into the Unseen World.

If our thoughts and aspirations are high it will go into the spheres of light and joy, and return to the physical with renewed life. The ancient custom of saying prayers before going to sleep was based on this belief, though very few people are aware of it. During many centuries of materialism the human race has lost the secret of valuable occult laws. Here and there we see the survival (in part) of ancient rites which were in long past ages full of power, but to-day are mere empty forms. The secret of prolonging human life for hundreds of years, replete with energy and in full enjoyment of all the faculties, has been lost—but *it may be regained*. It does not, however, depend on any physical process, but on spiritual and occult laws. *Vitality* is the essence of the Joy of Life, and this *Liquor Vitæ* is not a material substance (though it amalgamates with the nervous fluid), but a spiritual essence everywhere present and invisible, and really constitutes the invisible man.

LANGUAGE

BY F. A. LAMPRELL

AT this stage of evolution the link between man and man lies principally in his communication by the medium of the understanding conveyed by speech. Crude it is, because it is physical in its general construction and ill-adapted for the expression of aught besides the purely physical. Even the most fully versed in philology find themselves unable to express that which occasionally seeks expression through the physical self. That difficulty is due to the super-physical endeavouring to express itself in the physical. One of the most instructive methods to meet this difficulty is, methinks, to construct a parallel on a lower scale and leave the construction on a higher plane to be framed by the listener.

The drawbacks of language are not so serious in communication between man and man as they are to man himself. Our thoughts are framed in language, and man's evolution is effected more by his own thoughts than by the speech of others. In this lies the limitations. If we think, the character of that thought is conveyed to the brain, and when it becomes a definite thing it is a thing of language. Whether it be enlarged or reduced in extent, it is done by language. Its mutations are also effected by language, and the purpose of this contribution is to endeavour to ascertain to what an extent language represents the Reality of Being, and to what extent it limits and misrepresents the Fundamentals of Life.

The Reality of Being is that which persists through all change, that which is conscious of all change and yet never changes. In our endeavour to cognize this Changeless One, we think of it—in language. We try to express it, to even describe it. We give it a positivism, as for instance we will say it is that which Is, meaning that it is reality, a lasting "is" and not an ephemeral one, as we see in things physical. But the unsuitability of language to express the planes above the physical is evident in this.

Physical language is built on the plane of duality and expresses that duality even when endeavouring to describe that which is not dual. Positivism is non-existent without its implied opposite,

negativism, and which therefore applies to "is" without an "is not." An "is" exists by consent of or in defiance of the "is not." Whichever it be, the result is the same, because it exists by duality. There is no permanence, no changelessness in that which is only what it is, by the existence of something else. Withdraw that something else, and by virtue of its duality the first thing disappears. Language is the creation in mentality of that which exists in materiality. It is an imagery of the physical or metaphysical, whichever it endeavours to express. I say that such and such a thing or principle is or is not, but whichever expression I use creates that which is nothing more than imagery by the expression I use. Supposing I say that such a thing or principle, is. That thing or principle assumes imagery as such, but always resting on the "is." That word is the foundation of my mental structure. But does that word represent any permanence? It does not, because it "is" only for so long as it "is not." It "is" for such a length of time as it can polarize the "not," but when the polarization ceases, so does the "is."

No exception can be taken to the use of language in that which is dual, at least so long as we recognize that duality applies equally to language itself as to all physical things or principles. But in that which is metaphysical or superphysical, we not only express wrongly but we retard our development of higher principles by framing our thoughts in structures of language which is dual, whereas those thoughts belong to a plane in which duality does not exist.

How can I think that a certain metaphysical principle "is," and at the same time give it changelessness? Is not my expression "is" a modification or qualification of Being? To me it so appears. I assert a positivism, but my expression is only partial when judged from the standpoint of Reality. My "is" is quite inadequate, for it not only carries with it an inherent duality of meaning, because it has no meaning at all apart from the implication of its opposite, but it should embrace "was" and "will be." If it be argued that the "was" and "will be" are implied in the "is" when related to the metaphysical, we are still endeavouring to express the Changeless in Change.

All this would not matter were it not for the retardation it gives to our conception of the superphysical. Although we combine "is," "was" and "will be" in one and think of them together as "is," it affords no true conception of that which had no beginning, has no end, and has persisted changelessly,

endlessly. We think of an "is" as something which has at some time sprung into existence and established itself, and having had a beginning renders itself liable to an end. We consider it as present tense, and immediately think of a past and future tense, which means before and after the "is," before it was and after it will be. The use of this word implies existence, action, because in our conception an existence or state of being cannot be without movement in some degree or character. We therefore give it Motion, and how can the Changeless have Motion? We use a *verb* to express Reality, and by so doing immediately apply to it the laws of the unreal.

A word used to define the Divine Immanence in man in theosophical and Eastern writings is "That." Its great recommendation appears to me to lie in its namelessness, and as such it was a very desirable conception. At the same time, there is a sharply defined character in the word which gives it a limitation quite unsuited to its intended Omnipotent and Omnipresent meaning. In our attempts to cognize a "That" a picture at once arises of some thing, and some thing immediately suggests a beginning and an end. When we think of an all-embracing, all-penetrating and all-pervading; omnipresent, omnipotent and omniscient; without form or substance, subtlest of the subtle and sublimest of the sublime, we confess that the conception we form of "That" is not in accordance therewith. Although we call it a nameless expression, yet used in this connection "That" carries with it in our minds the character of a noun in grammar. To us it is a Supreme Consciousness, in abstract, but when we endeavour to get nearer to it in our cognition, the fact that we call it something causes a picture to be set up in our minds of That. To us it then assumes a name and carries with it all the limitations that attach themselves to names.

It is not that I contend we should cease to explain and describe by the use of words and definitions, but in our thoughts we should endeavour to think of the superphysical in as limitless a way as is possible. As an instance, I think of That, but once having It brought to my mind, I lose thought of the word and think of all its characteristics, endeavouring to immerse my thoughts in its nature. I may be thinking all the time in physical language, but thinking of characteristics gives a wider comprehension than a name in which all those characteristics are combined. For the time, I endeavour to become at one with those characteristics, part of them, and so enter in the fullest manner that I can into all they represent. I may go even farther than thinking of

their characteristics, and by realizing that the Supreme Consciousness belongs to a plane far above the physical, gather, as it seems, some of the atmosphere of a higher plane and so try to transfer the mind to that higher plane. This process of elevating the meditating part of one's self to a higher plane may be summarized in this way: the thought represented by the word, then the thought represented by the characteristics which are comprised in the word, and finally a realization—meagre though it may be—of the plane applicable to those characteristics. Explanatorily, suppose we think of That: then, to give value and meaning to the word, we think of Divine Immanence, Spirit underlying physical manifestation, and all the changelessness and purity of the beginningless and endless. We then go beyond the thought of these characteristics and think of the Consciousness that would be brought about when only the Eternal was considered Real, and so we should find ourselves living in the plane of the Changeless—very inadequately, perhaps—for that brief time.

By these experiences we gather great expansion in our meditation; we get outside the limitation and confines of language. We get nearer to the Thing in Itself instead of having a misleading conception of great truths compressed into a single word. Of necessity, the denser the grade of matter the less suited becomes its language to express the subtler truths of the Higher Self. The densest grades of matter, however, cannot imprison the mind, but language can fetter it, and the more inelastic and less expressive the character of the language the more binding to our thoughts.

Think, therefore, in things, states or principles, and by so doing lose sight of words. If the word does not fully describe what it stands for, it is a handicap to the thinking part of man, because it conveys to him a restricted meaning. The perfect expression is what he has to seek, and that can be effected in his mind without the use of language.

MAGNETIC THEORIES OF THE MARQUIS DE PUYSÉGUR

By R. B. INCE

OF the immediate followers of Franz Anton Mesmer none attained a wider reputation than the Marquis de Puységur. The writings of De Puységur merit attention for the following reasons :—

1. Mesmer was personally known to him, and his own practice and theory were a modification of Mesmer's.

2. He possessed and developed very remarkable powers of curative mesmerism. Many of the cures obtained by him are well authenticated.

3. Several of the more baffling phenomena of mesmeric and hypnotic sleep were discovered by him; notably clairvoyance and lucidity.

The Marquis de Puységur was the owner of a considerable estate at Busancy, and soon after Mesmer quitted Paris he retired to his country house and devoted all his energies to the practice of animal magnetism. Even allowing for the fact that he was a Grand Seigneur and that the benevolence of his disposition led him not only to put his magnetic powers at the service of his ailing tenants but to feed the poor who flocked round him, the great reputation he gained is proof that he possessed psychic gifts of no mean order.

His two brothers, officers in the Army, also took up the study of animal magnetism. One of them, Count Maxime de Puységur, has left an interesting account of how he became a magnetizer. In his *Rapport des Cures opérées à Baionne* he relates how, one day, a brother officer was struck with apoplexy, and he relieved him by magnetism when all other means had failed. After this he operated so successfully in other cases of serious illness that he was asked to take medical charge of the regiment. The sick in the neighbourhood also came for treatment. He cured an Augustinian monk of paralysis, and the brotherhood, in grateful acknowledgment of his services, gave him the hall of their monastery to operate in.

The Marquis de Puységur has come to be regarded as the father of the "experimental school" of hypnotic phenomena. Mesmer had formulated a theory to account for the results he

obtained, and he refused absolutely to abandon or modify any of his scientific beliefs. De Puységur, although he never claimed to have invented a system and always regarded himself as a disciple of Mesmer, refused to accept Mesmer's theory. He denied the influence of the planets on matter, organic or inorganic; he did not acknowledge the existence of "poles" in the human body, and he placed far more stress than Mesmer on the potency of the will in treating the sick. On one occasion, after he had concluded a lecture on the "Propositions" of Mesmer, his hearers crowded round him and said: "All that is very interesting, but we should like to know if you yourself think of all those fine theories when you magnetize? At all events, if you do, your servant Ribeaute, who operates as well as you do, knows nothing at all about them. We can dispense with theory if you will only make us practical operators like him." De Puységur assured his class that all that is wanted is Will. "Is it possible," they asked, "that all that is necessary is to put one's hand upon a patient, and will him to be well, to obtain results as wonderful as those you have shown us?" "That is truly the whole secret," replied De Puységur, "the whole science is contained in two words: Believe and Will."

Mesmer, with the absolute confidence in himself which he always maintained, probably owed more to the power of the will than his writings would lead us to suppose. "Sachez vouloir"—know how to will—was his favourite motto. And the "will" to which Mesmer referred has been defined thus by Tardy de Montravel: "Will must not be confounded with wish (*il ne faut pas confondre la volonté avec le vouloir*), the former is a physical agent, a force coming from a principle in operation in my soul, but affecting my organs physically: the latter is nothing, so to speak, but a fantasy of the soul, which is followed by no physical effect."

There is some doubt as to whether Mesmer was aware of the condition known as "lucidity." The mesmeric sleep was regarded by Mesmer as in itself a curative agent, and for this reason he was careful not to disturb it. The patient was allowed to sleep until he awoke spontaneously. If, at any time, Mesmer became aware of the phenomena of lucidity he was careful to say little or nothing about it. His desire was always to avoid controversy which might distract attention from animal magnetism as a curative agent. And it is probable that many of his dogmatic assertions were due to this desire. De Puységur, on the other hand, despite his admiration for Mesmer, took a wider

outlook of the phenomena, and was more anxious to learn than to teach.

In 1784, the year the Royal Commission was examining Mesmer's *baquet* and its effects, De Puységur made his greatest discovery. One day he had magnetized his gardener, Victor, a simple-minded peasant lad of little education and poor natural intelligence. While the patient was in deep sleep, it occurred to De Puységur to put a question to him. Victor not only answered De Puységur's question, but he replied with a quickness of perception far beyond his intelligence in the waking state. "It is," he wrote in a letter to his brother, "from this simple man, this tall and stout rustic, twenty-three years of age, enfeebled by disease or rather by sorrow, and therefore the more predisposed to be affected by any great natural agent, it is from this man, I repeat, that I derive instruction and knowledge. When in the magnetic state he is no longer a peasant, who can hardly utter a single sentence; he is a being to describe whom I cannot find a name. I need not speak, I have only to think before him, when he understands and answers me. Should anybody come into the room, he sees him, if I desire it (but not otherwise), and addresses him, and says what I wish to say: not exactly as I dictate to him, but as truth requires. . . . I know of no subject more profound, more lucid than this peasant in his crisis."

Moreover, De Puységur discovered that certain of his patients, when deeply mesmerized, possessed the faculty of clairvoyance and interior vision. M. Cloquet, the Receiver of Finance, in a record of what he saw at Busancy, describes the appearance of these patients. "When in the magnetic state," he writes, "the patients had an appearance of deep sleep, during which all the physical faculties were suspended to the advantage of the intellectual faculties. The eyes of the patients were closed, the sense of hearing was abolished, and they awoke only at the voice of the magnetizer. . . . During the crisis they possess an extraordinary and supernatural power, by which, on touching a patient presented to them, they can feel what part of the body is diseased, even by merely passing their hand over the clothes."

De Puységur gives an interesting account of a case of lucidity with clairvoyance. He was treating a schoolmaster named Viélet for lung disease of four years' standing when the patient became lucid. He refused to talk, as talking fatigued him, but consented to write about his malady. De Puységur therefore locked him up in a dark room with two marked pieces of paper, and next morning, while still in trance, Viélet returned him the

sheets of paper on which he had written a forecast of his case. Next day, the written communication stated, at a certain hour he would throw off his lungs a quantity of matter, after which he would rapidly recover. He had also written (in complete darkness) a history of his illness and a description of his sensations during somnambulism. De Puysegur deposited these letters with a notary, and next day, at the hour stated, Viélet was seized with violent vomiting. From that time he made a speedy recovery. Many similar cases are to be found in the records of mesmeric practice, but to De Puysegur belongs the credit of having first discovered the faculty of pre- and interior-vision.

The Marquis de Puysegur was fully aware of that most baffling of mesmeric phenomena, subconscious or secondary personality. As stated in his letter quoted above, his gardener, when in deep magnetic sleep, did not appear to be the same person. In his own words: "The soul of the sleeper was enlarged and brought into more intimate connection with all nature." In magnetic sleep he was no longer the country bumpkin without ideas, or words to express them; he was a being who could talk intelligently, and from whom the Marquis received "instruction and knowledge." De Puysegur found no satisfactory hypothesis to account for this condition. To him it was as great a puzzle as it is to the psychologists of to-day. Do what he would to connect the ideas of his patients in the somnambulant state with their ideas in the normal condition, he invariably failed. "The demarcation is so great," he said, "that one can look upon the two states as two existences."

The main feature of Mesmer's system, and that which distinguished his practice from that of most of his followers was the "crisis." Mesmer taught that there are two distinct kinds of symptoms manifested in disease: those caused by the disease, and those caused by Nature in her efforts to cure it. "Disease," he said in his *Aphorisms*, "is nothing but a perturbation in the regular progression of movement and life. It is sufficient, in order to re-establish the general harmony, to re-establish the functions of the viscera. . . . This effect of Nature on the viscera is called a 'crisis.'" Nature, he held, is always endeavouring by its *vis medicatrix* to bring back a lost state of health. That she frequently fails is due to the fact that this force is not strong enough to overcome the obstruction and re-establish a harmonious balance. By means of the magnetic crisis, the *vis medicatrix*, Mesmer believed, is enormously increased.

De Puysegur, on the other hand, disapproved of the crisis.

His observations led him to believe that the patients who did not fall into violent crises were cured sooner than those who did. The convulsive crisis was, he said, "unnatural," and the duty of the magnetizer was to prevent its occurrence instead of provoking it. In his practice the *baquet* never produced the violent convulsive symptoms so frequently met with in the public séances of Mesmer. To the "crisis rooms" of Mesmer De Puységur was utterly opposed. "The crisis rooms," he wrote, "which ought rather to be called 'hells for convulsions,' should never have existed. Mesmer would never have had them had it not been that the number who came to him in his new lodgings made it impossible for him to attend individually to all; so he thought of an arrangement which, when he was absent from his patients, would at all events save them from being 'touched' by strangers, which he knew to be very disadvantageous."

De Puységur's instructions for magnetizing were as follows:—

"You are to consider yourself as a magnet; your arms, and particularly your hands, being its poles; and when you touch a patient by laying one of your hands on his back, and the other in direct opposition upon his stomach, you are to imagine that the magnetic fluid has a tendency to circulate from one hand to the other through the body of the patient. You may vary this position by placing one hand on the head and the other on the stomach, still with the same intention, the same desire of doing good. The circulation from one hand to the other will continue, the head and stomach being the parts of the body where the greatest number of nerves converge; these are, therefore, the two centres to which your action ought to be mostly directed. Friction is quite unnecessary: it is sufficient to touch with great attention."

Somnambulism, he taught, is not in all cases necessary for a cure, and he obtained good results by treating patients when not in the magnetic but merely in the semi-drowsy condition advocated by the suggestionists of to-day.

THE SOURCE OF THE RIVER LETHE

BY J. H. POWER

THE man who has only the vague eschatology of the Churches upon which to rely for ideas as to ultimate things, is like a traveller on a road that is said to lead to a city of which he has heard by rumour only, and which it seems likely is a mere fable. Hence the fear of death and the hereafter in Christian lands, for we fear only that we do not understand.

When he hears the doctrine of re-birth, it is as if a guide-book were placed in the hands of the traveller, telling him that he is indeed travelling to many a city, and giving details of what he may expect to find. With this news he goes forward more serenely. Even if he do not like the prospect, the knowledge of what to expect is less wearing than uncertainty, and though he may not place implicit reliance on all he reads, a formed theory is a basis on which to work.

The doctrine of re-birth is so reasonable that most people swallow it only too readily, without really understanding what it means. The more prudent and intelligent hesitate. Quite rightly they insist that their mind shall be satisfied before their emotions. They think they see weak points in the theory, and will not accept it till their doubts on these points are removed.

The question most often asked is : " Why can I not remember my past lives ? " It is a very natural inquiry, and there are several replies to it, each suited to the point of view of the inquirer. Some say that the memory is in every one, but the events of each life cover those of the preceding, so that they wrap one round the next like the leaves of an onion. If the coverings are removed, each life comes to the mind in succession. On the strength of this information many enterprising folk set to work, in their own way, to recollect their past lives, and so Alexander the Great and Julius Cæsar march in legions through the streets of twentieth-century cities, while Queen Elizabeth and Cleopatra in numbers greater than the grains of the Egyptian sands stiffen the ranks of modern femininity.

Another answer is that the memory is deliberately withheld by the Powers that rule such things, since the mind could not

bear the weight of the vast mass of facts accumulated during the æons through which we have passed.

Though it is impossible to find a use for the Cosmos as a whole, it is quite open to us to look at portions of it from a utilitarian point of view, and from that view-point it seems that the disadvantages of remembering our past lives would far outweigh any advantage it might have.

So far as we can see, we are in this world for the purpose of being educated towards some ideal state of perfection, making a little progress during each life by means of the fresh experiences through which we are bound to pass. If this be so, then every moment in which we are not actively taking advantage of our opportunities must be regarded as time wasted in a greater or less degree.

Suppose now that we could remember all our past lives. To many, especially to the idle and half-educated, there is no more fascinating amusement than reading thrilling books and looking at amusing pictures. At the present time it has developed into a vice. It seems probable that if each of us had the almost inexhaustible store of memories of the past upon which to draw, a very large proportion would spend their lives in useless day-dreams of experiences of which they had already reaped all the benefit possible.

To other temperaments, eager to get to the end of their cycle of births, the memory of the countless years of the past would be overwhelming, for with it would come the knowledge that as many more might have to be passed before the final rest. The prospect might be too terrible to be faced and lead to despair and madness.

It is often said that the events of the past, if remembered, would be a guide to future conduct. But would they! I do not think that experience shows this, if we analyse our present lives. Our adventures serve to guide us to knowledge in various directions, but having gained that knowledge we use them no more. They are interesting pictures to look back upon, but nothing else. We guide our lives by principles, not by isolated facts. We are not continually asking ourselves how we came to learn such and such a thing yesterday. We may do so occasionally, but even while learning, we work on experience gained without much thought as to how we gained it.

Indeed, trying to guide ourselves by details of past events often rather hinders than helps. When I was learning to fish, I was told that the point of my rod must describe an 8 or some

such figure, and that I must fish with a book under my arm. I followed these directions, but now my basket gets as full as that of my neighbour without my ever thinking of them. If I ever do try to go through them for the sake of teaching a novice, the result usually is that my fly gets firmly fixed between my shoulders, and the exhibition is such that the nymph of the river hides her face in shame, and the fishes leap from the water in ichthyotic joy. If we wish to progress in anything we must not look behind. Remember Lot's wife.

We seldom do think of our past when we are in health and actively at work. It is in days of sickness and old age, when we are unable to move further on, that we allow ourselves to dwell upon the days that have been. So long as a man can pursue his course with will and purpose, living in the present and leaving his past to the world of antiquity, no matter what his age may be he is not old, and his life is still worth living.

Though for many reasons we may be thankful that we pass through the waters of Lethe before we begin life on earth once more, the immediate cause of our forgetfulness is very simple, plain, and prosaic. The truth is that the part that travels from birth to birth is not concerned with memory, and so nature has not provided us with any organ of the body with which to remember our past lives. Memory, as we understand the function, is only occupied with affairs of the current life, and the question about remembering past lives would never be asked did folk understand what it is that passes from one body to the next. Unfortunately it is almost impossible to describe this unless people have already been at some pains to find out for themselves.

Briefly stated, it is the Individuality that passes on—the essential man, in so far as he is man—in contradistinction from the personality, which is new at every incarnation.

Very roughly we may say that the personality is the part that bears the tastes, passions and opinions of a man, and which is more or less plain to himself, as well as to the rest of the world.

The Individuality is appreciated by others directly, but by the man himself only indirectly, if at all. What is known as a strong individuality is known by three qualities, namely, purposiveness, intuition, and a strong trend of nature in some direction. It does not feel, desire, nor think, but it is a mass of tendencies to—so to say—interest itself in the feelings, desires and thoughts that are seen in the personality.

Though the Individuality does not feel, desire nor think, it is the result of the former feelings, desires and thoughts, and the

cause of the present feelings, desires and thoughts of the personality. The Individuality may be said to use the personality and the body, while the use of them reacts on itself. It may be compared to a passenger by trains and hired motor-cars from Land's End to John o' Groats. The machines and drivers do the actual work, but it is through the traveller's influence that they move in the proper direction.

At the time of re-birth the Individuality is attracted to a body and potential personality suitable to indulge its tendencies. The events of life work upon the thoughts and emotions of the personality and so affect the Individuality. Suppose that there is in the Individuality a tendency to an interest in playing the piano. By means of the mind and body the piano is played, and the result may be that the tendency is still further strengthened, and perhaps, incidentally, the beginning of another tendency is developed. In the course of learning to play, memory is necessary to the personality in order to recollect the instructions of the music-master, but even if this memory persists after the death of the body, it will drop away with the personality before the next incarnation of the Individuality, leaving this with modified tendencies to begin life with a new body and personality.

Let us look at the matter in another way. All we can voluntarily do on the physical plane is use our muscles. Therefore we can say, for the moment, that all the food we put into our body is for the benefit of our muscles. The food is digested in the stomach, and the nutritious parts are extracted, and carried to the muscles, or stored as fat, in a form not in the least like that in which they were put into the mouth, while the indigestible remainder is expelled. This remainder being of no use to it, the body does not trouble to store it, and as for the muscles they are never conscious of it at all. The muscles themselves are continually engaged in procuring food to put into the stomach for their own nourishment and strength.

It is as if the mind were a stomach in which the experiences of life were placed as food. These experiences are digested or stored as memories, and the products of digestion, which are intuitive knowledge of facts and principles, go to modify the Individuality, increasing the strength of some tendencies and weakening others during life, and probably during the between-lives period also.

Notice that the Individuality is fed, not by the experiences themselves but by the principles that are distilled from the experiences. The actual facts of the experiences are of no more

interest to its development than are the colour, taste and shape of food to the muscles of the body.

Though I am no adept and have no personal knowledge of my past lives, it seems quite reasonable that this can be gained, though it be not by memorizing as we understand the term. There is no single action that we perform but produces some mark more or less permanent on physical matter, be it never so slight, and it is to be expected that the psychic actions that accompany the physical must produce impressions of still greater permanence upon the more permanent matter of other planes. It should be quite possible to reach these records by clairvoyant means, and a man would be more likely to get into touch with the records of his own lives than with others.

To remember, as we know it, the events of our current life a certain portion of the brain is used. Whether a physical instrument is essential to bring psychic events to our waking consciousness seems uncertain, and to make experiments in the matter by ordinary scientific means presents obvious difficulties, but parts of the body whose functions are not known to modern science are said to be used for psychic purposes, and in the average man they are poorly developed. But by whatever means it is regained, knowledge of past lives does not concern the Individuality directly any more than does the memory of events of our present life.

Knowledge of their past must bring to those who have it, certainty of the truth of the doctrine of re-birth, while forgetfulness of bygone lives is no proof that we have never lived before, neither should it make us flag on our journey to the City of Promise. The cross may yield us bitter fruit till its shape is quite forgotten, and the laurel bears no berries when it is worn upon the brow. But whether it is wise or no, there must sometimes come to every man a yearning for the mists over Lethe's stream to be blown aside, so that, if only for a moment, he may with far-seeing eyes gaze back up the long road of adventure which he has travelled from his Forgotten Beginning on his journey of light and shadow towards his Unseen End.

THE GREAT GNOSTIC MISCELLANY

BY ARTHUR EDWARD WAITE

THE original edition of this important work, a translation of *Pistis Sophia*, appeared in 1896 and went quickly out of print. There is no question that the demand for some new issue has continued and grown during the intervening period of nearly twenty-five years, but Mr. G. R. S. Mead tells us that for a long time he abstained from compliance for reasons which must command our respect, whether we are in full agreement or not. The explanation is that his translation was made, not from the Coptic text, but from a Latin version by M. G. Schwartze which appeared at Berlin in 1851, checked by the French rendering of E. Amélineau, published in 1895. Mr. Mead was and remains too sound a scholar to feel satisfied with the translation of a translation, and he has waited a quarter of a century, "hoping that some English Coptic scholar would take the matter in hand." He has done even more than wait, for he influenced a friend who answers to this description, and a version of *Pistis Sophia* had been planned as a result, when the war intervened, and this extinguished the project. There is no other in sight, and he decided at last to repeat what he calls the "venture." That which he has produced, however, is a new work rather than a second edition.* In the year 1905 the German translation of Carl Schmidt came out at Leipzig and is, in Mr. Mead's opinion, "deserving of the highest praise." It has rendered him valuable help, and he has revised his text thereby. We have therefore a rendering based on three authoritative versions, and when the time at last comes, as come it may, to compare what now lies before me with one that is done into English direct from the Coptic document, we shall be prepared to find that to all intents and purposes the work has been performed already by Mr. Mead. It is perhaps beside the root-matter of the question, but he reminds us that the *Pistis Sophia* is, in the judgment of practically all

* *Pistis Sophia*: a Gnostic *Miscellany*, being for the most part Extracts from the Books of the Saviour, to which are added Excerpts from a cognate Literature. Englished (with an Introduction and annotated Bibliography) by G. R. S. Mead, B.A. (London). 8vo, pp. lxix + 325. London: J. M. Watkins, Cecil Court, W.C. 21s. net.

scholarship, itself translated matter, the unknown original being Greek. There are two things more to be noted respecting this new edition: the introduction has been rewritten and the bibliography has been brought up to date, as well as revised throughout. It may be regarded as a full survey of the literature, both in books and periodicals, which has grown up round the Gnostic document, from 1770 to 1920. It is of the utmost value and interest, enabling the unpractised reader to become casually acquainted at least with all that has been thought and said upon the subject since criticism began thereon.

In the residuum of this brief notice my design is to provide an outline of materials which are necessary to the study of the text on the part of those who will be making their first acquaintance with it in the present English form. There is a considerable public awaiting it, and this *avant courier* will tell them what they are looking for and what they should know at the beginning. In the first place, *Pistis Sophia* is represented for us by a single Coptic manuscript, known as the Askew Codex, which was bought by the British Museum in 1785 from the beneficiaries of Dr. A. Askew, who on his part is supposed to have obtained it from a London bookseller. It is written in double columns on parchment and contains 356 pages in quarto, eight pages being wanting just before the end. It has no antecedent bibliographical history. I have intimated that it represents a lost Greek original composed in Egypt during the second half of the third century A.D., according to the latest conclusions of scholarship, a respectable minority inclining, however, towards the first half, which is also Mr. Mead's disposition, for want of "compelling reasons" in favour of the later period. Many other dates have been propounded, from the second to the ninth or tenth century. The "background" of the document is still a debated question and varies with the view of its antiquity. The second-century theory is also Valentinian, referring it to Valentinus himself, or to a disciple of that school. An Ophite origin would favour the first half of the third century, but source and date do not stand or fall together. The Severians of Upper Thebaid, mentioned by Epiphanius as surviving in his day, are tolerated as a source by Schmidt, but Mr. Mead can discover nothing in support of this view. The Barbēlō-Gnostics and Sethites have been also mentioned. The question remains open, but it may be noted that in our translator's opinion *The Book of the Great Logos* in the Bruce Codex at Oxford belongs to the same tradition as *Pistis Sophia*, though the fact throws no light either on date or origin.

So far respecting the criticism of the document on what may be called its external side, and the next question is its place in the literature to which it belongs. Mr. Mead tells us that we have three direct sources of information on the Gnosis "according to its Friends." They are (1) the Askew Codex, being *Pistis Sophia*; (2) the Bruce Codex, containing the *Book of the Great Logos according to the Mystery*, already mentioned, and an untitled *Apocalypse*; (3) the Berlin Codex, first heard of in 1896 and containing the *Gospel of Mary*, an *Apocalypse of John* and the *Wisdom of Jesus Christ*. Prior to these we knew Gnosticism only "according to its foes," that is to say, the Church Fathers. The Bruce Codex was translated into French by Amélineau in 1891, and into German by Carl Schmidt in 1892: its two documents are referred respectively to the first half of the third and to the second half of the second century. Of the Berlin Codex the second document, or *Apocalypse of John*, is a "pre-Irenæic" work. We are told that Carl Schmidt proves "beyond a shadow of doubt" that its Greek original lay before St. Irenæus, who wrote *circa* A.D. 190. The two other documents of this Codex are not as yet available to investigation by non-Coptic students, who are awaiting Schmidt's long-promised translation. Meanwhile my readers who wish to pursue the subject may be referred to the second edition of Mr. Mead's *Fragments of a Faith Forgotten*, 1906, where there are studies of the Bruce and Berlin Codices. The untitled Apocalypse has been translated into English from the Coptic text and will—I hope—soon be published. Mr. Lamplugh has produced a version at its value—I think, from the French of Amélineau.

And now as to the content and arrangement of *Pistis Sophia*. Mr. Mead—intentionally or not—indicates how a beginner should read the document, which is not as it appears in the text. The earlier teachings of Jesus contained therein, otherwise the Lesser Mysteries, are found in Division IV. They are supposed to have been delivered on the Mount of Galilee, after the Resurrection, and in certain regions of the invisible world, above and below. The Higher Mysteries are in Divisions I–III, and by the hypothesis of *Pistis Sophia* were revealed on the Mount of Olives in the twelfth year after the Resurrection. Their formulation was made possible by the fact that in this year Jesus was invested with "the robe of glory," ascended into heaven and returned after thirty hours to give His final messages. In the course of these it is promised that the disciples shall be taken into "the spheres and heavens," to learn their nature, quality and inhabi-

tants, but this does not come to pass in the text as we have it, or in the fragments belonging thereto. It will be understood that the work as a whole exists to incorporate the teachings and the questionings of the disciples arising therefrom, the chief of these interlocutors being St. Mary Magdalene, who experiences the jealousy of apostles, or of some at least among them, partly on account of the hearing which she thus secures, but perhaps in part also on account of her extraordinary aptitude. She is justified, however, by the Master. The others are Mary the Mother, Peter, James and John, Philip and Andrew.

In the Fourth Division, after the Master's invocations and the convulsions in heaven which follow, Jesus and the disciples are transported to "the ways of the midst," which are set over great chastisements, meaning rulers of the ways. These are Paraptex, Ariouth the Ethiopian, triple-faced Hekāte, Parhēdron Typhōn and Yachthanabas, under all of whom are multitudes of demons, dispensing the measures of torture on the classes of sinful souls. When the Company has returned to earth there is an instruction on Mystic Rites, Baptisms of Water and Fire, Baptisms of the Holy Spirit of Light and Spiritual Chrism, by which the disciples shall be led into the Light of lights and shall afterwards lead others. Of such are the Lesser Mysteries, and the Greater cover a much wider field, in part cosmic, in part eschatological, but dealing also at length with conditions appertaining to initiation and non-initiation, purifying Rites and Mysteries within the Mystery.

The story of Pistis Sophia is introduced at the request of Mary Magdalene and occupies part only of the first two Divisions. Mr. Mead says that she seems to represent "the type of the faithful repentant individual soul." Her sorrows, aspirations, ambition and final triumph are told therein. Mr. Mead compares it also with the "tragic myth" of the world-soul, according to Valentinus. For myself, I am reminded continually of the expulsion and return of Shekinah, her separation from the great Adam of the universe and her restoration into the life of union, according to Zoharic lore. It may be indeed that something from the Gnostic fountain has been reflected into the great storehouse of Kabbalism, which is a little like Alexandria in early Christian centuries, the meeting-place of many systems of thought, of several wisdom-religions. However this may be, the story of Pistis Sophia is only an episode, as I have indicated, and the proper title of the whole work, according to the evidence of the first three Divisions, is "Portions

of the Books of the Saviour " rather than *Pistis Sophia*. It was intended for " initiated disciples " and not as " a public gospel." Mr. Mead says with great truth that it contains things " of rare, if exotic, beauty, things of profound ethical significance, things of delicate spiritual texture." As a Christian Mystic, I must confess that I can see nothing but confusion and dismay in its spheres and æons, its four-and-twenty Invisibles, its Ineffable and the spaces thereof, or in its hierarchy of demons and the fantastic terrors of its eschatology. It goes without saying that I do not connect these things with the Christ of the Fourth Gospel, and much less of the Synoptics. But I speak as one who prefers Ruysbroeck to the Gnosis, and I do not claim to understand the Gnosis. At the same time there are great casual lights in *Pistis Sophia*, and so I have agreed with Mr. Mead in his view. Historically it is a document of the first importance, and to make it thus available, and shining in all the light of its translator's knowledge, is a noble piece of work.

PALMISTRY AND ITS LESSONS

By ZURESTA

PART I: CHIROGNOMY

PALMISTRY.

PALMISTRY is the art of reading from the formation of the hand the character, the proclivities, the talents and qualities, both physical and intellectual, of an individual. It also describes (mostly by the lines) events both past and present. It is not by any means a new science, it was known to the ancient Egyptians (the French to this day call the Gypsies "Egyptiens"), also to the early Romans, and is much practised in the East by professional experts who have brought it to a high degree of perfection.

To have one's hand "read" by an Oriental adept is a revelation and leaves us far behind in occult knowledge.

The science of the hand can be divided into two distinct sections: Chirognomy, which relates entirely to the character and proclivities, and Chiromancy, which relates more to events, though naturally one is bound up in the other, for character has a great deal of influence on our fate.

The hand therefore is a guide to the disposition and qualities, and the different shapes indicate in which direction they lie.

Hands may be divided into three types, though these can be modified, and, in fact, are nearly always so to a great degree. We seldom meet with a pure type of any hand. When this occurs the "subject" is very difficult to live with, as the characteristics are necessarily somewhat exaggerated. The three principal types are as follows:—

- The Pointed or Psychic.
- The Square or Useful.
- The Spatulate or Active.

These, as I said before, are subject to various modifications, but in this article I have not space to enumerate them all.

The characteristics of the *Pointed* are impulse, enthusiasm, a love of the beautiful, and a very vivid imagination. These

people are either always in the clouds or else in the depths and view things from their own lofty standpoint, but are absolutely impractical and useless. A woman of this type would hardly be able to boil the water to make a cup of tea, and would think it derogatory to do any domestic work. In excess this type shows exaggeration, lying and imprudence.

The Square hand is the useful hand. Its chief instincts are order, perseverance, foresight and regularity. It prefers the useful to the ornamental, and loves organization, arrangement and classification. These people are great sticklers for etiquette and custom; those who possess these hands are strict disciplinarians, preferring the good of the community to the welfare of the individual. The Square type will submit to authority, because it harmonizes with their sense of the fitness of things. They like to have a place for everything and everything in its place. A man with this formation is natty and handy with his fingers and is polite and courteous in his manner. His life is regular and pre-arranged, he is punctual himself and dislikes unpunctuality in others, unless it acts as a foil to his own exactness. He is vain and open to flattery if judiciously applied. He usually dresses quietly and well, is a good shot and clever at all games of skill, such as billiards, chess, etc. He admires talent and cultivation in others and is usually a good arithmetician, especially should the thumb be large.

When the fingers are smooth (i.e. without protruding joints) the subject will take poetical views of things and will study moral sciences, metaphysics, etc. Good sense and order are the prevailing qualities of the Square type, but were the whole world populated with this type, red tape would be rampant, and despotism and fanatical narrow-mindedness would be the result.

The Spatulate (so called because the tips of the fingers are shaped like a doctor's spatula)—or *Active Hand*.

The great characteristics of this are activity, movement, energy. A man with this formation is resolute, self-confident, and requires abundance rather than sufficiency, and is active rather than delicate. He will make a good colonist because his will inclines towards reality rather than the ideal, and will have energy in whatever he undertakes. He will be fond of animals, agriculture, mechanical arts, the theory of warfare, and will have talent for administration and command; in fact, in all pursuits where the mind directs the body. This type,

however, is usually self-centred and egotistical. In excess it is detestable. Such people are rude, brusque, have no consideration for others' feelings, and don't care who sinks so long as they can swim.

Short and Long Hands.

A short hand will judge quickly but has no detail. If the fingers are pointed there may be imagination, but things will only be considered *en masse*.

Long hands show capacity for detail.

Long fingers indicate susceptibility.

Excessively large hands are intolerant.

When the fingers are longer than the palm it denotes an active mind, but a carping and contradictory spirit. These people love argument, and should their fingers be knotted (i.e., with protruding joints) they will find out your faults before your virtues. It is said neither good husbands nor wives are found with this type. The ideal hand is that where the palm and fingers are of equal length. Then judgment and instinct will go together; detail and the whole will be justly regarded, and the person possessing this hand will be thoroughly trustworthy and honourable. Hard hands show energy. If pointed as well, activity and elegance. Soft hands are lazy, sometimes in mind, sometimes in body. Soft and spatulate, lazy in body, but active in mind. Soft and square, exactly the opposite.

N.B.—Hard and soft hands have nothing to do with the skin. The hand must be judged by the consistency when pressed.

A soft hand is invariably a sign of laziness, and with pointed fingers shows a luxurious and artistic nature, but too lazy to shine.

Each type of hand is subject to modifications: thus the pointed may be conic; that is, the fingers will not be so accentuatedly pointed. The Conic hand is artistic, but lacks the impulse and enthusiasm of the psychic. This type (i.e. conic) has three variations. First: a supple hand with a small thumb and a developed though medium palm. This hand is attracted to the beautiful in art. Secondly: a large hand, rather short and thick, with a large thumb. This hand desires, above all things, wealth, grandeur and good fortune. Thirdly: a large and very firm hand, palm highly developed. This formation shows a great love of self-gratification. This type, as a rule, prefers the beautiful to the useful. It is attracted

by novelty and yet likes ease. It is subject to changes of temperament, sometimes hopeful and sometimes depressed. These subjects are unconventional and a domestic life does not appeal to them. They like variety and change. The man with this formation is affectionate but not constant. In fact, beauty is his guiding principle. The type may be summed up as follows :—

Love of the beautiful, intuition, egotism, preference of the ideal to the real, but possessing more practical tendencies than the psychic formation.

We now come to the Mixed hand, i.e. one whose shape is so uncertain that it cannot be classified under any particular type, but partakes of several. Thus : a Square hand may be confounded with a Conic, an Artistic hand may have some of the characteristics of the Spatulate, and so on.

These hands are mostly versatile, and attain to a certain skill in a variety of pursuits, but seldom excel in any one in particular ; persons with this formation are usually handy, they can do most things they undertake, though they may not arrive at perfection in any of them. Their intelligence is large and comprehensive, they are broadminded and tolerant and can nearly always adapt themselves to the company in which they find themselves, and are bright and amusing companions.

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No matter what the type of hand may be, there are certain formations which affect the tendencies indicated by the development of the palm, the fingers, the joints, the thumb, the relative size and proportions of the whole hand, etc.

The palm represents the material instincts, the fingers the mind, so that the more evenly divided they are the more equally the mind is developed—judgment rules and instinct follows.

Should the palm be long and the fingers short and thick, it denotes a material nature.

If the palm is thin, narrow and skinny it indicates a feeble mind, lack of will, a narrow mind, and no energy.

If, on the other hand, it is in proportion with the fingers and thumb, firm (without flabbiness) and elastic, it is a sign of an accurate and clear judgment a well-balanced mind, and a broad and intelligent intellect.

A hollow deep palm is invariably an indication of misfortune, loss of money, and failure in enterprises. Any excess in the formation of the quality is bad, denoting the exaggeration of the quality denoted by that formation.

The Joints of the Finger.

These are divided into two classes : viz., those that are knotted and those that are smooth, that is to say (a) those in which the joints are so developed as to cause a distinct "bulge" where they occur between the joints (or the phalanges as they are designated in palmistry); (b) those which have almost imperceptible "bulges." These are again sub-divided, those fingers which have both joints developed and those which only have one.

If the first joint (i.e., that which contains the nail) is knotted it denotes order and method. If the second joint, that connecting the middle and lowest phalange, is developed, the person will be governed by reason, analysis and calculation; his prevailing instincts will be symmetry, order and punctuality.

The development of the second joint gives order and arrangement in material things as opposed to the mental orderliness indicated by the development of the first joint. The second joint knotted refers to those things connected with one's *self*, a selfish order, which produces merchants, calculators, financiers and speculators.

If, however, neither joint is developed the leaning will be towards the arts, and the actions will be governed more by impulse and inspiration than reason, and of whatever type the hand is composed if the fingers be smooth first impressions will always be correct. Smooth fingers with a slight "bulge" denote a talent for spontaneous invention, that will come through intuition rather than reasoning. Therefore smooth-fingered people judge by instinct, but they fail in their enterprises, often because they act too much on the spur of the moment.

The Fingers and Palms.

The fingers are the principal index of our talents and capabilities. As before stated, the fingers represent the mind and the palm the more material instincts. The fingers should be straight, well developed and in proportion to the rest of the hand. Their bases should be nearly on a level; this shows success. A finger set lower than the others loses much of its power.

The first finger (the finger of Jupiter) when straight and of a good length denotes a strong sense of justice, and an honourable and upright character.

If it is very prominent, then the desire to rule is noted.

Should it fall behind the other fingers a shirking of duty and responsibility is denoted.

Too long a first finger makes a "subject" dictatorial and domineering, especially if the thumb is long.

A pointed finger of Jupiter gives quick perceptions, intuition and a love of reading.

Square, a love of truth but bluntness of speech.

Spatulate, dull and stupid.

The Middle Finger, or Saturn.

When well developed it gives a serious, deep and grave character and well-balanced nature.

If too long it indicates too much caution. A man with this formation will miss his best chances in life. He is too cautious to run risks.

A square Saturn finger indicates prudence, a man who never jumps to conclusions or who acts on impulse, but who carefully considers all the "pros" and "cons" before undertaking any enterprise.

Apollo, or the Ring Finger.

This is the indicator of art or literature; when too long these talents will be directed towards the acquisition of riches.

The love of games of chance, speculation and gambling is observable when the finger is almost the same length as the middle finger.

A long third finger shows artistic success.

If spatulate, a love of colour, dramatic talent and movement in art. Artists who paint battle scenes, etc., have this type of finger.

Mercury, or the Fourth Finger.

If the fourth finger is long it shows a scientific bias; if pointed, love of occult sciences; also tact; if square, a desire for practical research and the gift of eloquence.

If spatulate, it indicates movement and oratorical powers; also good management and business acumen. To bring success the finger should be straight and long. This implies intelligence through thought and deduction. A short fourth finger shows intelligence through quickness of perception and the power of grasping a subject rapidly.

The Thumb.

The thumb is the most important of all the fingers; it is the keynote to the character, and in all ages it has been the sign of power. Idiots from birth have deformed thumbs. In

chirognomy the thumb is of such importance because it contains the three motor powers of life—Will, Reason and Passion.

The first phalange, i.e. that containing the nail, represents will ; when *very* long it is the sign of a despotic, tyrannical nature ; if long, a strong will is indicated ; if neither short nor long, passive resistance ; if short, a weak, vacillating will and a person who is easily led and never knows his own mind.

The second phalange, long and thick, excellent reasoning and logical powers are indicated ; when short, it shows the lack of them.

The first phalange long and the second short : pig-headed obstinacy, a person who will go his own way, no matter how unreasonable, and will brook advice from no one.

The first short and second long, the reasoning power will be good, but the person will not have the strength of will to act up to it.

The third phalange belongs more to chiromancy, though if well pronounced it shows musical talent, especially as regards melody ; singers generally have this phalange very much developed.

If the first phalange of the thumb is very broad and thick it betrays ungovernable passions and obstinacy, furious impulses. Tyrants, murderers and brutal savages often have this formation. It is as well to avoid either man or woman with such a thumb, they are to be dreaded. A thumb that turns back is a sign of extravagance. With other signs it is sometimes an indication of dramatic talent. Persons who have both phalanges short will be quite unable to resist the promptings of instinct ; they are tossed here and there by their feelings ; are unreliable and melancholy and can never keep a secret.

The fingers of a hand are either short or long. People with short fingers are quicker, more impulsive and act more by intuition. They jump to conclusions and are quick at grasping the whole of a subject, and are very unconventional. If, with short fingers, either or both of the joints are developed, they will have a certain amount of reason and calculation to assist the quickness of their intellect. Long fingers, as before remarked, show a love of detail ; if long fingers have the first joint developed it is a sign the person will be inquisitive, and suspicious of everything, even in the most innocent speech and actions looking for an ulterior motive. If in addition to these prominently jointed fingers he should have a large thumb, he will be unscrupulous and dishonest ; with both joints accentuated, dictatorial and overbearing.

A large hand will have things small in themselves but beautifully finished; the small hand will prefer large, grandiose, massive buildings.

Architects of huge buildings such as the Pyramids, skyscrapers and ornate and big public edifices generally, have invariably small hands, whilst jewellers and watchmakers have large ones.

Thick fingers will always denote a love of ease and luxury; if soft, however, the "subject" will not seek for it, only appreciate it when it comes his way.

People whose fingers turn back are cute and clever and inclined to extravagance (as regards themselves), but curious and inquisitive and never to be trusted.

Fingers fitting closely together when the hand is open is a sign of avarice, while if they fall naturally apart it shows generosity and independence of thought and action.

A hand the back of which is hairy betokens inconstancy; without hair, effeminacy. Hair on the hand of a woman denotes cruelty. Very white hands which do not change in heat or cold indicate a selfish, unsympathetic and hard nature. Redness of the skin is a sign of a hopeful temperament; yellowness, a bilious tendency.

The Nails.

Little short round nails with the skin growing far up them shows an irritable, cynical disposition, love of contradiction and a critical spirit.

Long white or dark nails betoken a sickly tendency and a cruel treacherous nature.

Well-proportioned nails, pink in tint, are indicative of a sensitive, but kindly disposition and also of tact and good taste.

Round nails are indicative of a love of luxury, and very thin nails are signs of a subtle disposition but usually weak health.

Filbert nails are usually sweet tempered unless they are roused, then they seldom forgive or forget.

If the nails are very brittle and ridged it is a sign of either chest or lung trouble.

A short nail on the finger of Mercury (little finger) indicates mockery and a power of mimicry. These people are quick to notice the peculiarities and oddities of others.

When the nails are bitten it is a sure sign of nerves and often the indication of an irritable, worrying disposition.

In my next article I shall deal with Chiromancy, or The Lines of the Hand, and how character to some extent influences our fate.

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.]

COMFORT THROUGH A DREAM.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—Will you permit me to relate a very vivid dream. I had lost my little girl, and the day before she died she said to me, "What should I do without my mamma?" After her death I felt that she was grieving for me, and this added greatly to my grief.

One night I thought that I stood on the bank of a great river which was enveloped in darkness; a light shone on the side on which I stood, and on the bank was an angel. I could not see her face, but I felt that she was very beautiful; long, dark hair fell below her waist. Out of the darkness shot a boat, and a little child was passed into the arms of the angel, who received it with infinite love and care. I immediately realized that this was the angel of death and also an angel of love. I thought to myself, if I had only known that my darling was received like this I need not have worried so. I awoke greatly comforted.

I did not see the face of the angel, but the vision remains vivid in every particular. I thought it might perhaps comfort some other mother.

Yours truly,
MINNIE L. BILLINGS.

A TEST MESSAGE.

To the Editor of the OCCULT REVIEW.

SIR,—Since last writing to you on this subject I have had such a vivid and direct communication that I feel it would not be right to keep the facts connected with it from others to whom the subject of messages from those who have passed over is of such vital interest.

On the 5th of August, 1921, a dear aunt in our family passed away. A few days ago I thought I would try to communicate with her regarding a private and family matter in which I felt that her influence would be of the greatest value. I have always used my own methods, and have never appealed to "paid" mediums. On this occasion I just spoke to the photograph of Aunt Jess which is in my room as though I were speaking to her herself and asked her to carry a message and advise some one (whom I will call X) in an important private matter.

Two days later I saw X and said to him, "Have you been thinking of Aunt Jess at all lately?" He replied, "Yes, ABOUT TWO DAYS AGO she seemed to be giving me a message, and advising me." "What was the message?" I asked. "Well, it was of a personal nature, and had to do with my own private affairs."

On questioning X further I found that Aunt Jess had done all that I wished or asked her to do, and even more. I was struck dumb with surprise at this direct proof, because (1) There had been no talk whatsoever between X and myself about Aunt Jess, and he knew nothing about my having appealed to her to advise him.

(2) Had it been "mere telepathy" between myself and X, why did he not say that the message he received seemed to come from me?

(3) In still further proof that it was Aunt Jess, X told me she had said, "My own married life was so very happy." A remark she often made during her earth life, and, I think, a conclusive proof of identity.

ALICE ELIZABETH DRACOTT.

JAMSHEDPUR, INDIA.

A STRANGE EXPERIENCE.

To the Editor of the OCCULT REVIEW.

SIR,—During the war it was my duty as senior fireman of one of the largest filling factories in the North of England to visit at night several patrol men stationed in different parts of the factory. After visiting the men I made my way back to the office, and having had my lunch I decided to have a short nap. Switching my light off after making myself comfortable in an arm-chair, I fell asleep. Upon awakening the office seemed to be lit up with a soft glow, and in the glow of light that part of the office behind me (strange to say) seemed to be projected in front of me; the strange light quickly died away, but it seemed (before it faded) to show the office furniture up very clearly. Being somewhat startled, I switched my lamp on and found that I had not moved my chair sufficiently to see any part of the office behind me. There was no mirror in front of me, so why should I see the office behind me reflected as in a mirror? Has any reader had any similar experience?

Yours faithfully,

GERALD BRADBURY.

A GIPSY BENEDICTION.

To the Editor of the OCCULT REVIEW.

SIR,—May I put a short question in the OCCULT REVIEW? I much wish to find out the origin of a Gipsy benediction, which occurs in a play, I fancy, by Ben Jonson: "Till the fire-drake hath o'er gone you." And what is "the fire-drake"?

Yours faithfully,

M. C. S. B.

OBSESSIONS AND GERMS.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—May I be permitted to offer a few comments on the article by Mr. J. W. Brodie-Innes in your March issue ?

Certainly it is quite possible and quite probable that there are beings—and things—in the universe of which our five senses tell us nothing. All knowledge must come to us in the form of vibrations—there is no other way it can come—and we are only conscious of small sections of the almost endless range of vibrations. If we could sense the entire gamut we should be as gods.

But why does Mr. Brodie-Innes drag in, as an analogy to obsessions, that most materialistic of materialistic conceptions—the germ theory of disease ?

As a theory it has never been established, it rests on no satisfactory evidence, and is doubted to-day by men of high standing in the medical profession. In fact, it is not a theory at all, but an assumption. Because germs are found in connection with disease—generally, not always—it does not follow that germs are the cause of disease. Flies are found in connection with treacle-pots. Are flies the cause of treacle-pots ? Surely it is just as likely that germs are a consequence of disease as a cause.

There is no escape from germs ; we eat them, drink them, breathe them every day of our lives ; if they cause disease how comes it that the human race has managed to survive through at least 50,000 years of prehistoric time when nothing could have been known of them and no precautions could have been taken ?

And the toxins and antitoxins Mr. Brodie-Innes refers to, what of them ? Only this : They have never been seen ; they cannot be demonstrated by any system of chemical analysis or physical test ; there is no known means of proving their existence. If obsessions were no more real we should have little to fear.

The Registrar-General's returns hardly support the view that the germ theory has helped medicine in any way ; we still suffer from the old complaints, influenza, rheumatism, dyspepsia, as well as the more deadly maladies ; and any disease that has been banished has been banished not by the doctor but by the hose-pipe of the sanitary man.

Finally, the germ theory is bound up with vivisection, a practice for which licence is necessary in order to avoid prosecution under the Cruelty to Animals Act of 1876. That, surely, is the last ditch of materialism.

Yours very truly,
J. CAMPBELL.

CHISWICK, W.

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To the Editor of the OCCULT REVIEW.

DEAR SIR,—The phenomenon described by Miss Marjorie I. Fellowes, although rare, is well known to physicians. Owing to its occurring almost always on awakening from day sleep, it is usually called daymare. It is certainly not a dream. All psychological processes consist of three stages—perception or cognition; affection or emotion; and conation or motion, corresponding to the senses, the brain and the muscles. Normally each phase imperceptibly passes into the next, and the whole time period is so short that all three appear to be simultaneous. In daymare probably conation, or control of the muscles, lags a little behind the others and, as perception and emotion are in full function, a few moments of intense mental agony fill up the interval. I have often thought that there may be some connection between daymare and the state of multiple personality.

In an old book in my possession—*The Philosophy of Sleep*, by Robert Macnish; 3rd edition, Glasgow, 1838—the author describes an experience of his own and quotes from Dr. Mason Good's *Study of Medicine* the following curious "case, recorded by Forestus, when the affection returned periodically every third day like an intermittent fever. The patient was a girl, nine years of age, and at these times was suddenly attacked with great terror, a constriction of both the lower and upper belly, with urgent difficulty of breathing. Her eyes continued open, and were permanently continued to one spot; with her hands she forcibly grasped hold of things, that she might breathe the more easily. When spoken to, she returned no answer. In the meantime the mind seemed to be collected; she was without sleep; sighed repeatedly; the abdomen was elevated, the thorax still violently contracted, and oppressed with laborious respirations and heavy panting; she was incapable of utterance."

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SPIRITUALISM—OLD AND NEW.

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SIR,—I regret that I have only just seen your review of my little book dealing with *Spiritualism among Civilized and Savage Races*, in the OCCULT REVIEW for August, 1921. Belated though this letter may be, perhaps you would be kind enough to allow me to reply to one or two points raised by your reviewer. He takes me to task for displaying an extraordinary "lack of clear and connected reasoning"; and attempts to refute my argument that a belief universally held by men, such as the conception of spiritual entities, is not necessarily accurate in

the scientific sense because so held. He declares that such belief is "an *a priori* reason for the validity of the phenomena."

But I was careful enough to point out that the pre-scientific conceptions held by all primitive minds were unjustifiable in the light of special knowledge, although this special knowledge is only known to the few. The point is this: the majority of men *believe* man has occupied this earth for but a comparatively short period of time—a few thousand years. Are we, then, to thrust aside all the evidence that has accumulated during the last thirty years, and hold that man is but a recent addition to the world's fauna, because the majority *believe* it? The argument is nothing but a *reductio ad absurdum*. Yet that is the position taken up by your reviewer!

He further insists that spiritualism is *not* a religion. So far as savage races are concerned, if you eradicate the conception of ghosts and spirits, you thereby destroy every particle of their religious beliefs; all primitive religions are built upon the belief in spiritual entities: *ergo*, to them, spiritualism is essentially a religion, and not "a scientific investigation of certain phenomena," as the reviewer contends. Among the spiritualists of to-day Sir Arthur Conan Doyle and Sir Oliver J. Lodge stand pre-eminent. The distinguished creator of Sherlock Holmes insists that modern spiritualism is a "new religion," as well as a new science; the distinguished physicist also tells us that it is "a new science." The late Alfred Russel Wallace declared that spiritualism of to-day had led to the "establishment of a new religion" (*On Miracles*, 1875, p. 108). Unless the teachings of these three leading spiritualists are to be set aside spiritualism as advocated to-day, like the spiritualism of the lowest savages, is a religion.

I think that if my argument be carefully weighed, even the reviewer of *Spiritualism Among Civilized and Savage Races* must agree that the "extraordinary lack of clear and connected reasoning" is not altogether on the side of your correspondent.

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E. LAWRENCE.

URANUS AND ALTRUISM.

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DEAR SIR,—I would like to comment briefly upon your foot-note to my previous letter. According to Max Heindel, Uranus represents the higher octave of Venus, just as Neptune connotes the higher octave of Mercury. Venus, of course, is the planet of love. In the same way the keyword of Uranus is Altruism: therefore the connection between the two planets is very intimate, though humanity is slow to respond to the highest vibrations of Uranus. As a rule the sudden erratic nature of the Uranian rays exerts a distinctly evil influence. They impel to false conceptions of love, to

illicit relationships and to perversion of the generative function. Venus adversely aspected by Uranus would thus indicate an ill-balanced moral nature.

Venus signifying coalition presupposes a very intimate union between two souls. But the Venusian love is centred in the family or upon very few outside of it. Compared with the all-embracing, altruistic love of Uranus the Venusian love is cramped and circumscribed. Uranian love does not minimize or depreciate the comparatively self-centred, limited love of Venus. It includes but transcends it. The family circle does not suffer with the expansion of love to cosmic proportions. On the contrary, the outpouring of the selfless Uranian love will be reflected in an increased measure of affection for those connected by blood.

If the human soul is working steadily towards the attainment of cosmic love then the knowledge of this fact should assist those into whose lives a strong Venus love has not entered. And it might well alleviate the unhappiness of two souls drawn by some turn of Fortune's wheel into an intimate relationship when one or both might prefer freedom. Paradoxical as it may seem, liberation might be most easily attained by first directing the love nature outwards into the world. In this way the soul would at least learn to rise above the limits of self. The development and experience thus gained would exert a reflex action upon the purely personal affairs of the home. Resentment or even stronger feeling against the partner would then be burnt out in the flame of universal love.

Those who are convinced of the truth of evolution through rebirth should certainly permit no force of any nature to pull them down. Too often a marriage that has failed to realize the highest expectations serves as a medium for the actual retrogression of the two souls. Failing to obtain the exaltation and satisfaction of a strong, elevated love, the moral fibre of each deteriorates. If the once cherished ideals fail to materialize the two souls argue that sensual pleasure at least may be secured. Or one of the partners may be imbued with this pernicious idea and therefore constitute a drag upon the other. The writer is happy to say that no degenerating influence of this nature emanates from his marriage partner whose natal figure indicates very considerable moral development. If the spiritual development is sufficiently high marriage would teach, at least, many vital lessons in connection with sex.

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THE *Journal du Magnétisme* has a curious interest attaching to its last issue, and in part it is of a personal kind; but it may be mentioned in the first place that this is perhaps the oldest periodical in the world devoted to experimental psychology, being in its seventy-fifth year of publication. As we have quoted it very often in the past, our readers will be aware that it is the official organ of the *Société Magnétique de France* and was founded by Baron Du Potet, of illustrious memory in the long annals of Mesmerism. The Society which it represents is, however, very young in comparison, having been established only in 1887. Among the founders are many familiar names on both sides of the Channel: Colonel de Rochas, Papus and Joséphin Peladan, in France, and Sir William Crookes, A. P. Sinnett and Stainton Moses in the English group. Of recent weeks it has been holding a General Assembly for the first time since 1913, this unusual delay being in part on account of the war, but in the first instance owing to the grave illness of M. Hector Durville, who has been concerned for long in its direction, assisted by his two sons, Gaston and Henri. In 1913 M. Durville was struck down by what he describes as the most incurable of all maladies, an affection of the reins, complicated by an aggravated purulent pleurisy. After an agony of three weeks, during which, as the saying goes, he hung literally between life and death, he was in a sense restored to life, meaning that his sufferings had abated, though they remained continuous and acute for sixteen months together. At the end of this period he became convalescent, so far as this term can be applied to a patient, of whom it is said that the affected lung healed perfectly, though only a sixth of it remained, leaving a cavern larger than the fist. It is described bravely enough by M. Durville as a relative cure, and with this state of affairs he remained satisfied or patient till 1919, to which date belongs the crisis of his story and its incredible but veridic sequel. Being determined to prove in his own person that the cause and cure of a given disease are within and not without us, he resolved to provoke the destruction of the walls of the cavern and to restore the acute state, in order to secure integral reconstitution of the lung. The undertaking seemed *a priori* impossible in the human organism, though the crab can renew its claws and the lizard its tail; but M. Durville, speaking in public assembly, testifies that he succeeded, (1) by the creative force of thought, (2) by fixed will to cure, (3) by absolute faith in his own curative power, and (4) by untiring perseverance. He used no medicaments, but adopted a strict dietary regimen, aided by certain pectoral and diuretic diluents.

His conclusion is that "thought, will, faith, imagination, auto-suggestion are to some extent synonymous terms, or variant aspects of a power which can bring about the most diverse and complicated modifications within us." They are also like two-edged swords, for they can heal or hurt, save or destroy. M. Durville conjured his hearers—on the faith of his own experience—to recognize the possibility of so-called miraculous cures which "operate under the suggestive influence of religious ceremonies," because they differ from his only by the greater rapidity with which they are produced.

The *Journal of the American Society for Psychical Research* has opened a new volume, under the editorship of Dr. W. F. Prince, whose work in connection with the case of Doris Fischer will remain always in our memory. In one of the issues before us there is an essay on "Psychic Phenomena and Christianity," by the late Professor Hyslop, which is characterized by his old clearness and his equally characteristic force of thought and expression. As the title shows, it deals with "the presence of psychic phenomena in connection with the origin and early progress of Christianity." The line of consideration and of criticism is manifest throughout, but is formulated only in the closing words, according to which (1) the reported phenomena are credible in proportion as we can reproduce them at this day, but (2) judgment must be suspended in respect of those which cannot be verified in this manner. Mr. E. J. Dingwall's exposure of Hugh Moore, "a versatile medium," giving sittings and holding "services" in New York, is good reading, and so also is Dr. Prince's trenchant criticism of the work entitled *Spiritualism and the New Psychology*. . . . The Rev. Arthur E. Massey contributes to *The Epoch* some considerations on Mysticism, "what it is and what it is not." While we are in agreement of necessity when it is said that Mysticism is something "apart from all systems, hierarchies and authorities," we are conscious that we are among commonplaces of the subject; but when we are assured that there is no "essential difference" between mystics who stay in the Church, leave the Church, never belonged to it, or are burned thereby, it is obvious that such talk is puerile, because all these persons are mystics by the hypothesis of the statement and could not therefore differ essentially. So also it is certain that the negative side of the subject is not represented by identifying it with emotional and hysterical speculations, nor the affirmative side by proposing that "it is possible to have conscious personal communication with Divinity, . . . while still on earth." Lucubrations like this are well intended, but they do not profit their subject. . . . It is interesting to re-read the account of the historical Epworth phenomena in the Wesley letters and diary, so we thank our contemporary *Reason* and Mr. B. F. Austin, its editor, for reprinting them in the last issue. They appear with some introductory remarks by the late J. J. Morse, who issued them, we believe, as a pamphlet in 1908; but it has been long out of print. Those who stood at the door and knocked successfully

at Hydesville in 1843 had assuredly their precursors in 1717, but the batteries came to nothing, for there was no one to deal intelligently in the spirit of perseverance on this side. . . . *The International Psychic Gazette* transmits in its current issue what is probably the last message of Dr. J. M. Peebles to his fellow-spiritualists, and more especially to the readers of *Reason*. It speaks of "the only religion that demonstrates a conscious progressive life beyond death." It says also that "we are living in a world of Progress and Self-Unfolding, in a vast universe opening before us." Had he still remained among us he would have celebrated his hundredth birthday on March 23, and in a letter to Dr. Austin which accompanied the message he expressed a feeling that he had not finished his work, and spoke of a wish to live till a marked line of distinction shall have been drawn between Spiritism and Spiritualism, the latter being understood evidently as the religious side of the subject. Our contemporary publishes the latest portrait of Dr. Peebles, taken, we believe, at Los Angeles, where he spent his closing days, looking back upon his long years of world-wide travelling. The news of his passing on February 15 is announced in *Light*, which tells us that thousands attended the funeral service, and gives an interesting account of his life and work in the cause which he espoused so far back as 1869, or perhaps a little earlier. The leading memoir is accompanied by some reminiscences of Dr. Abraham Wallace, an old personal friend.

Le Voile d'Isis presents a summary account of cosmology and astrology in old Mexico and Peru, derived in respect of the first from the *Popul Vuh*, described as the only extant sacred book of the Toltecs. It may be remembered by some readers that this unique text was translated into French, now somewhat far in the past. In respect of astrology the information is drawn chiefly from Spanish sources and includes, among other curiosities, some of the names attributed to the zodiacal signs. It is interesting to note that *Virgo* is called the Divine Mother. There were also colours attributed to the four cardinal points: the South corresponded to Blue, the East to Red, the North to Yellow, and the West to Green. M. Boué de Villiers concludes his study on the Secret Doctrine of Christ and presents us with further fanciful speculations, as for example (1) that the Apostles' Creed originated in Egypt; (2) that it was taught by Jesus in the Essenian community; (3) that it has been truncated and falsified. The alleged secret doctrine appears to be that the cosmic Christ is everywhere, in the stars of heaven and the dust beneath our feet. It is not especially new, and as a variant presentation of the doctrine of Divine Immanence seems rather an open secret. Eliphas Lévi is entertaining and delightful as usual in his correspondence with Baron Spedalieri. He calls down woe upon him who would make himself King of Thebes before enchaining the sphinx. "Rome is the modern Thebes, the sacred city, not to be touched with impunity. The cardinals know it well, and hence their boldness. But that which

they do not know is that the sword of the Lord is suspended over them, because they have shed blood." The sword fell presumably, and the Temporal Power was lost. . . . M. Léon Denis proposes in *La Revue Spirite* that all great works of art, or nearly all, have had "invisible collaborators," or in other words that inspiration has played its part therein, and that men of genius have recognized the unseen influences. Beethoven, Mozart and Schiller are cited, among others, in this connection. We do not doubt that they bore true witness, and there must be many at this day who, each in his own degree, could offer the same witness. We do not wait in vain for sparks from heaven to fall.

The Italian and Spanish periodicals are of considerable interest as usual, but must be classed briefly together. (1) In *Mondo Occulto* of Naples there is a translation of the Golden Verses attributed to Pythagoras, but referred to his disciple Lysis. There is also a rendering of Eliphas Lévi's occult parable of the Sphinx, preceded by a notice which confuses strangely the chronological order in which the works of the French Magus appeared originally. Other articles are on the translation of the Holy House of Nazareth to Loreto and the first instalment of a course on occult philosophy. (2) *Ecclesi* is of recent foundation and appears at Rome, devoted to spiritual realization and the regeneration of man. There are papers on the science of breathing, human magnetism and the inner meaning of the myth of Eden. (3) *O Pensamento*, of Santo Paulo, Brazil, is translating a study of the Kabalah by the late Dr. Papus, and has also a series of articles on the origin of writing. (4) *O Astro*, which appears under the same auspices, has articles on the action of the living at a distance, sociology, and the extensive publications of an Institute of Hermetic Sciences. There are also interesting notes on the Spiritualistic and Theosophical Movements in Spanish America. (5) *Revista de Espiritualismo* is another Brazilian publication, which reaches us from Parana, and does good service in the last issue by some plain speaking on the subject of charlatanism in some modern psychic activities. (6) We have mentioned *Alba Luz* previously as an undertaking of recent foundation at Guadalajara in Mexico. It is presenting its readers with an "historical revelation" on the death of Jesus of Nazareth, as described in an alleged Essenian manuscript, the account being transmitted by a superior of the Order at Jerusalem to the superior at Alexandria.

There are good things in the last issue of *The Builder*, on "the Pillars of the Porch," on the struggle between Roman Catholicism and Freemasonry in the United States, and on the teachings of the Order; but the most living thing of all is reprinted from the *Metropolitan Magazine* and is Rudyard Kipling's narrative of a personal experience in war-time at a certain Lodge of Instruction, which received from far and near the visits of soldier-Masons and cared for them in a way which would astonish Grand Lodge.

REVIEWS

THE UNDYING MONSTER. By Jessie Douglas Kerruish. London : Heath Cranton, Ltd. Pp. 280. Price 7s. 6d. net.

THE ELLEWOMAN. By Susan Stratford. Same Publishers. Pp. 299. Price 7s. 6d. net.

It is no mean feat if a novel succeeds in successfully applying an anæsthetic to the nerves of anxiety ; and inasmuch as this feat was partially performed by *The Undying Monster*, I praise the book heartily. The Monster is the power of an old ferocious vow which, after centuries, expresses itself in horrible spasms of lycanthropy. The last of the wer-wolves produced by the automatic inheritance of an ancient spite is the hero of our author's romance, the heroine being a female occultist. There is no dearth of interest both romantic and intellectual in the tale. The mutilated inscription, towards the restoration of which the reader finds himself working almost as hard as the characters, provides the charm of a detective's puzzle, and the only adverse criticism I feel disposed to make affects Jessie Kerruish's disappointing employment of the term "fifth dimension." The mathematical aspect of the subject is of course bewildering to anyone who is not a Hinton or an Einstein ; but I do not think that a story devoid of mathematical interest should be called a story of any dimension higher than three.

The Ellewoman is a quasi-occult study in heartless deceit. The heroine is a dancer married to an artist who tragically dotes on her and on the child whom he thinks is his and who is not. Although the author has studied human nature and writes occasionally almost or quite brilliantly, her work does not satisfy one's sense of the real. It would ill become me to say that an unfaithful stage "star" would not go back to his grizzled literary wife "for keeps" after his truancy, but I do say that one does not feel convinced by his ultimate virtuousness in this story. But at any rate Susan Stratford makes a very creditable début as a novelist and deserves a cheer on her forward path.

W. H. CHESSON.

LA VIVANTE ÉPINGLE, UNE VEILLÉE, JUDITH. By J. Joseph-Renaud. Paris : Editions Pierre Lafitte. Pp. 220. Price 7 francs.

M. JOSEPH-RENAUD has created a French "John Silence" in Christophe Rozé, an occultist of genius who solves tragic problems which baffle the police. Who plunged the bronze pin representing the Egyptian saurian god Savak (in French "Sewek") in the nape of a concocter of poisonous slanders disguised as novels ? Was it the furious victim who had publicly threatened to kill him who fatally felled the blackmailing director of a satiric review in his own flat ? These are questions which do not necessarily promise the reader more excitement than did the inquest on "Cock Robin" in nursery days ; but M. Joseph-Renaud brings to the stories which answer them so much information, such stimulating acumen, such engaging ingenuity, that it is a treat to read him. It is a pity that he

makes one of his characters round off the scare-tale about the British Museum's coffin lid of the priestess of Amen Ra so rhetorically, for Sir Wallis Budge (who certainly ought to know) denied in a letter to me written on February 29, 1916, that it was on board the *Titanic* when she went down. On the whole, however, M. Joseph-Renaud is a force against superstitious credulity. He particularly draws attention to the truth-learning power of the subconscious self and to the public visibility under certain conditions of thought-forms.

W. H. CHESSON.

REALITY—THE ABSOLUTE: A CHALLENGE. By Richard Henry Wesencraft (R. H. West). Published by the Author and printed by J. R. Godfrey & Sons, Ltd., 22 Clarence Road, Southend-on-Sea. Price 1s.

THE writer of this pamphlet elaborates in the course of its twenty pages the two laws or principles which he states it is the object of his work to emphasize and bring before the minds of all ministers, teachers, and professors of religion in general:—

“The first, which relates to man's conception of reality, is the principle that the Unseen or Spiritual is real; whilst the second principle is that good alone overcomes evil.

“These principles are absolute, and therefore they may be conversely expressed by saying that the seen or material is unreal, and that evil cannot be overcome by evil.”

As may be inferred, the writer works along the line of non-resistance, and argues that in the historic episode of the driving of the money-changers from the Temple, Our Lord used moral rather than physical force. But, even so, the *principle* of “resistance to evil” was very strongly manifested on that occasion. The mis-application of this principle would, it is to be feared, keep mankind down to its present level of the Jungle!

EDITH K. HARPER.

THE SOUL'S RENASCENCE. An Essay. By Edward Willmore, Author of “The Soul's Departure,” etc. London: The Bond of Truth. Price 1s.

PRIOR to the publication of this essay in its present form the author explains that he submitted it to the Walker Trust (University of St. Andrews), in a Prize Essay competition. It obtained neither prize nor special mention, however, as it hardly came within the scope of the exact requirements of the trustees. Mr. Willmore argues that “for the present and by existing agencies” world-reconstruction is impossible. The Great War reduced so-called civilization to a condition of chaos. You cannot, he insists, put the old worn-out broken pieces of machinery together and start it off again. All must be made new, and driven, not by petrol merely, but by the Spirit of God. Many men and women are thinking on these lines to-day, from varying points of outlook, pessimistic or optimistic. It is the Great Transition, and, as Mr. Willmore writes, “The race of human beings who arose on this planet through long and epic struggle from the prehistoric may yet in a few generations, unless the grace of God intervene, lose the stars, and the word, and may fall in ruins, through some obscene gulf of the post-historic, into the nameless silence.”

The essay is extremely well worth reading ; it is stimulating to thought and provocative of discussion. I like the brief word-picture of the Great Master, Jesus, Who " completed and eternified the work of the Hebrew Prophets " :

" As a poor and childlike gentleman he walked this earth, labouring and suffering, teaching that religious ritual is unessential, that the heart is everything."

EDITH K. HARPER.

THE LIVING JESUS. THE WORDS OF JESUS OF NAZARETH. Uttered through the Medium, Frederick A. Wiggin. New York : George Sully & Company. Cloth, \$2.00 net. Full leather, \$4.00 net.

THE latest sample of Transatlantic " mediumship " comes to hand in the shape of this volume of " Trance " Addresses, stated to emanate partly from John McCullough, tragedian, but mostly from " Jesus of Nazareth," uttered through the lips of a specially-chosen intermediary and written down by two lady stenographers who were present, and who were designated by the chief control as " Martha and Mary." One wonders where this sort of thing is to end. Here is a quotation taken at random from the numerous pages :—

" Considerable is said from time to time, and by different people, about the Christ doctrine. There is no such thing as Christ's doctrine. Christ is a principle. I may have set forth a doctrine, and I may do so again, concerning this principle . . ." and so on. Books of this kind can only be regarded as subtle devices of the Enemy, or, more charitably, as the result of self-delusion, painful to all who hold in reverence the Name and Teachings of the Divine Master.

EDITH K. HARPER.

AN ENCYCLOPÆDIA OF RELIGIONS. By Maurice A. Canney. Demy 4to. London : G. Routledge & Sons, Ltd. Cloth. Price 25s. net.

IN this *Encyclopædia of Religions* Mr. Canney has presented within reasonable compass a brief outline of ancient and modern religions. He necessarily gives a place in its pages to an immense number of topics and observances of a religious character, and the scope of the work embraces topographical and ethnological details. Mr. Canney is Professor of Semitic languages at Manchester University, and his studies have taken him to regions of research far remote from those explored by the majority of students. For this reason are to be found many entries which give information on obscure terms, and subjects which one would hardly look for in a work intended for the general reader. The chief value of the volume as a reference-book is that it covers a very wide field in a competent manner. It cannot but prove of great value to the student ; but its value would have been increased indefinitely if the author could have included a fuller list of authorities to be consulted under the various headings. On looking up " Gnostics," to which Mr. Canney devotes one column (as against two columns allotted to " The Jansenists "), no mention is made of such authoritative writers as C. W. King and G. R. S. Mead, whilst under the section headed " Holy Grail " the only work mentioned is the late Mr. Nutt's little book of studies published in 1888. How often one has wished for a work of reference which would prove a guide to the chief sources of information on a given subject rather than a short sketch

of the subject itself. Apart from this incidental defect, the work as schemed and executed by the author and his publishers must be highly commended as one of general excellence and particular interest.

P. S. W.

DISCIPLINE. By Heret. The Rally Publishing Co. Price 3s. 2d. post free.

THIS book may be strongly commended to the whole teaching province. Written chiefly from the standpoint of extensive knowledge of Primary Schools, it is none the less full of valuable advice and suggestions as to methods of dealing with the contrarieties of character and disposition to be found amongst pupils of every grade.

After all, technical training, however thorough, is only half the equipment needed to make the work of the teacher a success. Moral power should be his most valuable asset, since he must before all things, inspire confidence in the pupil. All the great schoolmasters of whom we read have brought insight, sympathy, and mental power to bear upon their work, and have thus left the impress of themselves upon the minds of their pupils.

But even the beginner may achieve much if his feet are set upon the right path at the outset.

This book, simply written, has the psychological note: it looks to the inner to find the meaning of the outer. It goes straight to the mark in every chapter and every measure advocated is illustrated by some anecdote to point the lesson.

It is all in the spirit of the new consciousness now beginning to dawn upon the world—that love, after all, is the mightiest of the universal forces; to appeal to the best in the pupil, to get the best from him, is wise advice, applicable not only to the school, but to a great many other life-relationships.

Incidentally, it might save many a teacher much weariness and waste of energy to study the chapter upon *The Voice*.

FRANCES TYRRELL.

ADRIENNE TONER. By Anne Douglas Sedgwick (Mrs. Basil de Selincourt). London: Edward Arnold & Co. Pp. 316. Price 7s. 6d. net.

THIS is a book that deserves to be read and pondered over by all who feel any interest in "the hidden side of things." It gives a truly masterly study of the spiritual evolution of one who aspired to be a channel for the Divine Life, a healer, one whose feet were, as she thought, set upon the right path, and whose chief desire was to lead others to that path also.

Adrienne Toner, when we first meet her, is young, self-confident, even self-righteous. She has never come to grips with reality. She is accustomed to adoration. She talks heroics, and she talks platitudes. She is at times presumptuous, and often extremely irritating. We are shown all this with pitiless accuracy, and much more besides; but what we are shown later, more clearly still, is the agony of self-recognition through which she has to pass before the "inner light," in which she genuinely believes, can shine through her in its true beauty.

Possibly Mrs. de Selincourt knows little or nothing of the "Way of

Initiation." Yet, as she depicts the breaking of Adrienne's personality upon the wheel of suffering, she might almost have had this in mind. And beyond all suffering caused by outer event or circumstance, by loss and by the bitterness of failure, she lays stress upon that greatest test of all, which must be endured, sooner or later, by every human soul—the test of coming face to face with itself, of seeing itself with unwavering clearness and sincerity *as it really is*, undraped and undisguised. The thought of "what I aspired to be, and was not," held comfort for Brownings' "Rabbi Ben Ezra," but it has none for Adrienne Toner. The depths that she has plumbed have been too great, the waters of desolation that have swept her soul, too bitter. "I ran about and crouched and hid—from myself; do you follow my meaning?—from God. And then at last, when I was stripped bare, I had to look at Him."

Added to this inner story, we have an outer story of very real interest, with characters who live and breathe and are genuinely lovable. Mrs. de Selincourt has written a fine novel containing elements of greatness, and worth far more than a dozen "best sellers" put together.

E. M. M.

COMMENTAIRES SUR LES EVANGILES. Révélation par L'Esprit, par H. Henry-B. Paris: P. Leymarie. Pp. 543. Price 10 francs.

It is regrettable that the author of these commentaries did not betimes consider the difference between the value of revelation and paraphrase, for this volume owes much of its bulk to matter which cannot be called new. Furthermore, a carelessly compiled list of errors suggests that the weariness (to which, alas! we of the pen are dreadfully subject) was in this case unusually obstinate.

The author believes in reincarnation and that the Virgin Mary "consented to quit the splendours which she admired" to "descend" into terrestrial existence. I commend the use of the modern vocabulary of occultism in dealing with Christ's miracles. It is probable that much inconsiderate scepticism is prevented by even the filmiest explanation, such as we have when the author, apropos St. John iv. 50, says "Jesus, by his will, doubled himself, and his spirit, shining by the invalid, streamed its beneficial fluids over his body."

The twenty-first chapter of St. John is rejected as apocryphal, and the author elsewhere shows that he or she is not cramped by the dogma of the "Impregnable Rock."

W. H. CHESSON.

CHARACTEROLOGY. By the Rev. J. E. Roscoe, Vicar of Christ Church, Bacup. Author of "History of Theological Education," etc., etc. London: Arthur H. Stockwell, 29 Ludgate Hill, E.C.4.

THE Rev. J. E. Roscoe hits the nail on the head in his Introductory Note when he asserts: "There are only two ways in setting out on life—Right or Wrong: we must make our choice." This in fact is the text on which he bases the excellent series of bright, brief essays, of which this volume is composed. The style is crisp and definite, devoid both of slang and of the deadly dullness which is the bane of so much ethical literature designed for education. And there is withal a ring of real old-fashioned sterling religion, refreshingly free from pseudo-metaphysics, and the cant

of so many modern "isms." In his first essay, "Tact," or "The Art of Dealing with Persons," Mr. Roscoe speaks of our Lord's "sanctified common sense"—a happy expression. In "Politeness or Rudeness," he observes :

"It is the teaching of Christianity that we should be courteous, well-mannered. The best Christian is the truest gentleman. Christianity produces a refinement of conduct and softens the roughest of natures. There is a very telling incident in the Gospels, which shows how our Lord taught the value of manners to His followers, when He reproved those who took the chief seats in the synagogues."

EDITH K. HARPER.

THE WAY OF HEALTH AND ABUNDANCE. By W. Owen Hughes, author of "Self-Healing by Divine Understanding," etc. Published by Williamson & Co., 10 Hamlet Court Road, Westcliff, Essex. Price 6s.

MR. OWEN HUGHES expounds the doctrine of Christian Healing clearly and concisely in this volume, on lines that will be recognized by those who are familiar with the teaching of Mr. F. L. Rawson, with whom, as explained in an editorial note, Mr. Hughes has "long acted as a successful leading practitioner," having also seventeen years' experience of his own. While on active service during the late war the author had exceptional opportunities for putting his theories into practice, and it is interesting to note the degree of success that attended them. The way in which he maintained his equanimity in a storm-bound hut under a deluge of rain and in a hurricane of wind, is suggestive of the Franciscan ideal of "perfect joy," i.e. the worse and more unmerited our misfortunes, the greater the glory in rising above them in cheerfulness of spirit.

"Sometimes," philosophizes Mr. Hughes, "so-called healing has been effected by the carrying of charms, by magic waters, magic spells, occult powers of all kinds. . . . It does not seem to have really mattered much what the channel happened to be so long as there was strong enough belief in the power of the healing agent. But this is not the spiritual regeneration which is the 'power of God that worketh in us.'" This is admirably set forth by Mr. Hughes in a chapter entitled "Metaphysical Healing," which would have commended itself to the late Archdeacon Wilberforce :

"Although we often speak of human mind, subconscious mind, self-conscious mind, or any other mind to which we like to give a name, there is really only one Mind, and that Mind is God."

One is grateful to any author who strives to raise the tenor of present-day thought above the level of rank materialism, and no doubt Mr. Hughes's book will find many appreciative readers to echo his words :

"Unless you use for the service of others what God has already given you, you will find it a weary road to spiritual understanding. . . . He that loveth most will find Truth greater than his dream."

Unfortunately enthusiasts, being only human, have not all the courage of their convictions, as I noted the other day when an ardent Christian Scientist of my acquaintance hastily threw out three bottles of "bee wine" she had manufactured, on being informed it was believed to be one of the causes of cancer !

EDITH K. HARPER.